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# NAMASTE

ISSUE 12



# नमस्ते



AN ANNUAL PUBLICATION  
OF  
NEPAL NEW ZEALAND FRIENDSHIP SOCIETY OF CANTERBURY INC  
CHRISTCHURCH

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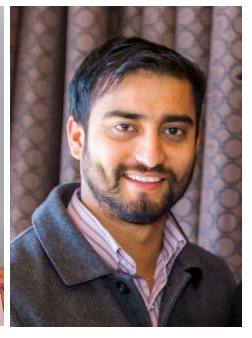
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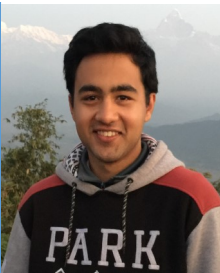
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# *President's Message*

Dear members and other stakeholders of NNZFSC

On behalf of the NNZFSC, first of all, I wish you a very happy, healthy and prosperous Nepali New Year 2076. It is my pleasure to share with you that the current management committee has now completed its first year tenure smoothly and successfully. Your valuable support and encouragement inspired us to work hard and made this possible.

In the last year, the Society organized many sports activities, including an intra-community competition of various winter sports, cricket and badminton. The Society also supported Everest Warriors Cricket Club to play regularly in Canterbury Cricket League under Riccarton Cricket club. The Society also supported them to organize a cricket competition in Christchurch with Nepal Rhino Cricket Club of Auckland. Our support to buy soccer sports gears helped Nepal United FC Christchurch to practice regularly and take part in the Mainland Football competition. The Society also supported them to register for participating in two inter-ethnic football competitions in Christchurch and an inter-regional Nepali community competition (Tenzing Hillary Cup) in Auckland. The sport activities have improved physical and mental health and boosted the attitude and self-esteem of the immigrants and particularly young people. This has also provided opportunities for the players and supporters to interact with local people, helped develop social discipline and mutual respect towards each other and facilitated team work capacity building among Nepali migrants. In addition, the Society has run weekly Nepali language, cultural class and a Nepali language infotainment program "Namaste" in FM 96.9 radio. It also publishes an annual Newsletter titled "Namaste" every year. The Society also organized events to celebrate major Nepali festivals: Teej, Dashain, Tihar (Deusi-bhailo) and New Year. We also organized a memorable Christmas season picnic for the first time this year. The cultural events organized by the Society have been attended by a large number of members and guests. Our Society also took part in the Santa Parade and Culture Galore organized by the Christchurch City Council. We collaborated with Canterbury Nepalese Society Inc. (CNS) to participate in the SANTA Parade, which must have given a united and positive vibe to all Nepalese residing in Christchurch. I believe that the activities of the Society has brought the Nepali members a sense of homely feeling in New Zealand and contributed to their smooth assimilation in mainstream NZ society as well as giving the Nepalese cultural exposure to many people of other ethnic backgrounds.

These programs and projects could not have been delivered without the generous support from local funding organizations. On behalf of the society, I would like to wholeheartedly thank the Rata Foundation, Christchurch City Council, Community Grants Scheme (COGS), Ethnic Community, and Mainland Foundation for their generous support in funding these projects. I also wish to extend special thanks to all organization who have continued to support us.

Many Nepali immigrants have seeked out community support as they felt loneliness and homesickness after arriving to New Zealand. However, they are often unable to manage their time to involve themselves in our regular community activities. Hence, a major challenge for us moving forward is to further increase participation among these people. Community support needs are also substantially different between immigrants who have grown up in New Zealand and fresh immigrants. Some general members have expressed a need for community initiative to address various emerging social problems, so we are using different modalities in our program activities to address them.

Some members of our executive team have resigned due to their personal circumstances. Newly joined members require considerable time for familiarizing in their new roles and responsibilities. Despite all these challenges, our team will try its best to improve the services delivered by our Society in the next year.

Finally, I would like to thank all executive members, active volunteers, general members of the Society and other organizations that made the endeavors of our team a success. Our executive committee is specially indebted by ex executive members, Amulya Nepal, Pradeep Rupakheti, Prakash Gautam, Shreedhar Khakurel, Deepak Chouhan and Shristy Bhandari for their hard work and special contribution to our team.

Dr. Bhubaneswor Dhakal  
President, NNZFSC

## *Editorial Note*

### *Happy New Year 2076*

The editorial team have had the privilege of reading some great literature during this issue of Namaste. As members of the Nepal New Zealand Friendship Society, we are all very glad to see articles lead the way in Nepali literature. It is now becoming a great platform for people of similar cultural identities to share their thoughts, emotions, and experiences.

Of course, this would not be possible without the love, enthusiasm, and support you provide. Thank you to everyone who has helped put this magazine together, and special acknowledgements go out to everyone who has contributed in some way by submitting a piece of literature. Without your input, this all would mean nothing!

The past year has been a whirlwind for many of us. After a scorching hot summer, and as the work year was into full swing, many of us were enjoying our last few days of the heat. However, the events of March 15, at 1.40pm, took the whole world by storm. A heinous attack on a congregation of praying Muslims took the lives of 50 people in Christchurch and shook our entire nation. This astonishing incident was out of character for a peaceful and multi-cultural country like New Zealand. Most of the victims were Muslims, but we as both citizens of humanity, and as a fellow ethnic community, stood in solidarity with the New Zealand Muslim communities. This was demonstrated in no better way than the candlelight vigil organised by our Nepalese community in Christchurch. The vigil took place the night following the attack, on the corner of Deans Avenue and Riccarton Road. Even on such short notice, many came and stood together as one to show their support. Although the scars will take time to heal, Christchurch will bounce back stronger, as we have done before, and show the world that love will overpower hate.

These recent events also made many of us think of our homes. We find that, though many of us are distanced from Nepal, our community engagement and support from our Nepalese friends still brings us closer to home. A large contribution to this are our annual festival celebrations, which were a huge success again. Various cultural performances and traditional celebrations took place throughout the year. Some articles touch on the importance of these festivities and the positive impacts it brings to our lives and our community. In particular, a huge focus has been placed on a healthier and positive lifestyle, with ongoing efforts to encourage our members to take part in sport and recreational activities such as badminton, yoga, football and cricket. You can see some of the highlights from this in this issue!

A feeling of travelling and exploring appears to also be a common theme among our friends. With the current age of accessible transport, exploring places outside our doorstep has become much easier. Many of our friends share their stories and experiences with travel, so be sure to check out some of the hidden beauties that can be found, even in our very own New Zealand!

Sprinkled throughout this issue also includes articles on current affairs, awareness on particular issues, and some poetry. This mixture illustrates our range and variety among the community. It is great to see such talent, and I encourage everyone to keep such high-quality submissions coming along for future issues.

We would like to convey our final Thank You to all those writers who provided us a variety of articles. We also like to convey our acknowledgement to other Nepalese communities in NZ who sent us New Year wishes and messages. Our acknowledgement also goes to those who provide us advertisement. Without your contribution it would have been very difficult to publish this issue.

-Ribu Dhakal on behalf of editorial team

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# Future Direction of the Nepali Community in New Zealand

-Raj Maharjan

In the nineties, there were a few hundred people of Nepali origin in New Zealand, mostly in urban centres such as Auckland and Christchurch. At present, according to anecdotal estimates, there are around twenty thousand members of the Nepali community residing throughout the country, spread across the North and South islands. Within the last five years, thousands have arrived in New Zealand from Nepal; the majority of whom are young students. With the population growing rapidly, the social dynamic of the Nepali community is evolving differently over the recent years.



## **The present state of our engagement and participation with the wider New Zealand society**

It is observed that there is a strong sense of togetherness and fellowship among the members of Nepali community, driven mainly by the bond and association to our homeland. The nature of social activities that the members of Nepali community participate in, and the population we engage with, continue to remain predominantly inward-looking. The majority of events, activities and engagement appear to be within or among the community members. Our engagement and participation with the wider New Zealand society continues to be few and far between.

For the sake of clarity, the Nepali community does participate and engage with the wider New Zealand society. However, the degree, frequency and scale of such wider participation and cross engagement seems to be nominal.

As the saying goes, “birds of a feather flock together”, we all tend to prefer to be with like-minded people. When this continues to occur over a long period of time among a larger group, as it has been happening with the Nepali community in New Zealand, this may gradually induce unintended complications and complexities. The extreme case of such social behaviour of engaging “among our own” may inadvertently and gradually lead the community towards a state of social isolation or communal segregation in the long run.

It is only natural, and only a matter of time, that at some point in the future we may see a tipping point with regard to the above-mentioned social characteristics of the Nepali community. At that stage, the predominantly inward-looking social behaviour will take a new course. With shifting demographics, new social dynamics will continue to evolve. When this occurs, the community’s ongoing focus will shift towards a different horizon. There is space and a valid need to broaden the mode, frequency and level of engagement and participation of the Nepali community with the wider New Zealand society.

## **Connections and achievements of the Nepali community in New Zealand**

The Nepali-Kiwi connection was forged in 1953 at the top of the world. The first ascent of Mount Everest by Tenzing Norgay and Sir Edmund Hillary and their life-long friendship has a major role in the harmonious companionship of people from our two nations. Sir Ed fondly and regularly attended many events organised by the Nepali community; Lady June gracefully

continues to do so. The Tenzing-Hillary connection is a symbol of mutual respect and connection that continues to grow between Nepal and New Zealand. This connection is acknowledged with great pride and joy among both Nepali and Kiwi circles whenever the spheres of the two communities intersect.

Many people of Nepali origin have achieved great success in various areas such as academics, business and professional practice. For example, there are very well-respected academics in Universities among us. Some of us are in senior or managerial roles in technical disciplines or other specialist expertise. We have a budding number of PhD graduates. Our people own and run successful businesses in various industries such as hospitality and horticulture. Similarly, many members of Nepali community are making sizeable contributions to the lucrative market of the dairy industry in New Zealand.

It is fair to say that the achievers noted above are only a small sample. Many others who have accomplished varying degrees of success may have chosen to remain silently under the radar. There are two salient features about the above-mentioned Nepali “success story” in New Zealand. Firstly, the success attained is at an individual level. Secondly, we are yet to attain a greater level of achievement in the societal sphere, either individually or as a collective.

Our community organisations across New Zealand continue to be a vehicle of social cohesion among our community members. They have a range of functions and provide a range of services. Community organisations are a platform for us to come together and interact with each other. One of their most important roles is their ability and willingness to offer us a sense of belonging. Such sense of acceptance serves as a social anchor to us all. This social support is even more relevant to our newcomers during the challenging initial days after arriving in a new country.

Nepali community organisations have delivered a range of events and programs by successfully involving a large number of our community members. Such programs tend to be mostly related to our culture and the festivals of Nepal. Some events and activities involve promoting and showcasing Nepal and Nepali culture to the wider New Zealand population. More recently our sports clubs across New Zealand have been successfully delivering an important societal function of building a network among younger generation while achieving sporting goals. The Nepali community has also made contribution towards philanthropic causes in the service of the wider New Zealand population.

Members of Nepali community have been able to connect and build good networks with some “influential” Kiwi organisations and individuals. Similar to our individual achievements, these connections and networks, albeit at a limited degree, also seem to be occurring at a personal level rather than that as a collective of Nepali community. We are yet to institutionalise such connections and networks and utilise such links to help advance our common cause for the greater good of our community.

### **Where do we go from here?**

Have you ever wondered why people of Nepali origin rarely have a noticeable presence in the wider institutions of New Zealand’s social fabric? We don’t seem to actively or frequently participate or contribute as a community outside our own circle or similar interest groups. There is ample space for capable and willing people among us to step up and fill the leadership vacuum to bridge the existing gap between Nepali community and the wider Kiwi society.

An outward-looking liberal approach towards engagement and participation is the only way forward for our community members to become an integral part of the multicultural social fabric of the wider New Zealand society. Such an approach will be necessary to ensure that the Nepali community's say matters, and that our interests are well represented within the wider Kiwi society.

To achieve outcomes different from the status quo is going to require not only just a tweak here or there but also a paradigm shift in revisiting the role and responsibility of Nepali community within the wider Kiwi society. The community members will have to step out of our comfort zone. Members of our community will need to step up to reach out and interact with other communities and institutions of the wider New Zealand society.

Nepali community can learn from other migrant communities such as those from India, China and the Philippines. Migrant communities from such countries not only are more organised but also have established strong networks, as a collective, within the various facets of wider Kiwi society. A good start for our community can be to reach out to connect and collaborate with these migrant communities. We can learn from their experience about effective and efficient ways of building relationships to achieve results that benefit the community.

### **The way forward**

It may be years before one of us becomes a member of the Parliament, but what is stopping us from stepping up to be a member of the Board of Trustees of our children's school? Or run for office of local community boards of local Councils of the city we live in? Or make contribution as an Executive Committee member of social organisations such as "Multicultural New Zealand" or local Council's ethnic bodies?

The risk of continuing with the status quo of communal and parochial social behaviour is that it is only going to hinder the chances of growth and development of our members and our offspring's, many of whom are born Kiwis. The journey towards a progressive, liberal and open community starts with self-reflection, both at an individual and collective level. We need to acknowledge our ongoing activities, actions and attitudes that are likely to be inadvertently hindering our ability and chances to advance our common cause.

Such realisation needs to be followed by actions that seek to proactively drive the common narrative of our community towards being open-minded and welcoming. We need to reach out to build bridges and explore new ideas. We have to seek out opportunities to initiate, forge and advance relationships across the entire spectrum of the wider Kiwi society. This will help open up new avenues for our members to actively engage with the wider Kiwi society, and to advance our common cause.

Three decades ago, our migrant community was a relatively homogenous group of a few hundred, concentrated within certain locations. The current context has vastly changed. Now, tens of thousands of us are spread widely across the entire country. We are from a greatly diverse demographic background. Our community continues to grow rapidly, and we are ever evolving, adapting and transforming in our adopted home. This process of change is not only a function of our relocation from Nepal, but also a reality of our life's circumstances through the series of stages we experience after arriving onto the shores of New Zealand.

In the past, our collective effort was on maintaining contact and building connection between our community members. In the current context, there is a pressing need to venture beyond that primary focus.



Whilst we acknowledge our legacy values from the past, going forward, our collective thinking should cater for addressing our current needs and managing our peoples' future aspirations. Obviously, our current status quo is not fit for the future, and in a worst-case scenario, can be a blatant recipe for disaster.

Connecting at a wider level with other communities and various institutions will help us not only identify better opportunities for ourselves, but also enable us to make meaningful contributions towards the wider Kiwi society. Ultimately, a liberal approach of engagement across a spectrum of Kiwi society, will help us advance our collective cause. It is the only way forward to propel our community to new heights.

### **How does success look like?**

If we continue to adopt an inward-looking approach to engagement and participation, our community is most likely to remain under the radar within the wider Kiwi society. On the other hand, should we wish to operate differently and be ambitious, we may achieve a lot in the short, medium and long term. Here are a few examples, in no particular ranking or preference.

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

Long term (7-10 years):

- ◆ At least one 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 the Auckland Council and other territorial authorities throughout New Zealand.
- ◆ Our players are representing New Zealand at an international level 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.

These are only a few examples of our potential should we aspire to be ambitious and reach new heights. They will only come to fruition through adopting an outward-looking, liberal and aspirational approach to our engagement and participation. These are stepping stones to facilitate a respectable presence in our adopted home. The choice is ours.



## My Little Sister Ava

-Yashu Dhakal

Year 4 Ilam School

When my baba said I got a baby girl, I was so happy that my wish came true. My baba took a photo of her and send it to me from Christchurch Women's Hospital. Then I showed the photo to everybody at Shalu thulo -ama's house. We named her Ava Aurora Dhakal. It means light. Now she is already 11 months old. In three weeks', time she is turning 1 year old. My sister and I are one week apart for our birthdays. She is so cute, may be not cute as me but I love her so much. She is my only sister. She can do one to eight steps now. When I go school, I always wanted to come home and play with Ava. I like playing with Ava. When I grow up, I like to help my sister. Now we have four members in our family. I also love my aabu and baba. Thank you for reading my write ups.

## My Rhyme Poem

When I was walking,  
I saw a dog talking  
I wore a t-shirt and another layer  
Then I ran outside  
and cut down a tree with a slayer  
when my mum packed my lunch, she said something she never told me  
this is what will happen to your lunch  
it might disappear or will be crunched  
I sat on a chair then my mum cut my long hair  
I saw a dog sitting on a log  
I trapped a fish in a net and then I went to pick up my new pet



Ojaswee Bhujel

## Dolphins and Turtles

Splash! went the small ripples on the boat while we were drifting in the sparkling ocean. I was amazed. I asked if we could see the sparkling ocean. When we were going back to the beach, we saw dolphins. There were only three of them. My mum told me that dolphins are endangered, and also turtles. It was because people threw plastic bags in the sea. Turtles think that they are jellyfish. She also told me that dolphins are disappearing because people are killing them. Turtles live in Fiji and the Pacific Ocean near to beaches and palm trees. Turtles lay their eggs in salty sand then they cover their eggs with sand. When the eggs hatch, the baby turtles have to go into the water before the birds can grab them. Dolphins are mammals. They give birth to cute baby dolphins. When baby dolphins are born they have to go to the surface to breath air.



## A Home Town Visit

-Archana Thapa Chettri

After a long and wonderful holiday visiting my in-laws and travelling through Darjeeling, Mirik, Sikkim, Siliguri, it was time to say adieu, taking away with me lots of glorious memories and love from relatives and in-laws. Finally, now it was the time to go to the land which I had been waiting for impatiently: my home Mizoram; Mizo means 'native inhabitants' and Ram means 'Land'.

We Landed at Aizawl Lengpui Airport on 07-12-2017. My two older brothers Arvin and Navin were already there to welcome us with wide open arms hugging me and the kids. Much to my delight, I could see the instant connection between my kids and my brothers, which was nothing less than magical and filled me with excitement and happiness. The distance between the Airport and my home takes almost 1 hour to cover, as the roads are curvy and go around the hills. As we were heading towards my home, I looked out the window. The smell of the air, the green bamboo, and banana trees covering the hills evoked nostalgic memories of the old days. Finally, I was home, and my heart so full I had tears in my eyes; it's aptly quoted that 'home is where your heart is.'

Reuniting with my family brings the essence of joy and happiness. Seeking blessings from my Aama and Baba and all those hugs and kisses coming from rest of my family made me feel like I was the luckiest person in the whole world to have such a loving, wonderful family. My travel exhaustion was taken away by so much love and affection. I have the best parents in the whole world, and I truly believe that my parents are the backbone of our family and the epitome of love and support. My Baba, who never ceases to entertain his grandchildren and us, is always positive towards life despite suffering from serious ailments. He's the one I always look up to; my Harishchandra Raja of society, always giving and helping. He is my hero who keeps away distress from swamping my ability to think, and someone who empathises with me and gives me hope. My mom is the personification of divine love, beauty, strength, wisdom and sacrifices. I still vividly remember when we were kids, my Aama would buy us lots of comics like Tinkle digest, Archie comics, Spiderman, Superman, Phantom, Laurel and Hardy just to name a few. Of course, a monthly subscription to Reader's Digest was also included. I realise now that she wanted us to inculcate a reading habit into us. She believes that charity begins at home but should not end there, and her humbleness towards the known and unknown has left a mark of forgiveness in my mind towards myself and others. She is my best friend, my inspiration, my best guide, with whom I could share everything without fear. I find solace in them. Thanks for being the epitome of what an ideal Mom and Dad should be.

'Appreciate what you have since you don't know what you have got until it's taken away from you.... That's when it's too late'

After having a sweet time with Family and friends for over a week, we initiated a philanthropic visit to a local charity named 'Gan Sabra,' which translates to "Garden of Cactus" in Hebrew. The main motive behind visiting the institute was to impart knowledge to the lives of orphaned kids, which I had been telling my kids Krish and Kiaan about as a bed time story. Gan Sabra is the only home for HIV infected and terminally ill children in Aizawl.

Children without families who are affected by HIV/AIDS are the most vulnerable people in the world and require a strong support system to recover their health and psychological well-being. They also require additional help to overcome the challenges of social stigma they face. It was a heart-breaking experience for me to see all those innocent kids with epidemic diseases, some infants as young as 3 months to 16 years old. We as parents actually changed the way we looked at our life after seeing kids coming from different communities, each of them having a moving story to narrate. You only have to lend your ears to see that all they long for is love, time and welcoming hearts. Some of them have been disowned by their own family. After spending time with the children and the people who work there, we handed over some breakfast items and groceries. My heart sank as we were leaving, tears rolling from my eyes, reminding me how fortunate we are for everything. It was an experience that will be etched into my memory.

On the same day after coming home, we were still very moved by the scene, so me and my husband Birendra planned to make another visit to one of the biggest Charities of Mizoram called Thuktak Nunpui Team (TNT), which houses 1755 underprivileged people, in the following week. We left for TNT with lots of groceries, clothing, blankets etc. and a generous amount of cash, personifying the Mizo word for 'Practical example of truth'.

This massive institution is located just in the outskirts of the Aizawl city within immaculate forests and hills, spread over 14 acres of donated land. When we reached our destination, we walked around the campus for an hour escorted by a young lad who took us to every section. At several levels we saw neatly placed dorms, separated for boys and girls. A Nursery section where babies as little as six months were being looked after by a young volunteer mother. I fell in love with a cute six-month-old baby girl (Nutei), and as a token of remembrance, I took the opportunity to take her picture, which will remain with me forever. Much to my delight, the place was well lit and cheerful. The sound of giggles and laughter of young children echoed in every corner. Our last stop was to the kitchen where 7 to 8 quintals of rice was cooked every day with three meals a day. It was a massive place with the following numbers of people: 414 Orphans, 421 Mentally challenged people, 838 people in de-addict centre, and 82 Workers. They have their own school, gym, church, playground, working fields, dairy farms, and a small-scale industry.

At the end of our visit, we were waved off by our escort and a little girl, who was just turning into a teenager, Lalfakzuali, called my name, addressing me as "Nu" [meaning mom], please do visit us again." There was affection in her eyes, but also emptiness. As I responded to her, I nodded my head "yes, I will." I could see her face light up with hope as a wide smile came across her face.

I have visited most of the tourist places, pilgrimages, and churches around north India, but the experience I got from these two-charity visits was the most powerful moment of divine feeling and love. I can't thank them enough for the warm welcome that they gave us. God bless children and those who take care of them.

Being a family means you are a part of something very wonderful. It means you will love and be loved for the rest of your life.

—Lisa Weed



## Travel When You Are Still Young

-Nisha Dhungel

Some moments that you experience are ones you'll cherish throughout your whole life. They stay with you for years, and you smile at those fond memories. I sometimes feel so lucky that I am in New Zealand, a place blessed with pristine natural landscapes no matter which direction you turn to. When my husband told me that he will be attending an academic conference in Auckland on June, the first thing that I thought was 'wow'. His words were enthralling as I had just completed my studies and needed a serious break to clear my head. And what more do you expect when you are about to write off some places in North Island from your long travel bucket list.

With so many breath-taking places to visit in the North, we were soon dumbfounded to sketch out our travel plans. As Gopal dai and Karna dai shared such a wonderful North Island travel experience, we could not contain our excitement. After going through a number of travel blogs and websites, we thought we should put our plan into perspective. Our financial limitation could have been an excuse, but we thought we should not bring this up now while we were on the verge of venturing out for some exciting journeys. We finally settled for starting our journey from Auckland to Wellington via the road with frequent stops in between.



When we stepped out from the Auckland airport, we were graced by taxi drivers wooing every customer with their smile. We bypassed taxi drivers as we were clear on which ride to opt for to beat Auckland's traffic snarl. As we took a shuttle, we were greeted by envious eyes from car drivers and their passengers as we drove past them on bus lanes

(shuttles have permit to drive in bus lanes unlike taxis and cars). As our shuttle rolled on roads, my eyes kept searching for a glimpse of the iconic Sky Tower, but to no avail. We had initially ruled out our plan to take a rental car to go around Auckland city as we were familiar with the travel congestion that gripped the city. Remember, lime scooters were not around back then. After four days of hustling in Auckland, we wanted to escape the city life and grace some natural beauties. So, Tauranga, Rotorua, Hamilton, Lake Taupo and Wellington comforted us with their natural attributes.

Tauranga had this natural freshness which completely soaked us. A half an hour hike to Mt Maunganui gave us a rewarding view of Tauranga city. The whiff of the pungent aroma in Rotorua – the Sulphur City – faded away as we strolled around the government gardens. The Hamilton gardens next to the mighty Waikato River takes you to a different world. And don't forget to buy a cappuccino, mochaccino, or whatever triggers your taste buds, at the Hamilton Gardens Cafe. The unexpected rainfall tried its best to deter us from enjoying Lake Taupo and its surroundings. After braving a brief drizzle, we managed to take a romantic stroll around the Craters of the Moon and stare at the gushing Huka Falls. By the time we reached Wellington on our eighth day of the trip, we were a bit disappointed as our excitement was about to come to an end. But this big city with small town charms sent eclectic vibes when we embraced a cool night life. We enjoyed tasting food on Cuba Street, strolling around the harbour, and going on the free parliament tour.

As we descended to Christchurch on the ninth day, we were tired, but a feeling of achievement swelled our hearts. We all know that travel is not always rainbows and butterflies, nor does the world look as beautiful as in an Instagram post. But it is always a good idea to leave your comfort zone and live your life to the fullest. I read somewhere: 'Travel when you are still young'. This sentence keeps on hitting my mind so hard that I often have to nudge my movie buff husband to take his eyes off the computer screen. He too loves travelling, but loves watching movies even more. I am well aware that, as I grow older, I won't have the privilege to travel quite as often. I will have more priorities in my life. With the growing age comes family and career obligations which is sure to put me in the rear seat, making travel a more expensive pastime. But I want to enjoy this wonderful blissful age and pass my memories to my kids to encourage them to achieve something that I didn't.

#### NNZFSC को रेडियो कार्यक्रम "नमस्ते-नेपाल"

"नमस्ते-नेपाल" रेडियो कार्यक्रम सन् २००७ अप्रिल ९ तारिखका दिनदेखि प्रत्येक सोमबार साँझ ८.०० बजे Plains FM मा प्रसारण हुँदै आएको पनि १२ बर्ष पुरा भएको छ । क्राइस्टचर्चबासी नेपाली समुदाय "Nepal New Zealand Friendship Society" व्दारा सन्चालित रेडियो कार्यक्रम नमस्ते-नेपालमा क्राइस्टचर्चमात्र होइन नेपालीहरूले आयोजना गर्ने -सहभागी हुने न्यूजिल्यान्ड भित्र अन्य शहर-क्षेत्रका गतिविधि-कार्यक्रमहरूलाई प्राथमिकताका साथ प्रसारण गर्दै आएका छौं । त्यो बाहेक अन्तर्राष्ट्रियस्तरमा नेपाल र नेपालीको पहिचान गराउने व्यक्तित्व र बिषयहरू पनि स-गौरव प्रस्तुत गर्दै आएका छौं ।



पछिल्लो पटक १५ मार्च २०१९ मा क्राइस्टचर्चको दुई वटा मस्जिदहरूमा भएको आतंककारी आक्रमणको बेलामा Plains FM मा अन्य भाषाहरूमा प्रसारित कार्यक्रमहरू मार्फत पनि क्राइस्टचर्च र समग्र न्यूजिल्यान्ड भर बसोबास गर्ने नेपाली समुदाय त्यस्तो दुखद घडीमा त्यो घटनाबाट पीडित तथा प्रभावित मुस्लिम समुदायसँग भावनात्मक रूपमा पनि साथ मै छौं भन्ने सन्देश पनि दिईएको थियो। साथै, भिषण आंधीबेहिरी पछि बारा र पर्सा क्षेत्रमा भएको धन-जनको क्षति प्रति पनि उस्तै खालको चासो र चिन्ताका सन्देश व्यक्त गरेका थियौं। नेपाल-नेपालीसँगसम्बन्धित सकारात्मक र आशा लाग्दा सबै खालका बिषय हाम्रो प्रसारण सामग्री हुन्। साथमा न्यूजिल्यान्ड भ्रमण, बसाइँ, र अध्ययनका क्रममा हुने प्रतिनिधि मूलक अनुभव-अनुभूती तथा सम्भव भएसम्मका नेपाली चाडपर्वहरू, तिनका धार्मिक महत्व र सस्कारका बारेमा पनि चर्चा गर्दै आएका छौं । यी सबै अहिलेको पुस्ताका लागि साह्रै नै सामान्य महत्वका बिषय हुन सक्छ । तर समयान्तर यहीं जन्मेर हुर्कदै गरेका हाम्रा पुस्तालाई यस्ता बिषय धेरै जटिल हुँदै जानेछ । सानो नै सहि, समुदायको यस्तै चासो र चिन्ता समेट्ने हाम्रो प्रयास जारी नै छ ।

भविष्यमा उस्तै र अझ अलिकति बढी अपेक्षा गर्दै "नमस्ते-नेपाल" को रेडियो यात्रामा सहयात्री बनिदिनु सम्पूर्ण श्रोताहरूलाई हृदयेखि नै धन्यवाद। अन्त्यमा सम्पूर्ण नेपालीजनलाई नयाँ बर्ष २०७६ सालको धेरै धेरै शुभकामना।

## Immigrant Engineers Face A Tough Reality

Skilled engineers emigrating to New Zealand for better opportunities can encounter unexpected cultural and workplace challenges, but there's a support group in place of people who have been through the same things.

As New Zealand becomes increasingly culturally diverse, this trend is also seen in our workplaces. And some businesses are developing strategies to attract international interest in their vacancies, even though they're aware this will bring its own challenges. Our society can no longer deny the sometimes-uncomfortable realities of cultural diversity.

The prospect of moving to a new country as an immigrant can be exciting, especially as a skilled engineer who might imagine there are many great opportunities waiting for them. However, people may find it's not easy to quickly establish a dream career in a new country. Instead they might well face a lot of new challenges and struggles. For those contemplating a move, or for the newly arrived, it's important to have help from experienced local engineers and relevant organisations.

Engineering New Zealand's Special Interest Group of Immigrant Engineers (SIGIE) helps to settle immigrant engineers into meaningful, professional employment in New Zealand. This means helping with continued training, professional development, employment, career counselling, and social and professional networking. We come across a number of similar challenges with immigrant engineers and we're able to help people work to overcome these.

While most new immigrants have done some research, talked to others Immigrant engineers face a tough reality and have a pretty good idea of what to expect, the reality of joblessness and having to take "odd jobs" is still a cruel shock. This is especially so for older, well-established engineering professionals. Starting at the bottom twice in a lifetime is not often a welcome prospect and it's that much harder, both physically and psychologically, when people are getting older.

Some employers don't want to hire an employee who mightn't understand how things are done in New Zealand. This could range from greeting clients to the words chosen in writing a formal business letter. Each country has its own work and cultural expectations and immigrant engineers might need to be guided through some of these when they start at a workplace in New Zealand.

While there is no consensus on New Zealand culture, some aspects particularly influence the process of searching for a job. It's necessary to convince potential employers that you are competent, a quick learner, can self-manage and that you're easy to get along with. Unfortunately, telling them is not enough. Here, you need to demonstrate these attributes with stories about yourself, your experience and your accomplishments. The stories need to also show you understand the cultural expectations and they're an important part of marketing yourself. This can be particularly challenging for people whose cultures practise humility.

Getting settled in a new country often involves extensive help from others. Securing a new job might happen through networks of friends, relatives and connections – and in New Zealand, networking is the norm. For immigrant engineers who don't have an established network when they arrive, we encourage them to make up for lost contacts by becoming a joiner. This means joining community groups, professional associations, sports teams or other groups that will put people in contact with people they wouldn't ordinarily meet.

It's important to attempt to socialise and get to know these people. Shyness is not an option. As an immigrant with a small network, you no longer have access to those childhood friends, former employers and relatives who could introduce you to an employer.

Immigrant engineers express concerns people will feel obliged to help them, even if they don't necessarily want to. With friends and family and wider networks, yes, it might be an obligation and we suggest they consider repaying the favour in some way. But we also suggest they remember that sometimes repaying favours and obligations comes on a longer time scale – even into the next generation. A very generous and helpful person once said, “*Your obligation is to do the same for someone else, when you can.*”

This article was prepared by members of Engineering New Zealand's Special Interest Group of Immigrant Engineers' committee. Find out more about the group at [sigie.org.nz](http://sigie.org.nz).

*(This article first appeared in Engineering New Zealand's EG magazine, 6/2019, and is re-published with permission – Shailesh Karmacharya).*

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## My Great NZ Experience

- Oshin Dhakal



“*Mountains are tall, Oceans can dry, you can forget me but never can I*” – this was how I felt about my joyous experience in New Zealand. It was memorable and fun living in New Zealand for two months. In my first week I visited Akaroa, New Brighton Pier and Sumner beach. During the festive season we celebrated Dashain and Tihar with our family and society. I went to the NNZFS Dashain celebration programme which was unforgettable due to the singing and dancing. After Dashain, we went for a family trip to the south of New Zealand for five days. This memorable trip included visits to Wanaka, Queenstown and Fox Glacier. After coming back to Christchurch, we prepared for Tihar. It was a very special Tihar this year as it was my first celebration with thulobaba, thulomamu, Ribudada and Munnu dada. After Tihar we went for another road trip, but this time up north. It lasted for 13 days. This was also fun and memorable for me. We drove in a big minivan together from Christchurch and went to Kaikoura, Kaiteriteri, Nelson, Picton, Wellington (via the Interislander ferry), Rotorua, Taupo, Tauranga, Auckland and even further north to Ninety-mile beach and Cape Reinga. Afterwards, we visited Lyttleton, Ashburton, the Botanic gardens in Hagley Park, and the Canterbury Museum. I would like to thank all the people I have met in NZ for making my time so memorable and enjoyable. I loved living in New Zealand very much. Hope to see you all soon.



## पौरुष ग्रन्थी (Prostate) वारे मेरो अनुभव

प्रा.डा. खगेन्द्र आचार्य,



पुरुषहरुको उमेर बढदै जाँदा पिसाब सम्बन्धि रोग देखा पर्ने कुरा हिजो आज सामान्य जस्तै भएको छ। यस्तो समस्यालाई प्रोस्टेट (पौरुष ग्रन्थी) समस्या भन्ने गरिँदो रहेछ। उमेर पाको भएका पुरुषहरुमा हिजो आज यो समस्या आम रुपमा देखा पर्ने गरेको चर्चा हुने गरेको छ। म आफु स्वयं प्रोस्टेट प्रभावित ब्यक्ति भएको र गत: केही समयदेखि यसको उपचारमा लागी परेको कारणले मेरा समकालिनहरु र सबै प्रोस्टेट प्रभावित ब्यक्तिहरुलाई समेत अवगत गराउन तथा यसको उपचार बारे आफ्नो अनुभव बाँडने उद्देश्यले यो चर्चा यहाँ प्रस्तुत गरेको छु।

नियमित स्वास्थ्य परीक्षणको क्रममा मेरो प्रोस्टेटको आकार बढेको (करिव ६० ग्राम) जानकारी भए पछि भिडीओ एक्सरे एवं पिसावको फ्लो समेत परिक्षण गराएको थिए। यो शुरुवात २०७२ सालवाट भएको मलाई सम्झना छ। पिसाव अलि-अलि रोकिने र डाक्टरको परीक्षणवाट पिसाब थैली पुरै खाली नहुने जानकारी भयो। त्यसै वेला यस्तै सिलसिलामा भारतको क्रिस्चियन मेडीकल कलेज (CMC) भेलोर पुगे पछि समस्या वारे थप जानकारी भएको हो। औषधी लिएर झण्डै एक वर्ष सेवन गर्दा केही सहज भए पनि २०७३ मा पुनः भेलोर मै गएर प्रोस्टेटको शल्यक्रिया गराउने काम भयो। यो शल्यक्रियालाई TURP (Transurethral Resection of Prostate) भनिँदो रहेछ। उक्त शल्यक्रिया हुनु अगाडी देखि नै PSA (Prostate Specific Antigen) बढेर गएको हुँदा शल्यक्रियाको ६ महिना पछि पुनः परीक्षण गर्दा PSA सामान्य भएको पाइयो। यो रगत परीक्षणको प्रक्रिया रहेछ।

पछिल्लो परीक्षणको झण्डै आठ-नौ महिना पछि पुनः PSA परीक्षण गराउँदा अस्वभाविक रुपमा बढेको पाइयो। तर मैले शारीरिक रुपमा कुनै पिडा वा असहजता भने अनुभव गरेको थिइन। PSA बढे पछि प्रतिवेदनमा उल्लेख गरीएका बुँदाहरुबाटै सम्बन्धित ब्यक्ति लाई गम्भिर वनाउने रहेछ। ममा पनि त्यस किसिमको मानसिक अवस्था सृजना हुन गयो। केही समय पर्खेर पुनः अर्को प्रयोगशालामा PSA परीक्षण गराउँदा समेत पहिलेकै स्थिति रहयो अझ बढेको समेत पाइयो। यो सबै काम विराटनगरमै भएको थियो। यहाँका विज्ञ चिकित्सकहरुले अवस्था सामान्य नभएको तथा पिसाब गर्नमा समेत असहज नहुँदा मेरो मनोवल भने असहज भइसकेको थिएन। यो समय करीव २०७५ को श्रावण भाद्रतिर हुनु पर्दछ।

लगत्तै अगाडी परीक्षणका लागि काठमाडौंको ग्राण्डी अस्पतालको छनोट भयो। त्यस अस्पतालमा गराएको भित्री एक्सरे र PSA ले समेत समस्या भएको कुरा थप पुष्टी गर्ने काम गरे। अब यस पछिको परीक्षण भनेको बायोप्सी (Biopsy) भएको जानकारी भए पछि काठमाण्डौं मै गर्न सकिने भए पनि मेरा छोरा (सुबास र डा. आनन्द) ले बायोप्सी पछि उपचार (शायद शल्यक्रिया) समेत गर्न मिल्ने ठाँउमा जाने विचार राखे पछि त्यसै गर्ने निर्णय लिइयो। भारतको गुजरात राज्यको अहमदावाद नजिकै (नादियाद) रहेको Urology Hospital मा जाने सहमति भयो।

२०७५ आश्विनको शुरुमा गुजरातका लागि प्रस्थान गर्ने काम भयो। मुल्जीभाई पटेल युरोलोजी अस्पताल (MPUH) मा पहिले नै समय लिएको हुँदा काम सहज भयो। बायोप्सीको नमुना दिएको ३ दिन पछि रिपोर्ट आयो । यसले पनि मलाई क्यान्सरको शुरुवाती लक्षण रहेको पुष्टी गर्यो। डाक्टरको भनाई अनुसार एकदम सुस्त र शुरुवाती अवस्था भएकोले तुरुन्तै जोखिम नभए पनि शल्यक्रियावाट प्रोस्टेट ग्रन्थी पुरै झिकी संभावित जोखिमवाट वचन सकिने सल्लाह भयो। अझै यकिन गर्नका लागि वोन स्क्याननिङ (Bone Scanning) समेत गरि सके पछि शल्यक्रिया गर्ने निश्चित भयो। बायोप्सी गरेको ६ हप्ता भित्र शल्यक्रिया गर्न नमिल्ने भए पछि पुनः जाने गरी घर फिर्ता आउनु पर्यो।

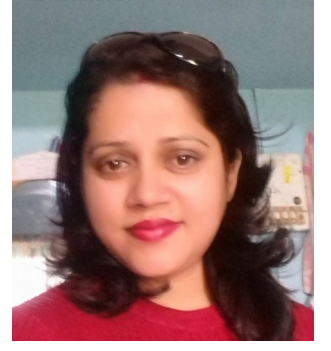
भनेको समय गुज्रेपछि अस्पताल सँग समय लिएर पुनः अहमदावाद जाने काम भयो। २०७५ मंसिर ४ मा मेरो प्रोस्टेट निकाल्ने रोबोटिक अपरेशन भयो। सात दिन अस्पताल बसेर केही दिन पछि फिर्ता आइयो। तीन महिना पछि PSA लगायत परीक्षण विराटनगर मै गराँदा चिकित्सकले भने अनुसार सामान्य अवस्था देखिए पछि वल्ल सामान्य भएको अनुभव गरेको छु। यो शल्यक्रिया RARP (Robot Assisted Radical Prostatectomy) भनिँदो रहेछ। पेटमा ६ ठाँउ प्वाल पारेर रोबोट पसाएर शल्यक्रिया गरिँदो रहेछ। नयाँ प्रविधिको प्रयोग भएकोले बढी विश्वसनिय एवं सफल भएको भन्ने लागेको छ।

प्रोस्टेटको समस्या हुने वा नहुने पुरुष वर्गलाई आफ्नो शरीरको नियमित परीक्षण गराउन उपयुक्त हुने सल्लाह दिन चाहान्छु। त्यसमा रगत परिक्षण अन्तर्गत PSA अनिवार्य गराउनु उपयुक्त हुन्छ। सामान्य भन्दा फरक परेमा तुरुन्त चिकित्सकको सल्लाह अनुसार गर्न पनि मेरो सुझाव छ। उमेर बढे सँगै मानिसलाई अनेक रोगहरुवाट हुने खतरा बढ्दै जाने भए पनि नियमित एवं सामान्य परीक्षण र समयमै उपचार गराएमा जटिलतावाट वचन सकिने मेरो अनुभव पनि सबैमा अनुरोध गर्न चाहान्छु।

Time and health are two precious assets that we don't recognize and appreciate until they have been depleted. ---Denis Waitley

# यात्रा न्यूजिल्याण्डको

सम्भन्ना बजगाईं (ढकाल)



नेपालबाट न्यूजिल्याण्डको भ्रमणमा म, मेरो श्रीमान अनि छोरा र छोरी गरी हामी चार जना मिति २०७५/६/३० अर्थात सन् २०१८/१०/१७ मा दाजुको घर अवस्थित काइस्टचर्चमा आएका थियौं। यहाँ रहनु हुने दाजु-भाउजु अनि दुई छोराहरूसँग सँगै बसेर कहिल्यै दशैं- तिहार मनाउन नपाएकोले र बुबा आमा पनि बिगत केहि महिना देखि यतै रहनु भएकोले हामीलाई दशैंको अवसर पारेर न्यूजिल्याण्ड आउने अवसर मिल्यो। यसपाली (२०७५)को दशैं पहिलो पटक हामी १० जनाकै सदस्य सँगै भेला भइ रमाइलो सँग मनाउन सफल भयौं। यो समय पनि हाम्रो लागि पारिवारीक जमघटको एउटा अविस्मरणीय पल हो जस्तो मलाई लाग्दछ।

दशैंको रमाइलो सकिनेवित्तिकै हामी सबै न्यूजिल्याण्डको दक्षिणी भू-भागतिर घुम्न निस्क्यौं। एक त सबै परिवार सँगै रहेर घुम्नुको मजा बेग्लै त्यो माथि यहाँका सुन्दर तथा मनमोहक प्राकृतिक दृष्यहरु, हामी सबैलाई आनन्दित तुल्यायो। खुल्ला जमिन, हरिया पहाड, लेक, हिउँले पुरिएका हिमश्रृंखलाहरु अनि संसारकै ठुलो प्रसान्त महासागर अवलोकन गर्न पायौं। यो दक्षिणी भागको पाँचदिनको यात्रा सकेर घर आँउदा तिहारले छोपिसकेको थियो। तिहार पनि सबै सँगै भएर र माइलो सँग मनायौं। दाजु बहिनीको पहिलो भाइटीका भएकोले केटाकेटीहरुले पनि हर्षोल्लासका साथ भाइटीका मनाए। असाध्यै रमाइलो भयो ।

तिहारको रमाइलो सकेर हामी दसै जनाको परिवार न्यूजिल्याण्डको उत्तरी भागतिर १३ दिनको भ्रमणमा निस्क्यौं। हाम्रो लागि त्यो सबै नौलो अनुभव भइरहेको थियो। नेल्सनवाट वेलिडटन जाँदा त्यो १० तले पानीजहाज मा ३ घण्टाको यात्रा एकदमै स्मरणीय थियो। त्यो हाम्रो लागि नयाँ अनुभव थियो। हाम्रो त्यो यात्रा नेल्सन वेलिडटन, हेमिल्टन, टाउपो, टाउरडगा, अक्लेण्ड पाइहाँ हुँदै नाइन्टी माइल बीचसम्मको थियो। सबै सँगै रहेर रमाइलोसँग घुमघाम गर्न पाएकोले होला १३ दिन बितेको पत्तै भएन हाम्रो त्यो यात्रा साँच्चै रमाइलो भएको थियो।

यसपछि हामी सबै काइस्टचर्चको घरमा आइपुग्यौं। आउने वित्तिकै दशैं-तिहार मनाउन अनि न्यूजिल्याण्डकै लामो दुरीको यात्राले गर्दा यही वरिपरीको ठाँउ घुम्न पाएका थिएनौं। त्यसैले यी सबै यात्रा सकिएपछि काइस्टचर्च वरिपरिका **Lyttlton, QEII, Botanical Garden, Museum, Hanmerspring, Akaroa, Taylors Mistake** आदि ठाँउहरु घुम्न मौका पायौं । ती सबै ठाँउहरु राम्रा अनि हेर्न लायक रहेछन्। न्यूजिल्याण्डको यो यात्रा वास्तवमै र माइलो र ज्ञानवर्द्धक थियो।

न्यूजिल्याण्डको यात्रामा घुम्ने हेर्ने भ्रमण गर्ने मात्र कहाँ हो र काइस्टचर्चमा बसोवास गर्नुहुने नेपाली दाजुभाइ दिदीबहिनी, आमा-बुबा सबै सँग राम्रो भेटघाट अनि परिचय भयो। वहाँहरुलाई भेटेर अत्यन्त खुशी लाग्यो। 'चार जात छत्तिस वर्णको फुलवारी' भन्ने भनाइलाई न्यूजिल्याण्डको नेपाली समाजले वास्तवमै चरितार्थ गराएको पाएँ। नेपालबाट आइ न्यूजिल्याण्डमा रहदै-बस्दै

आउनुभएका सम्पूर्ण नेपाली दाजुभाइ, दिदी-बहिनी, आमा-बुवा सबै जना नजिकको सम्बन्ध राखि एकतृत भई मिलेर वस्नुभएको रहेछ। वहाँहरूले नेपालीहरूको समाज खडा गरी हरेक चाडवाड सबै सँगै भेला भइ रमाइलो सँग मनाउनुहुदो रहेछ। आफ्नो चाडवाड रितिरिवाज, धर्म-संस्कृति सबैले अंगालेर आफ्ना सन्ततिलाइ सोही शिक्षा प्रदान गरी विदेशमा पनि आफ्नो छुट्टै स्वदेशी पहिचान दिन सफल हुनुभएको रहेछ। यो देखेर नेपालमा भन्दा विदेशमा पो नेपालीत्वको भावना रहेछ कि जस्तो लाग्यो। यहाँका नेपाली समाजको एकरूपता मेलमिलाप सरसहयोगको भावना देखेर म असाध्यै प्रभावित भएँ। ‘अतिथि देवो भवः’ भनेर नै होला यहाँ आउने हरेक पाहुनालाई अति नै राम्रो स्वागत सत्कार गर्नुहुंदोरहेछ। हामीलाई पनि वहाँहरूले पाहुनाको रूपमा लिई घरमा निमन्त्रणा गरी जुन किसिमको प्रेम सद्भाव प्रदान गर्नु भयो वहाँहरू प्रति आभारी छौं। विदेश आएर पनि धेरै नेपाली परिवारहरूसँग भेटघाट भयो, वहाँहरूसँग विताएका थोरै समय भएपनि असाध्यै रमाइलो भएको थियो।

यसरी दुई महिनाको छोटो समयको न्यूजिल्याण्डको भ्रमणले विदेशका ठाँउहरूको अवलोकन मात्र होइन हामी परिवारका दस जना सदस्य नै सँगै भइ बस्न, रमाउन, भ्रमण गर्न अनि न्यूजिल्याण्डमै रहनुहुने नेपाली दाजुभाइ तथा दिदी बहिनी, आमा, बुवा, सँगको भेटघाट परिचय तथा वहाँहरू सँग राम्रो सम्बन्ध कायम गर्ने अवसर पाउनु नै हाम्रो लागि एउटा ठुलो अवसर हो भन्ने मै ले ठानेको छु। त्यसैले मलाई लाग्छ मेरो लागि यो न्यूजिल्याण्डको यात्रा एक अविस्मरणीय यात्रा हो।

यो न्यूजिल्याण्डको भ्रमण गराउन प्रेरित गर्ने अनि अवसर प्रदान गरिदिनुहुने दाजु राजेश ढकाल तथा सम्पूर्ण परिवार प्रति आभार प्रकट गर्दछु। साथै न्यूजिल्याण्डको बसाइलाई थप रमाइलो बनाउन सहयोग गर्नुहुने न्यूजिल्याण्ड निवासी नेपाली दाजु-भाइ, दिदी-बहिनी, आमा-बुवा तथा भाउजूहरूमा हार्दिक धन्यवाद भन्न चाहन्छु। त्यस्तै विदेशमा आएर पनि आफ्नो यात्राका अनुभवहरूलाई बटुलेर सानो लेख लेख्ने अवसर प्रदान गर्नुभएकोमा पत्रिका प्रकाशनमा आवद्ध सम्पूर्णलाई हृदयदेखि नै धन्यवाद दिन चाहन्छु।

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## Yele Sambat (येले सम्बत )

- Subhash Rai



Yele Sambat (येले सम्बत) is the lunar calendar used by the Kirat community of Nepal. The Yele Sambat calendar is named after the first Kirat king Yalambar. The Limbus call it Yele Tangbe, the Rais call it Yele Dong, and the Sunuwars call it Yele Thoche. On 15 November 2009, Subash Chandra Nembang, Chairperson of the Constituent Assembly (CA) stressed the need for the Government of Nepal to recognize Kirant Yele Sambat and ensure that it would be included in the constitution as annex. On 15 January 2010, the Government of Nepal stated that it would formally recognise Yele Sambat. It is said that this calendar started when the Kirat king Yalambar defeated the Gopal dynasty in the Kathmandu Valley. The Yele Sambat calendar begins on 15 January. This new year day is also celebrated as Maghe Sankranti in Nepal when people eat sweet potato and various kinds of yams and sel roti.

# The Rights and Treatment of Domestic Workers in Nepal

- Robin Kunwar



Domestic workers form an integral part of the functioning of Nepalese society. Domestic workers are persons who are paid to perform menial tasks such as cleaning, cooking, washing and babysitting for other families, and it has become the typical lifestyle for more than 200,000 domestic workers in Nepal. However, the rights that these workers are granted is becoming an issue in this era of human rights.

For domestic workers, their work provides a constant flow of income, food and shelter. For households, they provide security as all day to day duties are completed. There is a clear interdependence between domestic workers and households. However, domestic workers are often desperate for the job, more desperate than households are for workers. This is because domestic workers send their income back home to support their families. This causes employers (i.e. households) to exploit the domestic workers' through underpaying, mistreating and harassing employees. Furthermore, many workers are baited into bonded labour which gives employers an opportunity to harass workers.

Many domestic workers are often severely underpaid. For example, the Nepali Times has reported that a worker is being paid 2000 NRs per month for 9 hours of work per day (7.41 NRs per hour). This is significantly less than the legal minimum wage of 13450 NRs per month. Underpaying domestic workers is unfair as it gives workers an unsustainable level of income and does not correctly compensate for the hours of labour that workers have provided.

While the wages of domestic workers are an issue, a far more undiagnosed issue is the treatment of the workers themselves. Many of the domestic workers reside in the same building as their employers and this gives way to harassment and mistreatment of the workers. Domestic workers are often verbally and physically abused, and this is unacceptable as it not only violates national employment laws, but it also invalidates the code of conduct that employers and employees should abide by. Domestic working needs to be seen as equal to any other professional field, so domestic workers need to be treated with as much respect as employees in corporate or other fields would.

Substandard living conditions have been a health and safety issue for many workers. While the employers live in warm rooms and eat quality food, the workers live in cold damp rooms and eat inferior food. I believe that the standard of living of employers and employees don't need to be the same. However, employers need to provide their employees with a minimum standard of living where they can live, eat and work without compromising their health.

Years poor enforcement of limited legislation in Nepal has led to the mistreatment of domestic workers being socially acceptable. Mistreatment has become so engrained in Nepalese culture that even people who disagree with it often turn a blind-eye when they see it occurring. However, the past decade has seen a large turn in employment laws and legislation.

A new labour law was adopted in August 2017. The Homeworkers Trade Union (HUN) of Nepal lobbied for a change in the labour legislation and, as a result, the domestic worker was included in the aforementioned labour act. The new labour law enforced a minimum wage that needed to be paid to all workers (now including domestic workers) and suggested that the government review the minimum wage every 2 years to adjust for inflation. Furthermore, this new labour act set into place workers benefits (sick leave, annual leave etc.) and other benefits such as paid maternity leave for women who are pregnant.

Although this labour act has enforced legal guidelines, not much is being done to enforce these laws for domestic workers. Frankly, the labour act is an example of the bureaucratic Nepalese government whose administration has little to no impact on the community itself. Even after the law change, there are still many domestic workers being mistreated. Unlike in

other employment fields where employment contracts are signed, and wages are recorded, the domestic worker's wages often get paid under the table, leaving no trace of underpayment. Furthermore, search for domestic workplace mistreatment is never carried out, leaving many domestic workers in unacceptable working conditions. Serious changes to law enforcement need to be made in Nepal for domestic workers to have their rights.

One of the first steps is to ensure that domestic workers in Nepal are aware of their rights. There are already some programs in Nepal that make workers aware of their rights as an employee, however these programs are mostly located in big cities such as Kathmandu. One of the key organisations that runs this is HUN. However, unions in Nepal are often heavily politicised. The politics within the unions can prevent members from joining due to conflicting political beliefs and ultimately leave members feeling disenfranchised. One proposed solution to make domestic workers aware of their rights is to establish a large social enterprise without political affiliation. This social enterprise would be the single largest social advocacy firm for domestic workers with offices spread across Nepal. Having a single firm that advocates for domestic workers would be beneficial as it ensures that all the domestic workers in Nepal are getting the same information about their rights, and it would also be more efficient as it would allow the social advocacy firms to operate at greater economies of scale. One of the biggest difficulties with this solution would be to ensure that workers fully understand and remember their rights. As many domestic workers are illiterate, many of the means of communication (i.e. pamphlets, newsletters) would be made redundant. One solution to this problem could be hosting weekly meetings to get the message across or leaving workers with illustrations about workers' rights that are easy to understand.

Another major issue is the lack of action that domestic workers can take against employers. Seeking legal action against employees in Nepal is difficult for domestic workers due to the high costs involved in the process. The legal cost in Nepal is expensive for many and very unaffordable for underpaid domestic workers. To be fairly represented in a court, these domestic workers would have to spend a fortune on lawyers, but many of these workers simply can't afford them. Due to illiteracy, domestic workers also wouldn't be able to complete the legal paperwork necessary to represent themselves in court. As such it is very hard for these workers to take legal action.

One potential solution would be to set up a domestic worker tribunal. The framework of the Domestic Worker tribunal would be very similar to that of the New Zealand Disputes Tribunal i.e. both parties involved in the dispute would have to represent themselves in an informal tribunal in which a case would be made to an adjudicator. The adjudicator would then rule on the case and decide on any reparation costs that needs to be paid. A key feature of this tribunal would be that there would be minimal paperwork, thus allowing domestic workers to lodge applications themselves. As domestic workers are representing themselves, lawyers wouldn't be necessary in the process. The Domestic Worker Tribunal would be very effective in Nepal as it would eliminate most legal fees that needed to be paid and the informal nature of the tribunal would ensure that workers could fairly represent themselves and plead their case.

### **Photo Contest**

The editorial team is pleased to announce a photo contest for its upcoming edition of Namaste magazine. We encourage all our members to participate in this contest. The winner photo will be featured as a cover photo for the upcoming Namaste Magazine and the photographer will be awarded a gift hamper by NNZFS team. For further information please keep looking at our website <http://nnzfsc.co.nz/>.

# Society Activities - Year 2018/2019

## Winter potluck



A glimpse of various sports activities at winter potluck organized by NNZFSC.

## Football competition



Nepali Football club- Nepal United FC Christchurch participating in Global Football Festival

Nepal United FC is our Football team in Christchurch which accompanied under NNZFSC. We participate in various tournaments like THC, winter league, summer league, global football festival and international cup, among others, every year. We are participating in Canterbury Sunday soccer league (CSSL) Division 3 this year. We train hard

## Picnic at Spencer park



Nepalese community enjoying an outing at Spencer park

## Badminton Competition



NNZFSC participants of badminton competition

Badminton Competition was held on 24th February 2019 at Fendalton Community Hall with the subcommittee comprising Ashok Shrestha, Subodh Dhakal, Ribu Dhakal, Jalesh Devkota & Roshit Bothara. Inaugural program was participated by 26 badminton players with good number of spectators. Based on individual competency, three group (group A, group B & Couple) was formed of reasonably balanced team. From the collected registration fund (\$5/player) healthier refreshments (fruits and veges) was made available halfway through the day and later dinner was served on completion of the tournament finals. The result of the different category of tournaments are:

Group A: Winner ~ Ribu Dhakal & Imas Neupane and Runner Up ~ Rajesh Dhakal & Iros Neupane

Group B: Winner ~ Indra Mishra & Manju Neupane and Runner Up ~ Bishal Dahal & Shreejana Shrestha

Couple : Winner ~ Ishwaree Neupane & Manju Neupane and Runner Up ~ Subodh Dhakal & Salina Dhakal



## Teej 2018



Nepalese women strike pose for a group photo session at a Teej event

## Dashain and Tihar 2018

Dashain 2018 (2075 B.S) was celebrated on 20th October 2018 with musical performance by Anish Okely Sapkota at Riccarton high school hall. This was first of a kind of Dashain celebrated with musical performance from established Nepali music industry. The musical program was followed by full course Nepali style dinner. Similarly, Tihar was celebrated playing Deushi Bhailo at residence of members of NNZFS around Christchurch and Lincoln on 7th and 8th of November 2018.



Singer Anish Okely performing at a musical show



NNZFS president offering a token of appreciation to Anish



Deushi – Bhailo in Tihar

## Participation in cultural gallery organized by CCC



## Santa Parade



Nepalese community participating during the Santa Parade

## Nepali Language Class

Nepali Language Class is running consistently and has been a very successful program in our society. It provides unique opportunity to our kids to learn Nepali language. Currently, kids of ages from 3 to 12 are attending this class. They participate quite enthusiastically and enjoy these classes. It is conducted every Sunday of each month from 5 to 7 pm at Fendalton Community Centre.



Nepalese kids studying at weekly Nepalese class

## Nepali Radio program



Nepali radio broadcasting organizing interviews and discussions through community interaction

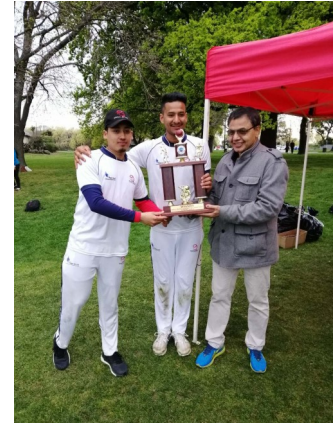
## Candle light vigil to show support and solidarity aftermath of Christchurch Mosque attack



Nepali Community organized a candle light vigil to express support and solidarity aftermath of Mosque attacks

Our society showed solidarity to Muslim community which was affected by the Christchurch Mosque attacks on 15 March, 2019. We sent a condolence message to local Muslim community and organized a candle light vigil in memory of departed souls. We also expressed prayers for the speedy recovery of injured people in the attacks. Our society worked in coordination with other societies and clubs in New Zealand and provided support in kinds and cash to the affected families.

## NNZFSC cricket tournament



Christchurch and Auckland Nepali cricket teams share joyful moments at NNZFSC cricket tournament

NNFSC president (right) hand over trophy to winner Rhino club.

## Cricket with local clubs



Nepali Cricket club- Everest Warriors Cricket club participating in local cricket league.

We are still very much at Larval stage, seeing just the second full season of club cricket finish this March but we have continued to grow as a team and have come a long way from the gully cricket at Monavale nets. The first season was about taking a step while this year has been about setting the pace. Playing cricket with your best mates on Saturday afternoons has formed a comradeship that is like no other feeling in the world. We have seen growth not only in our determination to succeed but also in attracting new faces to the team. Welcoming Rhino Cricket Club from Auckland to compete against us in Christchurch inscribes our aspirations and vision as a club. With future tours to Australia and Auckland on the horizon, we feel that only way for Everest Warriors is onwards and upwards. Though we leave no stones unturned in the field and compete at the highest level of our talent and ability, we do realize we have responsibility of exhibiting our Nepalese harmony and affability in the field. We sincerely appreciate every individuals who have inspired us to get better through their encouragement and support and hope for the continued love and support from Nepalese community in Christchurch.

-Rajesh Khatri, Captain, Everest Warriors



- Gyanendra Pradhan

## Nepali United FC Christchurch

- Subhash Rai



### *Nepal United FC*

(NUFC) Christchurch was initially formally established as the *Nepali Gorkhali Football Team* in 2004. A few other football clubs in the north island had similar names, and so after great success over the long journey for this club, and to ensure our identity as a club was unique, the club was officially renamed as NUFC in 2017. Another reason for renaming the club was so the name may symbolise the reunion of all Nepalese footballers, with an aim to bring all Nepali together through this sport.

This team has participated in the following tournaments since its establishment in 2004:

- Global Football Festival since 2004 (Fair play award 2015 and 2019)
- Sunday winter league in 2008 and 2016 (MVP Ashish Pradhan 2008)
- Summer league 2015 and 2016
- Diwali festival 2015 and 2017
- Champions vs Champions in 2015 (3rd place)
- Tenzing Hillary Cup (THC) in 2017, 2018 and 2019
- International cup in 2018

This year, the THC cup was organised by the Khukuri club and the Gorkha FC and held in Crum Park, Titirangi, Auckland on February 2<sup>nd</sup> and 3<sup>rd</sup>.



We had been preparing for this since October 2018. Manager and captain, Subhash Rai, and coach Hem Gelal, had been preparing the team for the tournament and training very hard. To help fundraise and raise money for the participation of

THC this year, we screened *Prasad*, a popular Nepali movie, on the 6<sup>th</sup> of January at Hollywood Cinema. It was a great success with many tickets being pre-sold over the weeks prior to screening, and more tickets being sold on the night of the movie. A lot of credit must go to our management team, along with the help of Sagar Pandey, who worked hard to make sure everything went as smoothly as planned. The funds raised provided for accommodation and some meals for all the traveling players over the 3 days in Auckland.

The generous sponsors for our movie screening of *Prasad* were Indian Ocean, Arjee Bharjee and Ghanashyam Sapkota. We greatly appreciate all the support we received from those who came to watch the movie to help us fundraise.

The teams which participated in the tournament were:

Khukuri FC (B), Nepali United FC Christchurch, Team Lhotsampa, BOAP Te Puke, Druck FC Palmerston, Team Bhutanese Nelson, Gorkha FC, Khukuri FC (A)

The results from each match were:

Nepali Utd. FC Chch. vs. Nelson: 1-1

Nepali Utd. FC Chch. vs. BAOP Te Puke: 1-2

Nepali Utd. FC Chch. vs. Khukuri FC (A): 1-2

Result from the Plate Championship was:

Nepali Utd. FC Chch. vs Khukuri FC (B): 9-1

Results from the Final of the Plate Championship was:



Nepali Utd. FC Chch. vs Druck FC Palmerston: 1-2

The result from the Final was:

Khukuri FC (A) vs Team Lhotsampa: 1- 2

Team Lhotsampa won again this year. Tom Gurung received a trophy for the most goals scored throughout the tournament, which was eight goals.

Overall, despite not winning, we had a successful THC cup this year. Fortunately there were no serious injuries, and we had a great time together and learnt a lot during our tournament campaign. The highlights of our trip included stand-up comedy entertainment by Bipin and being able to tour around Auckland City, particularly the Sky Tower. We would like to acknowledge the following friends who let us borrow their cars for the weekend for transport to and from the football field and around the areas we stayed: Mohan & Rupa, Sujan and Nabin's cousin. Your generosity was greatly appreciated.

A big thank you also goes to Rachana Shrestha's family for lending us a chilli bin and pots & pans to cook. Also, special thanks to NNZFSC for paying our tournament entry fee in support for this football club. Acknowledgements to you Lal KC dai from Te Puke for funds which paid for dinner and a social BBQ.

Once again, to all supporters who came to watch the movie to help us fundraise, your support was highly appreciated!

Finally, special thanks to the bhauju group (Ranu, Parmila, Kabita, and Parsi) and daju group (Rajeev and Chaman) who came with us to Auckland to support us and organise our lunches and drinking water while providing lots of noise and enthusiasm off the field – without your support, it would not have been as fun. Thank you from the bottom of our hearts!

More recently, we participated in the Global Football festival held at Linfield Park. We didn't win any matches but won the Fair Play Trophy award again. It was great that we were able to play fair but have fun too! Everyone is very proud of the team in how they carried themselves throughout the tournament.

Our supporters: NNZFSC, KIRANT SOCIETY OF NEW ZEALAND, EVEREST CRICKET WARRIORS, AND MAHARANIZ DANCE CREW

Thank you very much for Manesh Mall, who has photographed our photos.

Please visit our website: [nepalunitedfc.nz](http://nepalunitedfc.nz) (created and designed by Rajan Gurung) and fb page **Nepal united FC**

# The Multi-Ethnic Dance Festival and its importance



- Kamal Prasad Shrestha

The Nepalese Cultural Centre New Zealand Inc. was established in 2008 with the objective of promoting Nepalese Culture in New Zealand by providing information about Nepal and Nepalese Culture to interested Kiwis. Also, to achieve this goal, the Centre will serve as a point of contact to exchange information about Nepalese culture. We, of Nepalese origin, have realized the utmost need for our integration into New Zealand Society. We hope to accomplish this by raising our awareness about New Zealand and its people, and make other individuals and community groups aware of our presence, commitments, and capabilities.

In the past ten years, the Centre was engaged in organizing various activities, including 3-hour Introductory programs about Nepalese culture, running language classes, and facilitating dance festivals.

## **Past Multi – Ethnic Dance Festivals**

The Centre started its first Ethnic Dance Festival in 2016. The festival was organized with the objective to link the various ethnic communities in Auckland together. The Office of Ethnic Communities remarked on their June 2016 issue that:

*“The multi-ethnic dance festival organized by the Nepalese Cultural Centre on the 23<sup>rd</sup> of July 2016, was a grand celebration of color, music, and dance that kept an audience of 150+ spell bound”.*

Held in the Mount Eden War Memorial Hall in Auckland, our 3-hour event was a grand gala, showcasing New Zealand’s rich cultural diversity.

Lady June Hillary, Hon. Consulate General for Nepal to New Zealand was the chief guest, and more than 500 others witnessed the event. Altogether, twelve Ethnic groups including Maori, Indian, Bangladesh, Chinese, South Korean, Assyrian, Spanish, Dalmatian, Nepalese, Taiwanese, Cook Island, and Tamil took part in the festival.

The Second Multi Ethnic Dance Festival 2017 was organized on the 4<sup>th</sup> of November 2017, at the Dorothy Winstone Centre, Auckland Girls Grammar School in Freemans Bay. Eleven ethnic communities including, Assyrian, Bangladeshi, Indian, Burundi, Chinese, Filipinos, Nepalese, South Korean, Indonesian, and Taiwanese groups took part in the festival.

Hon. Michael Wood, MP for Mt. Roskill and Associate Minister for Ethnic Communities, and Lady June Hillary, Hon. Consulate General for Nepal to New Zealand, were the Chief Guests of Honour for the 2017 event. About 500 people witnessed the event.

The Third Multi-Ethnic Dance Festival 2018 was organized on the 25<sup>th</sup> of August 2018 at Te Atatu Peninsula Community Centre in Te Atatu; celebrating the diversity of ethnicity & cultures that make New Zealand thrive. The festival was able to win the hearts of more than 1000, including many artists. Five food stalls from Chinese, Saudi Arabian and Nepalese communities were included in the festival.

This year the lineup included dances from Indian, Bhutanese, Chinese, Filipino, Korean, Russian, Eritrean, Saudi-Arabian, Chilean, Tuvalu and Pacifica communities.

Hon. Phil Twyford, Hon. Minister for Housing and Urban Development, Hon. Michael Wood, Associate Minister for Ethnic Communities, and Lady June, Ex-Consulate General for Nepal, were the Chief Guests of the 2018 festival. Several other distinguished guests also witnessed the festival.

### **Introduction about 4th Multi Ethnic Dance Festival 2019**

It has been proposed to organize the 4<sup>th</sup> Multi-Ethnic Dance Festival 2019 on the 24<sup>th</sup> of August or the 9<sup>th</sup> of November 2019 at the Victory Convention Centre on 98 Beaumont St., Freemans Bay West, Auckland, from 12.00 noon to 10.00 pm. The Event will include dances, cultural stalls, and food stalls from all participating ethnic groups. In particular, dances from our rich diverse cultures' ethnic communities are set to thrill our audience. Also, the understandings of their cultural exhibits and foods will help bring our ethnic groups much closer. It is planned that about 25 ethnic communities in New Zealand will join this event.

By advertising the event through social media platforms, TV, radios, local papers, community notice boards, and many others, we expect to fill the 2400 seat capacity of the Centre. Also, 326 car parks will be available to the visitors.

### **Structure of proposed Festival**

The Festival covers following three major components;

Dance

Souvenir stalls

Food stalls

#### **Dance**

Dances from about 25 ethnic groups will be included. Each group will be given a time frame of about 8 mins on the stage. That includes announcements and a brief presentation about the country of origin. In case the number of ethnic groups is not met, then participating ethnic groups will be approached to present a second performance.

#### **Souvenir Stall**

Each participating Ethnic group will be requested to operate a Souvenir stall in the Conference premises. In the stall, all exhibits related to cultural values can be displayed. Also, some items to trade and sell can also be included. The purpose of the Souvenir stall is to provide cultural information about the concerned countries. One or two tables will be provided to each ethnic group. Also, each group will be asked to bring the flag of their original country; it is advised this be a large flag around 2 m in height.

#### **Food Stall**

All participating ethnic groups are requested to sell their ethnic food at their stall only. The price of each item needs to be reasonable, so that all visitors will be encouraged to buy food from the stalls.

#### **Importance**

One of the tools to check the development of a country is its culture. New Zealand, being a multi-cultural, multi-ethnic and multi-lingual country, has a strong culture that is a part of peoples' lives and helps many learn about the civilization of the countries' various societies. The culture influences their views, their values, their humor, their hopes, their loyalties, identity, and their worries and fears. So, when you are working with people and building relationships with them, it helps to have some perspective and understanding of their cultures. The Multi-Ethnic Dance Festival becomes instrumental in linking together the cultures of various ethnic groups living in New Zealand. This also will help to prevent racism by bringing ethnic groups closer. At a time when people are taking a stance against discrimination in New Zealand, the Multi-Ethnic Dance festival will help promote this. Also, even if it exists in this country, events of this type go a long way in helping eliminate "discrimination" from our society.

The Centre has already succeeded in bringing together more than twenty ethnic groups and more than two thousand people from different ethnic communities.

(Shrestha is President of Nepalese Cultural Centre New Zealand Inc., Auckland)



## कवि मन (आमा)

बलराम खनाल

आमा तिम्रो कोखबाट निक्लिए  
पछि  
तिम्रो काख चढेर  
आँखाले देखेको संसार नै मेरो  
संसार  
तिम्रो हात समातेर  
डुलेको जगत नै मेरो स्वर्ग हो ॥



आमाबाट त सुनेँ  
हिमाल, पहाड, भज्याङ्ग, गाउँ र बेशीका जीवन र  
कल्पनाहरु  
फेरि चिने अनि महसुस गरेँ  
गुलाफ, गुराँस, काँस, पलास र सुनगाभाका फूलहरु  
सम्झे अनि भने  
कुलेसा, खोल्सा, खोला, नदी र झरनाका भाकाहरु ॥

कहिले  
मनको दुरबिन उचालेर  
देखाइदियोँ - किताबको मुल्य र जीवनको त्याग  
धाप मारेरै सम्झाइरह्यौँ-जीवन र कर्तव्य र  
विचारधाराहरु

तिमीले नै त  
चिनायोँ-  
मेरा आँलाहरुमा तागत भरेर  
अक्षर, समाज र स्वाभिमान  
देखायोँ-  
निश्चल आँखामा ज्योति भरेर  
मान्छे, ब्यवहार र बिरोधाभास ॥

आमा म अझै बुज्दै छु  
तिमीले - भनेका जीवन र कालखण्ड  
समय र परिस्थितिको परिभाषा  
ऋतुहरु समयभन्दा अगाडी आइदिने घटना,  
अथवा पछाडी गइदिने अमाबश सँग को रात  
उपहार लिएर आउने  
र उपहार लिन आउने पाहुनाहरुको बिवशता  
आमा तिमिले सम्झायौ पनि  
आक्कल झुक्कल दुःखहरु आफैँमा पाहुना बनिदिन  
घटनाहरु ॥

त्यस्तोमा  
भनेका छौँ नबिर्सन-  
चरीको आवाजसँगै आउने उल्यालो  
झ्याउकिरीको गुनगनसँगै ढल्ने साँझ  
र  
जुनकिरीको पिलपिलसँगै जाग्ने आशा ॥

आमा अन्तमा त्यही आशा लिएर  
तिम्रो मात्र म पूजा गर्छु  
तिमीलाई मात्र पुज्छु  
तिम्रो तस्बिरले भगवानको रुप लिन्छ  
र माग्छु  
सुनिरहुँ म-तिम्रा मुग्ध लय  
भइराखु-तिम्रै अचल सम्पति  
भेटिरहुँ-तिम्रो आकृतिमा  
उही अठोट, उस्तै आत्मविश्वास  
र  
कोरिरहन सकुँ -  
आमाको प्रतिज्ञा र बलिदान  
तिम्रो मुस्कान र आमा शब्दको मूल्य निर्माणको  
गीत ॥

No man succeeds without a good woman behind him. Wife or mother, if it is both, he is twice blessed indeed.

-----Godfrey Winn

## कोठा

जयन्द्र प्रसाद श्रेष्ठ



कोठा साँच्चै, कोठा भनेको के हो ? क्या वाहियात प्रश्न गरेको भन्नुहोला। “जयन्द्र” पनि जे कुरामा पनि ठट्टा गर्नुहुन्छ भन्नुहोला। होइन म साँच्चै गम्भीरता पूर्वक यो प्रश्न गर्दैछु। एक सिभिल इन्जिनियरले कोठा के हो बुझ्नै पर्छ। हामी आँनो प्रायः समय कोठामा व्यतित गर्छौं। कोठामै बसेर पढ्छौं, खेल्छौं, कामकाज गर्छौं, खान्छौं, सुत्छौं आदि तर त्यो कोठा के हो ? कोठामा खाट, फर्निचरहरु, च्याक, ऐना, टि.भि., रेडीयो, कार्पेट आदि सबै हुन्छ। के यी सब कोठा हुन त ? पक्कै पनि होइन।

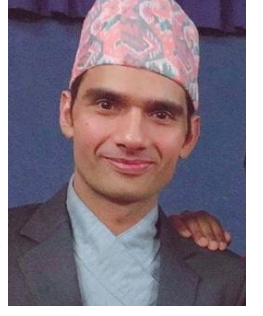
एकदिन म कोठा सफा गर्दै थिएँ। मैले शुरुमा त्यहाँका मेच, टेबल, खाट, कार्पेट सबै बाहिर निकाले कोठा पुरै खाली नै हुनेगरी। तर कोठा त बाँकी नै रह्यो। ‘खाली कोठा’ भन्छौं हामी जसलाई तर वास्तवमा कोठा भनेकै ‘खाली’ होइन त? जति धेरै ‘खाली’ अर्थात space त्यति नै ठुलो कोठा। यो सम्झेर म मरि मरि हाँसे। तपाईं पनि हाँस्नु हुन्छ। किन ? किनभने हाम्रो मूर्खता देखेर। हामीले अहिले सम्म कोठाको भाडा भनेर जे तिर्छौं नि त्यो सब खाली (Space) वा शून्यको लागि तिरिरेहे का छौं। भन New Zealand मा त कोठाको भाडाको कुरै नगरौं। यहाँ आउने सबैले भोगेकै हो ला। अब त्यसो भए घर भनेको त भन् ठुलो खाली किनभने त्यस्तै खाली अर्थात धेरै कोठाहरु मिलेर घर बन्दछ।

तपाईं भन्नुहोला घरमा त भ्याल, ढोका, पर्खाल, छाना, भ्याङ्ग पनि त हुन्छन। म भन्छु ती त भ्याल, ढोका आदि मात्रै हुनु कहाँ घर हो र? घर हुनलाई space लाई पर्खालले घेरेको हुनुपर्दछ। वास्तवमा घर भनेको खाली (space)लाई समाहित गरेर रहेको space अनि भ्याल, ढोका,पर्खाल अदिको समष्टिगत रूप हो। तर घरभित्र space हो कि space मा घर भन्न अलि मुश्किल हुन्छ। अर्थात घर Content हो कि Container? यदि तपाईं घर भित्र हुनुहुन्छ भने घर Container हो र Space Content हो। यदि तपाईं घर बाहिर हुनुहुन्छ भने घर Content हो र space Container हो। यहि कुरालाई Albert Einstein ले १०० बर्ष अघि आँनो General Theory of Relativity (सापेक्षतावादको सिद्धान्त) मार्फत प्रस्तुत गरेका थिए। जस अनुसार कुनै पनि घटनाको (event) निरपेक्ष सत्य (absolute truth) हुँदैन। त्यस घटनालाई हेर्ने दृष्टिकोणले गर्दा एउटै घटना फरक-फरक देखिन्छ।

त्यसो भए अब ‘जीवन’ के हो त? जीवन पनि एउटा कोठानै हो यस कोठामा नातागो तासँगको सम्बन्ध, तीतामिठा अनुभवहरु, अलिकति धनसम्पत्ति, अनि अलिकति शिक्षा, व्यवसायले भरेको हुन्छ। हामीले कोठालाई बुझ्न कोठा भित्रका सबै चिज हटाए जस्तै जीवनलाई बुझ्न पनि जीवनमा जोडीएका सबै कुरा पन्छाएर एक ठाँउमा राख्नुपर्ने हुन्छ। अनि जुन ‘खाली’ अथवा “शून्य” बाँकी हुन्छ त्यो नै जीवन हो। जसलाई यो भौतिक शरीरले समाहित गरेको छ। जसरी हामी कोठाभित्र रहँदा त्यहाँको सुविधा उपभोग गर्नसक्छौं भने कोठा बाहिर हुँदा बाहिरको खुल्ला प्रकृतिमा बाँच्न सक्छौं। त्यसरी नै जीवनमा जति धेरै ‘खाली’ भयो त्यति नै बढि नयाँ कुरा जोड्न मिल्छ भने जति धेरै कुराले भरेको हुन्छ ती कुराको उपयोग गर्न मिल्छ। अबलाई भने म कोठा बाहिर निस्कन्छु है ता।

# धर्म र संस्कृति

खेम रिजाल



धर्म भन्ने वित्तिकै हामीहरु मठ,मन्दिर, आदिमा जानु, पूजा पाठ गर्नु, यज्ञयाग अनुष्ठान आदिलाई सम्झिन्छौ तर विभिन्न विज्ञ तथा धार्मिक व्यक्तित्वहरुले यसलाई विभिन्न तरिकाले परिभाषित गरेका छन ।

साधारण भाषामा भन्ने हो भने जुन चिजलाई धारण गर्न सकियोस अथवा धारण गर्न योग्य कर्म नै धर्म हो । धर्म एक पवित्र अनुष्ठान हो जसले समस्त मानव चेतनालाई सुद्धिकरण गर्न मद्दत गर्दछ । सृष्टी एवं स्वयमको हित तथा विकासमा मद्दत पुराउने चिज नै धर्म हो । यसलाई सत्य, अहिंसा, न्याय, प्रेम, व्यक्तिगत स्वतन्त्रता एवं मुक्तिको मार्ग पनि भनिन्छ।

अर्को शब्दमा भन्ने हो भने असल मानव जीवनको मार्गदर्शन नै धर्म हो । धर्म प्रति प्रेम राख्ने धार्मिक व्यक्तित्व आफ्नो व्यक्तिगत स्वार्थलाई भन्दा सामूहिक कल्याणको लागि बढी महत्व दिने गर्दछन । हुनत अहिलेको आधुनिक एवं बैज्ञानिक युगमा पनि धर्मको कुरा गर्दा कसैलाई मन नपर्न पनि सक्छ त्यो व्यक्ति विशेषको सोच हो । धर्मले हर व्यक्तित्वलाई उत्तिनै सम्बोधन गरेको छ अथवा बराबर रुपले संबोधन गरेको छ, उदाहरणको लागि एउटा बैज्ञानिकलाई लिउं उसले खोजतलास अथवा अविस्कार गरेको हर बस्तु मानव कल्याणमा प्रयोग हुन्छ भने त्यो सच्चा धार्मिक व्यक्तित्व हुन सक्छ भने किसानले खेतीपाती गरेर सबैको जीवनमा उर्जा दिने काम गर्दछ त्यो पनि त्यत्तिकै धार्मिक व्यक्तित्व हुन सक्छ । धर्म सार्वभौमिक हुन्छ, कहिल्यै बदलिदैन ।

“धर्म” शब्द पदार्थलाई पनि प्रयोग गरिन्छ । जस्तै सूर्य, हावा अथवा वायू पानी यी सबैले सम्पूर्ण ब्रह्माण्डमा जति पनि सजिवहरु छन तिनको जीवन आधार बन्नुका साथै अरु विभिन्न भूमिका खेल्नहेका छन। यसको पछि जे रहस्य भएपनि निस्वार्थ धर्म भन्नु पर्दछ।

“संस्कृति” भन्नाले कुनै बस्तुलाई संस्कारित गर्नु भन्ने बुझिन्छ । हरेक व्यक्तिको संस्कार अलग-अलग हुन सक्छ । त्यो संस्कारलाई सामूहिक रुपमा ल्याउनु अथवा अपनाइन्छ भने त्यो संस्कृति बन्दछ। संस्कार दुई किसिमका हुन्छन सुसंस्कार र कुसंस्कार अथवा सुसंस्कृति र कुसंस्कृति ।

अहिलेको परिवेशमा केही प्रतिशत मानिसहरु जति नै सभ्य र सुखी जीवन भने पनि कुसंस्कारको वाटो मा लम्कीरहेको देखिन्छ यो भने धर्म कदापि हुन सक्दैन। उदाहरणको लागि दुई पुरुषको विवाह अथवा दुई महिला विवाह । हुनत सरकारी मान्यता पाइसकेको चीजलाई हामीले नकार्न सकिदैन तर यस धारणावाट सुसंस्कारको जागृत होस, भन्ने मात्र हो ।

सामूहिक जीवन पद्धति, मानसिक जीवनशैली, रिति-रिवाज, रहन-सहन, आचार-विचार, अनुसन्धान-अविस्कार, धर्म, दर्शन, साहित्य, कलाका विभिन्न रुप, चाड पर्व सबै संस्कृति वा सभ्यताका अंगहरु हुन।

## क्यान्टावरी वरपरका अर्भूत साथीहरु

यदुनाथ शर्मा



सगरमाथालाई आनै पाइलाले नाप्ने अगुवा सर एडमण्ड हिलारीको कथा र क्यान्टावरी Fairy Tales धेरै पटक पढियो र प्रेमपूर्वक पढाइयो। स्कुले सेवाबाट अवकाश पाएपछि परिवारजनको संयोजनमा न्यूजिल्यान्ड भूमि दर्शन भ्रमण गर्ने अवसर मिल्यो । नेपाल न्यूजिल्यान्ड फ्रेन्डसिप सोसाइटी र क्यान्टावरी नेपाली समाज जस्ता संस्थाहरुले बेलाबखत मिनि नेपालको भूभूल्को दिइरहँदा सोचे भन्दा बढी मित्रता आन्तपन महसुस भयो । प्रकृति माताले जसरी नेपाललाई विविधता हिमाल, पहाड र तराई हरियाली दिएकी छिन त्यस भन्दा बढी गुफा, कन्दरा मृत ज्वालामुखी (Dead Volcano) र विचित्र समुद्री किनाराहरु दिएर फल फुल विकास गर्न सकेको रहेछ। अनुशासन र विधिको शासन अनुसरण गर्न लायक छ। मिलिजुली संस्कृति संरक्षण गरेको सुनियो र देखियो। मानवीय संसाधन विकासका लागि अनगिन्ति अवसरहरु जुटाएको पाइन्छ। जसले गर्दा शरीर तह लगाउने र मन बहलाउने जिवन प्रसन्न पार्ने सुविधाहरु भेटिन्छन्।

उदाहरणको लागि प्रायः मोडहरुमा बालबालिकाको लागि पार्क, खेलकुद मनोरञ्जनस्थल निशुल्क र व्यवस्थित भेटिन्छन् । आरमाग स्ट्रीटको मार्गरेट माही फेमली पार्क कल्पना गरेभन्दा राम्रो छ जहाँ शारीरिक अभ्यास मात्र होइन Kinesthetic Development तथा पाँच तत्व छुन रमाउन खेलन र सिक्न सक्ने गरि बनाइएको छ भने ते काहु (Te Kahu Park) पार्कको खुल्ला स्पोर्ट सेन्टरमा सबै खाले अभ्यासहरु गर्न मिल्ने सर्वसुलभ छन्। यस्ताकुरा नेपालका नगरपालिकाहरुले पनि गर्न आवश्यक भइसकेको छ। यसवाहेक समुद्री किनारमा गर्न सकिने घुमफिर, स्केटिङ्ग जस्तो खेल, पौडी नौकाविहार आदि अतुलनिय नै हुने भए । पूर्विय संस्कृतिले योग, प्राणायाम, ब्यायाम सिर्जना गरेको कुरा यहाँ खेलकुदले ब्यवहारीक बनाइदिएको छ तर एकाग्रता र ध्यान चाँहि कसरी सिकाउछन् बुझ्न पाएको छैन।

काइस्टर्चमा मानविय संसाधन विकास क्रमलाई सर्वसुलभ बनाइएको पुस्तकालय एंव सूचना केन्द्र तथा सामुदायिक सेवा (Library information centre and community service) केन्द्र नै रहेछन्।

पुस्तकालय ब्यवस्थापन पूर्णरुपमा अटोमेटिक हुन्छ तर कर्मचारीहरु सेवाका लागि तत्पर रहन्छन्, पुस्तकालयमा शिक्षुकक्ष (खेलकुद सहित) छुटै हुने। बालकक्ष, युवा कक्ष, विशेष नागरिकका लागि आरक्षण कक्ष, महिला कक्ष, किशोर कक्ष र आरामदायी पहेली Puzzle game कक्ष समेत रहने खेल्नुहोस, रेखात्मक चित्र बनाउनुहोस, कलात्मक प्रस्तुति गर्नुहोस, कम्प्युटर सिक्नुहोस, ब्यवसायिक अंग्रेजी सिक्न आउनुहोस, योग कक्षामा सामेल हुनुहोस, आफुले जानेको कुरा सिकाउनुहोस भन्ने सूचना आमन्त्रण, अभियान, कार्यक्रम, अभिक्रम Events गरीरहन्छन् ।

योग एण्ड फिटनेसको प्रयोगले योग भनेको शारीरिक अभ्यासको साथसाथै प्राणको खुराक प्राणायाम मनको खुराक ध्यान विधि अनि आत्माको खुराक एकाग्रता हो भन्ने सन्देश दिन्छ तर उपस्थिति न्यून देखिन्छ।

शिशु सहितका आमाहरु धेरै भरिएका हुन्छन , साथी माथिका साथीहरु पनि भेटिन्छन तर स्कुले र कामगर्ने उमेरका साथीहरु थोरै देखिन्छन । स्कुलेलाई त स्कुलमा नै सबै सुविधा होला तर काम गर्नेले फुर्सद नपाउने होकी स्वाध्यायन गरेर

“My days among the dead are past

With whom I converse day by day”

उहिले करले पढेको कुरा विर्सेर अब रहर पलाउन

जेहोस भेटिए जति मानिस शिष्ट र सभ्य मुसुकक हाँस्ने र सहयोग गर्न तत्पर देखिने ।

क्राइस्टचर्च स्थित केहि पुस्तकालय अवलोकन एवं अध्ययन गर्ने क्रममा मेरा केही अभूतपूर्व अनुभवहरु :

सेन्ट्रल लाइब्रेरी पिटर्सवर्ग रोड: सर्वप्रथम प्रवेश गरेको र धेरै महिना दिन समय विताएको ठाँउ हो । यहाँकी लाइब्रेरीयनले मेरो टेबुलमा ठुला ठुला किताव राखि दिदै (Recently Returned) भन्दै मुसुकक हाँसेर के के भन्दथिन बुझ्दिनथे तर संभेर फेरि फेरि जान्थे । यात्रा भ्रमण, विश्व भ्रमण जल यात्रा आदिका धेरै किताव हेरियो, काठमाण्डौ घण्टाघर पारी पहिलो वादली भएको त्रिचन्द्र क्याम्पसको मेरो पहिलो लाइब्रेरीकी दिदी सम्भे उनले अवेर सम्म पर्खेर स्वाध्यायन शैली (self study habit) भनेको के हो आफैले सिकेको कुराले अब करको डरको कलेज होइन रहरको नलेज खोजी र हेछु।

शिले पाल्मसको ढोकानेर बाटैमा रहेको लाइब्रेरीको ढोका बाटो तिर खुल्दै ढोका कता छ हेदै थिए मै लाई कुरेर बसेजस्तो गरी कुदेर आइन लाइब्रेरीयन रहिछन एकै सासमा भित्र आउ, यो सबै हेर जहाँ वसे नि वस सेक्युरिटीको कारणले बाटो तिरको ढोका सबै बन्द छ सबै भनि सकिन ।

सगरमाथा आरोहण श्रृंखला चित्रकथा दराज भरि हेरीयो, काठमाडौं को जनप्रशासन क्याम्पसको पुस्तकालय सम्भे । हल्सवेलको लाइब्रेरीमा वालवालिकालाई खेल्ने भुल्ने वातावरण प्रयाप्त छ। महात्मा गान्धीदेखि लिएर स्टालिन सम्मका जीवन कथा पाइन्छ तर चाइनीज चित्रकथा हेर्न सजिलो दराजमा र ाख्न परे गाह्रो । बाहिर पानी परेछ सोचै बसे - ठीक सात बजे लाइब्रेरीयन स्विमिङ्ग पूलतिर दौडेको देखेको मात्र थिए शिसाको गेट बन्द त्यतिकैमा जलेस वावुको फोन पनि आयो र खेल्ने तरिका सिकाउदै लिन आउनु भयो।

हर्नवी लाइब्रेरीमा Canterbury wellbeing index अनुसन्धानमूलक र play at work management trainers manual लैजान लैजाने मान्छेको घरको ठेगाना पुफ भएमा तीस किताव पाउछस भन्यो। त्रिभुवन विश्वविद्यालयको केन्द्रिय पुस्तकालय चर्खाभवन किर्तिपुर याद आयो त्यसबेला पाँच वटा पाइन्थ्यो अहिले धेरै सुधार भयो होला । धन्यवाद !



## आमा

-डा. वीरेन्द्र के सी

प्रियाले भन्छिन् मेरो ज्यान उनको त्यो माया  
जान्दछु  
मेरो यो शरीर मेरै हो भन्ने पनि म मान्दछु  
माने नि यो ज्यान उनको हो भनी ईश्वर स्वयंले  
मेरा हर अङ्ग आमाकै अंश सत्य त्यो ठान्दछु

वावाले जस्तो हार्दा नि साथ छोरा ले दिदैन्  
पत्नीले जस्तो लागेको घाउ पतिले धुदैन्  
हजारौं भिडले जितेको वेला जयजय गाय नि  
आमाले जस्तो निःश्वार्थ माया दिने कोही हुदैन्

सुखको सहर छ आकाशपारि स्वर्गको नाउमा  
भनेर मानिस त्यहि पुग्न खोज्छन् ईश्वरको  
गाउँमा

पुगे नि त्यहाँ बादलभित्र खुशी त्यहाँ पाइन्न  
खुशी त यहि मिल्दछ आमा-बाबाका पाउमा

हाँस्टा साथ हाँस्ने सबैले रुदा यी आँखा छुदैन्  
मरेर जादा छोरी झै छोरा पिरमा हुदैन्  
रुन त रोलान् दाजुभाइहरु चिताछेउ एकछिन  
जीवनभर सम्झी आमाको जस्तो वावा नै रुदैन्



दिपक प्रधान

कहिले लाग्छ केही गरुँ, कहिले लाग्छ जीउँदै मरु  
जीउने मर्ने दोसाँध रै'छ, जीवन यो कसो गरुँ

मनमुटु उसकै दिलको, लकर भित्र कैद थियो  
मायाजालको भूमरीमा, लाग्थ्यो प्रिति वैध थियो  
वैधताको गंजागोलमा, विश्वासको खडेरी भो  
उनी हिडिन आँनो बाटो, मेरो मन विचल्ली भो

नालिस दिउं मुद्धा चलाउं, के गर्नु नगर्नु खै  
टुक्रिएको रहर भित्र, मेलमिलाप के खोज्नु खै  
कठघरामा उभिएको, माया मेरो कैदी भै भो  
उनलाई मिल्यो सफाई अनि, मेरो भने विचल्ली भो

Life began with waking up and loving my mother's face.

George Eliot

रुख



प्रेम

बुद्धले बोधिसत्य

प्राप्त गरेको

ऋशिमुनिहरुको समाधि स्थल

मानौं आदिकालदेखि

सेवारत छ यो

शोषण यसलाई थाहा छैन

अन्याय कदापि गर्दैन यसले

जोसुकै भए पनि

चैत्रको घाम आफैले निली

ओत दिने गर्छ समस्त प्राणीलाई

जन्मदेखि नमरेसम्म

यस्को उद्देश्य सेवा हो

प्राणी मात्रको सेवामा

न घाम भन्छ यस्ले न हुरी

न बतास भन्छ

यस्ले अमृत छरेर बिष निल्छ

आफ्नो सारा जिउ समर्पण गरि

सहन्छ उ

आफ्ना स्वोजनहरु बस्तीका बस्ती

हास हुँदै गएकोमा

रात रात भरि बिलौना गरि

चुप चाप आसु बहाईरहनछ यो

-पशुपति कर्माचार्य

प्रेम

क्यानभासमा प्रकृतिको चित्र

मै भएर उत्रिन्छ यहाँ

केही अनुभूति

केही अतित

केही सपना

केही हर्ष

केही उन्माद

मेरै छाया भएर

सल्बलाउञ्छन

यो घाम

यो पानी

बादलमा इन्द्रेनीको

रङ्ग मिसिन पुग्छन

आकाशका ताराहरु

त्यो जून

उषाको किरणहरुसित

रमाई साँझ बिहान खेलिरहन्छे।

Life isn't about finding yourself. Life is about creating yourself.

– George Bernard Shaw

# म सक्छु

अशोक कुमार श्रेष्ठ

“लक्ष्य के लिनु, छुनु चन्द्र एक” महाकवि लक्ष्मी प्रसाद देवकोटाले दिनु भएको यो प्रेरणा श्रोतलाई आत्मसात गर्ने मनको कुनामा राखेको थिए तर यथार्थमा उतार्न सकि रहेको थिईन।

गएको डिसेम्बरमा अस्ट्रेलियाको ३ हप्ता पारिवारिक भ्रमण गर्ने अबसर मिलेको थियो। होलिडे भने पछि अलि धेरै खाने अनि अबेला सम्म सुतिने त हुने नै भयो, झन आफ्नो मान्छेहरूको मेजमान र मान-सम्मानले लापरवाही तरिकाले खाई दिए पछि त ४० कटेको हामीहरूको यसै भुँडी बढनु नै भईहाल्यो।

होलिडे अनि नयाँ ठाउँ भए पछि त सम्झनाकोलागी भएपनि फोटोहरू त लिने नै भै हालियो। श्रीमती भन्छिन् “भुँडी लुकाउन” तर प्याट्र लागेको पेट कहाँ जानु र भित्र। सकेसम्म श्वास तानेर भित्र लान्थे श्रीमतीको आज्ञा मान्दै, भुँडी नलागेको जस्तै गरि। पछि पछि त श्वास तान्दा पनि गार्हो हुन थाल्यो।

एकदिन त साह्रै भए पछि जोख्रे मेशिनमा जोखिएको त ८१ के जी पो पुगिएछ। त्यो नै अहिलेसम्मको रेकर्ड थियो। ओ हो! यो त अति भयो, अब भुँडी घटाउने उपाय लगाउनै पर्छ नत्र भने स्वास्थ्यमा गम्भिर समस्या ल्याउने छ। यसै त पहिला देखि नै कलेस्ट्रल मात्रा बढी सकेको थियो।

उपायहरू लगाउन थाले के के गर्न सक्छु भनेर -

- ◆ खानामा कन्ट्रोल गर्छु
- ◆ पानी धेरै पिऊछु
- ◆ खेलमा अलि बडी समय दिन्छु
- ◆ सके भने दौडन्छु

माथिका कुराहरूमा ३ वटा गर्न त सकुला तर दौडिन भने अलि गार्हो होला भन्ने सोचिरहेको थिए। अचानक एकदिन सुबोध भाइले दाइ “सिटी टु सर्फ - १४ कि मी दौड” हुदै छ भाग लिऊ भनेर प्रस्ताव ल्याउनु भयो। १४ कि मी यो त सम्भव होला जस्तो लागेन तर पनि सोचुला भनेर भने। हुन त २० वर्ष अगाडी ८ कि मी दौडेको थिए तर २४ वर्ष जवानीमा। अब यो उमेरमा सकिएला त? सुबोध भाइले भन्नु भयो दाइ “डिसेबल मान्छेहरू, बुढा बुढी, बच्चाहरू र गर्भवती महिलाहरू त भाग लिन्छन भने पछि त तपाईं किन सक्नु हुन्न? भन्नुभयो। ओ हो! त्यो सुने पछि भने सक्छु होला जस्तो लाग्यो।

अनि महाकवि देवकोटाको दिव्यवाणी सम्झिए “लक्ष्य लिनु छुनु चन्द्र एक” भनि। “म सक्छु, म जसरी पनि गर्छु” भनि अठोट लिए। एकदिन श्रीमतीलाई सँगै लिएर दौडन निस्किए, उनीले भनिन् “म हिडछु, तपाईं दौडनु। २०० मिटर जति दौडेको थिए, मुटु नै बाहिर निस्कन लागेको जस्तै हुन लाग्यो तैपनि पनि १ कि मी जति बलबल्ल दौडे, अनि आएर थक्क बसेर श्रीमती लाई कुरेर बसे। एकै छिन पछि उनी आईन र घर जाऊँ भनिन्, उठ्न पनि गार्हो भयो तर पनि ५०० मिटर जति बिस्तारै हिडेर घरमा पुगे। भोलीपल्ट काममा जानलाई कपडा लगाउन खोज्छु त खुट्टा माथि पनि लान गार्हो भयो। काममा त यति गार्हो भयो कि बल्लबल्ल काम सके।

घरमा दुखेर बसिरहेको थिए श्रीमती भन्न थालिन् “फेरि आज पनि जाउ।” “ओ हो साह्रै गाह्रो भयो, नजाउ” भने। “यस्तो मान्छेले पनि गर्छ त?” भनेर जिस्काईन। अनि फेरि त्यस दिन पनि बल्लबल्ल हिजोको जति नै गरे। अर्को दिन भने त्यसको भन्दा बढाए। बिस्तारै बिस्तारै बढाउँदै लग्दै थिए दुखाई पनि कम हुदै थियो। एक दिन ७ कि मी पुरा गर्छु भनेर दौडिए, पुरा गरेर घर आईपुगे पछि त खुट्टाको पैतलाहरू बेस्सरी दुख्र थाल्यो। हिड्न पनि सकिन,





के भयो होला? भनेर सुबोध भाइलाई सोधे। उहाँलाई पनि त्यस्तै भएको रहेछ तर राम्रो दौडने जुता किनेर दौडिन थाले पछि त्यो समस्या समाधान भएको भने पछि मैले पनि त्यस्तै खालको जुता किने तैपनि एक हप्ता जति दौडन सकिन।

एक हप्ताको बिश्रामपछि भने सुबोध भाइ र श्रीधर भाइसँग मिलेर हप्ताको १/१ पटक गरि ९ किमी , १२ कि मी र १४ कि मी गरेर ट्रेनिंग पुरा गरे। त्यही ट्रेनिंगको आधार गरि गएको आईतबार (२३ मार्च २०१९) "सिटी टु सर्फ - १४ कि मी दौड" १ घण्टा २३ मिनेटमा १४ कि मी पुरा गरे।

अन्तिममा राजेशजी र ईश्वरीजी त्यही पुगेर हामीलाई हौसला दिन आईपुग्नु भएछ साह्रै खुशी लाग्यो। रोशित बोधरा भन्दै थियो, "अशोकअंकल, तपाईंले दौडेर अरू अंकल र आण्टीहरूलाई पनि अर्को पटक भाग लिनु पर्ने बनाईदिनु भयो नि।

अन्तःमा मैले यो मेरो अनुभव किन लेखेको भने असम्भव भन्ने कुनै कुरा छैन तर "म सक्छु" भनेर लागियो भने जे कुरा पनि गर्न सकिन्छ।

## पोङ्ग्याङ्ग, नॉर्थ कोरिया र मेरो समाज

बलराम खनाल

आज सपनाहरु साकार हुन सक्दैनन्  
शासकको समाजमा फेरि बसोबास भए जस्तो महसुस गर्दा,  
अनगिन्ति कुराहरु सत्य बोलन मनाही हुन्छ त्यहाँ  
असत्य फैलाउने लोवको भकारी ओसारिएको देख्दा  
भयमा बाच्च बाध्य हुन्छ यो भुमरीमा किनकि  
मेरो सानो समाज नॉर्थ कोरीयाको भाषा बोलन सिकेको छ!!



हेर्ने कोसिस गर्दा बलवान र धनवानको खेल- चलखेल,  
फेरि पनि ज्ञानको कुनै मूल्य तोकिदैछ ,  
आत्म-सम्मानको बन्दुक काँधमा राखेर,  
रिमोट कन्ट्रोलबाट चल्ने न्युक्लीएरको बटन बनाइदै गरेको देख्दा समाज भित्र,  
भए सँग चिनेने कोसिस गर्छ यो "भुमि- आकार" किनकि,  
मेरो सानो समाज नॉर्थ कोरीयाको भाषा बोलन सिकेको छ!!

समाजलाई आफ्नो भनै पर्छ भन्ने आदेश आएको छ,  
राम्रो भनै पर्छ भन्ने अध्यादेश आएको छ,  
समाजको सानो अंग अनि मृत्यु को डर,  
तीन अक्षरको नाम "समाज" र जीवनी हेर्दा,  
भय लाग्छ विनाशको भर्पाइ सँग किनकि,  
मेरो सानो समाज नॉर्थ कोरीयाको भाषा बोलन सिकेको छ!!

To enjoy the glow of good health, you must exercise.

--Gene Tunney



## Questions Are Always There

-Bipulendra Adhikari

It is the most dreaded season of year for bachelors - yes, wedding seasons are on. There is this thin line between taking a vow and escaping away. A few years back, I too had tough times as my relatives were more worried about my wedding than my own family.

But life has changed. I am now more worried about my bachelor friends. Nay. I don't envy their liberty as I know that it's for a limited time. Even if I did envy them, I would not be the only one.

Some years back, in my good bachelor days, I attended a wedding reception of my close friend at a party palace in New Baneshwor. All I could see was people dressed in the most amazing outfits – I mean how on earth does a person dare to dress up so often in clothes that do nothing to shield from the cold? Either they fear being 'unfashionable' if they put on some more clothes, or they weren't informed about the outdoors nature of the party. The groom, who was also my friend, was standing next to his chosen 'soul-mate' in welcoming us to celebrate their recently achieved joy. It was clear from his face that this was the moment he'd waited for years to be able to share with us, his near and dear ones. We both belonged to a generation where falling for girl(s), proposing to her (them) and being rejected (few accepted, only a few) happened many times in life. And every time we saw a gorgeous girl we felt that we had discovered true love. But rejection(s) never downplayed our high spirits for our 'lucky lady search'. The assurances of deep and strong feelings inside to meet a dream girl someday kept all the options wide open. Alas, it was a long wait!

Putting aside all these odd feelings, the joy of attending parties can never be expressed in words. No, not just the food being served, (I know, I am a foodie) but the option of meeting a dream girl always dragged me in to wedding parties. Again, I was not the only one. We were a group of young singles ready to mingle, hanging around from table to table in the party. I once attended a wedding reception of a friend at Maharajgunj. This friend of mine (bridegroom) belonged to a family who rubbed shoulders with the then royals. So, we expected a big fat wedding party, which it surely was. There was this beautiful girl dressed in a black skirt. The crescendo was deafening (for others) but all I could hear was the violin playing (yeh...yeh...the way King Khan heard in Sush's presence...remember Main Hoon Na?). My heart beat got louder as she sashayed past to us. I don't know if it was my heart beat that I was hearing this loud, or my friends' sitting next to me. As she walked away in front of us in her high heels, we turned our heads to follow. In that particular moment, all us boys realized that we had discovered our true love, again. We all felt that we should go and hit the dance floor, as she was swinging her body to the DJ's beats. It didn't take long to realize that our hunt for a dream girl was a long way to go after a well-built lad with a goatee took her by his arms. All my hopes faded away after the lucky chap planted two quick pecks on her rosy cheeks and made our hearts sink.

Happy is the man who finds a true friend, and far happier is he who finds that true friend in his wife.

--Franz Schubert

It was always a fortunate moment when I received wedding party invitations. Attending these parties was always tough when you were busy working long hours. However, once you made it to the party, the joy was all yours. However, with the joy came worse feelings, as someone always popped the question: ‘when are you getting married?’ Actually, it was not the question that hurt the most. Not knowing the answer hurts more. This question could come from anyone. There is always this grumpy and plump aunt who finds out the perfect lull in the conversation to ask the question. Even those recently introduced family acquaintances, who happen to be distant relatives that you’ve never met before in life have the same question to ask. In hindsight, I realize now that some relatives have always got something to ask. After successfully fending off the marriage question, I am haunted by another one: ‘why don’t you have kids yet?’ You might argue that they are asking this with my best interest at heart, but how can my personal choice be topic of someone’s curiosity? The look that you get from relatives when you try to avoid the question could surely melt polar ice caps.

When I wasn’t married, it was all about my wedding plans. And now that I’m happily married, I thought I would be let off the hook. But nothing much has changed. The question is still there. And if we have a kid, we would be pestered by ‘when will the next kid be’. It’s a never ending cycle. People have choices and preferences that are always subject to change... which are more important than a clear plan in life. It is better we leave them alone for good. Some might choose to never have children and this is solely their personal choice. So, the only choice that bachelors, or married couples with no children, are left with is to avoid these social occasions. This is not always possible as you will soon run out of excuses to avoid the party. But I had found out an escape plan to avoid these stupid questions. Just pull out your cell phone, swipe it on and start searching for something as if you have better things to do in life, or even tweet. If this doesn’t help, put it in your earphones and wander around, searching for a strong cellular network. If you find me doing this, sorry mate, you asked me a wrong question.

## Conceal No longer

-Jitendra Bhatta

I yearned to see you,  
With each breathe, I felt you.  
You appeared in disguise,  
The painter, the painting, and the paint  
You are the seller, you are the buyer,  
It was always you who flew past me,  
Until today! When you appeared with \_\_\_\_\_.

I glimpsed you, undisguised, conceal no longer!  
I perceived your sable pupils, conceal no longer!  
You cannot hide from my exuberance,  
Others seek you other side, I recognised you here.  
I blinked, you were in front.



# कविताहरु

श्रीधर बस्न्याँत



## नयाँ देशै पायौं

साना थियो बढ्दै गयो कता कता हिड्यौं  
काँढा घारी मकै बारी सबै छाडी आयौं  
दिन रात खेल्दै हिड्ने बारी चौर छाड्यौं  
स्कूल कलेज सहपाठी सबै छाडी आयौं //

दाम र कामको खोजि गर्दै कता कता पुग्यौं  
आँगन र अँगनो भान्छा चौकी छाड्यौं  
आकाशतिर हेर्दै हेर्दै समुद्र पारी आयौं  
मात्री भुमि पितृ भुमि सबै छाडी आयौं //

लखेटिने दपेटिने एकै ठाम आयौं  
आँखा चिम्ली कर्म गर्ने नयाँ थलो पायौं  
सबै खाले मान्छे अट्ने नयाँ भुमि पायौं  
कर्म भुमि खोज्दै हिड्दा नयाँ देशै पायौं //

## अर्गानिक खेति

एकै सिजनमा धेरै खेति कस्तो राम्रो ब्यापार  
हुने नहुने सबै उमार्यो लग्यो अर्गानिक बजार  
ठुलो राम्रो चिल्लो देखिने सबै तरकारी  
अनभिज्ञता देखाउंछ सबै संयन्त्र सरकारी  
भिन्न भिन्नै पकायो के के बिषादी हाली  
कडा ओखति खानु पर्यो अनेक रोग पालि //

## यान टिकट काउन्टर

नयाँ नयाँ ठाउँ नयाँ नयाँ शहर  
बिमान पनि छिटो छरितो बढे हाम्रा रहर  
पृथ्वी त सानै थियो ब्रह्माण्ड नै खुम्चियो  
देखिन्थ्यो मात्र चन्द्रमा अब पुग्न सकिने भो  
बिर्तामोड र रत्नपार्कको बस काउन्टर अब यान काउन्टर हुने रे  
मंगल, बुध बृहस्पतिको टिकट अब यहीं पाइने रे //

## फुटबल

खुबै राम्रो खेल भाथ्यो रंगशालामा आज  
मच्ची मच्ची तालि बज्यो दर्शकहरुको माझ  
यता पनि गोल भाथ्यो उता पनि भाथ्यो  
अन्तमा हार्नेले पो जित्यो रे पहिलो पुरस्कार लियो रे  
जहिले पनि रमाई रमाई फुटबल खेल हेर्छु  
राम्रो टिमले हारि दिंदा अचम्ममा पर्छु  
जित्नेले हारी दिंदा ठुलै पोको पायो रे  
कानेखुसि कानेखुसि म्याच फिक्सिग भाथ्यो रे  
फुटबल जस्तै चुनाव पनि येस्तै येस्तै भाथ्यो रे //

## सितैको सुझाव

कति आउँछ आउँछ भेट हुने बित्तिकै बर्साइन्छ  
दिनेको केहि नजाने सुन्नेको टाउको खाने  
राम्रो भो 'मेरे सुझावको प्रितिफल' हो  
नभए 'हल होइन सुझाव मात्र' थियो  
दिनेलाई त दकस हुन्न सुन्ने लाई सकस  
आदरणीयको सुझाव ठानिन्छ राम्रो बकस  
सुने समयको बिनास  
नसुने आउँछ सम्बन्धमा आँच  
धेरै दिंदा घटाउँछ है झुकाव  
भो नदिउं अब सितैको सुझाव //

“We never really grow up, we only learn how to act in public.”

– Bryan White

## सल्लाहकारी सेवामा असल कार्यविधि अपनाउने प्रचलन बढावौं



त्रिभुवन श्रेष्ठ

असल प्रणाली स्थापना गर्न नसक्नु नेपालको विभिन्न समस्याको मूल जड हो। त्यसैले बिदेशमा बसेका नेपालीहरु नेपालमा असल प्रणाली स्थापना गर्नु पर्नेमा जोड दिन्छन। यो तथ्य प्रति तपाईं पक्कै सहमत हुनु हुन्छ होला। असल प्रणालीको स्थापना असल कार्यविधिको अबलम्बन गरेर गर्न सकिन्छ। हामी न्यु जिल्यान्डमा बस्ने नेपालीहरु नेपाली संघ संस्थाको संचालनमा असल कार्यविधि अबलम्बनमा कतिको कतिबद्द छौं भने सम्बन्धमा छोटो चर्चा गर्ने प्रयास गरेको छु।

न्यु जिल्यान्डमा नेपालीहरुले स्थापना गरि संचालनमा रहेका गैर-राजनीतिक तथा गैर-नाफा मुलक सामुदायिक संघ संस्थाहरुले आफ्नो कार्य सम्पादनमा सहयोगको लागि सल्लाहकारहरु नियुक्ति गर्ने प्रचलन छ। सल्लाहकार नियुक्ति गर्ने, सल्लाह लिने दिने काम गम्भीर प्रकृतीको हुँदा यसका आधारभूत कार्यविधि बारे हामीलाई जानकारी हुनु आवश्यक छ।

नेपाली संघ संस्थाहरुले सल्लाहकारको नियुक्ति गर्ने र सल्लाहकारबाट सल्लाह लिने दिने व्यवस्था प्रचलित आधारभूत कार्यविधि भन्दा फरक हुने गरेको महसुस गरेको छु। हामीले अपनाउदै आएको प्रचलित प्रक्रियामा सुधार गर्न सकिन्छ कि भन्ने आशाले आफ्नो अनुभव प्रस्तुत गर्ने प्रयास गरेको छु। सल्लाहको प्रकृति हेरी सल्लाह मौखिक वा लिखित दुवै प्रकारको हुन्छ। सल्लाह व्यक्तिगत वा सामुहिक दुवै हुन्छ। हामी बीच यस बिषयमा छलफल गर्न यसले सहयोग गर्ने छ भन्ने आशा गर्दछु।

न्यु जिल्यान्डका विभिन्न प्रकारका संघ संस्थाहरुमा संगलन भई काम गरेको अनुभव र सरकारी सेवाको अनुभवको आधारमा यो छोटो लेख तयार गरिएको छ। गोपनियता कायम गर्नु पर्ने भएकोले यस्तो संघ संस्थाहरुको नाम उल्लेख गरिएको छैन। तल प्रत्येक बुँदामा उपयुक्त कार्यविधि के हो सो उल्लेख गरिएको छ, त्यसपछि नेपाली संघ संस्थाले अपनाउने गरेको प्रचलित कार्यविधि बारे छोटो चर्चा गरिएको छ।

सल्लाहकारहरुको नियुक्ति सल्लाहकारी सेवा कार्यविधिको पहिलो बुँदा हो। असल कार्यविधि अनुसार सल्लाहकारहरुको नियुक्ति प्रायः योग्यताको आधारमा गरिन्छ, कस्तो व्यक्तिलाई सल्लाहकारमा नियुक्ति गर्न सकिन्छ सोको आधार निर्धारण गरिएको हुन्छ। तर हाम्रो प्रचलन भने व्यक्तिलाई खुसि पार्न वा कुनै क्षेत्र वा बर्गको प्रतिनिधित्व गर्ने गरि नियुक्ति गरिन्छ। नियुक्ति गर्न अधिकार प्राप्त कार्यकारीले सल्लाहकार नियुक्ति गर्दा प्रायः आफ्नो विचार मिल्ने व्यक्तिहरु नियुक्ति गर्ने प्रचलन छ। यसले गर्दा सल्लाहकारी सेवा त्यति प्रभाकारी हुन सकेको छैन।

सल्लाहकार नियुक्ति गर्दा ध्यानदिनु पर्ने अर्को पक्ष हो - सल्लाहकारको कार्य क्षेत्र। सल्लाहकार नियुक्ति गर्दा कार्य क्षेत्र तोकिनु पर्दछ वा के बिषय बस्तुमा सल्लाह दिने लिने हो स्पस्ट हुनु पर्छ। तर नेपाली संघ संस्थाले सल्लाहकार नियुक्ति गर्दा कार्य क्षेत्र प्रायः तोकिएको हुन्दैन वा सल्लाहकारले के गर्नु पर्ने हो स्पस्ट हुन्दैन। केही वर्ष अगाडी मलाई एउटा नेपाली संस्थाको सल्लाहकारमा नियुक्ति गरिएको ईमेलबाट जानकारी प्राप्त भयो। मैले के बिषयमा सल्लाह दिनु पर्ने हो त्यो ईमेलमा स्पष्ट थिएँन। मेरो कार्य क्षेत्र के हो भनेर पटक पटक ईमेल गर्दा पनि उक्त संस्थाबाट थप जानकारी पाउन सकिन। सल्लाहकारको रुपमा मैले केही काम गर्न नपाउदै नियुक्तिको अवधि समाप्त भयो।

तटस्थ सल्लाह दिनु पर्ने सल्लाहकारको एउटा मुख्य दायित्व हो। नेपाली संघ संस्थाहरूले सल्लाहकार आफ्नो अनुकूलका ब्यक्तिहरू नियुक्ति गर्ने हुँदा तटस्थ सल्लाह दिन सक्ने वातावरण हुन्दैन। आफु अनुकूल सल्लाह दिने लिने प्रचलन बढी छ । न्यु जिल्यान्डका अन्य संघ संस्थामा सल्लाहकारले सल्लाह दिँदा तटस्थ होस भन्ने सुनिश्चित गर्न Conflict of Interest घोषणा गर्नु पर्ने हुन्छ। यस्तो घोषणा गर्ने प्रचलन नेपाली संघ संस्थाहरूमा भएको मलाई थाहा छैन।

सल्लाहकारी सेवाको कार्यविधि बारे बुझ्नु पर्ने एउटा महत्व पूर्ण पक्ष हो, नियुक्त गरिएका व्यक्ति स्वतन्त्र सल्लाहकार हुन् वा सल्लाहकार समितिको सदस्य हुन्। स्वतन्त्र सल्लाहकार हो भने व्यक्तिगत सल्लाह दिन सक्छ, सल्लाहकार समितिको सदस्य हो भने समिति मार्फत मात्र सल्लाह दिन सक्छ। नेपाली संघ संस्थाहरूले एक भन्दा बढी सल्लाहकार नियुक्ति गर्दा सल्लाहकार समिती भनेर नियुक्ति गर्ने तर समितिका सदस्य भई व्यक्तिगत रूपमा सल्लाह दिने प्रचलन पनि छ, जुन राम्रो प्रचलन होइन।

सल्लाहकारले सल्लाह को मार्फत प्रदान गर्नेको हो सो कुरा स्पष्ट हुनु पर्छ। असल कार्यविधि अपनाउने संघ संस्थाले सल्लाहकार नियुक्तिको अवस्थामै सल्लाहको मार्फत प्रदान गर्ने हो स्पष्ट गरेको हुन्छ। साधारणतया: सल्लाह संघ संस्थाको कार्यकारी अध्यक्ष वा सचिव मार्फत दिने गरिन्छ। तर नेपाली संघ संस्थाले सल्लाहकार नियुक्ति गर्दा यो कुरा प्रायः स्पष्ट हुने गरेको हुन्दैन।

सल्लाह दिने र सल्लाह उपर निर्णय गर्ने दुई फरक फरक पक्ष हुन्। सल्लाह दिने काम सल्लाहकारको हो भने निर्णय गर्ने काम अधिकार प्राप्त अधिकारीको वा कार्यकारी समितिको हो। नेपाली संघ संस्थामा यो कुरामा पनि अपवाद देखिन्छ छ। कुनै व्यक्ति सल्लाहकारको रूपमा सल्लाह दिने र सोहि व्यक्ति निर्णय प्रक्रियामा पनि संलग्न भएका घटनाहरू धेरै पाइन्छ। यस्तो चलन न्यु जिल्यान्डमा अन्य संघ संस्थाहरूमा प्रायः हुन्दैन। म केही वर्ष देखि संलग्न हुँदै आएको एउटा संस्थाको गत बर्षको बार्षिक साधारण सभामा भएको घटना प्रस्तुत गर्दछु । उक्त संस्थाको एउटा समितीले केहि व्यक्तिलाई आजीवन सदस्यमा सिफारिस गरेको थियो। सिफारिसमा परेका मध्ये दुई जना कार्यकारी पदाधिकारीहरू पनि थिए। आजीवन सदस्यता सिफारिस बिषयमा छलफल र निर्णय नभए सम्म ति दुई पदाधिकारीहरू बैठक कोठाबाट आफै निस्किए, बैठकमा सहभागी भएनन। किनभने आफूलाई फाईदा हुने गरि आफै निर्णय गर्ने असल कार्यविधिको विरुद्ध हुन्छ। यस बिषयमा निर्णय भए पछि मात्र तिनीहरू बैठक कक्ष फर्किए।

सल्लाहकारले दिएको सल्लाहको गोपनीयता कायम हुनु पर्छ। कार्यकारी पदाधिकारी वा कार्यकारी समितिले निर्णय नगरे सम्म सल्लाह गोप्य राख्नु पर्छ। सल्लाहकार वा निर्णय गर्ने अधिकार प्राप्त कुनै पदाधिकारीले गोपनीयता भंग गर्नु हुन्दैन। त्यस्तै सल्लाह भनेको सल्लाह मात्र हो। कसैले सल्लाह दियो भन्दैमा कार्यकारी पदाधिकारी वा कार्यकारी समितिले निर्णय गर्ने पर्छ भन्ने छैन। सल्लाहकारले पनि मैले यस्तो सल्लाह दिएको छु, सल्लाह अनुसार निर्णय गर्ने पर्छ भनेर अडान लिनु हुन्दैन । जव सल्लाह उपर कुनै निर्णय हुन्छ त्यसको जवाफदेही निर्णय गर्ने व्यक्ति वा समिति हुन्छ सल्लाहकार हुन्दैन ।

न्यु जिल्यान्डमा नेपालीहरूको संख्या बढ्दै गए अनुसार नेपाली संघ संस्थाहरू पनि बढ्दै गएको छ। न्यु जिल्यान्डको प्रचलित कानून अनुसार स्थापित यस्ता संघ संस्थाहरूको संचालनमा यहाँका अन्य संघ संस्थाले अपनाउने गरेको असल कार्यविधि अपनायमा नेपाली संघ संस्थाको कार्य कुशलता बढाउन मद्दत हुने देखिन्छ।

Good governance never depends upon laws, but upon the personal qualities of those who govern. --Frank Herbert



शैलेश कर्माचार्य

## को हौं तिमी?

को हौं तिमी?  
मेरो हरेक श्वासमा तिमी नै छौं,  
मेरो सोचमा तिमी नै छौं  
लाग्छ मेरो रगतको कण कणमा  
तिमी नै छौं

को हौं तिमी?  
आँखा चिम्लिन्छु, नजरमा तिमी नै हुन्छौं  
कोल्टो फेर्छु, निश्वासमा लाग्छ तिमी नै छौं

के दोष थियो मेरो  
कि  
तिमी ममा समाहित भयौं  
तिम्रो हरेक कदममा मैले साथ दिए  
तिम्रो दुःखमा आँसु पुछी दिए  
तिम्रो खुशियालीमा रमाई दिए

तिमीले जे भन्यौं त्यही गरिदिए  
तिमीले जे भन्यौं त्यही बनिदिए  
के दोष थियो मेरो?  
मेरो पूजा थियो तिमी  
मेरो आराधना थियो तिमी  
मेरो नजरको तारा थियो तिमी  
सब थोक थियो मेरो तिमी  
मेरो साथी, मेरो माया  
मेरो प्रेरणा, मेरो छायाँ

एक हुरी .....  
सारा सपना चकनाचुर भए  
न मैले रोक्न सके, न समयले

थाहा छ  
मलाई थाहा छ  
तिमी छैनौं यहाँ  
तर पनि  
मेरो हरेक श्वासमा तिमी नै छौं,  
मेरो सोचमा, मेरो तन्द्रामा  
मेरो रगतमा, मेरो स्मरणमा  
तिमी नै तिमी छौं,  
को हौं तिमी?  
भन्न को हौं तिमी?



श्रीधर बस्न्याँत

## जिन्दगी

जुवा जस्तै हारजीत भैरहने  
“खाल” रैछ जिन्दगी  
तासको म्यारिज जस्तै पर्ने  
नपर्ने “माल” रैछ जिन्दगी  
हिडदै जाँदा बाटो पिच्छेको  
“ठेस” रैछ जिन्दगी  
लगायो फुकाल्यो आखिर

नाइगो “भेष” रैछ जिन्दगी

पानी पर्दा हरियो हुने “घाँस” रैछ जिन्दगी  
ऋतु संगै बदलिरहने “पात” रैछ जिन्दगी

योबनमा बँसको “लाली” रैछ जिन्दगी

थाहै नपाई चितामा पुर्याउने “जाली” रैछ जिन्दगी //



## आधा बाटो

- डा. दिवाकर भुजेल

उकाली ओराली समथर कतै थ्यो त नगरी  
पुगें की पो आधी पथ धरतीमा यापन गरी  
बटूवा हुँ मात्रै उच र निच हीसाब नगरी  
अहो प्याला प्युँदै अटल कुन दैवी रस भरी

उठाई यै माटो पवन पनि साझा दिइ सबै  
डुलाई यै बाटो गगन उहि माझै दिइ सबै  
रच्यौं जादू कस्तो शुरु र बिच अन्त्य पनि उसै  
दियौं माया कस्तो मुटु र मन हुन्नन् भरि कसै

अहंकारी ज्ञानी , पटमुरख अन्धा सब गनी  
उडे धूलो जस्तै सय पटक लिए पनि जुनी  
समाधीमा ऋषी पुगी शिखर देख्छन् कुन छवी  
उपाधीमा डूबी लुकि इतर बित्छन् किन कवी?

म यो बाटो माटो सकल जगको भार नतिरी  
म ढल्छु कि हाँसो प्रिय अधरको माझ नफिरी  
बितोस् बाँकी आधी अब समय जो छ तप गरी  
पुगोस् नाधी वारी धुन सुनिरहन्छु म जप गरी



# परदेश आएका मानिसले थाहा पाई राख्नु पर्ने केहि

## मानसिक रोगहरु

- भुवनेश्वोर ढकाल

बसाई सरेर आएका मानिसहरु प्रायः राम्रो सामाजिक वा आर्थिक पृष्ठभूमिबाट आएका भए पनि नयाँ सामाजिक र आर्थिक परिवेशमा स्थापित हुन विभिन्न कुराले कठिनता पुर्याउने र असुरक्षित महसुस हुने हुँदा मानसिक रोग लाग्ने बढी सम्भावना हुन्छ। त्यस्तो संबेदनसिल अवस्थामा ती सामान्य घटना वा समस्याले पनि कसैको जीवन अति डरलाग्दो स्थितिमा पुर्याई दिन सक्छन्। तपाईं हामीलाई पनि सो रोग सुरु भएको हुन् पनि सक्छ र रोगहरु जटिल अवस्था नहुँदै थाहा भए निको पार्न सकिन्छर कुन रोगका कस्ता लक्षण हुन्छन् र त्यसका निराकरणका उपायहरु थाहा पाई राखौं।

१. उदासिनता (Depression): यो समस्या बढे पछि मानिस दिक्दारी देखिन्छ। दैनिक महत्त्वका कुरामा ध्यान दिन सक्दैनन् र प्रायःले नराम्रा सपना देख्ने, अरुसँग बोल्न नचाहने, एकलो भएको महशुस गर्ने र भावी जीवन प्रति नैराश्य, हुने सामान्य कुराले पनि काम प्रति हीनता बोध हुने र मर्ने इच्छा जाग्ने र आत्महत्या गर्ने सोच आउँछ र केहीमा जीवनमा उथल पुथल ल्याउने हर्षको बेला पनि खुसी देखिन्दैन र साह्रै गम्भीर परिस्थितिमा पर्याप्त गम्भीर बन्न सक्दैनन्। खाना खान मन नलाग्ने, थकाई लाग्ने, यौनाकाँक्षा नहुने, कहिले सुत्नै नसक्ने त कहिले सुतिरहन मन लाग्ने अरु लक्षणहरु हुन्। शरीरको तौल धेरै घट्ने बने पनि हुनसक्छ। यो रोगले ग्रसित बनाउँदै गए पछि टाउको, पेट, छाती वा हातखुट्टा दुख्ने, अपच हुने र महिलाहरुको मासिकस्राव अनियमित हुने गर्छ। यो रोग विशेष गरि ठुलो वियोगान्त र मानसिक बोझ तनाव वा अरु कुनै यस्तै खाले कामको धपडीका कारण, शरीरका भित्री ग्रन्थिरसमा असन्तुलन भएमा बढ्ने गर्छ त्यस्तै अनियमित समयमा काम गर्ने, खाने सुत्ने गरेमा, दिमागमा चाहिने रासायनिक तत्वको अभाव भएमा, भिटामिन र धातुको कमी भएमा, खानेकुरामा अरु तत्वको असन्तुलन, थापेराईड र कलेजो जस्ता दिर्घकालिन रोगको बोझ भएमा, लागुपदार्थको दुर्वसन, अरु औषधिको असर, मौसम परिवर्तन, वंशाणु कारणहरुले पनि हुन सक्छ। गर्भवती हुँदा वा पछि प्रजनन रसको उतार चढाव हुँदा पनि मानसिक असन्तुलन हुने हुनाले महिलामा यो रोग बढी हुन्छ।

२. छटपटी हुने फिक्री (Anxiety): अति धेरै र लामो समय चिन्ता लिने वा डराउने मानिस पनि मानसिक रोगी हो र त्यस्ता मान्छेहरुको जिउमा चिट चिट पसिना आउने, कसैलाई केही वेरमा नै जाडो र गर्मी हुने, छाती अँठ्याए जस्तो हुने, श्वास फेर्न गाह्रो हुने, मुटु छिटो चल्ने हुन्छ र कोहीको शरीर कहिले काँही काम्ने पनि हुन्छ भने कहीले कहालिएको वा नराम्रो घटना घटेको सपना देख्छन्। दिमागमा नचाहिँदा कुरा खेल्छन्, सानातिना कुरामा पनि चित बुझ्दैन र चिन्ता लिने हुन्छन् र यो रोग मुख्य प्रत्यक्ष वा अप्रत्यक्ष रूपको मानसिक तनावको कारणले हुन्छ। कुनै औषधि वा लागुपदार्थको असरले र उच्च पहाडमा अक्सिजन नपुगेर पनि यो रोग बढ्न सक्छ।

३. मनस्थिति गडबडी (Mood Disorder): यस रोग लागेका केही बिरामी कतिबेला अति खुसी हुने र तागत आएर काममा सक्रिय हुन्छन् भने कति बेला अति सिथिल भएर र दैनिकी काम पनि गर्न नसक्ने हुन्छन्। उदासिनता भएको समयमा उसलाई हिनता बोध हुने, केही गर्न मन नलाग्ने, आत्मवल कम्जोर हुने, शक्ति हराउने हुन्छ भने उन्माद लागेको समयमा उत्साही हुने, फुर्ति आउने, आत्मबाल दह्रो हुने, बढी बोल्ने, निद्रा हराम हुन्छ, धेरै बिचार आउने, काम गर्दा जोखिम लिन चाहने र छुच्चो प्रबिर्ती देखाउने हुन्छ। मनस्थिति परिवर्तन भई राख्ने यो रोग प्रायः तनाव अति बढी लिनेलाई लाग्ने गर्छ।

४. मानसिक सुस्तता (Neurodevelopmental Disorders): सुस्त मनस्थिति हुने, सामान्य कुरामा ध्यान दिन नसक्ने, चक चके आचरण हुनु यो रोगको लक्षण हुन्। यस रोग धेरैलाई बच्चा अवस्थामा आधारभूत रेखदेखबाट बन्चित हुनाले, कुपोषण भएर, बिमारले मानसिक चोट पारेर, बिषादीको असर परेर वा अरु नराम्रा वातावरणीय असरले हुन्छ। कोही कोहीलाई वंशाणु कारण रोग प्रतिरोध शक्ति नास हुँदा पनि लाग्छ।

५. कुलत मानसिकता (Impulse Control and Addiction Disorders): मन थाम्न नसक्ने, कुनै कुरा देखे पछि मन रोक्न नसक्ने अरुलाई चिडीएको हेर्ने चाहनाले जिस्क्याउने वा तंग गर्ने, अरुको चिज चोर्ने वा भत्काइ दिने बिगार्ने गर्छन् र कसैको केही कुरा सुनेको भए आफुलाई जोखिम भए पनि अरुलाई सुनाउनु पर्ने, कुनै पनि कुरा देखे परिक्षण गरिहाल्नु पर्ने, जुवा खेल्न, मदिरा र अरु मादक पदार्थ खान जे मौका मिले पनि अगाडी सरिहाल्ने र यो रोग दिमागको बिकाशको क्रममा सामाजिक र अरु वातावरणिय कुराहरुले नराम्रो असर परेर हुने गर्छ। कसै कसैलाई शारीरिक भित्री ग्रन्थि रसको असन्तुलित निष्कासनले पनि हुन सक्छ। नयाँ पुस्तामा भिडियो खेलको कुलत पनि एउटा यस्तै समस्या हो र यो खेल खेले पछि चुनौती र नतिजाले मज्जा संगै



नशा दिने पदार्थ दिमागमा थपिएर अझ खेलौ खेलौ लाग्ने हुन्छ र यो खेलको नशा लागे पछि सहनशीलता घट्ने अर्थात आवेगशिल हुनाले भिडियो सम्बन्धित खेल बाहेक अरु कुरामा ध्यान जान्दैन । त्यो खेलले रिसाहा र सन्काहा प्रवृत्ती बढाउँछ भने भावनात्मक खुबीको नास हुँदै जान्छ। त्यो खेलमा व्यस्तता हुने हुनाले गर्दा व्यक्तिगत दायित्व र प्रतिबद्धताबाट पन्छिने ब्यबहारको विकास हुन्छ । सो कुलतमा फसी सके पछि नखेलेको बेलामा पनि त्यही खेलको कुराले दिमाग भरिएको हुन्छ, अझै चुनौतीपूर्ण खेल खेल्न पाए हुन्थ्यो भन्ने सोचाई भई रहन्छ, मन खेलमा तड्पी रहन्छ र शान्ति हुन्दैन । त्यसले गर्दा कामको वा पढाईको गुणस्तर घट्छ, घुलमिल हुने क्षमता हराउँछ, अरुसंगको अन्तर सम्बन्ध राम्रो हुन्दैन, जे मन लाग्यो त्यही गर्ने हुन्छ । त्यस पछि उ मानसिक रोगको सिकार हुने र आत्महत्या गर्ने अवस्थामा पुग्छ ।

६ .मानसिक बिकृती (Psychotic): सपनामा ऐठन हुने, अवास्तविक बस्तुको पनि छायाँ देखेको वा अवाज आएको जस्तो अनुभव गर्ने वा भ्रममा पर्ने, नहुने वा काल्पनिक कुरा कसैले देखेको वा भएको भने पछि हो भनेर विश्वास गरिहल्ने र कहिले अलौकिक शक्तिले छोपेको जस्तो पागलपनको व्यवहार गर्ने र यो रोग अरु मानसिक रोगले ग्रसित भएर, शारीरिक रोगको असर बढी भएर वा लागु पदार्थ को दुर्वासनी भए पछि हुन सक्छ र कसैका लुकेका ईच्छा पुरा नभएर पनि यस्तो व्यवहार गर्न सक्छन ।

७ झल्ला (Paranoid): बौलाहा वा चरम असामान्य व्यवहार गर्ने र प्रायः मानिसका जीवनमा घटेका घटनाले ल्याएको डर, त्रास र रोग ले मानसिक असन्तुलन ल्याउँछ र मानिसलाई बौलाहा बनाउँछ र यो रोग वंशाणु कारणले पनि हुनसक्छ ।

८ झस्कने (Post-traumatic Stress Disorder): पहिलेका पिडादाई घटनाको झझल्को आएर तर्सने रोगका कारण उनीहरू प्रायः डरलाग्दो सपनाहरू देख्छन। एक्कासी रिसाउँछन्, एकाग्र हुन सक्दैनन, सानातिना कुरामा पनि झस्कन्छन् र स्मरण शक्ति कम हुन्छ यस्तो लक्षण भएमा रोग धेरै समय सम्म रहन सक्छ, कुनै साना घटनाले तर्सने रोग भएका मान्छे तिन महिनादेखि झस्कने वा आतिएको व्यवहार गर्छन र छ महिना पछि सो ब्यबहार हराउँदै जान्छ ।

९. खानपान कुलत (Eating Disorders): अन्तर-हृदयबाट खानपिनमा चरम वितृष्णा वा चाहना जागृति हुने र सो मानसिकताले गर्दा कसैलाई खाना खान मनै पर्दैन भने कोहीलाई कुटु कुटु खान नपाए साह्रै छटपटी हुन्छ र कतिपय अवस्थामा कुनै मानसिक रोगले ग्रंथिरस उत्पादनमा गडबडी ल्याई त्यस्ता कुलत देखिन थाल्छन् ।

१०. बाध्यतात्मककारी मनोबृती ग्रसित मनस्थिति (Obsessive-compulsive Disorders): कुनै बिधि वा संस्कार पालाना नगरे वा नअपनाए खतमै हुन्छ भन्ने डरले ग्रसित मनस्थिति, यो कमजोर मानसिक सोच भएकालाई कसैले यो नगरे डरलाग्दो परिणाम हुन्छ भन्ने बिश्वास दिलाएर वा जीवनमा संयोगबस त्यस्तो ब्यवहार वा क्रियाकलाप नगरेको बेलामा नराम्रा घटना घटेमा त्यो व्यक्ति सधैं त्यस्तो ब्यवहार वा क्रियाकलाप गर्छ ।

११.वहानाबाजी (Abusive or Bullying Mentality): कुनै समस्या नभए पनि यस्तो भयो उस्तो भयो भनेर आफुमा अरुको ध्यानाकर्षण गर्ने मानसिकता र बाल्यकाल वा जीवनका अरु कुनै क्षणमा धेरै पटक अरुको हेलचक्राई ब्यवहार वा वेवास्ताको सिकार भएकामा वा ब्यक्तित्व नै त्यस्तो किसिमको मानसिकताको भएर यस्तो हुन्छ ।

१२.उन्माद (Mania): आफुलाई ठुलो ठान्ने र अरुको राम्रा कुरा पनि मन नपराउने मानसिकता र त्यो मानसिकता विकास भए पछि निद्रा कम लाग्न थाल्छ र दिमाग प्रतिस्पर्धी कुरा सोचन बढी खर्च हुन्छ र अरुसँग ब्यवहार गर्दा जहिले पनि आफ्नो कुरो माथि पर्न खोज्ने मनोवृति हुन्छ सन्काहा र रिसाहा प्रवृत्तीको ब्यवहार पनि गर्छ। आफ्नु असफल वा कमजोर ठहरिए पछि तनाव पैदा हुन्छ र अरु सामान्य मान्छे भन्दा बढी खिन्न हुन्छन् र अरुसँग मिल्ने ब्यवहार वा चाल-चलन बिग्रंदै जान्छ र बुढेसकालमा त्यही स्तरमा रहन नसके पछि खिन्न मानसिकताले ग्रसित भै रहन्छ र तिनीहरूलाई सानातिना रोगले अरु सामान्य व्यक्तिलाई भन्दा छिटो सताउने सम्भावना बढी हुन्छ ।

१३. यौन मनोबिकृति (Sexual Disorders): कसैमा यौनको चाहना अनियन्त्रित रुपमा अभिव्यक्त हुन्छ भने कसैमा वितृष्णा आउँछ र कोही अर्को लिङ्ग भएको व्यक्तिको उपस्थितिमा असामान्य ब्यवहार गर्छन र प्रायः हृदय रोग, चिनी रोग (डाईबिटीज ) र अरु दिर्घकालिन रोगको शिकार भएमा यौनाकांक्षा घट्छ र शरीरबाट निस्कने भित्री ग्रन्थि रसको असन्तुलित निस्कासनले पनि कसैमा अनियन्त्रित यौन चाहना हुन्छ भने कसैमा घट्छ ।

१४. लैंगिक बित्रिष्णा (Sexual Dysphoria): आफ्नो लिङ्ग पहिचान प्रति बित्रिष्णा आउने र विपरित लिङ्गको पहिचानमा देखिन तिब्र ईच्छा हुने र लिङ्ग परिवर्तन गर्न रुचाउने र यो आमाको कोखमा भुण बिकाशको क्रममा शारीरिक भित्रिरस (हर्मोन )को गडबडीले वा औषधिको असरले हुन्छ भन्ने बैज्ञानिकको भनाई छ ।

१५. जिउ दुख्रे मानसिक रोग (Psychosomatic Disorders): शारीरिक रोग नभए पनि अति नै धेरै जिउ दुख्रे र कुनै औषधिले पनि निको नहुने हुन्छ र यो रोग प्रायः तनाव बढी भएकालाई हुन्छ । तनावले मानसिक असर मात्रै नगरी शारीरिक असर पनि गर्न सक्छ ।

१६. भुत र बोक्सी लाग्ने: यस्ता रोगीले कुनै प्राकृतिक छाँया र आवाजलाई अलौकिक शक्तिको कारणले भएको विश्वास गर्छ, कुनै देवी घटनालाई कुनै मान्छेको अलौकिक शक्तिको चाहना पुरा गर्न जादु मन्त्रले गराएको भन्ने विश्वास गर्छ। कलिलो उमेरमै यस्ता घटनाहरू वा कथाहरू सुनाएर दिमागमा त्रास पैदा भएका मानिसलाई यो रोग लाग्छ र भुतबोक्सी जस्ता कुरामा झट्ट विश्वास गर्ने कमजोर मनस्थिति बनि सकेकोले पछि प्राकृतिक छायाँ पनि चलेको र विभिन्न आकृति भएको भ्रम हुन्छ र तिनै छायाँ र आकृतिले तर्सिएर बिरामी हुन्छ र मानसिक असर परेकोले ति रोगी प्रायः काम्ने गर्छन र कसैलाई ज्वोरो आउछ र बुढापाकाले कसैलाई ज्वोरो आएर बिमारी भयो र उसको घुंडा भन्दा माथि र तल भागको तातो पन फरक भयो भने भुत वा बोक्सी लागेको भन्ने गर्छन। त्यस्ता रोगी तन्त्र मन्त्रका कुरामा झट्टै विश्वास गर्ने हुनाले धामी वा झारफुक गर्नेले सो मानसिक रोग कम गराउन सक्छन ।

१७. अन्य: छाला वा आँखा फरफराउने, बाडुल्कि आउने र घाँटी खस खस्सौने पनि मानसिक रोगको रूप मानिएको छ । त्यस्तै बिस्तारामा पिशाच फेर्ने, अरुलाई विश्वास गर्न नसक्ने, जतिबेला पनि हात वा खुट्टा

चलाई रहने, निन्द्रामा हिंड्ने, नियमित सुत्न नसक्ने पनि कुनै मानसिक रोगको कारणले भएको हुन सक्छन।

मानसिक रोग न्यूनिकरणका उपायहरू:

१. प्रथम त मानसिक रोग के हो, कसरी लाग्न सक्छ भन्ने कुरा घर परिवार, समाजमा र काम गर्ने ठाउँमा सबै मानिसहरूलाई सचेतना गराउनु पर्छ र त्यस्तो जानकारी भएमा कतिपय मानिसहरूले आफुमा भएको असामान्य मानसिक शक्ति, भावनात्मक अभिव्यक्ति र व्यवहार गर्ने शैलीको कमि कमजोरी सच्याएर रोगहरूको असरहरू कम गराउन सक्छन।

२ मानसिक रोगको प्रतिरक्षाको लागि दह्रो आत्मबल चाहिन्छ र धैर्य र सकारात्मक सोचले आत्मा बल बढाउँछ नकारात्मक सोचमा समय खर्चने मान्छे संतुष्ट बन्न सक्दैन मानसिक चिन्ता बढ्छर कसैले अति दुखलाग्ने वा मानसिकतामा ठेस लाग्ने कुरा गरे पनि त्यसलाई रचनात्मक ढंगले लिनु पर्छ । दह्रो आत्मबल बनाउन सामाजिक सहयोग को ठुलो भूमिका हुन्छ । बच्चा उमेरमा नै परिवार वा समाजले नराम्रा घटनाको शिकार बनाए दिने र बोक्सीभुत जस्ता काल्पनिक कुरा सुनाएर तिनको आत्मबल कमजोरी गरिदिनु हुन्दैन।

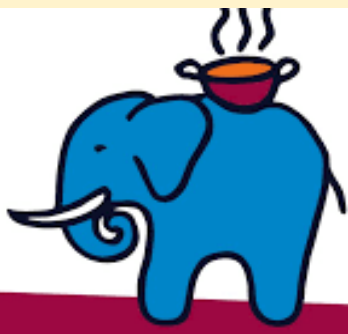
३ मानसिक रोग न्यूनिकरणको लागि तनाव ब्यबस्थापन गर्नु अति जरुरी पर्छ । चिन्ताले चितामा पुँयाउँछ। कुनै समस्या आई परे पछि सहनु पर्छ, सो समाधान गर्ने केही उपाय निस्कन सक्छन र सुल्झाउन वा टार्न नसक्ने समस्या बारे धेरै चिन्तीत भए आफ्नो परिस्थिति अझ जटिल हुन सक्छ भन्ने सोच्नु पर्छ ।

४ वंशाणुको कारणले हुन सक्ने सम्भावना भएकोले नियमित रूपमा डाक्टरलाई देखाउनु पर्छ ।

५ मानसिक रोगीलाई प्रायः औषधिले निको पाउँन तर त्यस रोगका लक्षणमा सरलता ल्याई अरु उपचार बिधि अपनाउन सजिलो बनाउँछन् र कतिपय अवस्थामा ती रोगीलाई अस्पतालमा भर्ना गरेर उनीहरूको मानसिक क्रियाकलापको अनुगमन गर्ने वा ती रोग समाधान गर्न सजिलो बनाउने औषधि खुवाउने पनि गर्छन। मानसिक चिकित्सकले रोगीको महसुस, सोचाई र ब्यबहार आधारमा सो रोग के कारण पत्ता लगाई निराकरणका बिधि सिकाई दिन्छन ।

६. अरु विधिबाट निको नभए पछि बिजुलीले दिमागलाई सेकेर मानसिक सम्बन्धन प्रवहामा परिवर्तन गरेर पनि उदासिनता जस्ता रोगको समस्यामा कमि ल्याउने गरिन्छ । नियमित योगा, ध्यान, शारीरिक अभ्यास, संगीत र आहार-विहार परिवर्तनले पनि कतिपय मानसिक अवस्था परिवर्तन गर्न सक्छ। विशेष गरी सामाजिक घुलमिल र सामुहिक व्यायाम गर्दा मानिसको दिमाग चिन्ताको बिषय भन्दा अर्को तिर लाग्ने हुँदा सो रोगका असर कम हुन्छ।

Just because you can't see mental illness like you could see a broken bone, doesn't mean it's not as detrimental or devastating to a family or an individual.  
--Demi Lovato



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