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2082



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

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 the Nepali kids for their generous contributions of inspiring stories and creations, enriching the pages of Namaste Magazine with their 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.*



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NNZFSC EXECUTIVE COMMITTEE 2024-2026



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PRESIDENT'S MESSAGE



Prakash Gautam

Kia Ora and Namaste! Happy New Year 2082

It is with great honour and gratitude that I would like to extend my warm wishes to everyone for a happy and prosperous Nepali New Year 2082. As the President of the Nepal New Zealand Friendship Society of Canterbury (NNZFSC) for the 2024-2026 term, I am privileged to lead such an incredible community alongside a dedicated executive team, thank you – Team! The achievements of this year are a testimony to the commitment and collective efforts of my team, sub-committee members, volunteers, and our general members.

Strengthening Through Sustainable Initiatives

This year, we have prioritized sustainability by establishing structured processes and increasing engagement across different portfolios. Our focus has been to create a strong foundation for NNZFSC, ensuring its growth and impact for years to come. By forming portfolios, we have been able to efficiently manage different aspects of the society and encourage wider participation from our members. These portfolios allow us to distribute responsibilities effectively, ensuring continuity in leadership and knowledge transfer.

We have also taken initiatives to secure long-term sustainability through diversified funding sources, sponsorships, and looking ways of better management of ever growing our sport clubs. **Strengthening governance, improving operational efficiency, and enhancing transparency in decision-making** have been key priorities. Our society now operates with a clearer strategic direction, ensuring that our cultural, social, and sporting initiatives remain strong and impactful.

We are also working towards to expand our outreach by encouraging deeper collaborations with other communities, local councils, and organizations. This ensures that NNZFSC continues to be a welcoming, inclusive, and forward-thinking organization.

Key Achievements in 2024-2025

Over the past year, NNZFSC has successfully organized 16 diverse events, attracting an estimated total of 1,800+ participants. These initiatives have promoted a sense of belonging, strengthened our engagement, and promoted inclusivity within the community. Some of our major accomplishments include:

- **Launched a dynamic and vibrant website** (www.nnzfsc.co.nz) to improve accessibility and communication.
- **Successfully organized the 'MaHa Jatra' Cultural Event** in Christchurch, marking the first time the legendary MaHa Jodi visited New Zealand.
- **Revived the Youth and Newcomers Meet & Greet event** to welcome new migrants and students.
- **Introduced the first Maha Shivaratri celebration and Bhajan event**, attended by over 200 community members.
- **Collaborated with the Indian community for the first-ever Holi event** in Rolleston, providing a vibrant cultural experience for Nepali children and members.
- **Organized two educational field trips (Antarctic Centre and Orana Park) for children** enrolled in our Nepali class.
- **Established the NNZFSC Badminton Club**, now registered with Badminton Canterbury, with a dedicated management team.
- **Nepal United FC won the Tenzing Hillary Cup 2025 in Invercargill** for the second time, showcasing the strength of our sports community.
- **Hosted a successful Summer Picnic at Ashley Gorge**, bringing families and friends together for a memorable day.

PRESIDENT'S MESSAGE.....

Promoting Unity, Inclusiveness and Community Engagement

At NNZFSC, we strongly believe in promoting unity in diversity. Our community is built on the principles of inclusivity, mutual respect, and cultural exchange. We actively promote interactions to strengthen our unity and enhance cultural understanding. This year, we have seen a rise in participation across various activities:

- **Badminton:** With over 60 registered players, our badminton program continues to grow, offering internal tournaments and weekly sessions.
- **Swimming:** Reintroduced this year, benefiting over 20 members at Matariki Hornby Centre.
- **Zumba:** Our most consistent weekly program, promoting fitness and bonding.
- **Nepali Language and Cultural Class:** Increased enrolment, with 26 children joining to learn about Nepali heritage.
- **Football:** Nepal United FC continues to excel in both winter and summer league. It is good to see youth engaged on weekly trainings and matches.
- **Cricket:** Nepal United Cricket is thriving in the Christchurch Metro Cricket League, reaching the finals.
- **Namaste Nepal Radio Program:** A vital platform for community engagement, thanks to the dedication of Binod Parajuli and our volunteers.

Our Vision for the Future

As we move forward, we remain committed to expanding NNZFSC's impact in line with our core objectives:

1. **Strengthening Cultural and Social Identity** – We will continue to organize cultural festivals, heritage workshops, and educational programs to preserve and promote our traditions among future generations.
2. **Enhancing Community Support Services** – Expanding initiatives to support new immigrants, providing mentorship, and strengthening networking opportunities for students and professionals.
3. **Expanding Youth Engagement** – Encouraging youth to participate in Youth targeted events such as sports night and through other skill development workshops.
4. **Promoting Intercultural Exchange** – Strengthening collaborations with other communities in Canterbury, building bridges through shared events and dialogue.
5. **Ensuring Long-Term Sustainability** – Implementing sustainable processes, funding strategy with diverse grants and looking ways of better management of ever growing our sport clubs.

Gratitude to Our Supporters and Volunteers

The success of NNZFSC would not be possible without the unwavering support of our volunteers, donors, and funding partners. Hundreds, if not thousands, of hours of volunteering work go into organizing our events, and I deeply appreciate the time and effort put in by our executive team and volunteers. I encourage all members to recognize and support these efforts as we continue to improve and evolve.

A special thank you to our donors and sponsors: COGS, Christchurch City Council, Selwyn Council, Rata Foundation, Ethnic Community Development Fund (ECDF), Ministry for Ethnic Communities, Pub Charity, Aotearoa Gaming Trust, Trust Aoraki Limited, and New Zealand Community Trust (NZCT). Your generous contributions have enabled us to expand our reach and strengthen our community initiatives.

Looking Ahead

As we step into another exciting year, our commitment to sustainability, community engagement & growth, and cultural preservation remains stronger than ever. I, along with my executive team, look forward to welcoming you to our future events and initiatives. Let us continue to celebrate our heritage, support one another, and build a stronger, more inclusive community together.

Wishing you all a happy, healthy, and prosperous New Year 2082!

शुभकामना सन्देश!



Consulate of Nepal
Auckland, New Zealand



नेपाली नयाँ वर्ष २०८२ को शुभकामना सन्देश

नेपाली नयाँ वर्ष २०८२ को पावन अवसरमा सन्पूर्ण नेपाली दाजुभाइ तथा दिदीबहिनीहरूमा हार्दिक मंगलमय शुभकामना व्यक्त गर्न चाहन्छु। नयाँ वर्ष उत्साह, उन्नति, स्वास्थ्य, समृद्धि, र आपसी सौहार्दता बोकेर आउन सकोस् भन्ने मेरो शुभेच्छा छ।

नेपाल र न्यूजिल्याण्डबीचको मित्रतालाई अझ सुदृढ गर्दै नेपाली समुदायको पहिचान, एकता, र समर्पणलाई अभिव्यक्त गर्ने महत्वपूर्ण माध्यमको रूपमा नेपाल न्यूजिल्याण्ड फ्रेंडशिप सोसाइटी क्यान्टबरी (NNZFSC) द्वारा प्रकाशित नमस्ते पत्रिकाले निरन्तरता पाउनु हर्षको विषय हो। यस पत्रिकाले हाम्रा भाषा, संस्कार, परम्परा, र अनुभवलाई संरक्षण गर्ने अवसर प्रदान गर्दै आएको छ। प्रवासमा रहेर पनि हामीले आफ्नो पहिचानलाई बचाइराख्न सक्नु र भावी पुस्तालाई नेपाली भाषा, संस्कृति, र मूल्य-मान्यतासँग जोडिराख्न सक्नु आवश्यक छ। यस किसिमका प्रकाशनहरूले हाम्रो पहिचानलाई जोगाउने मात्र नभई भावी पुस्ताका लागि प्रेरणाको स्रोतको रूपमा पनि काम गर्छन्।

नयाँ वर्ष २०८२ को यस प्रारम्भमा हामी सबै मिलेर आफ्नो भाषा, संस्कृति, र पहिचानलाई अझ मजबुत बनाउने संकल्प गरौं।

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शुभकामना सन्देश!



शुभकामना सन्देश

प्रिय नेपाल न्यूजीलैंड फ्रेन्डशिप सोसाइटी अफ क्यान्टरबरी इन्क. (NNZFSC) का सदस्यहरू,
नमस्कार!

नयाँ वर्ष २०८२ को अवसरमा, म नेपाल न्यूजीलैंड फ्रेन्डशिप सोसाइटी अफ क्यान्टरबरी इन्क. (NNZFSC) का सम्पूर्ण सदस्यहरूलाई हार्दिक शुभकामना र समृद्धिको शुभेच्छा प्रकट गर्दछु। यो नयाँ वर्ष तपाईं र तपाईंको परिवारका लागि सुख, शान्ति र समृद्धिको वर्ष होस् भन्ने मेरो शुभकामना छ।

साथै, *Namaste* म्यागजिनको १८ वर्षको निरन्तर प्रकाशनमा तपाईंहरूको असाधारण प्रयास र योगदानको लागि म हार्दिक बधाई ज्ञापन गर्न चाहन्छु। यो म्यागजिन नेपाली समुदायको समृद्धि र सँस्कृतिको संरक्षणमा महत्वपूर्ण भूमिका खेलेरहेको छ, र यसको प्रकाशनले हाम्रो नेपाली पहिचानलाई अझ बलियो बनाउँछ। यसका लागि तपाईंहरू सबैलाई धन्यवाद दिन चाहन्छु र आगामी वर्षमा पनि यस प्रोजेक्टको सफलता र प्रगति सधैं उन्नति र समृद्धिमा रहोस् भन्ने मेरो शुभकामना छ।

NNZFSC ले नेपाली समाजमा सँस्कृतिको प्रवर्धन र एकतामा गर्ने योगदानलाई म सधैं सराहना गर्दछु। आगामी वर्षमा पनि तपाईंहरूको प्रयासले नेपाली समुदायमा अझ समृद्धि र सद्भावना ल्याओस् भन्ने मेरो शुभकामना छ।

नयाँ वर्ष २०८२ तपाईंका लागि खुशी र सफलता ल्याओस्।

सधैंका लागि,

रोशन खड्का

अध्यक्ष

New Zealand Nepal Society (NZNS)

2024-2025 NNZFSC Activities Report



Prepared by: Amit Bhandari & Sulav Paudel

In 2024-2025, the **Nepal New Zealand Friendship Society of Canterbury (NNZFSC)** successfully organized 16 diverse events (details are in the table on page II). **These events collectively attracted an estimated 1,800+ participants**, reflecting strong community involvement. Several new initiatives were introduced, expanding NNZFSC's reach and impact. **Children's activities were a major focus**, with higher participation in the Badminton Internal Tournament, educational trips for the Nepali Class to Orana Wildlife Park and the Antarctic Centre, and a fun-filled Summer Picnic at Ashley Gorge. Additionally, **Maha Shivaratri Celebration** was held for the first time, bringing together 200 attendees for a traditional puja and bhajan session. **The Holi Celebration**, organized in collaboration with the Indian community, provided a vibrant cultural experience for Nepali class children and general members. **Youth and Newcomers Meet & Greet** welcomed new migrants and students, offering a platform to share experiences and strengthen connections. Movie Shows were introduced as a successful fundraising initiative. These events not only strengthened cultural identity but also created a welcoming space for all community members, reinforcing NNZFSC's commitment to inclusivity and heritage preservation.



Activity Details

S. N	Event Name	Date	Venue	Attendance	Funding Source	Key Highlights
1	<i>Movie Shows</i>	13th & 24th April 2024	Lumiere Cinema	-	NNZFSC	Successful fundraising event for NNZFSC
2	<i>MahaJodi Cultural Event</i>	22nd June 2024	La Vida Centre	320	Ticket/Sponsors	Performance by legendary artists, child and event management
3	<i>Nepali Class Trip to Orana Wildlife Park</i>	30th June 2024	Orana Park	14	Registration Fee	Educational trip for Nepali class students
4	<i>Winter Social Gathering</i>	13th July 2024	Riccarton High School	111	ECDF	Outdoor games and sports for kids
5	<i>Badminton Internal Tournament</i>	27th–28th July 2024	Selwyn Sports Centre, Rolleston	53	Rata Foundation	Increased participation, new category for kids
6	<i>Teej Daar Programme</i>	31st August 2024	Riccarton High School	270	Rata Foundation	Women's program, welcomed 125 new members
7	<i>Saigrace Live in Christchurch</i>	12th September 2024	Aldersgate Centre	140	Internal Fund	Youth-focused event, first of its kind
8	<i>Youth and Newcomers Meet & Greet</i>	21st September 2024	Fendalton Community Centre	40	CCC	Welcomed new students and migrants
9	<i>Nepali Class Visit to Antarctic Centre</i>	29th September 2024	Antarctic Centre	-	-	Educational visit
10	<i>Dashain Tika Celebration</i>	13th October 2024	Springston Community Hall	80	ECDF	Traditional Dashain celebration
11	<i>Tihar Celebration</i>	2nd November 2024	Riccarton High School	88	ECDF	Festive celebration with food and Bingo
12	<i>Summer Picnic</i>	14th December 2024	Ashley Gorge	80	ECDF	Outdoor picnic with bus travel
13	<i>End-of-Year Potluck & Nepali Class Award</i>	22nd January 2025	Selwyn Sports Centre	70	-	Multicultural celebration, awards for Nepali class
14	<i>Maha Shivaratri Celebration</i>	26th February 2025	Te Hapua Halswell Centre	200	-	First-ever Shivaratri celebration with puja and bhajans
15	<i>Holi Celebration</i>	9th March 2025	Helpet Park	50	-	Holi celebration with Nepali class kids
16	<i>Singles Badminton Tournament</i>	30th March 2025	Selwyn Sports	30	Registration Fee	Inaugural tournament

Note: Other regular events include weekly sports training sessions, weekly Zumba and Swimming session, which are supported and funded thru various donors including Pub Charity, Aotearoa gaming trust, New Zealand Community Trust, Selwyn Council etc.

NNZFSC FOR KIDS: CURRENT ACTIVITIES AND FUTURE PLANS

Sudesh Sharma & Sulav Paudel

The Nepal New Zealand Friendship Society of Canterbury (NNZFSC) has been promoting cultural engagement, fostering strong connections within the Nepalese community in Canterbury, New Zealand. Over the past year, the society has put an added emphasis on children, recognising that they are the bridge to a vibrant and thriving future. Through a series of exciting activities, NNZFSC has not only nurtured cultural pride but also instilled confidence, teamwork, and joy in our young ones.

A Year of Enriching Activities

Nepali Classes and Dance Practices

Language and culture go hand in hand, and our regular Nepali classes and dance practices have been a fantastic way to strengthen our children's ties to their heritage. Week after week, kids have come together to learn their mother tongue, engage in traditional dance, and prepare for cultural events that showcase the beauty of Nepali traditions. Thank you to our respected and dedicated teachers Bhawana and Sashita, and parents, of course.\

Exploring the Wonders of Canterbury

- Every quarter, our children set out on exciting adventures beyond the classroom. Some of the highlights included:
- A thrilling visit to the **Antarctic Centre**, where they got up close with the icy wonders of Antarctica (and Husky of course).
- **A day at Orana Park**, where they marvelled at the exotic wildlife and learned about some classic moves of Rhino and Giraffe.
- A vibrant **kids' picnic and Holi celebration**, filled with colours, laughter, and togetherness.

Encouragement and Recognition

NNZFSC believes in motivating young minds through positive reinforcement. We introduced a **prize distribution initiative** to celebrate achievements, participation, and dedication. Seeing our kids' eyes light up with joy upon receiving recognition has been one of our most rewarding moments.

Multi-Cultural Participation: Showcasing Our Heritage

Our young dancers took centre stage in Selwyn **multi-cultural Festival and Bhutanese Society Cultural Sanjh last year**, representing Nepal with grace and enthusiasm. Their participation not only strengthened their connection to their roots but also fostered friendships with children from diverse backgrounds in Aotearoa, embodying the true spirit of multicultural harmony.

Festivals and Cultural Engagement

Traditional celebrations have been at the heart of our activities, with Deusi Bhailo during our Tihar Festival and dance during Teej festival, continued to keep the essence of our cultural heritage alive.

Play, Sports, and Creativity

No childhood is complete without play, and we ensured our kids had plenty of it! During key NNZFSC events, we dedicated a kids' play area featuring bouncy castles, arts and crafts, face painting, and balloon animals. Additionally, after every Nepali class, children engaged in sports activities such as football and cricket, coached by our amazing volunteers Sudesh, Nabin, and supportive parents. To keep their energy up, a well-earned ice cream treat followed some of those intense sessions.

Embracing the Future with Coding

In a bid to equip our young minds with modern skills, we introduced 1 session of **coding lessons** during Nepali class. This initiative aims to give our children a head start in technology while maintaining their cultural roots. And just when parents thought they still had the upper hand, an **AI session is also on the horizon**—so don't be surprised if the kids start teaching their parents a thing or two!

Challenges and Learnings

While our year was filled with successes, there were a few challenges. A planned **trip to Willowbank Wildlife Reserve could not go ahead**, and sports practice after Nepali class faced some inconsistency. However, thanks to our dedicated volunteers and parents, most activities were successfully delivered. We acknowledge these gaps and aim to refine our approach in the coming year.

Why This Matters: The Bigger Picture

NNZFSC's focus on children is not just about fun activities; it's about **creating future leaders, fostering friendships across cultures, and reducing economic strain on families**. Sports training can be expensive, and by offering football, cricket and badminton training, we provide an accessible way for kids to develop their skills. Moreover, these activities introduce them to New Zealand's popular sports, potentially inspiring dreams of representing the **All Whites, Black Caps, White Ferns, or Football Ferns** one day!

Looking Ahead: Our Vision for Another Exciting Year

As we reflect on our successes, we also look forward to the next year with renewed enthusiasm. Our plans include:

- **Continue to deliver at least 3–4 outdoor visits** to enrich learning beyond the classroom.
- **Participation in at least two multicultural events**, alongside our own cultural celebrations.
- **More structured preparation for Deusi Bhailo** to make it an even bigger success.
- **Enhancements to kids' play areas** during cultural events.
- **Continued efforts to improve Nepali language skills** among young learners.
- **Continue to foster future focused tech skills (coding, AI) while learning Nepali language**

With strong commitment, NNZFSC will continue to provide an enriching, engaging, and supportive environment for our children. The journey so far has been nothing short of amazing, and we cannot wait to see what the next one year holds!

Together, we are building a strong, confident, and culturally rich future for our young ones. Stay tuned for more exciting moments ahead!

KIDS ACTIVITIES GLIMPSES





NOT A CAVEMAN (WHEN I WAS 8)

MAANASHWI (MAANSU) MALLA

Hello, my name is Maansu. I was born in Nepal but raised in New Zealand. This means I follow both Nepali/Newari traditions as well as Kiwi traditions. Last year, I experienced a Newari tradition called Gufa (Yes, you read that right, a “CAVE”). Gufa is a traditional Newari custom where little girls (Newari) like me get married to the sun. The sun is considered a God in both Newari and Hindu traditions. We are kept in a room with no sunlight, and I wasn’t allowed to see boys, NOT EVEN MY DAD!!! It lasted for 12 days until I was shown to my newly wedded husband, “the Sun.”

I had my grandparents here in New Zealand, all the way from Nepal, for this very reason. I was so happy to have them here, as they love me so much. My mom or grandma would bring me food and snacks and entertain me. When I needed the bathroom, my mom or grandma would tell my dad, grandpa, and little brother not to come around the bathroom until I was done. When the day finally came, family and friends gathered, dressed me in a fancy dress, jewelry, and a lot of makeup. “I’m not used to this,” I thought. Then, I went outside where my family was waiting for me, including my dad. He told me to look at the sun, but... it was covered in clouds! “OH NO! We’ll just have to WAIT!” said my dad. We were about to go back in when... OH MY WORD!!! The cloud disappeared like magic. And then we had a ceremony! My grandpa performed Puja on me and offered prayers to the sun and other gods. Then, I played with some friends, took photos, and got heaps of gifts from lots of uncles and aunties. That was my Gufa. We also had a big party later to celebrate!!!

I’m very thankful to my grandparents for coming all the way from Nepal, all the wonderful people who came to my party, and a big thank you to my mom and dad!



My Best Friend

Aishwarya Chetry

Year Level: 6 School: Wharenui School

I have many friends, but there is one who is very special to me. Her name is Kavya. She is my best friend. Kavya and I are childhood friends. We do many things together. We go to play outside together. When I don't go, she comes to my house and calls me to play. When she does not come, I go to her house to play with her. But now that I am in New Zealand and not in Bangalore (India) where she lives, she misses me so much, and I miss her too, but what can I do now? When I was in Bangalore, she used to call me every day to play. First, she would call me, and then we would both together call everyone. Now, I talk to her through messages; she messages me too. Whenever I message or call her, she keeps asking, "When will you come to Bangalore (India)?" Not only Kavya, but all my friends also keep asking me when I will come to Bangalore. I tell them that I will come to Bangalore (India) in October 2025. But still, she misses me and keeps asking when I will come to Bangalore. She says that when you are not here, no friends will come to play; at least if you were here, we could both play together.

My Guniyo Choli Ceremony

Ibaani Dahal, Year 5, Illam primary school



When my family went to Nepal, we had a special celebration called Guniyo Choli for me. It is a very important day for girls in Nepali culture because it means I am growing up. I was very excited and a little nervous about the big day!

On the morning of my Guniyo Choli, a makeup artist came to my grandparents' house to do my makeup and Amas makeup. I felt really happy and special. When we reached the White Durbar party place, I saw many family members and friends waiting for me.

I changed from my normal clothes into a beautiful saree. It was my first time wearing one, and it felt a little uncomfortable. It was hard to walk, but I looked very pretty with my new dress and jewelry. Everyone was taking pictures of me, and I took some with my family and friends too.

Then, the rituals started. My family put tika on my forehead and gave me blessings. They washed my feet, which is a sign of respect and love. I also got many gifts like clothes, jewelry, and money. That made me so happy.

After all the rituals were done, we took more photos, and I was getting very hungry. Finally, it was time to eat! The food was so tasty, and I enjoyed eating with my family and friends.

This was one of the best days of my life. I will never forget this special moment, and I am so thankful to my parents, grandparents, and relatives for making my "Guniyo Choli" so beautiful and fun!♥



1



2

My cousins came to New Zealand during the Christmas-New Year Holiday. Their name is Eva Saanvi and Suhani. Eva came from Oman, Saanvi and Suhani came from America.



3

Photo 1: We went to Pott Hills. We climbed up to the top of the hill. My cousin Saanvi was scared. Eva was the fastest to reach at the top. I was the second fastest to return back.



4



5



6

Photo 2: When my cousin Saanvi went back to America, Eva and I pretended the sticker was

Sticker box we even did it to our Dad.

Photo 3: We went to Luge Ride in Queenstown. I ride the car by myself while my cousins went with their dads. My mom and my brother-kian were watching from the window. My dad saw my mom watching from the top. But I did not see them because I was focusing to not fall down.

Photo 4: We went to Time Zone in Christchurch. We saw a picture of a gorilla. We pretended the

HOLIDAY WITH MY COUSINS: A PHOTO STORY



Savya Paudel
Year 2, Ararira Springs, Lincoln

gorilla was holding us.

photo 5: Eva and I went to the biggest Library in Christchurch. We made lego house.

photo 6: We went to Castle hill. I climbed one of the rocks. My cousins wanted to climb the rock but their dad did not let them climb. My grandmother said I only can climb the rock because I have been to Castle hill several times before

photo 7: It was my cousins (Saarvi) birthday and it also my uncle's birthday. My cousins favourite color is green so we all had a green outfit

photo 8: When it was Christmas, Eva and I went to the light house which was opposite to our house. We got a candy cane.

photo 9: When my cousins returned back it was Christmas. And Santa Claus visited our house. We did secret Santa. I got a present. Even my friends were there.

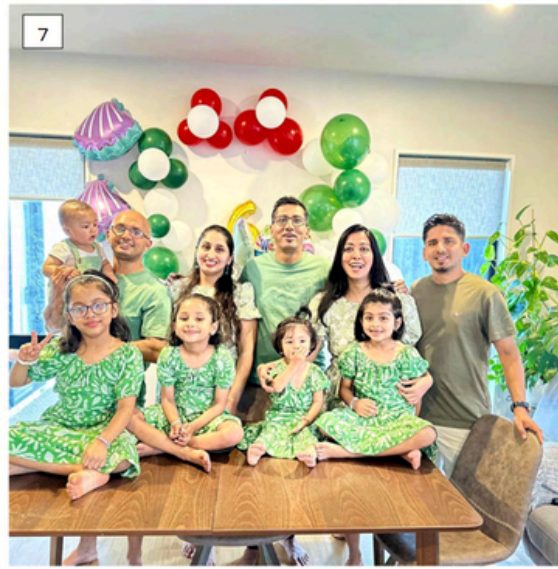


photo 10: My youngest cousin Suhani with her dad at Castle hill.

photo 11: We went to Ninja valley. I went to the climbing area. We climbed walls.

photo 12: We went to lavender farm on the way to Mount Cook. We rode a tractor. We smelled the lavender. We got a lavender sticker.

My Experience with Hoba, My Grandfather— The Late Am Bahadur Chetry

Manab Chetry

This essay is to honour my grandfather, **Late Am Bahadur Chetry**. He was born on the 1st of December 1952 in the remote village of Gulmi, Chandrakot, Nepal. He grew up in a family of 7. His dad was in the army and his mother was a housewife. Hoba lost his dad at the age of 7 and then the whole family moved to Assam, India. Since then, he stayed in India and settled there. As you know he had a lot of work experience, all this experience gave him wisdom that he shared with his people. I was my granddad's most beloved person, and he shared a lot of stories and his lessons from life with me. His teachings are a blessing for me and they have influenced my life positively. In this essay I will share a few stories and values that he taught me.

My granddad always taught me to be honest. He told me that lying will spare you for that moment, but it will bring you trouble later, whereas if you tell the truth, you might get scolded now, but you won't face any consequences later. Obviously, one cannot always tell the truth because there might be greater consequences, but they should try to speak the truth wherever possible. When I was 7, I was an active child and kept running around and fidgeting with things. One day, Baba had gone outside the house for some work, and I was with my Hoba at home. Hoba and I were sitting on the balcony and he was telling me what I did when I was young. Since he was talking about that, I had to show him how I had grown and how strong I had become. To prove my strength, I grabbed the plant that Baba had recently bought, grabbed its stem and tried lifting it. I successfully lifted the plant, and I was ecstatic. I thought, Why not lift it higher, so I gave it my all to lift it. While I kept trying, the stem got weaker and weaker and then it finally snapped. After it snapped, I had the stem in my hand and a broken pot near my feet. After I broke the pot, I immediately tried fixing it by putting everything in place. I was unsuccessful. I was sure that I



Manab Chetry with his Grandfather

was going to get scolded by Baba, so I walked to Hoba and sat on his lap, because I knew that he would save me from Baba's scolding. I asked him what to do, because I thought he might tell me an excuse I could tell Baba. To my surprise he told me to just tell the truth. I was shocked and told him that if I told the truth I would just get scolded. He told me that if I told the truth, I would have done the right thing. Even if Baba knew that and scolded me, he would protect me and said in Nepali, "Tero bau mero mathi bolnu sakdena", which means "your dad can't speak over me". As our conversation was going on, my dad suddenly walked in. As soon as I saw him, I hid behind Hoba's arms. When he entered, he saw the mess and was furious. Of course, he knew who did it but he still asked for confirmation from me. I was too scared to say anything so I just hugged Hoba. Hoba kept insisting that I tell the truth, but I was too scared. This kept going on for a while but then Hoba broke the chain and told Baba that I had to say something. After he said that, I had to go to Baba, and in a faint voice I said in Nepali "Baba moile garako" which means, "Baba I did it". I was ready to run to Hoba, but instead of giving me a lecture, my dad just said that it was okay and told

me not to repeat it again. After he said that, I could finally breathe. At that age of 7, I always had to be in the spotlight, so I told Baba that I was about to make an excuse but then I listened to Hoba's advice and told the truth. When I told Baba that, he hugged me and said that I had done the right thing. Now let me share a few personal traits about Hoba. He had an insane amount of commitment, whenever he was given a task or a responsibility, he would always put forth his best effort. Hoba had taken the responsibility to build a house for Baba in the city of Bengaluru and he successfully built one. He had taken all the responsibility for bringing labourers, getting the materials, getting carpenters, electricians and only the funding was done by Baba. He had done all of this in a city that he was not very familiar with, and there was also a difference in the accent and the way he spoke. Hoba's hindi had a lot of Assamese and Nepali words in it, for example he used, "Mati", which means soil in English and "Mato" in Nepali. Despite all these challenges he still managed to build the house. This explains the amount of dedication he had for work.

Likewise, Hoba was both passionately involved with grand projects and devoted to smaller work, demonstrating commitment to every aspect of the work. I remember the time when I had to make all the 3-dimensional shapes using paper, I didn't have any hot glue or super glue with me, all I had was some Fevikol (glue) which was not sticky enough to hold the paper upright. I was also unsure about the measurements required and ended up cutting random pieces of paper without any clear plan. Hoba saw my confused face and thought of helping. He asked me to sit on the scooter, and once I was settled, he took me to the stationery shop. There, we picked up all the materials we needed for our shapes. After gathering everything, we headed back home. When we reached home, he immediately put all the materials on the table and started planning. He told me to sit and learn from him. I watched for about 15 minutes, but soon I started to feel bored. Hoba noticed my expression and told me that I could go outside and play while he finished the work. I stepped outside and ended up playing for about an hour and a half before returning. When I reached home, I didn't see Hoba, but I saw all the shapes on the table perfectly aligned, I felt happy because I didn't have to do my homework anymore, and I could relax and watch cartoons on TV instead. The next morning, I showed the shapes Hoba made to the class and my teachers. They were impressed by the quality of the shapes and because of that I got a really good grade on the project. The shapes were built so well that the teachers decided to use them as models in the lessons, using the shapes to explain related concepts. This showed how much effort he put into the task. Hoba really cared about both the big projects and the little tasks. He found joy in every detail, always ready to step up and help. His passion showed that every job, no matter how small, truly matters.

MY BRATABANDHA IN NEPAL

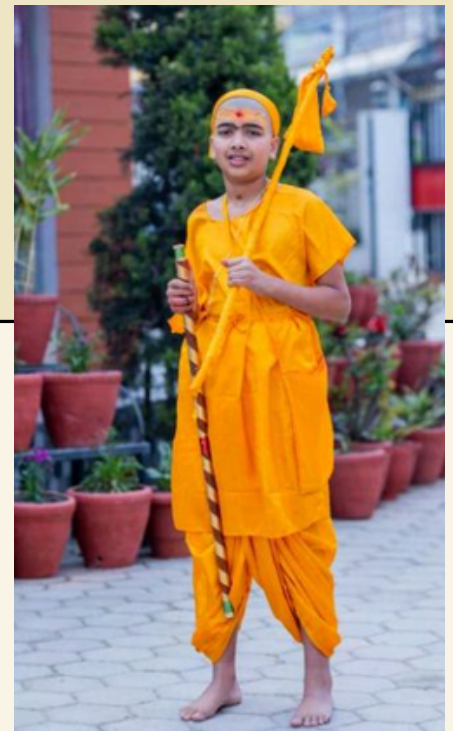
Agrim Dahal, Year 8, Cobham Intermediate

Earlier this year, my family and I went on holiday to Nepal for forty days. Excitedly, we left to meet family and relatives there. A huge highlight during our trip was my and my brother's Bratabandha, a traditional Hindu ceremony that transitions a boy's journey into adulthood. During the Bratabandha, a sacred thread, known as a Janai, is placed across my left shoulder. This thread represents both spiritual and intellectual growth. Throughout the whole ceremony, a teacher, or Guru, showed me what to do; he taught me a special prayer called the Gayatri Mantra. Now that I've shared about what a Bratabandha is, I'll tell you about my experience with it.

Still sleepy, I woke up at five to get ready for the big day. I showered and put my clothes on. We left in an SUV, coated in metallic bronze. Soon enough we were already at, White Durbar Party Palace. After my mama (Ashok mama) came, he started to cut pieces of my hair with scissors. My sister (Ibaani) started collecting my hair on a plate before it fell on the ground. After cutting a few more pieces, my mama handed over the scissors to the professional barber. Guess what happens next to my head? Correct, I was bald as you can see in the picture.

After this my sister started putting yellow stuff around my face called, Haldi in Nepali. When my sister finished putting Haldi on my face. I took a quick shower, dried off, and put on my orange clothes; at that time the guru put my Janai on. I had to stay in the puja corner for a few hours. After the Guru told me the mantra, I went to change into my clothes and went inside the hall to get blessings from family, relatives and visitors. At that moment I was starting to get hungry because we hadn't eaten anything since the morning. Slowly but surely, we could see that the line was getting shorter and shorter. After the line had ended, we took some photos with family and relatives. Now that the day was over, I could finally eat. After fasting for the day, the food tasted better than ever.

This Bratabandha was a really special experience. I felt proud to follow my Nepali (Hindu) traditions and values. I am so thankful to my family and grandparents for making this all happen in Nepal!





MY JOURNEY TO THE SUMMIT CHALLENGE

Yashu Dhakal, Year 10, Lincoln High School

Namaste! My name is Yashu Dhakal. I was born and raised in New Zealand with Nepalese heritage. I have always loved running, hiking, and staying active, but this past month, I embarked on a journey that was more than just a physical challenge—it was an opportunity to give back to a Himalayan community that truly needs support. I took part in the Summit Challenge, climbing Adventure Park multiple times all to help improve the quality of education in the Everest region. Here's my journey - (please follow [Summit Challenge | Yashu Dhakal](#) for details):

Week 1: A Tough Start in the Heat

The first day was far more challenging than I expected. The scorching 28-degree heat made every step feel heavier, and by the end of my hike up Adventure Park, I was completely drained. At that moment, I realized how fortunate I am to have access to simple comforts—like a cold popsicle on a hot day. Despite the exhaustion, I reminded myself why I was doing this and felt grateful to be part of something meaningful.

Week 2: Pushing My Limits

This week, I achieved something I never thought possible—I reached the top of Adventure Park in under an hour! My legs burned, and my body begged for rest, but I kept pushing forward. My father, my biggest supporter, encouraged me every step of the way. His belief in me gave me the strength to persevere, and I felt incredibly lucky to share this journey with him.

Week 3: A Race and an Unforgettable Experience

Every year, I run the 12K City2Surf, and this year was my third time participating. However, I hadn't realized that this run and the Summit Challenge would both fall in the same month! The physical toll was immense, but crossing that finish line was an unforgettable experience. The joy, the sense of accomplishment, and the appreciation for the journey made every aching muscle worth it.

Week 4: A Month of Growth and Gratitude

After weeks of balancing school, sports, and personal commitments, I finally completed the Summit Challenge! I climbed Adventure Park seven times, gaining 2,890 meters of elevation, and raised approximately \$1200. This journey wasn't just about physical endurance; it was a lesson in resilience, gratitude, and community. I am especially thankful to my parents and younger sister for their constant encouragement, reminding me that no goal is too high when you have the right support.

A Humble Reflection

Looking back, this experience has been one of the most challenging yet rewarding journeys of my life. The thought that my efforts could contribute to the education of children in the Everest region fills my heart with gratitude. I may have been the one climbing, but the true success belongs to everyone who supported this cause. This is just the beginning, and I look forward to continuing this journey next year. From the bottom of my heart, dhanyabad to everyone who stood by me. Your encouragement and generosity mean the world. Until next time- keep climbing. Namaste



CELEBRATING BINOD PARAJULI — A WELL-DESERVED HONOR!

The Nepal New Zealand Friendship Society of Canterbury (NNZFSC) extends its heartfelt congratulations to **Binod Parajuli** for receiving the **Christchurch Civic Award 2024**.

For over **14 years**, Binod has been at the forefront of **Namaste Nepal Christchurch New Zealand** radio program, a platform that reaches over **2,000 listeners every month**. His unwavering dedication has strengthened the Nepalese community in Christchurch, preserving culture, sharing information, and creating a sense of belonging for many.

Binod shared his gratitude, saying:

"I am truly humbled and deeply grateful to have received the Civic Award 2024. My heartfelt thanks go to our society NNZFSC & Excom for your thoughtful recommendation and to the City Council for this honor. This award is not just a personal milestone but a testament to the collective strength and spirit of our society & its members."

This recognition is a proud moment for NNZFSC and a reflection of what community spirit and dedication can achieve.

कविता

सतासीमा चढें अब



पिताम्बर दाहाल

(छन्द : मालिनी, आफ्नो उमेर छयासी बर्ष पुगेर सतासी बर्षमा लागेको जन्मदिनको उपलक्ष्यमा प्रस्तुत ।)

(१)
गति विधि अब सुस्तै मन्द भो पुत्र हेर
सुख दुख सँग चासो गर्न छाड्यो उमेर
नयन धमिलिएछन् दृष्टि पुग्दैन टाढा
जति जति वय ढल्क्यो स्नेह बन्दोछ गाढा ।

(२)
कदम कदम लट्टी बन्न थाल्यो भरोसा
चरण लग लगाए दूर भै गो कराँसा
मृदु सिमल भुवाको विस्तार लाग्छ साह्रो
अवयव पनि भारी बन्छ उठ्नेछ गाह्रो ।

(३)
जति असक अवस्था हुन्छ, ईच्छा अनेक
सक सक खुन खुत्रो खोज चासो हरेक-
-हुनु पनि किन होला, लाग्छ संझी उदेक
स्थविर पन, गुमाई दिन्छ झैं भो, विवेक ।

(४)
विगत समयका ती जीवनीका कहानी
कटु मधु अनि बाझो भोगिएको जवानी
हित अहित सखाको झलझली सम्झना भो
शिशु वय कति मिठो, विर्सनै हुन्छ गाह्रो ।

(५)
तरुण वय, नमीठो साथ मीठो मिसेको
रस रुधिर दुशास्ताबाट सक्तो चुसेको
अशुभ कठिन कारा-काल मार्ने नमीठो
सम मति सुखसखाको प्यार पाएर मीठो ।

(६)
शिशु वय र जवानीको कुरा के गरौं र ?
ऋण धन जति जे भो काल के ले भरौं र ?
सुखद दुखद जस्ता वृत्तछन् लेखिएका
अनुपम इतिहासै हुन् कथा भोगिएका ।

(७)
दिन दिन वय नेटो पार भै गो छयासी
समय छ वस कस्को ? हाय! लागेँ सतासी
अगल बगल आफ्ना पुत्र पौत्रादि सारा
प्रमुदित मुख देखे लालसा भो सहारा ।

(८)
चक चक चक गर्ने बाल निष्पाप चाल
कच कच कच गर्ने गन्थने वृद्ध हाल
स्मृति विषय बुढाको ज्ञान दानादी धेय
भुवन विषय बच्चा निम्तिमा हुन्छ ज्ञेय ।

(९)
प्रकृति शिशु र पाका वर्गको भिन्नता यो
अबुझ जन नजानी भन्दछन् गन्थने पो
क्रम सँग वय गाँडो उक्लौँदा ज्ञान धारा
विकसित हुनजाने मर्त्यको हो सहारा ।

(१०)
किन किन सब मान्छेको स्वभावै विचित्र
सकल अकल आफैं भिन्न ठान्ने पवित्र
युवजन त पुरानो चिन्तना व्यर्थ ठान्ने
स्थविर, नव युवाको ज्ञान अर्धार्ध मान्ने ।

(११)
अनुचित छ अहन्ता यी दुबैको विचार
जरुरत अनुसारै झिक्न खोजे नि सार
स्थिति समय निहारी औचित्यको विवेक
दृढतर मन पारी रोज है एक एक ।

(१२)
प्रिय सुत र सुतामा देशना रुप आफ्नू
अभिमत दिन लेखेँ पद्य याद राख्नु
स्थिति, समय निहारी औचित्यको विवेक
दृढतर मन पारी गर्नु है एक एक ।

(१३)
विकट छ शिव यात्रा मार्ग यो जिन्दगीको
विचलित नबनेरै साफ होस् गन्दगीको
असल चरित आफ्ना वंश पंक्ति तयार-
-गर भरपुर माया बाल बच्चा सयार ।

(१४)
मनुज जनन मात्रैले कहाँ बन्छ मान्छे ?
तन-मन-जन सेवा लग्न, पो हुन्छ मान्छे
सकभर जन सेवा तर्फ लागे, वरत्र-
-सँग सफल भएको मानिने हो परत्र ।

(१५)
जनक जननि हामी वृद्ध छौं आयुले त
तल वितल कदाचित् पर्न के बेर लाग्छ
उस बखत समाले पुत्र हे धीर बन्दै
दुखद अपरि हारी सत्य यो मर्त्य मान्दै ।

अब



टिका रेग्मी

खहरेमा धेरै गढगढाएं
शान्त भै समुन्द्रमा तैरिनु छ अब
प्रतिस्पर्धामा धेरै दौडिँएँ
धैर्य भएर अघि बढ्नु छ अब ।

अभावमा धेरै भौँतारियेँ
निरन्तर श्रोतहरु जुटाउनु छ अब
लुच्छा चुँडिमा जीवन पोखेँ
बाँकी जीवनमा प्रायश्चित गर्नु छ अब ।

अरुको उक्साहटमा आफुलाई उरालेँ
जिन्दगीको मोल तौलनु छ अब
छिमेकीले घोडा चड्दा म धुरी चढेँ
विना शरम अवतरण गर्नु छ अब ।

भोकै बसी मिठो खाएको बाहना गरेँ
सरिरले मागेको मात्र पुर्ती गर्नु छ अब
आफ्नै दलको दोहन गरेँ
नीति नियम बदल्नु पर्ने छ अब ।

दम्भमा छदा खाँदाको २/३ भतकार्येँ
छणभंगुरका चोड्टा बटुल्नु छ अब
ठुलो बन्न धेरै पढेको नाटक गरेँ
खोकिएको ढाडस भर्नु पर्ने छ अब

फरक कित्तामा उभ्याउन छेपारो झैं रंग
फेरें
फरकपनको नाटक छोड्नु छ अब
तम गुंडमा धेरै राज गरेँ
सतगुणको बाटो अपनाउनु छ अब ।



दिपक लामिछाने, नेपियर

सुनसान

न रात न बिहान
यो भेडाको बथान
थाहा छैन जाने कता
थाहा छैन लाने कता
पाइला पाइलामा दुशासन
आफैलाई मानिरहेछ भगवान
यो भेडाको बथान

भक्तिएका कटेराहरू
जम्मा भएका लुटेराहरू
यो सत्य हो कि झुट
आखा चिम्लिएका बादरहरू
पट्टि बाधिएका मानिसहरू
सभासदहरूको छुट्टै सान
यो भेडाको बथान

विदेशी भूमि
भोगाइको तराजु बराबर
तर टुक्रिएको समाज
देखावटीको समाज
चक्रव्युहको उपाय
सकिएको समय
बाचेर पनि मरेको वर्तमान
यो भेडाको बथान

भाषाको अंशवण्डा
मिलेर जानुमा सार्थकता
खोजेर नभेटिएको मन
भेटिएर फुत्किएको धन
विदेशमा पैसाको रुख
दौडिरहेको युग
भेटिनुको मजा
पलायनको उडान
यो भेडाको बथान

त ठुलो कि म ठुलो
मरन्च्यासेहरूको भाषा
घुमेर आउने वुमर्याङ
बाठाहरूको बल्य्याङ
भुइँ नहेर्ने भर्याङ
पानी माथीको ओभानो
एउटा अन्धो अर्को कानो
गाउछ आफैले आफ्नो गुणगान
यो भेडाको बथान

भक्तिएका घरहरू
उदाङ्गिएका झ्यालहरू
थुक्छन आफैलाई
कराउँदै स्यालहरू
सञ्जयको समाचार
धृतराष्ट्रको अनुहार
युटुवे पत्रकार
भन्छन आफैलाई महान
यो भेडाको बथान

न रह्यो अडिग
- युधिष्ठीरको सत्यता
- रामको चरित्रता
- सुदामाको दरिद्रता
- विश्वासमा गोपनियता
- मान्छेको आवश्यकता
नमच्चीने पिङ
ताक्दैछ उसलाई
घुमेर आफ्नै सिङ
प्रभु गर्दैउ सबैको कल्याण
यो भेडाको बथान

कविता

खबर

गाँउमा बिजुली पानी, बाटो देखिन्छ
अस्पताल देखिन्छ, स्कुल देखिन्छ
स्कुलमा बिधार्थी देखिन्छन् ।

एउटै खोलामाथी नजिक नजिक
पक्कि पुल देखिन्छन्
तर पुलमा कुनै गाडी देखिन्छन्
पर पर सम्म घर देखिन्छन्
जँगलै जँगल देखिन्छ बस्ति देखिन्छन्।

गाँउमा युवा देखिन्छ बुढा बुढी देखिन्छ
केही चमत्कारी उपाए निस्केन भने
पक्का
केही वर्षमै गाँउको अस्तित्व मेटिन्छ।

गाँउलाई जँगलले घेरेको छ
लामो खडेरिले जँगल जलेको छ
थोत्रो घर र बुढोगोठले आगोसँग
हार मानेर लम्पसार परिरहँदा
हिड्न नसक्ने बा आमालाई
छिमेकिका केटा केटिले
बचाउन खोज्दा खोज्दै
आमाका हात जलेका छन
बा का खुट्टा जलेका छन
बाले कमाउन सक्नु हुन्न
आमाले पकाउन सक्नु हुन्न
मजदुरी गर्दा पेट नभरिएर
छोरा,बुहारी बिदेसिए पछि
बुढाबुढी र केटा केटीले चलाएको
गाँउमा



युबराज भन्डारी

बाँदरको बिगबिगि छ खेति जोगिन्न
घरमा बाँदर पस्छ भगाउन सकिन्न
कुकुरले भुक्न छोडेर भाग्न र लुक्न
थालेकाछन
बाँदरले मान्छेलाई पिट्न र टोक्न
थालेकाछन

प्रकितिले हेला गरेको छ
महिनी सम्म नपरेको पानी
एकै पटक परेकोछ
पहिरो झरेकोछ
बाढी बढेको छ
बस बगेका छन
घर पुरिएकाछन
चट्याङ्ग परेका छन
मान्छे मरेका छन
देस दुखमा छ शोकमा छ
नेता सत्ताको भोकमा छ
नीति हराएका राजनीतिक दल हरुले
स्वार्थ पुर्तिको लागि जो सँग पनि
चौँच मिलाएर मितेरी गाँसेर
दुखी रहेको आमाको शरीरलाई
गिद्दले जस्तै लुछा चुँडी गर्दैछन
लाज पचाउँदै छन भुँडी भर्दैछन।

तर निराशाको बिचौ बिचमा पनि
सुनीलो किरणको पर्खाइमा मैले
लाखौ सज्जन देखेकोछु
देसप्रेमी मन देखेको छु।

कविता

तिमी फूल जस्ती नहुनु,



नमिता दवाडी

तिमी फूल जस्ती नहुनु,
तिमी कोपिला जस्ती पनि नबन्नु,
तिमी मन्जरी त हुँदै नहुनु,
यदी परे भने पापी नजर तिमीमा,
टिपियौ भने,
चुँडियौ भने कुनै निर्मम हातबाट,
फ्याँकियौ भने कतै सडकमा,
मेरो जीवनको धरहरा ढल्नेछ,
मेरो भरोसाको आकाश खस्ने छ,
मेरा खुशीहरुको अन्त्यस्ति हुनेछ,
म जिउँदो लास हुनेछु,
अनि,
धिव्कार्ने छु आफुलाइ जिवनभर,
तिमीमा सुरक्षा कवच लाउन नसकेकोमा।

बरु ढुङ्गा बनिदिनु तिमी,
बजार्न खोजे मूड्कि तिमीमा,
टुक्रौनु तिनका पापिस्ट हस्त हड्डीहरु,
अझै काँडा बनिदिनु तिमी,
टिप्र खोजे जबर्जस्ती तिमीलाई,
प्रतिउत्तरमा ढलुन् रगतपक्ष बनि ।

रामको भक्ती गर भन्दिन मेरी छोरी,
अनकण्टार वनमा सितालाई एकलै छाडेर,
हरेपछी रावणले,
फिर्ता ल्याएर आफैं,
सीताको सतित्व नपत्याउने ती राम,
मेरा आदर्श होइनन्, नपुज्नु तिमी पनि,
बरु मन, बिचार मन्थन गरेर,
एक लोटा विश्वास आफैंमा जगाउनु मेरी छोरी ।

जन्माउने अधिकार पाएर पनि,
तिम्रो भाग्य लेख्न बाट बन्चित म,
भन्दिनँ,
कुनै भाग्य देबताको आरधना गर,
बरु भन्छु दृढता अनि कर्मठ तिम्रा पाखुरीबाट,
आफ्नो भाग्य आफैं निर्माण गर ।

दुधे बालिका तिमीलाई काखमा च्यापेर,
छाउगोठमा कैयन रात बिताएकी छु मैले,
थोत्रो च्यादरमा तिमीलाई गुट्मुट्याएर,
फरियाको एक छेउ सिरक अनि अर्को छेउ
सिरानी आफ्ना लागि,
म सम्झन सम्म चाहन्न त्यो कालो रात मेरो
जिवनको।

समाज नामको ममताहिन भ्रमको थाङ्गनामा,
निश्चिन्त निदाउ पनि भन्दिन म, मेरी छोरी,
बरु भन्छु आफैंभित्र विश्वास, मानवता,
करुणा अनि कर्तव्यपरायणताको,
एउटा सुन्दर गाउँ बनाउनु,
अनि रमाउनु उहि बस्तीमा,
कसैले एकलकाटे भनुन्, मलाई चिन्ता छैन,
तर नजानु है प्यारी छोरी, सुत्न उही निर्जन
छाउपडिमा ।

ऐना साथी

गङ्गा सापकोटा

हिजो आज मेरो साथी भा छ मेरे ऐना
ऐना जती भरपर्दो या अरु साथी छैन
तै साथीलाइ हेर्दै रुन्छु जब छाती पोल्छ
हिजो आज मेरो ऐना म जस्तरी बोल्छ ।

भन्छे मलाई पहीला कती चन्चले थिस् केटी
हिजो आज टोलाई रन्छेस् खुसी छैनस् तेती
सोर सिङ्गार गरी हासदै आउथीस् म थिम पैले
कपाल पनी नकोरेर झोक्राइरन्छेस् पैले ।

हासदा पनि स् हास्छे रुदा संगै रुन्छे
मनका कुरा भन्छु उ ध्यान दियर सुन्छे
भन्छे मलाई मेरो अघी खुसी हुनु पर्छ
हैन भने तिमी रँदा मेरो आँसु झर्छ ।

सम्झाएर भन्छे मलाई सबै हुन्छ ठिक
बिगत बिर्स बर्तमानमा खुसी हुन सिक
को छैन र पिर नभाको नभनेर पोत
अब मलाई भेट्न आउँदा छिस्स तेहा रोत।

कथा

रुद्र बहादुर बस्नेत

कस्के कारण म कहाँ आए त्यो याद छैन
कहिले रोए कहिले रुवाए त्यो याद छैन

बरु कथा कति लेखे गनेर भन्न सक्छु
नसोध मुटु कति फटाए त्यो याद छैन

अझै भेटिन्छन मेरो कथा सुन्न खोज्ने हरू
मैले कस-कसलाई के सुनाए त्यो याद छैन

सम्झिन्छू तिमिले दिएका थुप्रै आस्वासनहरु
तर चोट भने कति खाए त्यो थाहा छैन



मेरो भिमरथारोहण

यशोदा मल्ल

मेरो भिमरथारोहण, हो मेरो भिमरथारोहण
७० वर्ष ७ महिना ७ दिन ७ घडी तथा ७ पलामा
पर्यो मेरो भिमरथारोहण, मेरो भिमरथारोहण
मलाई सजाईयो तासको चोलो, दुपट्टाको सारी
र पछौरी तथा गर गहना र शृंगार सहित,
मेरो भिमरथारोहण, मेरो भिमरथारोहण।।

यस वर्षको पहिलो महिनाको २० तारिख तथा
१२:३० बजे दिउँसो मिल्यो साईत
७ वटा पानको पातमा कुल्चिन्दै, ग्रह दशादिको
दान पछि सजाईएको रथमा रथारोहण गर्ने साइत
मेरो भिमरथारोहण, मेरो भिमरथारोहण।।

एकातर्फ केटाहरु दाजु, भाइ, भतिजा, भदाहरु
अर्को तर्फ, भाउजू, बुहारी, भतिजा बुहारीहरु र भदै
सबैले होस्टेमा हैसे गर्दै तान्न लागे रथ
यही थियो मेरो भिमरथारोहण।।

तर, मेरो आँखा बाट आँसु आएको रोक्नै सकिन,
छोराले सोध्यो, किन ममी रुनु भएको?
मैले भने - तिम््रो ड्याडी सम्झेर हो बाबु
मेरो भिमरथारोहण, मेरो भिमरथारोहण।

सम्बन्ध



विनोद भौकाजी, अकल्यान्ध

कल्याणको विदेश बसाईले पनि दुई दशक नाघी सकेछ। आफ्नो नाम जस्तै ऊ मौका मिल्नासाथ आवश्यकता अनुरूप अरुको कल्याणमा अघि सरी हाल्छ। उसलाई सधैं लागी रहन्छ समयले पर्खँदैन। सहयोगको दरकार परेकालाई जे खाँचो छ त्यो आजै गर्नु पर्दछ। समयको पछि दगुर्दा-दगुर्दै कहिले कहाँ बिराम लाग्दछ कसैलाई पत्तो हुँदैन भन्ने लाग्दछ उसलाई। पराई देशमा संघर्षरत जीवन बाँच्नेका लागि स्वदेशमा बस्नेले सोचे जस्तो दैनिकी त्यति सहज पनि छैन। भागदौड र खटाई उग्रनै हुन्छ। स्वदेशमा बरु सास फेर्ने फुर्सद छ। विदेशमा यति खटेन भने हात-मुख जोर्नै कठिन हुन्छ। औसतको कमाई अरुले सोचे जस्तो चुली नाघेर पोखिने खालको पनि हुँदैन। थोपा थोपा गरेर कमाई संचित गर्दा पनि दैनिकी कष्टकर हुनु अस्वाभाविक छैन। अलिक राम्रै वस्तु खरीद गरेर दैनिकीलाई अलिक आरामदायी बनाउँ भन्दा दस पटक सोच्नु पर्ने अवस्था हुन्छ। यति हुँदाहुँदै पनि कहिलेकाहीं मातृभूमिका स्वजन र आपदमा परेकालाई केही सहयोग गर्दा कल्याणलाई बिछट्टै सन्तुष्टि मिल्दछ।

केही वर्ष बिराएर आफ्नो मुलुक एवम् आफू जन्मेको गाउँ जानु उसको र परिवारको लागि सधैं जीवनकै अति सुखद र रोमाञ्चित क्षण हुन्छ। ऊ आफ्नो मुलुकमा नोकरीमा छदाँका होस् वा अध्ययनताकाका साथीभाइ अनि नातागोता होउन् प्रायःसंग सम्पर्क टुटेको धेरै वर्ष भई सकेको छ। ऊ लामो उच्छवास छुट्टै विगतका आफू नजिकका लाई सम्झन्छन्। उनीहरूसंग सम्पर्कमा रहिरहने उसको सतत प्रयास भए तापनि उनीहरूले शनैः शनैः सम्पर्क पातलो गरी सकेका छन्। यसले उसलाई प्रायः भावुक बनाउँदछ साथै उनीहरूले यसो गर्नुका कारणप्रति उसले बारम्बार गम्भीर भई सोचे पनि ऊ कुनै निष्कर्षमा पुग्न सकेको छैन। अतिनै घनिष्ठ सम्बन्ध हुने गरेकाहरूसंग भेट हुँदा पनि उसलाई उनीहरूको व्यवहार अनौठो किसिमको हुने गरेको तितो अनुभूति हुन्छ। उसलाई लाग्दछ के जीवनको कुनै कालखण्डमा सुरु भई सुचारु भएको सम्बन्ध जीवनपर्यन्त निःस्वार्थ एवम् निःसर्त हुनु पर्ने होइन र?

कैयौँपटक सामाजिक माध्यमले सुचित गर्दा चिने-जानेकालाई सहयोग गर्ने उनको आदत छ। यसै सिलसिलामा एक पटक उसको आँखा कुनै समय अति नजिक सम्बन्ध भएका एक मित्रको उपचारका लागि आर्थिक सहयोगको याचना सहितको फेस बुकको पोष्टमा पर्दछ। उसले अबिलम्ब मित्रलाई सम्पर्क गरी उपचारको लागि आर्थिक सहयोग रकमान्तर गरि दिन्छ। बिरामी मित्र फोनमै रोएर अकस्मात सम्पर्कविहिन भएकोमा क्षमायाचना गर्दै सहयोगको लागि कल्याणलाई उसले धन्यवाद दियो।

कल्याणलाई लाग्दछ विदेशियो भन्दैमा कोही पनि स्वदेशदेखि मनले टाढा हुँदैन। उसको मन मस्तिष्कमा स्वदेशप्रतिको प्रेमभाव अबिरल बगिरहेको हुन्छ। केवल भौतिक रुपमा दूरी कायम छ। विदेशमा बसिरहेकै नाताले स्वदेश र आफन्तसंगको आत्मीय सम्बन्ध सर्वथा घटेको वा भनी बिलाएको हुँदैन। तर नातागोता एवम् साथीभाइले राख्ने दूरी एवम् कथंकदाचित भेट हुँदा उनीहरूले गर्ने अनौठो व्यवहारले अद्यापि आश्चर्यचकित छन् कल्याण। आपसी सौहार्द सम्बन्धले सामाजिक संरचनामा सकारात्मक प्रभाव पार्दछ भन्ने वास्तविकतामा भने कल्याणको विचार अबिचलित छ।

गीत

ओम प्रकाश बस्न्यात

नाता हाम्रो धेरै छ राम्रो, हामी नेपाली हुनाले
अभिबादन शुरु र अन्तमा नमस्कार गर्नाले
नेपालीपन् रगतमा हाम्रो हिमाली पानीले
मधुर मुस्कान बालखै देखि मनमै हुनाले

बाँडिचुडी खाने अतिथी मान्ने नेपाली चलन हो
दुखीको सेवामा समर्पित हुने नेपाली भावना हो
युग युग सम्म नेपाली साथ आत्मीय भै रहोस्
करोडौँ हात कोटी नमस्कार शुभभै फैलियोस्

नेपाली बोल्दै एकता राख्दै सम्मानमा रमाउँ
नेपालको माँया मुटुभरि साची बिकाशमा लगाउ
नाता हाम्रो धेरै छ राम्रो हामी नेपाली हुनाले
अभिबादन शुरु र अन्तमा नमस्कार गर्नाले ।

गजल

ऋतु बराल

तिमीसँगै रानी वन डुल्न पाए हुन्थ्यो
मनभित्रका सारा गाथा खोल्न पाए हुन्थ्यो

मध्य रातमा अगालेर तिमीलाई नै हेरी
जुन, तारा सँगै, अझै नजिक खुल्न पाए हुन्थियो।।

मन छ बस्न मलाई पनि तिम्रोदिलभित्र
धड्कन बनी तिम्रै नाममा चलन पाए हुन्थियो।।

दिनलाई सूर्यको मूल्य भए झै
तिमी र म यसरी नै बल्न पाए हुन्थ्यो ।।

सधैभरी तिमिसँग हासीं खुशी भई
आउने दुख पिडाहरु सबै भुल्न पाए हुन्थियो

एन आर एन आफ्नै प्रस्तावनावाट बिमुख

वावुराजा महर्जन



एमसीसीएस (MCCS = Migrant Community Challenges Survey) को सर्वेक्षण र युएनडिपी (UNITED NATIONS DEVELOPMENT PROGRAM) को अध्ययन अनुसार आप्रवासीहरूको समस्याहरू भनेको मूलतः रोजगारी, आवास (डेरा), काममा हुने शोषण, नयाँ मुलुकको कानुनी अनभिज्ञता, भाषागत समस्या, नयाँ मुलुकको सामाजिक र सांस्कृतिक रूपमा घुलमिल भएर अगाडि बढ्ने समस्या, भिसाको म्याद गुज्रने चिन्ता, मातृभूमिमा भएका परिवार वा नातेदारहरूलाई पैसा पठाउँदा कम दस्तुर लिने कारोबारीको पहिचान, एक्लोपनको महसुस आदि रहेका छन्। यी र यस्ता कैयौं समस्याहरूमा गैरआवासीय नेपाली संघले चासो र चिन्ताको विषय बनाएको छैन।

“विश्वका विभिन्न मुलुकहरूमा बसोबास गरिरहेका गैरआवासीय नेपालीहरूको हितको पक्षपोषण गर्न संगठित रूपले अघि बढ्नको लागि” भन्ने एनआरएनको प्रस्तावनामा उल्लेखित उद्देश्यविपरीत एनआरएनका नेताहरूले जानी नजानी नेपाल सरकारको प्रवासी नेपालीहरूलाई फुटाउने र कमजोर पार्ने मनसायबाट प्रेरित “विदेशमा पूरा दुई वर्ष बसोबास गरेकाले मात्र सदस्यता ग्रहण गर्न मिल्ने” भन्ने सरकारको फूटवादी सिद्धान्तलाई लालमोहर लगाइदिए।

मातृभूमिमा आफूले भोग्दै गरेका रोजगारीका समस्याहरू, जातीय भेदभाव, चरम राजनीतिक र आर्थिक भ्रष्टाचारबाट आजित भएर नयाँ मुलुक प्रवेश गर्ने आफ्ना दाजुभाइ, दिदीबहिनीहरूलाई दुई वर्षसम्म सदस्य नै हुन नपाउने बन्देज छ। जुन बेला गैरआवासीय नेपाली संघको सहयोग र सद्भावनाको आवश्यकता महसुस हुन्छ त्यति नै बेला “अछूत”को व्यवहार गर्ने हाम्रो गैरआवासीय नेपाली संघलाई कसरी माया गर्न सक्छन्? दुई वर्षको कष्टकर जीवन बिताइसकेपछि र आफ्नो खुट्टामा उभिसकेपछि मात्र प्रवेश गर्न पाउने संस्थालाई उनीहरूले किन माया गर्ने?

नेपाल सरकारले अति सूक्ष्म ढंगले प्रवासी नेपालीहरूबीचमा फूट ल्याउन गरेको चालबाजीमा एनआरएनका नेताहरू सजिलै साँग फसेका छन्।

एनआरएनको प्रस्तावनामा संस्थालाई स्पष्ट रूपमा “गैर नाफामूलक” भनेर अर्थ्याइएको छ। तर यसका नेताहरू सरकारको लगानी बोर्डमा बस्न लाज मान्दैनन्। विश्वको शब्दकोशले “लगानी” लाई नाफा कमाउने वा भविष्यमा आर्थिक प्रतिफल प्राप्त गर्ने अपेक्षा राखेर स्रोतहरू, सामान्यतया पैसा विनियोजन गर्ने कार्यलाई जनाउँछ। एनआरएन आफैँ १० अर्बको लगानी गर्ने योजना बनाउँछ, जुन आफ्नै प्रस्तावनासाँग मेल खाँदैन।

एनआरएनको प्रस्तावनामा “आधारभूत मानव अधिकारप्रति प्रतिबद्ध एक जिम्मेवार संस्थाको गठन” भनेर एनआरएनलाई परिचय दिने कोशिस गर्छ, तर सामान्य मौलिक अधिकार समेत नभएको “एनआरएन नागरिकता” लाई ठूलो उपलब्धि भनेर आफ्ना सदस्यहरू र आम नागरिकलाई झुक्काउँदै छ।

मानव अधिकारसम्बन्धी सार्वभौम घोषणा १९४८ धारा २१ को पहिलो प्रावधानले भन्छ “प्रत्येक व्यक्तिलाई आफ्नो देशको सरकारमा प्रत्यक्ष वा स्वतन्त्र रूपमा चुनिएका प्रतिनिधिहरू मार्फत भाग लिने अधिकार छ।” र धारा २१ कै दोस्रो प्रावधानले “प्रत्येक व्यक्तिलाई आफ्नो देशको सरकारी सेवामा समान पहुँचको अधिकार छ।” शायदै कुनै विदेशिएका नेपालीहरूले नेपालको फोहोरी राजनीतिमा र भ्रष्टाचारले लिप्त सरकारी सेवामा जाने विचार गर्लान् तर एनआरएनका नेताहरूले प्रस्तावनामा उल्लेख भएको मानव अधिकारको सार्वभौम अधिकारहरू बारे नेपाल सरकारलाई सचेत गराउनु पर्दैनथ्यो?

विदेशिएका नेपालीहरूलाई दुई वर्षसम्म सदस्यता लिन बन्देज गर्नु, नयाँ आप्रवासीहरूको समस्याहरू र सरोकारमा एक शब्द नबोल्नु, विद्यार्थीहरूलाई संगठनमा आउन बन्देज लगाउनु, “संगठन” लाई गैर नाफामूलक भन्दै १० अर्ब रुपैयाँको नाफामूलक आयोजनामा लाग्नु र नेपाल सरकारको लगानी बोर्डको “भाइ नाइके” भन्दै संस्थालाई नाफामूलक क्रियाकलापमा संलग्न गराउने बाटोमा लगेको हुँदा एनआरएनका नेताहरू प्रदूषित भइसकेको कुरामा दुईमत नहोला।

स्वस्थ आहार-विहार तथा योग विज्ञान



जया शर्मा, प्रशिक्षक, जीवन विज्ञान

स्वस्थ जीवनयापनका लागि आहार-विहार तथा योग विज्ञानको सन्तुलन आवश्यक छ। शरीर र मनलाई पूर्णरूपमा स्वच्छ, स्वस्थ, स्फूर्ती, सन्तुष्ट तथा व्यवस्थित राख्नको लागि प्रत्येक मानवले विशेषतः आहार-विहार तथा योग विज्ञानमा ध्यान पुर्याउनु अति आवश्यक छ।

मानव शरीरमा सबै खालका विकार तथा रोगहरू उत्पन्न गराउने र अस्वस्थ बनाउने प्रत्यक्ष कारण दैनिक रूपमा ग्रहण गर्ने आहार नै हो। शरीर स्वस्थ, स्फूर्ती र स्वच्छ रहन हामीले सेवन गर्ने खानाहरूबाट प्राप्त हुने पोषण तत्वको सबैभन्दा बढी प्रभाव रहेको हुन्छ। हामीले खाने खाद्यान्नहरूबाट मुख्य रूपमा कार्बोहाइड्रेट, प्रोटीन, चिल्लो, लवण, खनिज र पानी जस्ता ६ प्रकारका पोषण तत्वहरू पाइन्छन्। यी पोषण तत्वहरूबाट प्राप्त हुने ऊर्जाको कारण मानव पूर्णतः स्वस्थ रहने गर्दछ। त्यसैले प्रत्येक मानवको स्वास्थ्य र जीवनयापन सहज गर्न आहारबाट प्राप्त हुने पोषणको ऊर्जा नियमित र सन्तुलित हुनु अति आवश्यक हुन्छ।

भनिन्छ, “जस्तो आहार उस्तै तन, जस्तो आहार उस्तै मन” हुन्छ। शरीरलाई कस्तो बनाउने र मनलाई कस्तो राख्ने भन्ने कुरा हामीले ग्रहण गर्ने आहारबाट निर्धारित हुन्छ। पौराणिक दृष्टिकोणले आहारलाई तीन प्रकारमा विभाजन गरिएको छ।

तामसिक आहार:

तामसिक आहारले शरीरलाई प्रत्यक्ष रूपमा नकारात्मक विचार, तनाव र उदासीनता तर्फ लैजान्छ, फलस्वरूप मन अशान्त गराउने र एकाग्रता हुन कठिन पर्दछ। यस आहार समूहमा प्रशोधित खाना, डिब्बामा बन्द खाद्यसामग्री, अत्यधिक तारेको चिल्लो र मसालेदार खाना, पत्रु खाना (जङ्क फूड), मदिरा तथा मासुजन्य पदार्थहरू पर्दछन्। यस्ता खानेकुराहरूले मानवको चेतनालाई न्यून बनाइदिन्छ। लामो समयसम्म यस्ता आहारहरू सेवन गर्ने मानिस आलस्यताले भरिएको हुन्छ र उसले सबैभन्दा महत्त्वपूर्ण स्थान ओछ्यानलाई सम्झिन्छ। यस्ता मानिसहरू बस्न पाए उठ्दैनन्, उठे भने हिँड्दैनन्, हिँडे भने दौडिँदैनन् र

जतिसुकै बेला भारी रहन चाहन्छन्। संसारको कुनै पनि कुरालाई महत्त्व दिँदैनन्। भारी पेट हुने गरी भोजन गर्दछन् र त्यो भोजनको भारले गहिरो निद्रामा डुब्न चाहन्छन्। नियमित तामसिक भोजन गर्ने व्यक्ति आफ्नो दैनिकी चलाउनको लागि समेत काम गर्दैन र खाएको खाना अपच हुन गई विभिन्न रोगहरूले आक्रमण गर्न सक्छ।

राजसिक आहार:

राजसिक आहारले शरीर र मस्तिष्कलाई बढी क्रियाशील बनाएर मनमा अशान्ति गराउने, उत्तेजना र अधैर्यता बढाउँछ। यस आहार समूहमा अत्यधिक चिल्लो-पिरो, मसालेदार खाना तथा मासु र पेय पदार्थहरू पर्दछन्। यसैगरी चिया कफी र अमिलो पनि यसै आहार समूहभित्र पर्दछन्। यस्ता आहारहरूले शरीरलाई बढी ऊर्जा दिने हुँदा, व्यक्तिहरू जीवनमा बढी दौडधुप गरेर केही नयाँ कुरा हासिल गर्न चाहन्छन्। आफ्नो जीवनमा जे भइरहेको हुन्छ त्यसमा असन्तोष भई सधैं अधैर्य हुने गर्छन्। यस्तो आहार सेवन गर्ने व्यक्तिहरूले आफूलाई स्वस्थ राख्न जुम्बा गर्ने, जिम जाने साथै शारीरिक व्यायाम पनि गर्दछन्। यस्ता क्रियाकलापहरू गरे तापनि अन्ततः शरीरमा असहजता उत्पन्न भएर शरीर नै अस्वस्थ हुन थाल्दछ।

सात्विक आहार:

सात्विक आहारले मानिसको जीवनमा उज्यालोपन ल्याउन र जीवनको गन्तव्यमा स्पष्टता पैदा गर्न सहायक सिद्ध हुन्छ। यस्ता भोजन लिने व्यक्तिका निर्णय क्षमता राम्रा हुन्छन् र शरीर पनि सुन्दर, ध्यान र योग अभ्यासमा सहयोग पुर्याउँछ। यसै गरी यस्तो आहारले व्यक्तिमा एकाग्रता बढाउँछ, तनाव घटाउँछ र सकारात्मक सोचको विकास गर्छ। यसले शरीरलाई ऊर्जा दिन्छ र रोग प्रतिरोधात्मक क्षमता बढाउँछ। यस आहार समूहमा ताजा फलफूल, सागसब्जी, रसिलो खानेकुराहरू, नट्स, दुग्धजन्य पदार्थहरू, मह तथा अन्य सुपाच्य अन्नहरू खासगरी उम्रिएका भोजनहरू यस अन्तर्गत पर्दछन्। तर, लसुन र प्याजले मनलाई उत्तेजित बनाउने हुनाले उम्रिएको भए पनि यस भोजन समूहमा पर्दैन। आयुर्वेद अनुसार, स्वस्थ शरीर र स्थिर मनको लागि सात्विक आहार सर्वोत्कृष्ट मानिन्छ।

यसै गरी यस्ता भोजन सेवन गर्ने व्यक्तिहरूले धेरै पनि खाँदैनन्, जीवनमा ऊर्जा प्राप्त गर्न जति आवश्यक छ त्यति मात्र खान्छन्। त्यसले गर्दा उनीहरूको शरीर स्वस्थ, स्फूर्तिलो र मनमा शान्ति, अनुहारमा कान्ति प्राप्त गर्छन्। यस्ता व्यक्तिहरू केवल दौडनका लागि खाँदैनन्, खानको लागि दौडिँदैनन् र आफ्नो शान्ति स्थिरतामा सबै काम सम्पन्न गर्छन्। यस्ता व्यक्तिहरू दुर्लभ भेटिन्छन् र यस्तै व्यक्तिहरूले संसार हाँक्ने क्षमता राख्छन्।

योग विज्ञान

मानव शरीरको प्राकृतिक गुण अनुसार विभिन्न किसिमबाट शरीरलाई चलायमान गर्दै आफ्नो मन र शरीरलाई संयोजन गर्नु नै योग हो। विशेष विधिको अनुसरण गरेर निश्चित प्रकारले शरीरलाई तन्काउने, खुम्चाउने, मर्काउने र श्वास-प्रश्वासलाई लामो र गहिरो गरेर लिनु-फाल्नु तथा शरीरलाई स्थिर राखेर मौनतामा बस्ने अभ्यास नै ध्यान साधना हो। योग विज्ञान पूर्वीय अध्यात्म दर्शनको सबैभन्दा प्रभावकारी विषय भएकोले यसको मानव कल्याणका लागि अति महत्त्वपूर्ण योगदान रहेको छ। वैदिक सनातन शास्त्रहरूका अनुसार निरन्तर आत्मस्मरण अथवा म चेतना हुँ भन्ने भावमा जिउनु नै सही अर्थमा योग हो। वर्तमानमा हरक्षण आफ्ना वरपर भइरहेका सबै गतिविधिहरू प्रति जागरुक, साक्षी तथा होसपूर्ण रहनु योगको सरल परिभाषा हो। योग साधना (योगाभ्यास, प्राणायाम र ध्यान) को माध्यमबाट शरीरलाई स्फूर्ती गर्ने तथा श्वास प्रश्वासको गति बढाउने/कम गर्ने तथा शरीर स्थिर गर्ने (रेचक, पूरक र कुम्भक) आदि प्रकारका गतिविधिहरू नै योग विज्ञान भित्र पर्दछन्।

जीवन विज्ञान

जीवन विज्ञान एक आधुनिक आध्यात्मिक केन्द्र हो, जसले योग, ध्यान, मनोवैज्ञानिक ज्ञान र व्यवस्थापन विकास कार्यक्रमहरू मार्फत खुशी हुँदै आध्यात्मिक जीवन जिउने कला सिकाउँछ। यस केन्द्रको एक गहन दृष्टिकोण रहेको छ, जुन पृथ्वी सीमाहरूभन्दा पर जान्छ र मानव आत्माको सबैभन्दा गहिरो आकांक्षाहरूसँग प्रतिध्वनित हुन्छ। जीवन विज्ञानले सत्य खोज्ने र आध्यात्मिक यात्रामा लागेकाहरूको लागि एक पवित्र आश्रयस्थलको रूपमा काम गर्दछ।

जीवन विज्ञानले आध्यात्मिक ज्ञान र आत्मज्ञान प्रति समर्पित रहँदै, भित्री जागरण र आत्मबोधको मार्ग उज्यालो पार्छ। कुनै पनि धार्मिक रूढीवादी वा सम्प्रदायगत सीमाहरूबाट मुक्त रहेर यस केन्द्रले विश्वव्यापी सत्यको एक प्रकाश स्तम्भको रूपमा उभिएको छ, जहाँ शान्ति र आध्यात्मिक वृद्धिको खोजी गर्ने सबै व्यक्तिहरूलाई हार्दिक स्वागत गर्दछ।

जीवन विज्ञान केन्द्रमा जोडिने व्यक्तिहरूलाई, ध्यान र चेतनाको पवित्र साधना मार्फत आफ्नो अस्तित्वको भित्री यात्रा गर्न सशक्त बनाउँछ, जसले आफ्नो वास्तविक स्वरूपमा लुकेर रहेका खजाना खोल्न मद्दत गर्दछ। जीवन विज्ञान केन्द्रका कार्यक्रमहरू आधुनिक व्यवस्थापन सिद्धान्त, मनोविज्ञान र आध्यात्मिक अभ्यासको एक पवित्र संयोजन प्रदान गर्दछ।

जीवन विज्ञान केन्द्रले स्वस्थ व्यक्ति, स्वस्थ परिवार, स्वस्थ समाज, स्वस्थ राज्य र स्वस्थ मानवताको विकासका लागि सकारात्मक योगदान र सेवा भाव पुर्याउन आफ्ना विभिन्न केन्द्रहरू मार्फत जीवन विज्ञान प्रयोगशाला सञ्चालनमा ल्याएको छ। केन्द्रले जीवन विज्ञान प्रशिक्षक बन्नको लागि चक्र विज्ञान/ऐश्वर्य विज्ञान, बोध विज्ञान र लय विज्ञान जस्ता गहिरो साधना पश्चात आफ्ना नियमित साधकहरूको लागि एक हप्ताको प्रशिक्षक प्रशिक्षण तालिम प्रदान गर्दछ। तीनै आध्यात्मिक ज्ञान र योग साधनाले निखारिएका तालिम प्राप्त प्रशिक्षकहरूबाट हाल नेपाल सहित ७० भन्दा बढी देशहरूमा २५० भन्दा धेरै प्रयोगशालाहरू सञ्चालनमा छन्। यस केन्द्रका संस्थापक जीवन विज्ञान विशेषज्ञ, श्रद्धेय गुरुदेव रमेश नेपाल र एल पि भानु शर्मा हुनुहुन्छ र यसको केन्द्रीय कार्यालय नेपालमा काठमाडौंको चावहिल स्थित गणेश मन्दिर पछाडि रहेको छ।

१३ औं वार्षिक उत्सव मनाइसकेको जीवन विज्ञान नेपाल लगायत अमेरिका, बेलायत र अष्ट्रेलियामा कानुनी रूपमा नै दर्ता भई सञ्चालनमा रहेको छन् र विश्वभरिमा हालसम्म ४ करोड भन्दा बढी प्रत्यक्ष वा अप्रत्यक्ष रूपमा जीवन विज्ञानको साधनामा संलग्न छन्।

अष्ट्रेलिया/न्युजिल्याण्डमा पनि अनलाइन जुमको माध्यमबाट दैनिक बिहान ७:०० देखि ८:३० सम्म र अपराह्न, शनिबार बाहेक अन्य दिनहरूमा ९:०० देखि १०:०० सम्म जीवन विज्ञान प्रयोगशाला सञ्चालन हुँदै आएको छ। जीवन विज्ञानले योग, प्राणायाम र ध्यानको माध्यमबाट सम्पूर्ण विश्वलाई तनावमुक्त बनाई सुख, शान्ति र समृद्धिको बाटोमा अग्रसर बनाउने सदिक्षा राखेको छ ।

मेहनत र कठिनाई को रेडियो यात्रा : 'नमस्ते-नेपाल'

बिनोद पराजुली



'नमस्ते-नेपाल' को रेडियो कार्यक्रम उत्पादन र प्रसारणको यात्रा यति लामो समयसम्म जोडिएला भन्ने अनुमान कतै पनि थिएन । यद्यपि, यहाँका सबैको निरन्तर साथ, सहयोग र सद्भावले यस कार्यक्रमलाई सोसाइटीका लागि यति लामो अवधिसम्म सञ्चालन गर्न सक्षम बनाएको छ, जसलाई आफ्नै लागि ठूलो उपलब्धि मानेको छु ।

'नमस्ते नेपाल'सँग जोडिएको चौधौँ वर्षको यो यात्रा एक गहिरो गर्वको अनुभव हो, जहाँ सामान्यतया स्रोताले सुन्ने २५ मिनेट प्रसारण अवधि भएका सात सयभन्दा बढी कार्यक्रम उत्पादन गर्ने अवसर प्राप्त गरेको छु । यो यात्राको पृष्ठभूमिमा उकाली-उराली, घुम्ती र विभिन्न चुनौतीहरू थिए, तर मेहनत र कठिनाईहरूलाई मिलाएर अघि बढ्दा ती सबै स्वाभाविक र सहज रूपमा स्वीकार्य भएका छन् । रेडियो कार्यक्रम उत्पादनसँग यसको प्रसारण र प्रविधिका विभिन्न पक्षहरू पनि जोडिएका छन् । प्रस्तोताका रूपमा कार्य गर्दा यी सबै पक्षहरूको ज्ञान हासिल गर्दै जानुका साथ, त्यसका सबै पक्षमा दक्षता बढ्दै जान्छ ।

यो यात्राले व्यक्तिगत रूपमा धेरै ज्ञान र विज्ञता सिकाएको छ । यसले केवल रेडियो कार्यक्रम उत्पादनमा दक्षता मात्र प्रदान गरेको छैन, तर नेपाली समुदायको सहभागिताको प्रतिनिधित्व गर्दै प्रशंसा र सम्मान पनि प्राप्त गरेको छ, जुन सबैलाई अवगत भइ सकेको बिषय हो । क्राइस्टचर्च सिटी काउन्सिलले शहरको सांस्कृतिक विविधतालाई समृद्ध बनाउन योगदान गरेबापत सन् २०२४ को सिभिक अवार्ड बाट सम्मानित गरेको छ । त्यस्तै, सन् २०२० मा कम्युनिटी सर्भिस अवार्ड पनि प्राप्त भएको थियो ।

साथै, न्युजिल्याण्ड रेडियो अवार्डको सन् २०२१ संस्करणमा सामुदायिक रेडियो कार्यक्रम विधामा 'नमस्ते-नेपाल' फाइलिस्ट (उपविजेता) बनेको थियो । रेडियो कार्यक्रम उत्पादनसँग जोडिएका कार्यक्रमका विषयवस्तु, प्रस्तुती शैली, र प्रविधि लगायतका हरेक पक्षमा उत्कृष्टता हासिल गर्दै, यस कार्यक्रमले सम्मान प्राप्त गरेको हो ।

'प्लेन्स एफएम, जुन हाल प्लेन्स मिडिया बनिस्केको छ, जसले क्राइस्टचर्चबाट ९६.९ एफएममा प्रत्येक महिना १५ भाषामा सयभन्दा बढी कार्यक्रम उत्पादन गर्दछ, र तिनका लोकप्रिय कार्यक्रमहरू सूचीमा 'नमस्ते-नेपाल' लामो समयदेखि पर्दै आएको छ । त्यस्तै, केही वर्ष अघि १२ सामुदायिक रेडियो स्टेशनहरूबाट प्रसारण हुने एक हजारभन्दा बढी कार्यक्रममध्ये 'नमस्ते-नेपाल' धेरै सुनिने कार्यक्रमहरूको छैटौँ स्थानमा पनि सामेल भएको थियो । यस बाहेक, क्राइस्टचर्च सिटी काउन्सिलका सिभिल डिफेन्स र रेड बिन्स जस्ता विभिन्न अभियानहरूमा पनि सक्रिय सहभागिता जनाएर योगदान पुर्याइएको छ ।

क्राइस्टचर्च को रेडियो कार्यक्रम भए पनि यसमा बिषय, विधा, र व्यक्तित्व का थोर-बहुत सम्पूर्ण न्युजिल्याण्ड अटाएको छ भन्दा अतिसयोक्ति नहोला। निरन्तरता; कुनै पनि बिषय-विधाको अति नै चुनौती पूर्ण हुँदै जान्छ । रेडियो कार्यक्रम उत्पादनमा चरणमा हुने अदृश्य असजिला नभएका होइनन् । हामीले त्यस्तै चुनौती पूर्ण रेडियो यात्रा स्वीकार गरेर अगाडि बढ्न खोजेका हौं, त्यसैले आगामी यात्रा स्वाभाविक र सहज बनाउने तर्फ अलिकति सोंच र समय खर्चिनु पर्छ कि झैँ लाग्छ ।

एउटा महत्त्वपूर्ण पक्ष 'भाषा र संस्कृति'; हरेक समुदायको अस्तित्व र पहिचानको आधार हो । विदेशमा रहेका नेपाली समुदायका लागि मातृभाषा एउटा महत्त्वपूर्ण अंग हो, जसले उनीहरूको भाषा, संस्कृति, परम्परा, र सामाजिक पहिचानलाई कायम राख्न मद्दत पुर्याउँछ । यस सन्दर्भमा, विदेशमा रहेका नेपालीलाई आफ्नो भाषा र संस्कृतिसँग जोड्न अन्य माध्यमहरू जस्तै राष्ट्र-भाषाका रेडियो सेवालै पनि प्रभावकारी भूमिका खेल्न सक्दछ ।

अब हामीले यसभन्दा एक कदम अगाडि सोचन आवश्यक छ । हाम्रो राजनीति जागरूकताको उपयोग गरेर राजनीतिक अधिकारको प्रयोग गरी सामाजिक समावेशिता र समानताको पक्षमा पनि कदम चाल्नु अपरिहार्य भएको छ । न्युजिल्याण्डमा नेपाली समुदायको बसोबास दुई दशकभन्दा बढी समयको भइसकेको अवस्थामा, अब चुनावमा मतदान गर्ने, राजनीतिक गतिविधिमा सक्रिय भाग लिने र नीति निर्माणमा प्रभाव पार्ने प्रक्रियामा हाम्रो प्रतिनिधित्व अनिवार्य आवश्यकता बनेको छ । यसले हाम्रो समुदायका अधिकार लागि बलियो आवाज उठाउन र सबै पक्षसँग सहकार्य गरेर न्याय प्राप्त गर्न मद्दत पुर्याउनेछ ।

स्थायी बसोबास गर्दै आएका नेपालीहरूको संख्या निरन्तर वृद्धि हुँदै जानुका साथ, यहाँका विभिन्न सहर र क्षेत्रका व्यवसायिक तथा नेतृत्वदायी व्यक्तिहरूले राज्यका निकायहरूसँग नेपाली र नेपाली समुदायको परिचय, प्रतिनिधित्व र सक्रियता स्वतः अवगत गराउँदै आएका छन् । हालसालै, भाषा-साहित्य, सांस्कृतिक-मनोरञ्जन र खेलकुदका कार्यक्रमहरूले पनि प्रभावशाली उपस्थिति जनाएका छन् । यसै कारण, नेपाल र नेपालीसँग सम्बन्धित संघ-संस्थाहरूले यस्ता कार्यक्रमसँग जोडिएका माध्यमहरूको निरन्तरतामा आफ्नो भूमिका प्रभावकारी ढंगले परिभाषित गर्नुपर्ने आवश्यकताको महसुस भएको छ । देशभरका विभिन्न स्थानहरूमा रहेका नेपाली समुदाय र संघ-संस्थाहरू बीच परस्पर सहयोग र समन्वयले आगामी यात्रा सहज र सफल बनाउन महत्वपूर्ण योगदान पुर्याउनेछ । यसका साथै, नेपाल सरकारका प्रतिनिधि निकायहरूले पनि यस यात्रामा समन्वयकारी भूमिका निर्वाह गर्न अग्रसर हुनु अनिवार्य देखिन्छ ।

राष्ट्र-भाषा नेपालीले देशभरी र विदेशमा रहेका नेपालीहरूलाई आत्मीय एकतामा बाँधेर राखेको छ । तर, विदेशमा बसोबास गर्ने क्रममा, विशेषगरी व्यवहारिक भाषा अङ्ग्रेजीको प्रभाव बढ्दै जाने हुनाले मातृभाषा र राष्ट्र-भाषाको प्रयोगलाई सहज वातावरण बनाउन थप चुनौती आएको छ । यहाँ हुर्कने दोस्रो र जन्मे-हुर्कने तेस्रो पुस्ताहरूको संख्या बढ्दै जाँदा यो चुनौती अझ गम्भीर बन्न सक्छ । त्यसैले, अब समय आएको छ कि हामी यसबारे सचेत भएर विचार गरौं । नेपाल र नेपालीसँग सम्बन्धित भाषा, साहित्य, खेलकुद, सांस्कृतिक र मनोरञ्जनात्मक कार्यक्रमहरूमा यी पुस्ताहरूलाई नियमित रूपमा सहभागी गराउन र तिनीहरूको अभिरुचि बढाउन निरन्तर प्रयास गर्नु आवश्यक छ । यसका लागि, नमस्ते-नेपाल जस्ता रेडियो कार्यक्रमहरूको मद्दतले उत्प्रेरणा र जागरूकता फैलाउन सकिन्छ ।

कथाबाचक साईग्रेस जी सँग को अन्तर्वार्ताको क्रम

नेपाली नयाँवर्ष, तीज, दशैं र तिहार बाहेक, म्हपुजा, बुद्धजयन्ती, गौरा पर्व, छठ पर्व, लोछार, शिवरात्रि, होली जस्ता अन्य चाडपर्वहरू पनि हामी नेपालमा जस्तै उल्लास र आत्मीयताका साथ मनाउँदै आएका छौं । धर्म, जाति, भाषा, कला, संस्कृति र रहन-सहनको विविधताले नेपाली समुदायलाई अनगिन्ती समृद्धि र रंगीनता प्रदान गरेको छ । यी विशेषताहरू विदेशका विभिन्न भूमिहरूमा पनि झल्किने थालेका छन् र समयको साथ यो परिघटना अझ बलियो हुँदै गएको छ ।

यस बीचमा, क्राइस्टचर्च शहरसहित न्युजिल्याण्डका विभिन्न स्थानहरूमा नेपाली समुदायका निजी तथा सरकारी निकायहरूमा, साथै विभिन्न पेशागत क्षेत्रहरूमा नेपालीहरूको विशिष्टता र गर्विलो उपस्थिति देखिएको छ । यीमध्ये केही व्यक्तित्वहरूले नेतृत्वका महत्वपूर्ण भूमिकामा रहेर नेपाली समुदायको प्रभाव र क्रियाशीलता प्रस्तुत गर्न सजिलो बनाएका छन् । तर अब हामीले यसभन्दा एक कदम अगाडि सोच्न आवश्यक छ ।

यद्यपि, हामीमा राजनीति प्रति एक स्वाभाविक चासो र जागरूकता छ, त्यसको अब उपयोग गरेर राजनीतिक अधिकारको प्रयोग गरी सामाजिक समावेशिता र समानताको पक्षमा पनि कदम चाल्नु अपरिहार्य भएको छ । न्युजिल्याण्डमा नेपाली समुदायको बसोबास दुई दशकभन्दा बढी समयको भइसकेको अवस्थामा, अब चुनावमा मतदान गर्ने, राजनीतिक गतिविधिमा सक्रिय भाग लिने र नीति निर्माणमा प्रभाव पार्ने प्रक्रियामा हाम्रो प्रतिनिधित्व अनिवार्य आवश्यकता बनेको छ । यसले हाम्रो समुदायका अधिकारहरूको लागि बलियो आवाज उठाउन र सबै पक्षसँग सहकार्य गरेर न्याय प्राप्त गर्न मद्दत पुर्याउनेछ ।

अन्ततः नेपाल न्युजिल्याण्ड फ्रेन्डसिप सोसाइटी (NNZFSC) का प्रत्येक कार्यकालका नेतृत्वकर्ताहरू र सम्पूर्ण क्राइस्टचर्चबासी नेपालीहरूको व्यक्तिगत प्रयास र समर्पणलाई म सधैं कदर गर्दै आएको छु, र यसका कारण पनि हाम्रो यात्रा सहज र प्रभावकारी भएको महसुस गर्दछु । त्यस्तै, हरेक वर्ष हामी नयाँ नेपाली वर्ष मनाउने अवसरमा 'नमस्ते-नेपाल' कार्यक्रमले नयाँ इतिहास र उपलब्धि थप्दै आएको छ । सन् २००७ को एप्रिल ९ तारिखमा सुरु भएको नेपाल न्युजिल्याण्ड फ्रेन्डसिप सोसाइटी (NNZFSC) को साप्ताहिक रेडियो कार्यक्रमले यसपाली १८ वर्ष पूरा गरेको छ । यहाँहरूको साथ, सहयोग र हौसला प्रति म सधैं आभारी रहन्छु । जाँदा-जाँदै, सम्पूर्ण नेपाली दाजुभाइ र दिदीबहिनीलाई नयाँ नेपाली वर्ष २०८२ को हार्दिक शुभकामना व्यक्त गर्न चाहन्छु ।

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नमस्ते-नेपालका लागि सन् २०२४ को सिभिक अवार्ड, सन् २०२० मा कम्युनिटी सर्भिस अवार्ड पनि प्राप्त भएको थियो । यो सबै नेपाली समुदायको लागि पनि हो ।

गैरआवासीय नेपालीले लिनुपर्ने अबको बाटो



अशोक कुमार श्रेष्ठ

केही समयअघि मात्रै काठमाडौंका मेयर बालेन शाहको छोटो फेसबुक स्टेटस निकै सान्दर्भिक लाग्यो। यसको सार थियो—“हाम्रा छिमेकीहरूले धेरै हेर्न थाले।” सन्दर्भ थियो अमेरिकी राष्ट्रपति डोनाल्ड ट्रम्पले USAID सम्बन्धमा देखाएको दुराचार र भारत-चीनको व्यवहार। मलाई पनि लाग्छ, मेरो आफ्नै घर-परिवारको आर्थिक सुधार गर्न म स्वयं कडा मेहनत गर्नुपर्छ। यदि अरूले देला, खान पाइएला, लाउन पाइएला भनेर बसियो भने म भिखारी बन्दछु, र जीवनमा कहिल्यै प्रगति गर्न सकिदैन। त्यस्तै, नेपालको हकमा पनि अरूसँग मागेर होइन, आफैं स्रोत जुटाएर, आफ्नो देश आफैं बनाउनु आवश्यक छ। नेपाललाई माया गर्नेहरू नेपालमै मात्र छैनन्, विदेशमा पनि छन्। अझ भनी, यही पहिलो पुस्ता हो, जसले विदेशमा बसेर पनि नेपाललाई उत्तिकै माया गर्छ। तर भोलिको दोस्रो पुस्ताले पहिलो पुस्ताले गर्ने जति माया पक्कै पनि गर्ने छैनन्। किनभने उनीहरू नेपालमा लामो समय बस्दैनन्, र भित्री मनदेखि नै नेपाल आफ्नै हो भन्ने सोच बनाउने सम्भावना कम छ।

नेपाल सरकारले विदेशी नागरिकता लिएका गैरआवासीय नेपालीहरूलाई दिने भनिएको गैरआवासीय नागरिकता प्रदान गर्दा १० वर्षे निःशुल्क भिसा सुविधा दिनु होइन, बरु १००-२०० को अनिवार्य शेयर किन्नुपर्ने बाध्यात्मक शर्त राखियोस्। त्यस पैसाले ठूला जलविद्युत् आयोजना निर्माण गरौं, देशभर १२ महिना १०० कि.मि. प्रति घण्टा गतिमा सञ्चालन हुनसक्ने राजमार्गहरू बनाऔं। यस्ता परियोजना कार्यान्वयन गरिएमा धेरैभन्दा धेरै रोजगारी सिर्जना हुनेछ। यसरी गर्दा अहिले विकराल समस्या बन्दै गएको युवा पलायन रोक्न सकिन्छ। लामो समयदेखि गैरआवासीय नेपाली संघ (NRNA) को साधारण सदस्य भएको नाताले, अहिलेको अवस्था देखेर लज्जित महसुस हुन्छ। संघभित्र सधैं झैं झगडा, “तँ ठूलो कि म ठूलो”, एकले अर्कालाई स्वीकार्न नसक्ने प्रवृत्ति, र नेपालको राजनीतिक दलका अन्धसमर्थकहरू बन्नुको साटो, अब हामी सबै विदेशमा बस्ने गैरआवासीय नेपालीहरूले नेपाल बनाउन योगदान गर्ने समय आएको छ। धन्यवाद।

कविता—उहि ठीक थियो

पुरा हुने सपना
थोरै मात्रा चाहना
अनगिन्ती बहाना
समय त उहि ठीक थियो

मिल्ने मात्रै साथी
बाड्न मिल्ने खुशी
प्रगतिहिन जीवन
सुन्य सत्रु
समय त उहि ठीक थियो

आरामको जिन्दगी
नघोच्ने वचनहरू
पेटको मात्रै भोक
रिसाउने मात्रै रोग
समय त उहि ठीक थियो



राजेन्द्र पाण्डे

हिलोमा समुन्द्र भेटिने
ढिस्कोमा हिमाल देखिने
हत्केलाले तुफान् छेकिने
कोर्योकी माया लेखिने
समय त उहि ठीक थियो

गुनगुनाए गीत हुने
मुस्कुराए मीत हुने
आँखा चिम्लिए रात हुने
रातमा सोचे खास हुने
समयत उहि ठीक थियो

हर्खे लाई नदेखेको धेरै भो मैले
आज उसित
अचानक भेट भो
मैले सोधे केछ हर्खे सन्चै छौ?
ठिक छु उसले भने तपाईंलाई नि?
मलाई पनि ठिक छ मैले भने
उ मेरो सानै देखिको साथी
जातले उ साखी
तर मलाई केहि फरक पर्दैन
म सधै साथी कै व्यवहार गर्छु
तर, हाम्रो समाजमा उ जस्तै
लाखौंलाई हेला गर्छन
अछुत भनि घरमा आउन
पानी छुन बर्जित गर्छन
यो कस्तो क्रुर समाज
हाम्रो र उनीहरूको रगत उही
उनीहरूको सिपले बनाएका
सबैमा भर पर्नु पर्ने
जंगबहादुरको भूतले उनीहरूलाई
मासिन्यामा
राखेर मारेपनि बात नलाग्ने मुलिकी ऐन
बनाए

हर्खे



पशुपति कर्माचार्य

तर आज ती व्यवस्था सम्म हटाए अरु
यथाबत आज सम्म छ यसले गर्दा करोडौं
अछुतहरू धर्म परिवर्तन गरिरहेछन
यो अन्धबिस्वासी कहालीलाग्दो काल
कानून भएर पनि मेटेको छैन
अछुतहरू माथिको पिडा आजको
२१सौ सताब्दिमा पनि टुलु टुलु हेरी बसु
कदापि उचित हुँदैन अतः अबिलम्ब
निर्मुल गर सरकार।

Champions Reborn: Nepal United's Inspiring Journey to THC 2025 Victory

Nepal United Management Committee



Victory is never easy, but Nepal United has shown once again that resilience and teamwork are the cornerstones of success. After an exhilarating tournament, Nepal United emerged as champions in the Tenzing Hillary Cup (THC) Football Tournament 2025, held in Invercargill, New Zealand, on February 1–2, 2025. Their extraordinary journey, marked by determination and brilliance, saw them reclaim the championship for the second time in three years. The THC Football Tournament, inspired by the legacy of Tenzing Norgay Sherpa and Sir Edmund Hillary, is one of New Zealand's most prestigious Nepalese football competitions. It unites teams across the nation, fostering the spirit of football and camaraderie. For Nepal United, this was a chance to reaffirm their championship pedigree after finishing as runners-up in 2024.

Under the leadership of manager Subhash Rai, coach Jivan Ranabhat and support staff as many as 10 people, Nepal United's journey to glory was nothing short of inspirational.

Dominance in the Group Stages

Nepal United began their campaign in the group stages with a stellar 4-1 victory against Mt 8848, setting the tone for the tournament. In their second match, they faced tough opposition from Khukuri FC, resulting in a hard-fought 1-1 draw. Their determination shone through once more with a narrow 2-1 win against Gorkhali FC, and they closed the group stages in style, defeating Southern Dragon 3-0. These performances secured their place in the semifinals with confidence and momentum.

The Road to the Championship

The semifinal against Gurkha FC was a true test of Nepal United's character. Trailing 2-0 at halftime, the team faced adversity head-on. A spirited resurgence, led by the dynamic Khem Gurung, sparked an incredible comeback. Displaying grit and unyielding belief, Nepal United turned the game around to secure their place in the final with the final score of 3-2.

In the championship match, the team faced their arch-rival, Team Lhotshampa. The stakes were monumental, and the intensity on the pitch was palpable. Nepal United took an early lead, only for Team Lhotshampa to equalize shortly afterward. The game seemed destined for extra time, but in the final moments, the tournament's top scorer, Niraj Basnet, capitalized on a keeper's error, tapping in the decisive goal. With a final score of 2-1, Nepal United claimed the coveted THC trophy once again.

The Pillars of the Team

Nepal United's success was built on the foundation of its incredible players. The midfield trio of Hem, Khem, and Roshan proved to be the backbone of the team, controlling the game with their vision and skill. In defense, the duo of Sarun and Salil stood like unyielding pillars, thwarting opposition attacks with remarkable resilience. The team's goalkeeping hero was none other than their talented goalie from Hamilton, whose exceptional shot-stopping abilities and composure under pressure completed the lineup. His contribution, coupled with his surprising prowess in long-range kicks, was instrumental in the team's success.

Celebrating Victory and Unity

The triumph is not just a victory for Nepal United but a unifying moment for the Nepalese community in Christchurch. It stands as a testament to the team's dedication, resilience, and collective spirit. Captain Subash Rai reflected on the win, saying, "This victory belongs to every player, every supporter, and every member of our community. Together, we achieved the extraordinary."

Star Performers and Challenges

Niraj Basnet was undoubtedly the star of the tournament, finishing as the top scorer with an impressive 11 goals. His consistent ability to perform under pressure solidified his reputation as the heart of the team and the tournament's most valuable player.

However, this victory came with its challenges. The team faced the unfortunate injury of their star winger, Puran Gurung during semis. Yet, he played with his injury, of course not knowing the extent of the injury, later had to go through a major surgery of his left hand. The entire community sends their best wishes for Puran's swift recovery.

A Legacy of Inspiration

Nepal United's triumph is more than a trophy—it's a celebration of perseverance, teamwork, and community spirit. Their journey inspires others to dream big and overcome obstacles, proving that no challenge is insurmountable when faced together.

Congratulations to Nepal United on their historic victory in the Tenzing Hillary Cup 2025. May this achievement mark the beginning of even greater successes in the future!



Two Pillars, One Vision!

A powerful moment capturing the backbone of Nepal United—leading with strength and determination!



Free Kick Maestro!

Niraj steps up with precision and confidence, delivering a quality free kick against Gorkhali FC Hamilton!

CONSCIOUS SOLITUDE IS NOT LONELINESS



Yuva Adhikary, Auckland

Social surveys and reports in New Zealand provide insights into the prevalence and impacts of loneliness of varying magnitudes across people of different ages. This trend is set to worsen in the future. It is expected that loneliness exists in the Nepali community in some form. Therefore, a discourse is necessary on this topic to raise community awareness.

We come from a culture of extended family where we remain surrounded by family and community members who help foster love, care and support so that people can be closer to each other for their well-being. Intergenerational connectivity and participation in a joint-style family play important roles in bridging the gap between the growing and ageing population. Over the past 30 years since my immigration to NZ, I have witnessed a significant social and cultural transformation within our communities. While elders are attempting to retain traditional values of collective living that provide a rich, supportive and interconnected environment; the younger generations are shifting towards Western individualistic lifestyles that emphasize personal autonomy and the pursuit of individual goals and aspirations. How much to keep from ours and how much to adopt from NZ is a complex matter and depends on individual preferences, circumstances and goals. A balance between preserving our cultural identity and embracing elements of the New Zealand way of life will lead to a more inclusive and diverse society.

Immigrants who come to NZ from different backgrounds and perspectives than the host country face cultural shocks and emotional distress, we are no different in this regard. Adapting to a new country is exciting as well as challenging. We have taken a collective approach by setting up community organizations that are playing a significant role in providing a range of services and resources that have eased our transition and helped with psychological, cultural, social, and financial adjustments in building a successful and fulfilling life in New Zealand. The English-speaking immigrants on the other hand do not feel the same need for such organisations due to their language familiarity, cultural similarities, and their pre-established networks in the host country that put them in the privileged group. However, the language can be learnt, and culture can be adopted, they should not be a barrier to success for us. Despite initial social and cultural hardships, it is pleasing to see members of our communities flourish in all spheres of their lives.

Looking forward, there are reasonable efforts made around the globe to build a more promising and sustainable future, our goal is to build resilience and keep a positive mindset. However, staying positive doesn't mean ignoring the challenges we face. The future presents a range of challenges from climate change-related disasters, economic inequality, health crises, the ageing population and the power of rapid technological advancements. People's lives could be overwhelmed by stress and anxieties when their families become separated and disjointed, community organisations that provide support to individuals cease to function and they become unable to adapt to the pace of changing technology. Equally challenging is the people becoming

slaves of mobile phones, computers and social media. Excessive dependence on the use of social media will reduce face-to-face interpersonal interactions that can lead to misunderstandings and many times conflicts. The future world will be in a frenzy, marked by the chaotic journey of pursuing personal achievements; a vast number of people especially older adults will not be able to cope with this physically, mentally and emotionally, it can become draining and stressful for them. Many people will be living in loneliness which can have profound adverse effects on their physical and mental well-being. The lack of social interaction and connection, often an unwanted state, can lead to negative emotions. This phase, if not handled and managed appropriately, can lead to loneliness, isolation and depression. For elderly people, social isolation can be a slippery slope. Due to personal conflicts, lack of harmony, the need for personal space, and a lack of trust and safety, people will not want to associate with those they cannot get along with, be it a family member, a community member, or a friend.

So, what options exist for a peaceful, meaningful and fulfilling life in the future?

For many, the meaning of a peaceful life is about understanding their personal values and purposes and making intentional choices that align with their goals and priorities. People who can cope with future challenges will adopt a flexible and resilient mindset and will be able to adapt to changing circumstances, embrace new opportunities, and find ways to thrive and flourish. Those who struggle to manage these challenges and changes will need to find ways to navigate these obstacles. People will respond to challenges in various ways depending on their personal choices and circumstances, some may choose to live in conscious solitude, keeping a distance from social outcry. Life's resilience shines brightest when it is forced to navigate the confines of obstacles and limitations.

In both conscious solitude and loneliness, people are alone and on their own. While solitude is an individual's state of being alone by choice for personal growth, creativity, relaxation, and self-reflection; loneliness is the absence of meaningful social interactions and a painful experience of separation and distance from others.

People who choose to live in conscious solitude will tend to ease their lives by spending time alone for independence, self-care, self-reliance and personal growth. For them, solitude is a state where they can heal pain and trauma, make important decisions in life and take this opportunity for self-discovery. They will value some social interactions and community engagements to have fulfilling relationships and engage with others when needed or desired. But they will need to maintain a balance between solitude and social interactions and recognise that too much solitude can lead to isolation and loneliness. Living in solitude is also a way of avoiding dependence on others and is a departure from matters that drain our lives. It is important to regularly reflect on our feelings during periods of solitude to ensure that we do not slip into loneliness. When someone's life becomes overwhelming and unmanageable due to stress and toxic or unhealthy social environments, it's crucial to seek support and make changes to improve their well-being. In such circumstances, solitude can become a necessity rather than a personal desire for them to maintain psychological and emotional stability. For many, solitude might not be a permanent state but a temporary retreat, it is that part of their lives where individuals withdraw from the world to reassess and rebuild their way forward. When they feel more balanced with their situation they may reconnect to others voluntarily. In essence, living in conscious solitude is not living in loneliness, it is acquiring personal happiness and gaining self-reliance.

LEAVING THE PASSPORT BEHIND: WHY WE SHOULD LEAVE THE POLITICS TOO



Dr. Bipulendra Adhikari

A recent Instagram reel caught my attention. In it, a man, moments away from receiving his New Zealand citizenship, removes his old country's t-shirt and replaces it with his new one. The clip, though brief, triggered a flood of reactions. Some applauded the gesture, seeing it as symbolic of a new beginning. Others criticized it as disrespectful, accusing the man of mocking his former nation. This act—and the polarizing debate it sparked—raises a broader question: when you exchange one national identity for another, what, if anything, do you owe to the place you leave behind?

But this article isn't about that man, nor about the symbolism of his actions. While opinions on these matters vary widely, I find myself leaning towards the argument: once we renounce our citizenship, we should also relinquish our role in shaping or critiquing Nepal's political discourse. I recognize that I stand in the middle of this broader debate, and perhaps that's exactly where this conversation belongs—not at one extreme or the other, but somewhere in between. However, in this write-up, I focus on one side of this debate: that former citizens should keep their political views to themselves.

Citizenship Is a Contract of Rights and Responsibilities

Citizenship is more than a legal status—it's a contract that binds an individual to a nation through rights and responsibilities. As Nepali citizens, we had the right to vote, to critique policies, and to shape the nation's future. In return, we accepted obligations such as obeying laws, paying taxes, and contributing to society.

Renouncing Nepali citizenship breaks this contract. While emotional ties to Nepal may remain strong, we are no longer formal stakeholders. We are not affected by the laws passed in Nepal, nor do we bear the consequences of political decisions. Without that direct connection or accountability, it becomes ethically questionable to claim a political voice over decisions that now impact others more than ourselves.

Influence Without Accountability Risks Harm

In a healthy democracy, political participation ideally belongs to those who live under its laws and experience the direct outcomes of governance. As former citizens living abroad under different political systems, we are often insulated from Nepal's day-to-day challenges. Yet many in the diaspora continue to influence debates, advocate for policy changes, or criticize Nepal's leaders.

The problem is not the expression of concern, but the lack of accountability. It's easier to promote bold reforms or idealistic agendas from a distance when one doesn't have to live with the consequences. Those who remain in Nepal must grapple with the complexities of governance, resource constraints, and political compromise—realities often overlooked by those observing from afar.

Emotional Ties Don't Grant Political Rights

Many in the diaspora argue that their love for Nepal justifies continued engagement in its politics. They point to their emotional bonds, family connections, and childhood memories as reasons for staying involved. But emotional attachment is not the same as political entitlement.

For example: Imagine selling your family home and moving away. You may still feel affection for the house and the memories it holds, but do you retain the right to decide how it's renovated or who lives there? Similarly, once we renounce our citizenship, we step away from the process of nation-building in Nepal. Nostalgia, while powerful, doesn't entitle us to shape a country's political destiny from afar.

Freedom of Speech Isn't Always a Free Pass

Yes, freedom of speech is a fundamental right. Legally, no one can stop you from commenting on Nepal's politics, whether you are a citizen or not. But freedom of speech isn't the same as freedom from responsibility. Just because we can say something doesn't always mean we should.

Responsible speech involves understanding the context and recognizing when our voices might overshadow those who are more directly affected. Stepping back from public political discourse doesn't mean we care less—it shows respect for the boundaries of citizenship and deference to those who live within Nepal's political system.

Let the Voices Within Nepal Speak Louder

At the heart of democracy lies the principle that people who live under a government should be the ones to shape its policies. Former citizens should honour this principle by creating space for Nepal's current citizens to engage in robust political discourse without outside interference.

By stepping back from political commentary, we allow those who vote, who pay taxes, and who live through the country's political realities to have a more decisive voice in shaping Nepal's future. Our opinions can still hold value in personal conversations or private discussions, but they shouldn't dominate public debates about a country we have chosen, legally and formally, to leave behind.

A Trade-Off Worth Acknowledging

Renouncing citizenship is a personal choice, often made for the sake of opportunity, security, or a better life abroad. But it comes with trade-offs. One of those trade-offs, in my view, is stepping back from active participation in the politics of the country you have left behind.

Freedom of speech allows you to speak. But wisdom—and respect—may sometimes call for silence.

EXPERIENCES AND FEELINGS ABOUT THE USES OF SOCIAL MEDIA NETWORKS, INCLUDING FACEBOOK



Dr. Bhubaneswor Dhakal

People commonly share their sentimental feelings, rewarding ideas, insightful opinions, inspiring life achievements, heartfelt family events, and exciting social participation or celebrations on social media. Some people share information to accomplish their social responsibilities or achieve business and political objectives. Some people have used these media platforms to enhance engagement and even boost personal credibility with professional groups. In my feeling, despite expecting good outcomes, some people often share information without deeply considering potential adverse implications for their own lives, families, and societies. Sharing some information can have significant intended and unintended consequences for both the individuals sharing it and their audiences, affecting them on both personal and social levels. Owners, therefore, have socially and legally loosely defined rights to share such information on their personal media pages or posts to regulate adverse consequences. In this article, I have attempted to share my feelings and experiences about the use, misuse, unused, and abuse of social media networks, including Facebook.

1. USE

I use the social media mostly similar to many other people. I have experienced that social media serves as a tool and online forum or venue for staying connected with friends and family at physically distant locations, sharing life updates, fostering meaningful relationships, and providing leisure or recreation. It requires using responsibly. These platforms have provided me with opportunities to spread knowledge, promote social causes, raise awareness, and empower individuals about important issues. I have noticed that some agencies and individuals have successfully reached a large number of their customers or interest groups—something that would otherwise be too costly—and achieved their goals of business growth, social accountability, or political engagement.

I also participate in media networks with professional social groups, such as agriculturalists and environmentalists, as well as community groups in Nepal, where I frequently share news from media sources and express my opinions to foster civic engagement and deepen involvement in my fields of interest. These networks have also kept me updated about my communities and national issues while alleviating my homesickness.

When giving wishes or expressing sympathy, I try to write in words that are different from others. I feel that using shortcut phrases such as “congratulations” or “heartfelt condolences” shows mere formality rather than a sincere, dedicated message. Short phrases make sense to those who value the number of responses more than the depth of dedication. I mostly use the Nepali language and fonts to convey my message more meaningfully and easily, with deeply expressive words and sentiments. I often notice from the wording that some people seek help from others to write their wishes or expressions of sympathy. They wouldn’t depend on others to write their thoughts and wishes if they practiced using Nepali fonts. I believe

the Nepali language makes my message more appealing, especially to readers from the Nepali community. I believe sharing my experiences, knowledge, and information may benefit people on the other end—my audience. They often provide me with feedback and suggestions. I generally respond to questions and requests for support made through my social media networks. I consider responding to their queries and exposing socially undesirable issues a form of social service.

I dare to write about social problems on most occasions that many people hesitate to raise concerns on social media about social problems created by certain individuals or groups, and some even avoid replying to others' queries. I believe that not sharing these problems makes the problematic groups happy, allowing perpetrators to continue their harmful actions while victims suffer for a long time. I have also experienced that sharing socially undesirable issues on social media discourages such behavior. Sometimes, victims and their supporters have been encouraged to respond against undesirable activities when I raise these issues publicly.

Some people reacted negatively to my posts, and others have suggested that I avoid writing about such issues on social media. However, I continue to write, believing that I should not be discouraged from contributing to social good just because of the bad reactions of a few immature or selfish individuals. I like to read and share entertaining materials and thoughts with like-minded friends for entertainment.

However, I often gave up such forums when people used them for other purposes that I did not like.

Some social groups advised me to address such issues privately instead of posting them on social media.

However, when I followed this advice, they filtered or barely acted on my suggestions. I have found that sharing certain information through social networks creates more effective and lasting impacts than conventional sharing methods. Some targeted audiences—especially stubborn individuals—give less importance to or ignore my suggestions, ideas, or other information when communicating personally.

They tend to feel more pressure to respond to information shared on social media than to messages delivered through traditional means.

2. UNUSE

The perception of whether to use or not use social media depends on individual judgment, with no clear black-and-white measure. People's judgments are shaped by their upbringing, exposure, understanding, attitudes, values, and sense of gain and loss. Some effects may benefit certain groups or individuals while harming others. However, some individuals choose not to use social media at all, either due to privacy concerns, personal preferences, or the desire to avoid distractions and negativity. Some people lack confidence in sharing their information, while others judge non-users as having a backward personality. While unusing social media helps maintain personal security, it may also limit access to beneficial information and opportunities for social engagement.

I have not used many social media platforms, such as Twitter and Instagram, at all, and I have limited my use of others, such as LinkedIn and TikTok. I made these choices based on perceived limited benefits and greater disadvantages. I did not open my Facebook account as early as my family and friends did because I consciously assumed that engaging in it would be a waste of time. I also believed social media was a negative space and a source of privacy invasion.

However, I later experienced problems due to the digital divide. People with Facebook access had better communication with distant friends and family and greater access to information. I also felt like a laggard in modern technology and services, and not using Facebook gave me a sense of low self-confidence.

I have seen people who still avoid social media due to the tediousness of handling technology, concerns about data privacy and surveillance, or the negative effects of excessive engagement, such as time management issues and mental health problems. However, they miss out on many opportunities for connection, learning, and skill-building. My experience has shown me that unusing social media means

missing opportunities to build social capital, which can bring significant benefits to one's life. Many people often share posts on social media for occasions like their birthdays, wedding anniversary, or to express sympathy. I rarely create such posts unless the message is helpful to others because I do not want to waste their valuable time responding to matters of my importance. I believe sharing such posts with photos is valuable for those who lack other resources or skills to store these materials. This practice may also benefit individuals with low self-confidence who seek attention and support from others.

3. MISUSE

Misuse refers to the use of social media in ways that result in unintended adverse consequences for the users themselves, others, or society. Examples include sharing sensitive information, oversharing personal details, and excessive engagement. People with malicious intent can exploit such information immediately or in the future. Overuse of social media can harm work productivity, and mental health, and even alter life courses with long-term impacts.

Misuse can also damage family and social relationships. For example, in Nepali society, there is a growing trend of parents writing birthday blessings for their children on Facebook instead of giving verbal blessings in person. This may lead children to believe that social media is the standard way to receive birthday wishes, eroding traditional practices. Similarly, some people post surprise birthday wishes for their partners, who only see them after arriving at work. While posting such messages is a personal right, this habit gradually replaces meaningful customs like hugging or placing a blessing hand on a child's head. The way people share messages often reflects their awareness of consequences. Personally, blessing someone before sharing a post with close family and friends is not considered a misuse.

Misuse is subjective—what some consider misuse, others may not. For example, sharing social-interest content in a messenger group meant for a different purpose may entertain some members but annoy others.

4. ABUSE

Abuse involves intentionally using social media for illegal gains or serious harm. Examples include collecting personal information without consent, hate speech, manipulation, exploitation, spreading harmful propaganda, cyberbullying, harassment, inciting violence, and defaming others.

I was nearly a victim of social media abuse. In my free time, I often watch videos for entertainment. Once, I came across a video about online investments, not realizing it was a fake AI-generated interview. The video featured a newsreader from TV One interviewing former Prime Minister Jacinda, who promoted a high-return investment site. Trusting it, I opened an account and submitted an investment form. Shortly after, an Asian woman called, urging me to transfer \$399 to a Cyprus-based bank account. My wife and I quickly recognized the scam and unsubscribed immediately.

5. CONCLUSION

In essence, I believe social media is a powerful tool that offers immense benefits, but responsible use is essential to prevent misuse and harm. Mindful engagement allows us to maximize its advantages while minimizing risks. Since posted information can reach many people and may even be stored in foreign databases, it has the potential to be used against us. Therefore, before creating and sharing a message on social media, it is wise to carefully consider its potential consequences from different perspectives for both one and others.

GLOBAL DREAMS, LOCAL REALITIES: THE NEPALESE PASSPORT STRUGGLE



Dr Sulav Paudel

In an increasingly interconnected world, the ability to travel, collaborate, and share knowledge across borders is more important than ever. For many Nepalese, however, the dream of exploring global opportunities is often overshadowed by the harsh realities of visa restrictions, bureaucratic hurdles, and systemic discrimination. As a Nepalese passport holder and an international scientist, I have experienced firsthand how these barriers not only hinder personal and professional growth but also perpetuate inequality on a global scale.

The Visa Dilemma: A Never-Ending Battle

For many of us, the process of obtaining a visa is a daunting and often humiliating experience. Despite holding a Ph.D. and working on international projects aimed at addressing global challenges, I have repeatedly faced delays, rejections, and last-minute approvals that have disrupted my work and caused significant stress.

For instance, I once had to cancel a critical project trip to Papua New Guinea because I couldn't secure a transit visa through Australia in time. The visa application for Papua New Guinea itself had taken nearly three months, and the delay in transit approval left me with no choice but to abandon the trip. This not only affected me but also my local partners who had invested time and resources in preparation.

Similarly, I once organized a symposium at an international conference in Greece, only to realize that my visa conditions for New Zealand (where I currently reside) wouldn't allow me to re-enter the country after the conference dates. This forced me to cancel my participation, missing out on valuable opportunities to build connections and share my work with global peers.

These experiences are not unique to me. Many Nepalese professionals, whether they are scientists, entrepreneurs, or students, face similar challenges. The constant uncertainty and anxiety surrounding visa approvals make it difficult to plan ahead, often forcing us to miss out on opportunities that could have a transformative impact on our careers and lives.

Discrimination at Borders: The Color of Our Passport

Even when visas are secured, the challenges don't end. As a Nepalese passport holder, I have often been subjected to additional scrutiny and differential treatment at international borders. In 2023, while

traveling to Bali for a conference as an invited speaker, I was singled out by customs officials and asked to undergo extra checks, while my colleague from New Zealand passed through without issue. This kind of treatment is not only frustrating but also deeply humiliating.

On another occasion, while traveling to Russia for a research project, I was detained at the customs office for two hours, with officials claiming that “Nepal is a dangerous country.” Similarly, in Cambodia, I was asked for a bribe to pass through customs, while my U.S. colleagues—traveling in the same group—were waved through without question. These incidents highlight the pervasive bias and discrimination faced by Nepalese travellers, regardless of their qualifications or intentions.

The Emotional Toll: Family Struggles

The challenges of international travel extend beyond the individual. For those of us with families, the emotional toll can be equally significant. As an immigrant with my family based in New Zealand, every trip I take requires detailed coordination to ensure my children are cared for in my absence. My wife, who works full-time, often has to take leave to manage school drop-offs and pick-ups, adding to the strain.

When my daughter was younger, she would tear up every time she saw me packing my bags, afraid I might never return. These moments are a stark reminder of the sacrifices that come with pursuing international opportunities, sacrifices that are rarely acknowledged in the glossy reports of global projects.

A Shared Struggle and a Path Forward

The struggles I’ve described are not mine alone; they are shared by countless Nepalese professionals who strive to make a difference on the global stage. While our passport may limit our mobility, it does not define our potential. To address these challenges, we need systemic changes that promote equity and fairness. Then only, we can create a world where talent and determination—not nationality—are the keys to success.

As Nepalese, we have much to offer the world. It’s time the world recognized that.

*** An earlier version of this article was published on Entomology Today, focusing on the professional challenges faced by scientists from the Global South. This version has been adapted for a broader Nepalese audience, highlighting the struggles many of us face due to our nationality and the color of our passports.)*

Brilliance Won't Make You a Great Researcher. These 10 Habits Will.

Dr. Paras Karmacharya

<https://risingresearcheracademy.com/>



What sets apart clinical researchers who build impactful, lasting careers from those who fade into academic obscurity?

It's not just brilliance. It's not luck.

It's a set of principles—habits, mindsets, and decisions—that compound over time.

I've observed these patterns in the careers of some of the most successful researchers. They're not just strategies; they're the invisible forces shaping impactful academic lives.

Let's break them down.

1. You Become What You Consistently Do

The most successful researchers aren't necessarily the smartest. They're the most consistent.

They show up. Every. Single. Day.

Take Dr. Jennifer Doudna, a Nobel Prize-winning biochemist known for her groundbreaking work on CRISPR gene-editing technology. Her revolutionary discovery didn't happen overnight. It was the result of years of persistent effort—designing experiments, analyzing data, mentoring students, and asking bold scientific questions.

Research isn't about the occasional “aha!” moment. It's about small, repetitive actions:

- Reading one article daily
- Drafting a paragraph even when you don't feel inspired
- Running one more analysis to explore a hypothesis

Consistency compounds. That's where excellence lives.

2. Own Your Work

Successful researchers don't wait for perfect projects to land in their laps. They create them.

Early in my career, I noticed a clear pattern: those who advanced the fastest weren't the ones waiting for mentorship to guide every step.

They took ownership. Identified gaps and drafted proposals. Routinely reached out to collaborators.

Ownership doesn't mean working alone. It means treating your research as your responsibility—not your PI's, not your mentor's. Yours.

Ask yourself:

- Am I waiting for someone to tell me what to do?
- Or am I the one driving the next steps? The next question to answer. The next paper to draft. The next conference to present at.

Be the driver. The passenger rarely gets credit for the journey.

3. Reputation Is Your Academic Currency

In academia, your reputation precedes you.

Before someone reads your paper, invites you to collaborate, or considers you for a grant, they've likely heard your name—or they haven't.

Warren Buffett's once said: *"It takes 20 years to build a reputation and 5 minutes to ruin it."*

Successful researchers protect their reputations fiercely:

- They meet deadlines—or communicate early when they can't.
- They deliver high-quality work, even on projects that seem small.
- They treat every interaction as an investment in their professional identity.

Your name is your brand. Guard it with care.

4. Relentless Reliability—If You Say It, You Do It

Reliability isn't a trait. It's a decision.

The most respected researchers are the ones you can count on—every time. No excuses. No exceptions. I've worked with collaborators who were brilliant but unreliable. Missed deadlines, vague commitments, half-finished drafts. They fade into the background, no matter how smart they are.

In contrast, those who follow through—who do exactly what they say, when they say they'll do it—become the backbone of every project. People trust them. That trust compounds into more opportunities, leadership roles, and lasting professional relationships.

Want to stand out? Be relentlessly reliable. It's rarer than you think.

5. Follow-Through Beats Potential Every Time

Plenty of people start research projects. Few finish them.

The difference between a good researcher and a great one? Follow-through.

I've mentored brilliant trainees whose intellectual capacity amazed me. But brilliance without execution is wasted potential.

The researchers who get published, secure grants, and build influential careers aren't always the smartest. They're the ones who finish the manuscript, respond to reviewer comments, and resubmit rejection after rejection.

Anyone can start. Finishers win.

6. Choose Collaborators Like You Choose Friends

Your academic circle shapes your future.

Successful researchers are intentional about their collaborators. They don't just work with people who are "available." They seek out those who challenge them intellectually, share credit generously, and bring out their best work.

Think of collaborations like soil. The right environment fosters growth. The wrong one stifles it.

Surround yourself with people who:

- Push your thinking
- Share credit generously
- Deliver on promises

Great research is rarely a solo act. Choose your team wisely.

7. Urgency Is a Skill, Not a Trait

Successful researchers don't let ideas sit idle. They move with purpose.

They don't let manuscripts gather dust in draft folders. They don't delay responses to collaborators.

They understand that in research, timing is everything—for funding, for relevance, for impact.

But urgency isn't about rushing. It's about reducing unnecessary delays.

My mentor has a simple rule: **if an email takes less than two minutes to respond to, do it immediately.** That small habit created momentum in every project we shared.

Urgency isn't innate. It's a muscle. Build it.

8. Take Bold Decisions

Successful researchers aren't afraid to make bold moves.

They pivot when a project stalls. They challenge established ideas when data demands it. They submit grant applications even when the odds seem slim.

Think of Dr. Katalin Karikó, whose work on mRNA technology was overlooked for years—until it became the foundation for COVID-19 vaccines. She didn't play it safe. She made bold decisions in the face of skepticism.

In research, bold decisions aren't reckless. They're calculated risks based on data, insight, and courage. Don't wait for permission. Sometimes the biggest breakthroughs come from decisions no one else was willing to make.

9. Focus on Depth, Not Just Breadth

Early in your career, saying “yes” to every project feels like the smart move. But successful researchers learn to shift from **doing more** to **doing what matters most**.

Depth beats breadth.

Dr. Eric Topol, a leader in digital medicine, didn't make his mark by dabbling in every emerging trend. He focused deeply on cardiovascular research and later precision medicine, becoming a go-to authority because of that focus.

Ask yourself:

- Am I building expertise or just filling my CV?
- Is this project aligned with the researcher I want to become?

Choose projects that build toward a cohesive story of your academic identity.

10. Keep Going When It Gets Hard

This is the universal lesson: **persistence outlasts resistance**.

Research is hard — Grants get rejected. Manuscripts come back with harsh reviews. Hypotheses fail. The researchers who thrive aren't the ones who avoid failure. They're the ones who keep going despite it. They don't see rejection as a dead end. They see it as feedback. Data to iterate on. Part of the process. My first big manuscript got rejected 10+ times before finally getting accepted.

My first big grant got rejected 3 times before finally being funded.

When you hit a wall—and you will—remember:

- Rejections aren't personal; they're part of the process.
- Every successful researcher has a wall full of failures behind them.
- The breakthrough often comes one submission after the breakdown.

Clinical research isn't an IQ test.

It's a long game of consistency, ownership, reliability, bold decisions, and resilience.

Master these, and success isn't just possible. It's inevitable.

(This article was first published at <https://risingresearcheracademy.com>. For free newsletter one can sign up (if anyone is interested): <https://risingresearcheracademy.com/newsletter/>)

MY FATHER – LATE AM BAHADUR CHETRY

A STORY OF HARD WORK, DETERMINATION, AND SOCIAL EMPATHY



Nripa Chetry

Swami Vivekananda once said, ‘A true leader is someone who can balance personal life, social life, professional life, and spiritual life. These four areas are like the four wheels of a car. Giving equal importance to each area is key to happiness and success. If we focus too much on one area or neglect another, it can lead to problems. Just like if one of the wheels is weak, it can cause the car to break down. Though I’m not certain about my father’s spiritual life, he definitely maintained a good balance among the other three areas that contribute to a happy life. As the head of our family, he showed a strong sense of ownership and responsibility toward all family members. He not only ensured that we received the education we needed but also made sure we got married on time. Additionally, he helped each of us to settle well including building our own homes, setting up business if a job is not available so that we all could live happily.

No matter how far we children live from our hometown, he would carry a mansion and labour, little bits of local materials, spending several months constructing the houses according to our dreams and ambitions, using quality materials while keeping in mind the budget that was less than market rates. That was the kind of dedication he had for us. Similarly, for his relatives he helped to educate them, find partners for marriage, and even facilitated their weddings. Many of our relatives would come to seek advice on personal and family matters. As he grew older, he became very experienced and wise. People from the extended family would spend hours discussing personal and social issues with him. Today I realised that one of the most remarkable traits of his personality was his ability to make everyone feel comfortable, regardless of their age—young, middle-aged, or elderly. His genuine interest in helping and solving others' problems, no matter their background, race, or social status, was the key factor that made people feel at ease.

My father began his career as an Assistant Teacher in 1977 at Charaikhola ME School, a local middle school. However, he went unpaid for the first eight years, as the school had not yet been taken over by the government. In 1985, the government finally provincialized the school, but during those early years of unpaid salary, it was difficult for him to manage a household with three children without a regular salary. Despite the challenges, he never gave up hope. Alongside his teaching responsibilities, he was also actively engaged in farming to support the family. Balancing both was no easy task, but his dedication to teaching never wavered.

I remember him waking up early in the morning to tend to the farm, returning home by 9 a.m., taking a bath, and then heading to school by 10 a.m. sharp. He taught subjects like Mathematics, Hindi, and History, and I still vividly recall some of the lessons he taught, especially in History and Hindi. He always did his best in the classroom, giving his all to his students with a sense of ownership that was remarkable. Just a few months ago, while travelling from Patna by train, I met a former classmate who had been one year junior to me at Charaikhola ME School. He fondly remembered my father and asked about his well-

being. He shared how strict my father had been as a teacher, and how the students had both fear and respect for him in those days. That same discipline and teaching clarity gave my classmate a strong foundation, helping him excel in higher classes.

I remember and have heard many times in discussions with my father's school colleagues, that he always believed teachers should take the full responsibility for the children's education. He would say, we as a teacher took the responsibility to teach students. 'Parents send their children to school hoping we will do everything to educate them.' For him, the responsibility for the child's education was solely on the teacher, not the parents. That was the clarity and thought process my father had when it came to his teaching responsibility.

There are countless stories like this that reflect my father's dedication to his role as a teacher. His commitment to his responsibilities as an educator left a lasting impression on many, and his hard work laid the foundation for so many students to succeed.

In 2006, my father was appointed as Headmaster of the school. Back then, the role of Headmaster involved a significant amount of administrative work, such as preparing bills for salary and handling audits to meet government requirements. I vividly remember how he would often work late into the night to ensure everything was done properly. Despite his increased responsibilities, what truly inspires me to this day is his unwavering commitment to punctuality. Even after becoming Headmaster, he never missed the opportunity to reach the school on time. He would always take the first class of the day and then left for local education office duties or meetings when necessary. Otherwise, he stayed in the classroom alongside the other teachers.

After retirement, he would fondly recall and share with us how, during his time as Headmaster, the school had a strong number of students, and classes were always active and engaging throughout the day. He took great pride in the efforts and teamwork that made this possible, reflecting the dedication of the staff, students, parents and society.

One thing he often used to say was that teachers, students, parents, and community members are all connected by a single thread. As teachers, we must work closely with all these stakeholders to run the school smoothly and ensure the proper education of the children. This was the clarity he had to run the school and hence he was able to successfully run the school from 2006 till 2012 as a Head of the institution.

As Headmaster, he maintained strong connections with the community and parents. During his tenure, a significant and socially impactful initiative was completed. The school initially had only one medium—Assamese—but in response to the community's needs, a new medium was introduced. This was a challenging task for him. I remember district education officers visiting our home several times, and my father had to complete a lot of documentation to manage the introduction of Boro medium classes for grades V, VI, and VII.

The adoption process by the government wasn't easy. In addition to the administrative hurdles, new rooms had to be constructed for the Boro medium, along with benches, desks, and many other arrangements to accommodate the growing number of students. My father was deeply involved in these efforts, ensuring the infrastructure matched the needs of both mediums. He also made several trips to Guwahati, coordinating with the local education office and community leaders to make this possible.

However, within a short period, fully recognized Boro medium classes were started under the government's support. This not only provided an opportunity for local youths to become teachers but also made Charaikhola school more inclusive, with two mediums of instruction. Local Boro children, in

particular, benefitted from learning in their mother tongue. My father successfully made this happen with the support of local leaders and the government.

During his tenure as Headmaster, he wanted to ensure that the right teaching environment prevailed. To achieve this, he worked closely with local leaders and the government to secure funding for modernising the school building, including improvements to toilets, the school boundary, and water facilities. This achievement transformed Charaikhola ME School into a modern institution with amenities that fostered a positive learning environment. These initiatives not only helped teachers to teach better but also allowed students to concentrate better while learning. As a result, the school's dropout rate decreased, and it soon became one of the reputed government schools in the region.

All in all, his professional commitment was truly inspiring. He dedicated his hard work, utilized all his knowledge, experience, and wisdom to give his best in his assigned role. I believe this was all possible because he truly loved the community he lived in.

As a community leader, we must remember his contributions as well. Beyond his professional commitment as a teacher and later as headmaster, he was always accessible for cultural and social activities in the Charaikhola region. I remember during the post-COVID period in 2020, I was at my native home Charaikhola for almost a year. Every Monday night, there was a Bhajan/Kirtan at one of the oldest temples in Charaikhola—Bura Buri Mandir and I used to attend the same. One night, after the Kirtan ended, a participant asked, "What happened to your father? Why hasn't he been coming lately? He never missed a single social meeting before. Is he well?" This was a testament to my father's dedication to social and cultural engagement. He was directly and indirectly involved in most temple and pooja activities, ensuring that these cultural practices continued and that social harmony in the village prevailed.

Similarly, his contribution to establishing social justice was remarkable. I remember my father was instrumental in resolving conflicts in many households, saving time and money for both parties. One morning, an old man came to our house while my father was writing at his desk. The old man bowed down and tried to touch my father's feet, but my father stopped him and asked him to sit beside him. The old man asked if my father recognized him, to which my father replied affirmatively. After some formal chit-chat, the old man left. After he left, I asked my father who that man was. My father explained that when the old man was young, he used to be our neighbour for a couple of years, and he was very poor. However, he was falsely accused of theft in the meeting, and the entire member in the meeting labelled him a thief without any substantial evidence. My father strongly objected to this injustice, defending the poor man and protecting him from insult and false punishment.

Reflecting on my father's life, it is clear that we don't need to become very big doctors, professors, government officials, or political leaders to create a positive impact in our society. Whatever role we have, we can create a great social impact if we have the habit of hard work and empathy towards our society. Don't you think so?

PERSONAL RISK INSURANCE (DO WE NEED IT OR NOT?) AND IMMIGRANTS

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Personal Risk Insurance (Do we need it or not?)

These are big questions that most of us have to consider, and here are some helpful answers to these and other questions.....

What actually is personal risk insurance?

Personal risk insurance refers to types of insurance cover that generally relate to a person's life and health, as opposed to "general" insurance which is for things like property, vehicle and business risk. It is not paying into a fund that will refund money to us after a period of time, but rather it is paying a small amount (as premium) on a regular basis that will provide a larger amount at any time if a claimable event happens.

Why do we need personal risk insurance?

Firstly, your unique needs and circumstances must be considered before answering this important question. For example, if we have assets or property (or if we produce income, or anyone else depends on us), we probably should have personal risk insurance in order to limit financial loss if we (or one of us) was to die, suffer a serious illness or be unable to work.

Why now or sooner is the right time?

The premiums for personal risk insurance are calculated based on multiple factors like the applicant's age, gender, occupation, current health, level of protection and types of covers etc. But the longer we wait, the more likely we'll get illnesses or injuries that will either make cover costly or unobtainable if we do try to get it at a later age or stage of life. But it is a very important and long-lasting decision that deserves serious thought and careful consideration.

Why is it important to regularly review our cover?

As we go through life changes (relationship, jobs, housing etc) so our need for cover will change. Regularly reviewing our cover ensures it stays relevant for our needs at different stages of our life. Professional insurance advice will generally cost us nothing and it will give us access to the experience and expertise of an independent person who is obligated by law and by a Code of Professional Conduct to act in our best interests.

We are mostly all immigrants, who came to New Zealand with hopes of a better livelihood or for better education. And our children and grandchildren who were born here, are often from middle-class income families with two bread-winners, and so the financial impact of a severe illness or death can be devastating. And this can be potentially even more so for families relying on a single income.

Many individuals migrating to New Zealand are typically young and in good health, as they must undergo a rigorous health screening process. However, as we become immersed in our daily routines—such as studying, working, and managing family responsibilities—we often experience significant stress related to various aspects of life. In the midst of these pressures, we may neglect our health. This raises several important questions: Who will provide bread for my family if I become ill? Who will cover my bills? Who will manage my mortgage payments?

Conclusion

Personal risk insurance is more important than "general" insurance. We all insure our house because there is often a big mortgage owed to a bank or lender and if something happened tomorrow to the house the bank will still chase us to keep repaying their money. And we all insure our car, contents, iPhone etc because we usually don't have lots of spare cash to buy a new item if it gets stolen or damaged.

- But what about our health? Health insurance can help us to cover medical costs, including emergency treatment, specialist care and expensive medication that isn't funded by the government.
- And what about our life? Life cover can help our loved ones to cope if we die or become terminally ill, by providing a lump sum to pay off mortgage or spend on living expenses, children, future education etc.
- And what about our income? Income Protection cover can help to meet our mortgage and living costs if we get a long-term illness or become disabled.

Personal risk insurance provides vital financial support when we or our family needs it most. So, we should always think twice, did I protect my risk?

ROLE OF THE NEPALI COMMUNITY IN NEW ZEALAND



Raj Maharjan

Introduction

In the 2021 edition of Namaste magazine, I wrote an article titled ‘Future Direction of the Nepali Community in New Zealand’. As the title suggests, that article discussed what the future looks like for the Nepali community as a collective migrant community of New Zealand.

The essence of that 2021 article was a plea made to the Nepali community members and organisations to widen their horizon of how they think and act. In that article I suggested to shift focus from being inward looking towards being outward looking. That means engaging with and contributing to the wider New Zealand society rather than being focused among ourselves.

In this article, I observe where things are at since the publication of that article four years ago. I will also discuss where we are today, and where we are heading.

Where are we today?

In the 2021 article, I suggested a roadmap and milestones outlined below for us to move from where we were to where we would want to be:

Short and medium term (3-5 years):

- Our collective actions such as cultural events and sports contests are well-attended and duly acknowledged by wider members of the Kiwi society.
- Our community leaders are frequently invited and acknowledged as important guests at major multicultural events such as Diwali and Chinese New Year.
- We are contributing as board members of business organisations, multicultural societies or voluntary organisations. While others are members of the Board of Trustees of our children’s school.
- A few of us have been acknowledged by the New Zealand government for our outstanding contribution towards the wider Kiwi society.
- We are serving as elected representatives in community bodies such as councils, Health Board and Community Trusts.



- Our players have made it to national and regional contests by playing in squads such as Auckland Diamonds (netball), Wellington Phoenix (football) or Auckland Aces (cricket).

Long term (7-10 years):

- At least one of us has made it to Beehive as a member of the New Zealand Parliament.
- A few of us have made it as councillors in local councils.
- Nepal Day is acknowledged and promoted as a major event by Auckland Council and other territorial authorities throughout New Zealand.
- Our players are representing New Zealand at international levels in teams such as the Silver Ferns, All Whites or Black Caps.
- One of us has been nominated for the coveted award of New Zealander of the Year.

Among the above, one noticeable achievement is the acknowledgement of two of our community leaders in the New Zealand Royal Honours with the New Zealand Order of Merit in 2022 and 2025 respectively.

A few of us have stepped up and taken up governance roles in Boards.

While other achievements might not have come into my attention, in the rest of the indicators, progress has been few and far between. Despite growing in number by a few thousand since 2021, the community as a collective, seems to be more or less at a state of status quo from where it was four years ago. When it comes to our visibility, role and contribution in the wider New Zealand society our position has not moved.

Since the 1990s when our people started permanently migrating to New Zealand, we continue to project ourselves as people from the country of Everest and the land of the Buddha. Those two identities, with which we have very deep affinity with, and rightly so, are rooted in our motherland. They are linked to our past. Projecting an identity, that we have built by our own hands in our new home, continues to be illusive. i.e. the answer to the question ‘what have the Nepali community as a collective contributed to the wider New Zealand society?’ is still largely unanswerable.

The way forward

If we continue to do what we have done in the past, nothing will change. I firmly believe that we can do more and better. This is both in the spaces within our own community and also that in the wider New Zealand society. We must step up and raise the level of our game. Or else we will go back.

In addition to those outlined in the 2021 article, here are a few actions we must be taking today to change our future course:

1. Change the way we think about our role

We contribute to the New Zealand economy by delivering services in our professions by paying tax. Similarly, we have a unique perspective as a migrant community. We work hard because we are driven to be successful in our adopted home. We are motivated to give our future generation a better life. We are peaceful law-abiding people.

As the first generation migrants, it is natural to have close connections with Nepal. Those of us who have settled here, most of us have built our lives by restarting from zero. New Zealand has given us a new life and a better future. Despite toiling so hard for a significant part of our active life, often I see many of us having a strong sense of belonging with Nepal. That is not a bad thing in itself. It is rather good as we have not forgotten our roots. Further, a healthy connection 'back home' is good for our soul. What I am referring to here is an obsessive attachment up to an extent of being pathological. An unreasonable amount of sense of belonging hugely skewed towards Nepal but less or none towards New Zealand is not a good sign. In my view, that kind of tendency is a manifestation of a mind that is stuck in the past. If we continue to do so we would be failing to acknowledge the present. That would hinder us from moving forward.

I call those of us who have adopted New Zealand citizenship to remember the oath you took under the flag and in the name of the Queen/King. You have a duty towards New Zealand since you took that oath at the citizenship ceremony. Yes, our roots are in Nepal but we have adopted New Zealand as our home today. We should understand the meaning of citizenship and what it calls for as our duty towards New Zealand.

2. Rise above individual interests

Many of us have been successful in our personal life and profession. We built that success, brick by brick, by our talent and hard work. This is a great achievement. We must be proud of that. The discourse I am intending to spark through this article is not about our individual success. It is about our role as a collective. I am of the belief that every individual has a role and duty towards the wider society. The social and administrative framework of New Zealand have enabled us to be successful. Our family life or professional and business success does not operate in a vacuum. It is part and parcel of the wider social structure. Everyone of us must be thinking really hard about how we could be contributing to the wider society. One thing is very important before we do this. We have to take responsibility to establish ourselves first. Then only we would be able to do something for the wider society.

If we are to earn respect from the wider New Zealand society, there is no way other than to advance our collective cause. We need to work towards building an identity that is rooted in our achievement and contribution in New Zealand. We must institutionalise such achievements so that our new generation, who are born in New Zealand, continue to build and advance our common cause. At the moment our new generation are noticeably not engaging with us and our community programs. This is not a healthy sign. We have to figure out why this is happening and take action to turn this around.

3. Overhaul the role of our community organisations

The discussions in this article, in one or other way, relates to our community organisations. There are about twenty community organisations registered as Incorporated Societies. Key role of those organisations continues to be to look after the cultural and social well-being of their own members. That in itself is a noble objective. However, interaction outside our own community is an exception rather than a rule. The limited interactions that we have beyond our own community members tend to be at an individual level rather than at an organisational level. In that sense the role and action of our community organisations continue to be inward looking. This has hardly changed since the inception of the first community organisation back in the 1990s until today. This calls for a change.

Only a few minor inconsequential tweaks here and there in a few clauses of the constitution are no longer going to work. There must be a paradigm shift in their objective and scope. It almost looks like our community organisations are haunted by their past. We can't seem to let go of our past. Our focus and activities tend to be static i.e. same or similar activities every year. We continue to serve similar audiences from a narrow section of the overall Nepali community. Barring a few exceptions, the newly arrived migrants do not engage with those organisations. Moreover, I have noticed that this disengagement is getting worse as time goes by. That speaks a lot for itself. The organisations have to cater for the changing demographics and dynamics that have evolved with time. We must be doing things so that we catch up with the present instead of dwelling in our past. We should proactively engage with the wider section of our own people. Then only we would be able to do something in the wider New Zealand society.

In the month of January 2025, two new migrants from Nepal committed suicide. While their own personal circumstances might have had a role in the tragic end of the precious lives, we cannot turn a blind eye towards our role to help the new migrants and international students from Nepal. This is not about blaming anyone or calling names. I acknowledge that this is a very sensitive topic and we need to tread very carefully when we talk about this. There are some of us who genuinely help others. Again, the concern here is that such good deeds occur at an individual level. We tend to be reactive after an incident has occurred. We act on an ad-hoc basis. Helping new migrants and international students must be happening proactively at an organisational level. How many of our community organisations are doing this today? How many of our community organisations operate with such objectives?

If we cannot look out for our own people, we would never be able to achieve our goal of giving back to the wider New Zealand society. There would always be a tension between the settled and newcomers. In some sense, I have noticed this on many occasions. This is a tragic situation. If this continues, it will prevent us from moving forward as a healthy and productive community. If our own house is not tidy, how can we go out to help others? Each of us is capable of doing better. It is our individual responsibility to build our future in our adopted home. That is not the point. The matter that I want to raise is that of a collective initiative.

Our new generation who are born in New Zealand are hopelessly disengaged with our community organisation activities. Why? Because while devising those programs, we have forgotten about the new generation and their needs. It is as simple as that. It is high time we realise this or else our new generation will continue to drift apart. If we keep on doing what we have been doing, soon for our new generation our community organisations will be irrelevant.

Finally, I want to leave you with a couple of questions:

1. Do we actually need our community organisations?
2. If today we dismantle all of our community organisations, will it make any material difference in our lives?

Conclusion

If we continue to do the same, we will get the same result. To change the future of the Nepali community in New Zealand, we need to think and act differently. In the article published in 2021 and this, I have laid out a roadmap that could change our course.

The future that has been envisaged above in this article is our collective future. It is not about our individual responsibility or success. If we as a collective are to be respected, we have to be giving back to the wider New Zealand society. Only taking and not giving back is unhealthy. Our duty to give back to New Zealand society starts with looking after our own vulnerable people, mainly the newcomers and the international students.

If I have completely missed the mark by discussing what has been discussed here, Or if no one else is interested, only writing such an article will not achieve anything. I truly believe that the points outlined in this article are genuine matters. We cannot change our past but we can shape our future. To do that, we must go back to the board and ask ourselves the following three questions:

1. Where have we been in the past?
2. What are we doing at the present?
3. How are we going to change the course of our future?

Raj Maharjan migrated to New Zealand from Nepal in 2005. He is based in Auckland.

WHAT DO YOU REALLY WANT

If you exist in this world then you would want something. But by wanting you would start to suffer until you get which you want. You may get temporary satisfaction when you get it but you would ultimately have to let go of the things that you wanted. This would cause more suffering as you would miss the things you wanted.

Since Buddha's suggestion, that "craving", wanting a lot is 'the' cause of suffering is the wisdom we conveniently forget about in our daily life. It seems that without wanting nothing would happen in this world. But have you ever thought why do we "want" things?

As far I know, we want because we see 'ourselves'. This person which is "I", has to do something. Doing something is being. Therefore one 'wants' just to 'be'. Therefore, sacrificing their 'peace' which comes when one sees beyond themselves. Which also means peace comes when one is not preoccupied with wanting anything.

Could there be a state of mind when it stops wanting. Could we exist without wanting. Could we stay in peace all the time? The answer is 'yes'. To be in peace forever one needs to reach enlightenment. That is, one needs to let go of 'self' or the 'ego' completely to experience the complete peace. But it is the ego that makes us experience anything. Does that mean that we have to let go of our experience to realise peace.



Anup Malla

Buddha's advice is to be in a "middle way". Which means to stay in balance between extremes. This means to realise that there is actually no self, but there is self in conventional terms. Knowing that ego is just an illusion. Which means wanting things is not a bad thing, it's just that wanting too much or craving is bad. Being in extreme brings about the suffering.

Is it worth comparing Nepal with Western developed countries (जन्मभूमि र कर्मभूमि तुलना गर्नुपर्छ र?)

Dr Chandra Sharma Poudyal
Senior Lecturer, UCOL, Manawatū, New Zealand



In today's globalized world, it's common to be born in one country and work in another for career progression. For Nepali people, this has become a reality. Many of us, me included, have worked in various countries, including but not limited to the USA, Australia, the UK, New Zealand, other European countries, Japan, the Middle East, and Malaysia. While the COVID-19 pandemic caused some stagnation, globalization has still opened up opportunities for us, allowing us to use our knowledge and skills beyond our birthplace.

I don't see any issue with Nepali people moving to different countries, including New Zealand, for their careers. However, problems arise when we start comparing Nepal's system to that of Western countries and criticize our political leaders for worsening the situation. I believe political leaders everywhere, including in Nepal, share similar characteristics—they are often power-hungry and will do anything to maintain power. We can see this in countries like the US, UK, Russia, Ukraine, Israel, Australia and New Zealand. This behaviour is not unique to Nepal.

The difference lies in the systems and the people in these countries. Nepali people have become accustomed to a corrupt system, and we often feel we cannot function without some connection to political parties. This dependency encourages political leaders to act in ways that benefit their own interests. Thus, the issue is not solely with the leaders themselves, but with the people who blindly support them, despite their wrongdoings. We cannot remain detached from these political dynamics. What is interesting to note is that even after moving to western developed countries, many of us, with the help of Non-Resident Nepali Association (NRNA) and various local Nepalese associations have started engaging in politics that closely align with Nepali politics. We continue to seek connections with the corrupt political leaders, either directly or indirectly.

I recently visited Nepal and was really impressed by the systems that have been developed in the capital city, Kathmandu, and its neighbouring cities, Lalitpur and Bhaktapur. You can now travel anywhere via Pathao and In drive without the fear of being overcharged, and there are designated parking spaces for vehicles as well as footpaths for pedestrians. While congestion remains an issue, I don't think this is unique to Nepali cities. It's no different from what you'd see in developed cities like Tokyo, Auckland, or Sydney.

People have started using zebra crossings and overhead bridge to cross the road, and drivers are becoming more aware, slowing down, though they still don't always stop like they do in more developed countries. There is still room for improvement in terms of driving in designated lanes and fully stopping at zebra crossings, but I believe change will come sooner rather than later.

Additionally, I was impressed by the infrastructure development, especially the roads in many rural areas—though my observations are limited to the places I visited. While there is still much to be done, I believe progress will continue, and we, as educated individuals living in environments with good systems, should work together to bring about positive change instead of just criticizing. We must remember that Nepal has invested a significant amount of resources in us before we moved to Western developed countries. Let's join hands to build a better future for everyone, rather than focusing solely on our own interests.

Eight Multi-Ethnic Dance Festival 2025

Introductory

The Nepalese Cultural Centre New Zealand Inc., established in 2008 with the objective of promoting Nepalese Culture in New Zealand by providing information about Nepal and Nepalese Culture to interested Kiwis. The Centre already completed seven multi-ethnic dance festivals and one competition, MEVE 2024 in association with NZAA INC.

The NCCNZI is planning to organize Eight Multi-Ethnic Dance Festival 2025 on Saturday, 13 September 2025 at Victory Convention Centre, 98 Beaumont Street, Freeman s Bay, Auckland 1010. It is proposed that some 25 ethnic communities will showcase their culture in the festival. The priority will be given to ethnic communities, who did not join in the past seven festivals. Already most of the Asian ethnic communities are represented in the past festivals. The NCCNZI would like to request ethnic communities from Europe, Africa, American, Latin American and Canadian states to join the event. The seven festivals were able to showcase the cultures of 56 ethnic communities from 38 countries of origin.

Thanks to all ethnic communities, who supported the Centre to successfully organize these festivals. Also, we would like to acknowledge funding agencies including Ethnic Communities Development Fund, North Foundation, Milestone Foundation and Auckland Council for all financial helped received to run the festivals. Also, the Centre would like to thank all sponsors for their cooperation.

the ethnic group from any parts of New Zealand can join. Simply, the group have to arrange their own trip, including accommodation and food. The Centre would like to request ethnic communities to look for their sponsors.

The Centre is approaching all citizens of New Zealand to help Centre to successfully organize the festival. This is a way to integrate with all communities in New Zealand. The understandings of all cultures is very important to maintain peace and harmony in the country. The concept, Unity in Diversity is the basic tool to bring all ethnic communities together to overcome our differences.



Kamal P Shrestha
President, Nepalese Cultural Centre New Zealand Inc

New Zealand is a most ethnically diverse country on the Earth. It is therefore, important to maintain its ethnic diversities by launching several related programs. With the encouragement received during last seven years from various ethnic communities, we are inspired to organize multi-ethnic dance festival and other projects to promote ethnic cultures in the wider scale. We would like to request all ethnic communities in New Zealand to support by sending their culture groups. Also, we need some ethnic food to give flavour to the festival. Please, provide details on or before 30th June 2025. If you need any financial supports, please look for your local sponsors.



NNZFSC BADMINTON HIGHLIGHTS, 2024–2025

NNZFSC Badminton Committee (Amit Bhandari, Indu Kafle, Jalesh Devkota, Rishav Dhakal, Subdodh Dhakal, & Sulav Paudel)

NNZFSC successfully organized two major badminton tournaments during the 2024–2025 year, bringing together players of all ages in a vibrant celebration of community and sport. The Singles Badminton Tournament held on 31 March 2025 marked a milestone as NNZFSC’s first-ever singles event, with enthusiastic participation and excellent feedback. It was a cost-neutral event, thanks to strong volunteer support.



Singles Badminton Tournament (March 2025)

Congratulations to all the winners!

Last year, the Protech NNZFSC Badminton Tournament delivered two action-packed days of thrilling matches and community spirit. A big thank you to our sponsors — Protech Sports New Zealand, Health and Massage Christchurch, and Gorkhali Chulo — and to the dedicated volunteers and supporters who made the event possible.

Category	Winner	Runner-up
Group A	Sulav Paudel	Saurav Shrestha
Group B	Iros Neupane	Ram Sharma
45+ Men's	Bishal Dahal	Shailesh Karmacharya

Protech NNZFSC Badminton Tournament (July 2024)

Category	Winner	Runner-up
Sagarmatha (Open A)	Iros Neupane & Aakrista Dahal	Ish Neupane & Suman Pokhrel
Aoraki (Open B)	Yashu Dhakal & Saurav Shrestha	Parampara Koirala & Rajesh Khatri
Tongariro (35+)	Sulav Paudel & Bishal Dahal	Amit Bhandari & Abhaya Paudel
Annapurna (Ladies)	Sirjana Shrestha & Yashu Dhakal	Parampara Koirala & Yamuna Yadav
Dhaulagiri (Kids)	Sammy Sharma	Manish Dhakal

NNZFSC BADMINTON HIGHLIGHTS, 2024-2025



HC MASTERS TEAM (LAHURE SOUTH) 2025 INVERCARGILL, 1ST AND 2ND FEBRUARY 2025

Gyanendra Pradhan

Finally, the wait was over, and we were on the road to the Invercargill to participate in the Tenzing Hillary Cup 2025!! It took us 10hrs to travel from Christchurch to Invercargill. Ang Kazi Sherpa, Jigar Pun, Narayan Shrestha and I travelled in one car. We stopped at Timaru for lunch then filled up the car in Dunedin. It was a fun journey, and we had a lot of laughs, and got to share a bit of our lives with each other. In Invercargill we stayed at Tuatara Lodge with other Nepal United FC boys. The Southland Nepalese Society and the THC Committee organised a meet and greet programme Friday night and a free dinner at a hall for all the players. We really appreciated this, especially after our long trip! There were about 150 or more Nepalese players and officials in the hall. It was packed! I was asked to give a speech on the programme on the spot. It was unexpected, so the first thing I said was 'Lau aba k vanne hola? !' (What am I going to say?!) There was a roar of laughter! But I managed to give a short speech. I felt very honour to be asked to talk.

This year a total of 10 teams participated, plus our Masters team and the Masters team from the Southland Nepalese Society.

On the first night (the Friday), we couldn't sleep. It was so noisy all night as the lodge was in the middle of the city and all the boy races were hooning around the street.

On the Saturday, all players met at the ground early - and blurry eyed at 9am at the ground! We had 13 players and only two subs. Our game was at 3pm at the turf ground. It was so hot then; it felt like the turf was 40 degrees! The Southland team were very good, but they were unable to score goals. It was a tough game but luckily, we had a good goalie and we had been training hard together for a long time, and persevered! And we managed to win 3-0!



On the Sunday, we played our second game with the same Southland Nepalese team again. This time they had some new players, so they played even better than on Saturday. We played on the natural grass which was much better- and cooler! We were able to convince Kirti, Padam Shrestha's 15 years old daughter, to play in our team. It was awesome to see a young Nepali girl playing football! (Hopefully it will inspire other Nepali girls to play football as well!). Amazingly, we won this game 4-0! Afterwards, we watched the final game between Nepal United FC & Lhotsampa FC. It was very exciting until the last minute. Nepal United FC won by 2 -1. After the game, there was a prize giving celebration. Unfortunately, not all Masters players could stay back to celebrate our success, but a few of us were able to stay on, so on Sunday evening, all of the Nepal United players and a handful of Masters players gathered at Sameer Shrestha's garage and celebrated until 1 am! Everyone was in great spirits from win.

On Monday morning, all our players checked out of the lodge, and we all went to Bluff (half an hour drive down from Invercargill), to celebrate our success by taking team photos with the trophies. It was a great memory with all the boys. After that we all travelled back in our own cars (some boys travelled through Queenstown, or through Dunedin). On the way back our carload stopped at Palmerston for ice cream, Moeraki Boulders for a short break, Timaru to visit a friend and lastly, Ang Kazi's house in Ashburton for dinner. We finally arrived home to Christchurch, tired but elated, at 10:30pm!

Our THC trip to Invercargill was not just about playing football. It was so nice to reconnect with so many Nepalese and met new people with whom we shared the same passion of football. I especially valued getting to know more about my car mates, Jigar Pun, Ang Kazi and Narayan, on a deeper level.

I would like to thank the THC Committee. Also, I would like to say a big thank you to the Southland Nepalese Society for their great hospitality. A special thank you also goes to Sameer Shrestha and Ujwal for organising the Southlands Masters team. This year the North Veteran (Masters) team were unable to participate but Sameer and Ujwal promised us to put a Masters team together so we can play a game on the Saturday and Sunday and of course have a have bit of fun as well. Thank you to the participant's teams, our amazing volunteers and supporters (some of whom travelled a long way to support us!) and of course our sponsors. It was a very successful event, and I am already looking forward to next year's event, and to seeing more Masters players and teams. If you want to join us and have a bit of fun getting to know each other, and of course to stay fit, please reach out to us. We would welcome you in! Looking forward to seeing more of you playing - or supporting in the 2026 THC Cup!

Players name list: Jigar Pun, Ang Kazi Sherpa, Padam Shrestha, Narayan Shrestha, Amit Bhandari, Dharma Poudel, Himamsu Dhungel, Jaya Karki, Nabin Gautam, Ram Chhetri, Subodh Dhakal, Rajiv Maharjan, Deepak Thapa & Kirti Shretha.





TEEJ 2024

On August 31, 2024, the Nepal New Zealand Friendship Society of Canterbury (NNZFSC) celebrated Teej at Riccarton High School in Sockburn. Around 270 people attended, including 125 new members, and there were performances from participants aged 5 to 70. Many people from outside the Nepalese community, like Bhutanese, Indian, Kiwi, and other South Asians, also joined the event. Attendees enjoyed traditional food, and the program included stage performances, a Teej quiz with spot prizes, and activities for kids, like Mehendi and arts & crafts. The night ended with a fun floor dance, making it a joyful celebration for everyone.



A REPRESENTATIVE FROM CHRISTCHURCH CITY COUNCIL ATTENDED THE EVENT WITH HER TWO YOUNG DAUGHTERS. SHE EXPRESSED HER EXCITEMENT AND ENTHUSIASM FOR THE PROGRAM.



IMPACT SNAPSHOT

270

TOTAL ATTENDANCE

125

NEW MEMBERS, MOSTLY WOMEN/LADIES

25

Active Volunteers

Teej Highlights




We couldn't have done it without your generous support


ETHNIC COMMUNITY
DEVELOPMENT FUND (ECDF)




Thank you

to all our donors and volunteers.

 nzfs08@gmail.com

 www.nnzfsc.co.nz

 Sockburn, Christchurch,
8042 P.O. Box 6147



RiversideMarket
422B colombo street



Our Speciality

- **Momo Chilly:** This variation of momo is stir-fried with spicy sauces, typically featuring a blend of soy sauce, chili sauce, and other spices. It's a fusion dish that combines the softness of momos with the fiery kick of chili, making it a popular choice for those who enjoy bold flavors.
- **Timbure Momo:** Timbure momo is a traditional Nepali variation where the momos are seasoned with timur, a type of Szechuan pepper, giving them a unique and tangy taste. This spice adds a distinctive citrusy aroma and a tongue-tingling sensation that enhances the overall flavor profile.
- **Chilli MA-LA:** This style of momo incorporates the famous "ma la" flavor, which is a hallmark of Sichuan cuisine, characterized by its numbing spiciness and aromatic profile. The momos are coated or stir-fried with a special sauce that includes Sichuan peppercorns and dried red chilies.
- **Jhol Momo:** Originating from Nepal, jhol momo is served in a flavorful, soupy broth. The broth is typically made from a blend of spices, tomatoes, and sesame seeds, providing a rich and savory experience. Jhol momos are perfect for those who enjoy a warm and comforting dish.
- **Momo Kucha:** This variety of momo is steamed and then pan-fried, giving it a crispy exterior while maintaining a soft and juicy interior. The combination of textures makes momo kucha a delightful treat, often accompanied by a tangy dipping sauce.

Each type of momo offers a unique taste experience, allowing for a diverse exploration of flavors and textures.