

# NAMASTE

## 2083



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NNZFSC

# EDITORIAL TEAM

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

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

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



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# NNZFSC EXECUTIVE COMMITTEE 2024-2026



Prakash Gautam  
President



Dipendra Ghimire  
Vice President



Amit Bhandari  
Secretary



Amulya Nepal  
Treasurer



Sudesh Sharma  
Member



Hanku Gautam  
Member



Anjita Acharya  
Member



Ishwor Thapa  
Member



Sulav Paudel  
Member



Anil Dhakal  
Member



Rishav Dhakal  
Member

# PRESIDENT'S MESSAGE



Kia Ora and Namaste!

As our tenure as the Executive Committee of the Nepal New Zealand Friendship Society of Canterbury (NNZFSC) 2024-2026 comes to an end, I would like to take a moment to reflect on the journey of the past two years. This was a journey, I believe, marked by collaboration and a strong commitment to building a sustainable and inclusive community.

NNZFSC was established with a clear purpose: to promote Nepali culture and traditions, support the wellbeing of our community, and help new migrants integrate smoothly into life in Canterbury. Over the past two years, our efforts have remained firmly aligned with this vision, while also preparing the society for a more sustainable future.

## Celebrating What We Have Achieved Together

During the last year alone, NNZFSC successfully organised more than 19 events, in addition to our regular weekly programs and activities. These included cultural celebrations, sporting tournaments, wellness and spiritual programs, newcomer support initiatives, and community gatherings that brought people of all ages together.

A key focus throughout our tenure has been children and youth. From Nepali language and cultural classes to sporting activities, school-holiday programs, and creative engagement, we have worked hard to ensure that our young generation remains connected to their roots while growing confidently within New Zealand society.

One of the most meaningful initiatives introduced this year was our Dai-Didi & Bhai-Bahini Mentorship Programme, designed for school-aged students. This program created a platform for guidance, learning, and inspiration—reflecting our belief that investing in young people is essential for the long-term strength of our community.

## A Stronger Path Toward Financial Sustainability

Ensuring the long-term sustainability of NNZFSC has been another core priority of this Executive Committee. Over the past two years, we have taken deliberate steps to reduce dependency on funding, improve governance, and strengthen internal systems.

A significant milestone in this journey was the registration of the NNZFSC Badminton Club, which has helped place our sports programs on a clear path toward financial independence. I am proud to say that all our sports clubs are now moving toward greater financial sustainability, providing a solid foundation for future committees to build upon.

# PRESIDENT'S MESSAGE

## Thank you

While achievements and programs matter, the true strength of NNZFSC lies in its people. None of this would have been possible without the dedication of our Executive Committee members, sub-committees, volunteers, our Sponsors and community supporters. Your time, commitment, and shared sense of responsibility have driven every success.

I would also like to sincerely thank you all those who participated in events, encouraged us, volunteered, and trusted us with the responsibility of leadership. Your continued engagement is what keeps NNZFSC alive and thriving.

## Future

As we conclude this term, we do so knowing that NNZFSC stands on a stronger and more sustainable footing, an organisation that continues to uphold cultural heritage, promote wellbeing, support newcomers, and bring people together through meaningful connection.

Personally, it has been an honour to serve as President of NNZFSC in 2024-2026 tenure. I step away from this role with pride in what we have achieved together and with confidence in the future leadership that will continue to take NNZFSC forward.

Thank you for the trust, collaboration, and the opportunity to serve.

Dhanyabad and warm regards,

Prakash Gautam

President

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



## Consulate of Nepal Auckland, New Zealand

### नेपालको नयाँ वर्ष २०८३ को शुभकामना सन्देश

नेपालको नयाँ वर्ष २०८३ को पावन अवसरमा सम्पूर्ण नेपाली दाजुभाइ तथा दिदीबहिनीहरूमा हार्दिक मंगलमय शुभकामना व्यक्त गर्न चाहन्छु। नयाँ वर्षले उत्साह, उन्नति, स्वास्थ्य, समृद्धि र आपसी सद्भाव बोकेर आओस् भन्ने मेरो कामना छ।

गत वर्षले हामीलाई उपलब्धि र प्रगतिका केही खुसीका क्षणहरू दिएको भए पनि, केही पीडादायी घटनाहरूले हाम्रो मन गह्रौं बनाएको छ। विशेषगरी, हाम्रा उज्वल भविष्यका धरोहर युवा पुस्ताका सुन्दर Gen Z आत्माहरूको असामयिक निधनले हामी सबैलाई गहिरो शोकमा डुबाएको छ। उनीहरूको सपना, ऊर्जा र सम्भावनालाई सम्झदै, हामी सबैले अझ सुरक्षित, सचेत र सहयोगी समाज निर्माणतर्फ अग्रसर हुनु आजको आवश्यकता हो।

नेपालप्रति हेर्दा, हामी सबै नेपालीहरूको साझा अपेक्षा स्थायित्व, सुशासन र प्रगतिशील भविष्यको निर्माण हो। नयाँ वर्षसँगै नेपालमा एक स्थिर, जिम्मेवार र दूरदर्शी सरकार स्थापना भई देशलाई समृद्धि र विकासतर्फ डोन्ट्याओस् भन्ने हामी सबैको आशा र विश्वास छ।

नेपाल र न्युजिल्याण्डबीचको मैत्री सम्बन्धलाई अझ सुदृढ बनाउँदै, यहाँको नेपाली समुदायले आफ्नो पहिचान, एकता र समर्पणलाई निरन्तर बलियो बनाउँदै आएको छ। प्रवासमा रहेर पनि आफ्नो भाषा, संस्कृति र मूल्य-मान्यतालाई जोगाउनु तथा भावी पुस्तामा हस्तान्तरण गर्नु हाम्रो साझा जिम्मेवारी हो।

यस नयाँ वर्ष २०८३ को शुभारम्भसँगै हामी सबैले एकताबद्ध भई सकारात्मक सोच, सहकार्य र आत्मीयताका साथ अगाडि बढ्ने संकल्प गरौं।

नयाँ वर्ष २०८३ को हार्दिक शुभकामना।

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# शुभकामना सन्देश



नेपाल न्यूजिल्याण्ड फ्रेन्डशिप सोसाइटी अफ क्यान्टरबरी इन्क. (NNZFSC) का आदरणीय वर्तमान कार्यसमिति, सदस्यहरू तथा सम्पूर्ण न्यूजिल्याण्डवासी नेपाली दाजुभाइ तथा दिदीबहिनीहरूमा हार्दिक अभिवादन।

नयाँ वर्ष २०८३ को पावन अवसरमा यहाँहरू सबैमा हार्दिक शुभकामना व्यक्त गर्दै सुख, शान्ति, सुस्वास्थ्य, प्रगति तथा समृद्धिको कामना गर्दछु। नयाँ वर्षले सबैको जीवनमा नयाँ ऊर्जा, आशा र सफलताका अवसरहरू ल्याओस् तथा परिवारमा खुसी र समृद्धि थपियोस् भन्ने मेरो व्यक्तिगत तथा गैरआवासीय नेपाली संघ, न्यूजिल्याण्डको तर्फबाट शुभेच्छा रहेको छ।

यस अवसरमा \*Namaste\* म्यागजिनले लामो समयदेखि निरन्तर रूपमा नेपाली समुदायका विचार, सिर्जना र संस्कृतिलाई उजागर गर्दै आएकोमा सम्पूर्ण सम्पादकीय टोली तथा सहयोगी सबैप्रति हार्दिक बधाई तथा धन्यवाद व्यक्त गर्न चाहन्छु। यस्तो प्रकाशनले विदेशमा रहेका नेपालीहरूबीच आपसी सम्बन्ध मजबुत बनाउनुका साथै नेपाली भाषा, संस्कृति र पहिचानलाई जगेर्ना गर्न महत्वपूर्ण भूमिका खेल्दै आएको छ।

त्यसैगरी, नेपाल न्यूजिल्याण्ड फ्रेन्डशिप सोसाइटी अफ क्यान्टरबरी इन्क. (NNZFSC) ले न्यूजिल्याण्डस्थित नेपाली समुदायमा एकता, सहकार्य तथा सांस्कृतिक संरक्षण र प्रवर्द्धनमा पुर्याउँदै आएको योगदान अत्यन्त प्रशंसनीय रहेको छ। आगामी दिनहरूमा पनि यस्ता संस्थागत प्रयासहरूले नेपाली समुदायलाई अझ सशक्त, संगठित र प्रगतिशील बनाउँदै लैजाने विश्वास व्यक्त गर्दछु।

पुनः एकपटक नयाँ वर्ष २०८३ को अवसरमा यहाँहरू सबैको जीवनमा स्वास्थ्य, सुख, समृद्धि र निरन्तर सफलताको कामना गर्दछु।

धन्यवाद।

कृष्ण भण्डारी

उपाध्यक्ष

गैरआवासीय नेपाली संघ, न्यूजिल्याण्ड

# NNZFSC ACTIVITIES 2025-2026

Amit Bhandari



## SPIRITUALITY AND INNER PEACE



A Wellness Evening with visiting guest HG Rupeshwor Gaur Das Prabhu and his team from Nepal was held on 11th June 2025 at the Te Hāpua Halswell Centre. During the session, Rupeshwor Gaur addressed a range of questions on health, wellbeing, spirituality, and inner peace. The event also featured inspiring demonstrations and presentations from our local health and wellbeing champions, adding great value to the evening.

## CHRISTCHURCH MULTICULTURAL FESTIVAL



NNZFSC participated in the Christchurch Multicultural Festival on 12th July at La Vida Centre. We showcased two performances: one by the Nepali class children, and another vibrant group performance by Annabel Acharya, Abhiti Parajuli and Yashu Dhakal.

## NNZFSC WINTER FEST



The Annual Kids' Sporting Festival and Winter Fest was held on 19th July at Riccarton High School. Children of various ages took part in a wide range of sports and games, including the 1K and 2K runs, spoon race, tug of war, kids' football, and traditional competitions such as married vs. unmarried football, along with a variety of engaging indoor games.

## NEWCOMERS WELCOME- MEET & GREET



An event to welcome new students and migrants to Canterbury was held on 9th August at the Fendalton Community Centre. The program featured experience-sharing sessions from recently arrived members of the Nepali community, as well as insights from the community police. Information packs were also distributed to newly arrived students from Nepal to help them settle into their new environment.

## SOUND HEALING FOR A CAUSE



A Sound Healing Session was held on 20th August 2025 at the Halswell Community Centre. Sound-healing therapist Dinesh Pokhrel guided participants through a deeply calming and transformative experience, using his effective sound-healing techniques to support relaxation and inner balance.

## NNZFSC DOUBLES BADMINTON TOURNAMENT



The NNZFSC hosted annual doubles badminton tournament on 30<sup>th</sup> August at Selwyn Sports centre. A total of 52 players participated across four categories, with participants ranging from age 11 to over 60.

## TEEJ CELEBRATION



Over 200 attendees, the majority of them women, gathered at the Riccarton High School Hall on 24th August to celebrate Teej. The event was filled with colour and joy as the ladies arrived dressed in beautiful red attire and enjoyed an afternoon of singing and dancing to traditional Teej songs.

## NNZFSC OPEN DOUBLES BADMINTON TOURNAMENT



The inaugural NNZFSC Open Doubles Badminton Tournament was held on 6th September 2025 at Badminton Canterbury. This marked the first time the Nepali community organized an open-level tournament that welcomed players from various communities across the region.

A total of 32 teams from across Canterbury participated, competing with great enthusiasm for the championship title.

## TIHAR DEUSI-BHAILO



An evening of Deusi-Bhailo with the Nepali class children was organized on 21st October, during which the group visited several elders' homes across Christchurch. The children sang traditional Deusi-Bhailo songs and performed both solo and group dances in beautiful traditional Nepali attire, giving them a meaningful experience of this cherished Tihar tradition.

The host families warmly welcomed the young performers with dakshina, Tihar roti, and sweets, adding to the festive spirit of the celebration.

## SELWYN CULTURAL FEST



NNZFSC participated in the Multicultural Festival organized by the Selwyn Council on 13th September. Our talented performers from the Nepali class presented a beautiful dance they had learned during their sessions, proudly showcasing Nepali culture on stage.

## PRESENTATION AT THE EQUITY CONFERENCE:

Sudesh Sharma, Kids/Youth Coordinator of the NNZFSC Executive Committee, presented at the Equity Auckland University of Technology (AUT) event, delivering a presentation titled "Community Showcase Project." His presentation highlighted the various equity-focused initiatives undertaken by NNZFSC to support and uplift the community.



## DAI-DIDI & BHAJ -BHAINI MENTORSHIP MEET UP



A new mentoring event for students aged 7–13 was held on 20th December at the Fendalton Community Centre. Mentors Rishav Dhakal, Robin Kunwar, and Selina Karmacharya shared their experiences with the students, offering guidance on career choices and personal growth. They also spent time in one-on-one sessions, listening to the students' journeys and providing encouragement and insights.

## KIDS FOOTBALL TRAINING:



A 10-week football training program, run in conjunction with Nepal United FC, was held from 7th December to 1st January. The training was delivered across different age groups, with a strong focus on skill development and capability building tailored to each level.

## SUMMER PICNIC



A summer picnic was held on 13th December at Orton Bradley Park, bringing together over 150 participants who travelled to the venue by bus for a fun-filled day. The event featured delicious food and a lively mix of activities — from traditional Nepali games like ghaito phodne for the ladies and pitto for the kids, to musical chairs with parents, along with spirited football and cricket matches enjoyed by both children and adults. Participants also added to the festive atmosphere with dohori, singing, and dancing, making the day even more vibrant and memorable.

## CULTURAL LEARNING SHOW DAY AND PRICE CEREMONY

An event to celebrate the Nepali class children's learning and encourage their progress was held on 21st December at the Selwyn Sports Centre. The children showcased their artwork, shared what they had learned in class, and performed a variety of traditional Nepali songs and dances.

Each child was presented with a certificate of achievement and acknowledged for their dedication and hard work throughout the year.



## JUMP. MOVIE AND PIZZA FUN DAY



A special day of celebration with the Nepali class children was held on 18th January. The children visited Mega Air Trampoline Park, where they enjoyed a range of exciting activities. The event also featured a BBQ, pizza, and a movie session, along with fun dances and a Nepali quiz, making it a joyful and memorable outing for everyone.



## MAHA SHIVA RATRI CELEBRATION

An event to celebrate Maha Shivaratri was held on 15th February at the Fendalton Community Centre. The program featured a traditional Shiva Puja, accompanied by soulful bhajans and prasadi grahan.

A special highlight of the evening was the Tandav and bhajan performance by the Nepali class children, along with devotional songs presented by the dedicated bhajan toli, creating a spiritually uplifting atmosphere.

## CHRISTCHURCH CULTURAL GALORE

NNZFSC participated in Culture Galore, organized by the Christchurch City Council, on 21st March at the Multicultural Events Centre. This participation reflects NNZFSC's ongoing commitment to engaging with Christchurch's diverse multicultural communities and strengthening our presence across the city.

We showcased three performances at the event and hosted a stall featuring Nepali music, art, and craft, offering visitors a glimpse into Nepal's rich cultural heritage.

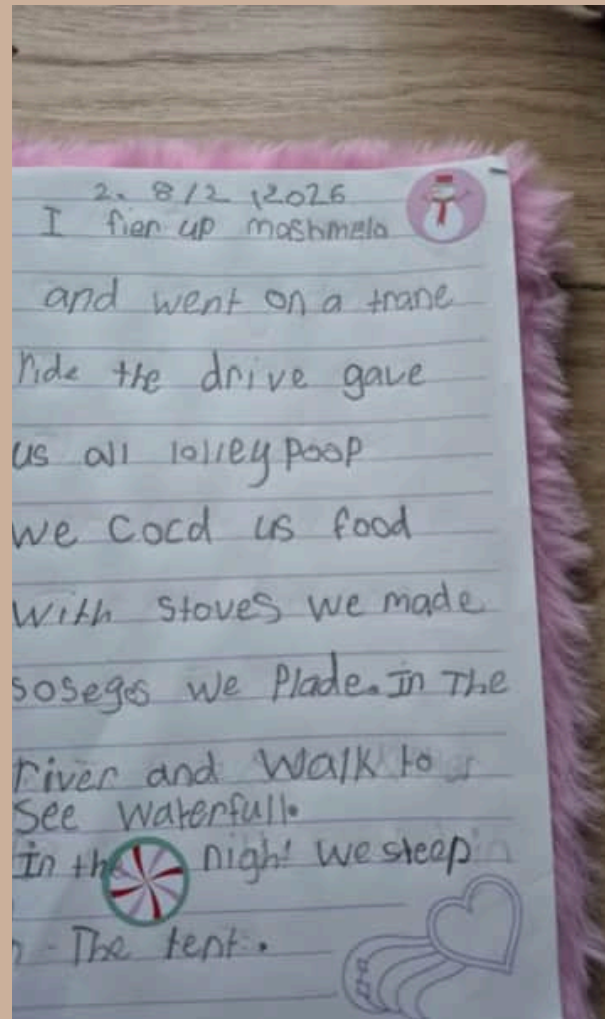
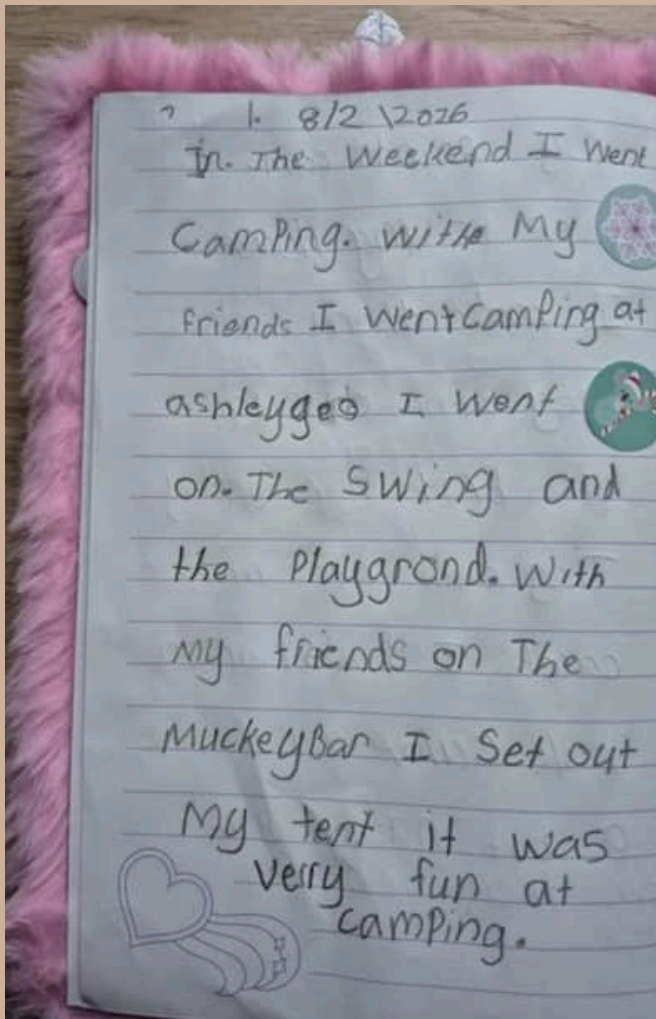


Besides these annual events, we continue to run our regular community activities throughout the year, including:

- Nepali Language Class every Sunday from 10 am to 12 pm at Hagley College
- Badminton Sessions on Thursdays from 7:30 pm to 9:30 pm at the Boys' High Gymnasium, and on Sundays from 10 am to 12 pm at Hagley College
- Zumba for Ladies every Wednesday from 7 pm to 8 pm at the Te Hāpua Halswell Centre
- Swimming for Ladies every Tuesday at the Parakiore Recreation and Sports Centre
- Namaste Radio every Mondays at 8 pm at Plains 96.9 FM

In addition to these regular programs, we also collaborated with NRNA on several initiatives, including passport renewals in Christchurch on 21-23<sup>rd</sup> June and 25<sup>th</sup> December, 12 weeks long sewing and alteration training in September, an elderly program and Marae visit on 8<sup>th</sup> March and organize Nepal Festival in Christchurch on 18<sup>th</sup> April 2026.

## EVA COLLECTION : MY CAMPING EXPERIENCE



**EVA COLLECTION :**



## A HOLIDAY IN A MOTORHOME: A WONDERFUL EXPERIENCE

KASTUBH KHADKA



A journey with family is a collection of memories that lasts forever.”

I and my family decided to go on holiday on a motorhome for a wonderful experience. We all were excited for this and finally the day came so in the early morning, I and my dad went to pick up the motorhome from McRent. Whilst returning back home to pick up my mother and brother, I sat in the front seat of a motorhome, and it felt like riding a bus.

After packing food, clothes and basic needs/requirements, we started the journey and our destination for that day was Lake Pukaki. While on the motorhome we all had a chat, listened to music and learnt about interesting facts about highway rules like the max speed a motorhome could go is 90 kmh on a highway.

On the way we enjoyed the scenic view, adding those to our photo gallery and playing some games with my brother. We finally reached Lake Pukaki and were looking for freedom camping. The first difficult obstacle we had to overcome was finding a place to stay because most places didn't have parking for motorhomes and after doing some research in google, we found a place for motorhome parking and stayed there for the night. The next day we woke up early in the morning, had breakfast and left to explore Mt. Cook. After we arrived there, we had a delicious lunch prepared by my mother and decided to do the hooker valley track which is a 3-4 hour walk but since my brother was three it took a little longer.



My father and mother took turns sometimes to carry my little brother though exhausting it was a wonderful family moment. After reaching the end of the track we saw snow in the middle of the lake, ice was drifting around the shore and the view was mesmerizing.

After completing the track, it was around 6 or 7 so we decided to have dinner and leave for Wanaka early in the morning. After having a very tasty breakfast made by my father we left for Wanaka. Reaching there we did some fun activities including a maze and an optical illusion museum. The maze was amazing and to complete it we had to touch all four corners of the square maze which was quite difficult but also amazing.

Then, we went to the optical illusion museum, where the illusions were insane. My brother looked bigger than my dad, there were illusions of us standing on nothing even though there was a glass panel holding me up, etc. After a tiring day, we finally went to the close family friend's house and parked the motorhome in front of his house. The next morning we thanked him and left for Queenstown.

Queenstown is a beautiful city, known for attractions like the gondola ride to the luge that's even more beautiful at night and the famous "Ferg Burger".

We decided to have lunch before doing any activities so my mum and dad had the Ferg Burger while me and my brother just ate KFC. After eating I was excited to ride the luge since it was kind of like racing. The Gondola was kind of shaky on the way up but I knew nothing would happen though. After arriving at the top, there was a queue and we had to wait for like 20 minutes but we wouldn't have to wait after we paid. Me and my dad decided to race after getting used to the luges and I knew I was going to leave him behind in my dust, and it did happen, he got demolished in the race.



After having all that fun, it was evening so we looked for a place we could stay for the night but we found out that it's illegal to freedom camp in Queenstown so we headed back to Wanaka and had dinner there.

The next morning we decided to go to Lake Tekapo and found a place where we could stay. We checked out the church and the rocky shoreline around the lake plus dipping my feet in the pool, once we got out and went to the playground on the other side of the bridge. Me and my brother played while my parents just chilled before we found a place to camp, and in the morning we left for Christchurch.

It was really tiring after all the travelling and fun activities but simply being with my family and enjoying those moments added this trip to last forever in my memories.



Art By : Opal Chouhan



# MY EXPERIENCE OF TONGORIRO CROSSING IN CHRISTMAS 2024

SAMIPYA SHARMA



During our 2024 Christmas break, me and my family flew to Wellington from Christchurch and then drove like 3 to 4 hours to do the 21km Tongariro Crossing, and let me just say, as it was my first ever longest hiking, it was very hard/easy for me.

When we started, it was kind of easy. The path was flat and smooth, not much action, I was thinking this might not be that bad. Then we reached a waterfall with fresh water running down the rocks. I Baba said it was drinkable, so I tried some. It tasted weird. Not bad. Just mountain flavoured. After about 10 minutes there I looked up and realized we still had a massive climb ahead of us. Our original plan was just to go up to Red Crater and come back the same way because we decided to just do a half loop.

But when we reached the top, the plan basically exploded.

The wind up there was insane. I am talking crazy fast that feels like 120 to 140 km/h. I am not even joking; I actually sat down and grabbed onto a rock because I thought I might get blown off the mountain. I said, "I would keep holding onto the rock and not move an inch and we should go back." I was fully serious. People were just crawling to reach the top, it was a narrow and a gravelled path, felt slippery at the same time.



It was this super steep downhill section covered in loose volcanic rocks. At first, we didn't slide. We walked very carefully, stepping slowly and following other walkers so we didn't roll all the way down the mountain. Every step felt unstable. It was like walking on marbles that were trying to escape.

Baba stayed with us and helped us about two-thirds of the way down, making sure we were balanced and calm. Near the bottom, when it wasn't as steep, that's when we finally started sliding a bit and our drink bottle fell down and slide to the end. That part was actually kind of fun.

And then baba did something crazy.

Because the car was parked at the starting point, he had to climb back up that same slope, hike back across the mountain, drive all the way around, and meet us at the other end. I guess crossing the crater downhill was a little easier than climbing back. Somehow, he managed to reach the top. We could see him from the bottom of the crater.

He basically almost did the crossing twice that day. I think he only missed taking pictures around the blue lake but captured the moment from his eyes.

Meanwhile, it was just me and Mum with about 12km still to go and only one bottle of water between us. We passed the lakes which were not really bright blue like in the photos, more like green-brown but still cool. My legs were sore, the sun was hot, and the track just kept going and going. Some tracks were like running downstairs where you need to balance your body. All our body weight felt on our knees and the sun right above us.

That's when baba went into motivational speech mode.

He told us we could finish it. Looking at the map we then thought we already completed the hard bit now basically we just had to walk downhill to complete the whole loop. We kind of decided to pass the massive crater right at the top. He said we were strong. He said this would be a story one day. And then most importantly he promised Mum a new iPhone and me an Xbox, which was very overdue. "We would eventually finish the track even if it was not promised" said Mom, it added a kind of bonus for us and the fact really motivated us.



After that came the worst part, the 6–7km stretch. It wasn't dangerous. It was just incredibly boring. Same spiral path, Same Rocky Mountains. Same everything. It was so mind melting I nearly died of boredom. We talked throughout our journey, some useful, sharing some silly stuff, and met hundreds of people walking together. Some were fast, some were resting, refuelling themselves.

My legs were basically finished at that point, but I kept going.

Then, about 5–6km from the end, near the start of the forest section, we saw him.

Baba.

Standing there like an angel holding a big bottle of Keri juice.

He walked over, patted us both on the back and said, "Good job you guys."

Those words still stick with me.

Me and Mum absolutely destroyed that Keri juice in seconds and then walked through the forest trail alongside a cool stream. That part was actually calm and peaceful. After all the wind and volcano rocks, it felt calm and fresh. We even stopped to take some pictures because it finally felt like we could breathe properly. I started taking big steps realizing it is now about the finish of the track.

When I saw the carpark, I actually started running. It really felt accomplished at the end, I was glad I finished the whole 21KM track.

Then boom. We made it. We had a long way returning back to Wellington, enjoyed the subway on the way which was really fulfilling our hunger and the best reward for a day.

I sat down and thought about the journey, how I wanted to quit at the top, how Baba basically did double the work, and how somehow we actually finished it. We then thought it would be more fun and less challenging if we had a lot of energetic supplies and extra fluids to carry with. It was a better learning for the next attempt I guess.

By the time I stopped thinking, we were already halfway back to Wellington.



# CHRISTMAS HOLIDAY 2025 IN THE WEST COAST

## PHOTO ARTICLE BY NEVAAN SHARMA (7 YEARS OLD)



Photo 1: Arriving at Westport  
We had fun at Westport at Dinesh uncle house and he is my dad friend. We ate momo, we wore christmas dress and we just slept that day.

Photo 2: Jungle walk  
I was walking alone in Jungle (at Westport) because I was angry, but Savya was walking with my mom like a nice girl. I had a terrible day. I asked my dad to carry me but he said no. I was happy when we went to dairy.



I bought sour patch kids.  
Sabu bought nerds (candies).  
Sammy bought a chocolate bar.  
Mum bought coffee.





Photo 3 and 4: Rain and seals

It rained on the way, it was fun. I saw many seals, I saw baby ones and grown-up ones. My dad was shocked, and Sabu was frightened when she saw so many seals.



Photo 5 and 6: Pancake Rocks

We visited the Pancake Rocks. We climbed up the rocks and took lots of photos. There was a sign saying sometimes you can see dolphins but we did not see them.

Photo 7 : Westport beach

I was so excited when I saw the beach. The sand was very soft and in one place there was quicksand. Sabu and Sammy stepped in it and got a bit stuck.



Our camp was very close to (Punakaiki) We also went to Punakaiki cave. Dad told us to watch our heads because the cave was tiny. It was collected wood for fire, but it kept raining. Fun and I liked exploring West Coast.

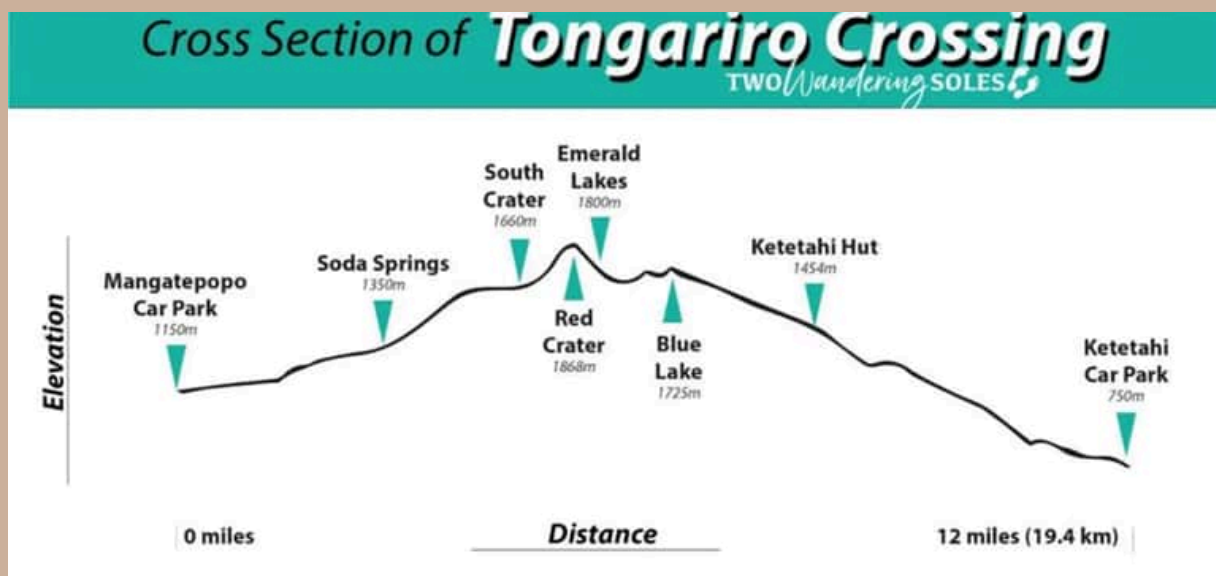
We played in the beach and when big waves came, we ran away.

**SHEJAL DEVKOTA, AGE: 7**

Shejal looks at the symbols of friendship Nepal shares with New Zealand through her window - the mountains and the rhododendron.



## TONGARIRO CROSSING: AIESHA & AZALEA DHAKAL



### THE FIRST HOUR

“WAIT FOR ME” I bellowed as I caught up to papa, it was a hot summer day perfect for a day to do the Tongariro crossing, to walk 20km, perfect to walk for 8hrs. I was currently last right now as others had a head start, but I was also slowing down because of the heat, I also hadn't eaten any breakfast. Thanks to NRNA, 80-90 of us were doing the Tongariro crossing as a part of Walk for Health. Kamal uncle and I caught up to Yuvan and we started walking together. Soon we had travelled further than Yuvan and his parents and that's when we caught sight of one of the Tongariro volcanos. The Tongariro national park is the home to the three mountains home to Ruapehu- the largest mountain in the north island, Ngauruhoe- the youngest volcano and Tongariro! The movie, Lord of the rings most unforgettable scenes were filmed in Tongariro.

Me and Yuvan finally reached a sign saying the volcano is still active, and- if the weather looks bad, turn back. Yuvan's parents finally caught up to us, we continued along the path ignoring all the toilet signs, as the landscape changed. We finally caught up to papa, and we all stopped for a rest, when we finally reached a sign saying we still had 6hrs ahead of us and we were starting to get to the hard path, i looked up and sighed we really had a long walk ahead

of us I puffed as I climbed the exhausting stairs "don't stop or you'll feel more tired" my dad told me for the hundredth time.



## SECOND HOUR and THIRD HOUR

I was already starting to get tired as we trudged up the stairs when we finally got to the end at the end was ... Azalea and Mamu! When I said hello to dumb, she told me that she had drunk 4 cartons of juice. I asked why and she said that because it was yummy. We turned around and trudged along the orangish, dirty path that led to OH NO more uphill to climb. I thought how am I going to climb upwards when my legs are hurting from all the stairs we endured, but papa, in an annoying voice said we must climb the tiring mountains.

Sighing, I reluctantly made my way to the base of the mountain and forced my legs to carry me up. When I finally managed to get to the top, my mum told me that we had ANOTHER mountain to hike. Huffing and puffing i said I don't know if i can make it but my family encouraged me to keep going when we got to the top we saw a reddish mountain which you didn't want to fall from. continuing the path unfortunately required me to walk, I mean FALL down a rocky, sharp, DANGEROUS hill .... ahhhhhhh I squealed as I nearly tripped over ANOTHER rock and nearly fell.



I could see other people sprinting down the hill, but they tripped, so I decided to go very slowly, azalea, papa and Mamu were already at the bottom waiting for me to come. Even though I nearly fell 100 times, the view of the lakes was very beautiful from up here. I finally reached the bottom after taking about 20 minutes, and we took a picture featuring the lakes. After the most dangerous hike ever, we continued down the long dusty road. When we reached the end, there were a few rocks to sit on, so we took some pictures of the hot springs, ate some chips and continued along the path.



#### FORTH, FIFTH AND SIXTH HOUR

Again, we had to climb up, but thankfully it came with an AMAZING view of the Emerald Lake

Now the air was turning cold, making us shiver and pull on our jackets. All our legs were aching, and we were all hungry and tired. “OH NOOOOO”, I whined, “ahhh its nothing “My mum told me “, we used to walk 2 hours every day just to go to school in the morning” I was whining as I had spotted a long (very long, like 3km) path that led to somewhere I couldn't see where it ended. Mamu and I were ahead of Azalea and Papa. We kept walking and walking, and guess what, more walking. We finally stopped at the toilets, but only to wait for Azalea to catch up. When my family and I were walking, I saw a mini waterfall, and when I waited for my family to catch up, I listened to the water gurgling and the birds singing a happy tune.



I later decided to carry the backpack because I felt like I had so much energy to walk the whole Tongariro Crossing in a run.

Correction i have no energy to even finish the Tongariro crossing, it wasn't helping that my shoes were killing my feet, my boots were starting to hurt the soles of my feet. Then, Mamu suggested



I swap shoes with her when we swapped. It was so much better because these shoes had a lot of cushions. As I realised that the path looked like we were walking through a valley, a never-ending one. At first, the trees that lined the path were half the size of me, then they kept growing until they were 2 times the size of me. This gave me a hint of what was happening next. Along the way, I saw some odd objects. For example, I saw a small tractor -like vehicle and I hid behind it trying to scare azalea. “YESSSS” I celebrated as we approached a bench and a sign saying 1 more hour left!



#### HOUR 7&8

Trudging down the stairs I felt excitement flowing through my body, and I started asking myself “how tired will I be?” “Will I be happy when it's over?” “Is there any food?” I looked around and admired the scenery it was the best so far, everything had an earthy glow around it and the dirt was covered with some leaves indicating the beginning of autumn

My legs were really aching now, and this path, like the other one, felt never ending too. I could hear the chitter chatter of both the people and the animals. Me and Mamu were starting to fall behind then papa decided to race azalea to the end, as azalea and papa sped along me and Mamu took our time. Now we reached a sign saying something about floods, I can't remember. “Cool” gasped, i saw the river flowing down the rocks and me and Mamu took several photos. When we were continuing the track, the river/ waterfall came with us.



Then the splash of the water seemed to travel along a different path, and the silence was deafening. At this point, a few raindrops plopped from the sky and plopped on our faces. “Are we there yet?” I asked because 1 km ago there was a small sign declaring that only 1 km remained, then... “ FINALLY” I bellowed as we exited the most tiring trek I've ever done, azalea and papa was sitting down looking exhausted. As I sat, huge array of emotions echoed through me ( mainly it was happy and tired, but also proud) as Kamal bashel uncle and Nisha aunty exited we hopped into their car, I sat down a wide grin plastering on my face from ear to ear, happy that i got to try an awesome experience, and proud that I finished walking 20km in about 8hrs and 30min. MY legs were dead, but my spirit was souring, I just hope there is some sausages for me, as a celebratory trophy.

## Nabin Acharya Sayings

I am Nabin Acharya, a licensed Real Estate Agent with Harcourts Grenadier in New Zealand.

The Nepal New Zealand Friendship Society of Canterbury is doing a wonderful job in bringing the Nepalese community together while promoting our culture and strengthening ties between Nepal and New Zealand. Their efforts in organizing community events and supporting cultural connection are highly commendable.

I wish the Society continued success in its future initiatives.

At the same time, 2026 is already showing strong momentum across Christchurch and Canterbury, and it's been encouraging to see the property market moving with confidence. If buying or selling has crossed your mind, I'm always happy to have an open and honest conversation about your options - no pressure, no chasing, just genuine advice on what makes sense for you.



The image shows a professional profile card for Nabin Acharya. At the top, there is a logo consisting of a stylized house icon in red and grey, with the text 'NABIN ACHARYA' in large blue letters below it, and 'LICENSED REAL ESTATE AGENT REAA 2008' in smaller grey letters underneath. Below the logo is a photograph of Nabin Acharya, a man with dark hair, wearing a brown suit jacket over a light blue shirt, sitting on a white sofa with his hands clasped. At the bottom of the card is a dark blue banner with white text. The banner contains the 'Harcourts | GRENADIER' logo, the phrase 'GET IN TOUCH' in large bold letters, the phone number '0225603752', and the email address 'nabin.acharya@harcourts.co.nz'.

**Harcourts | GRENADIER**

**GET IN TOUCH**

0225603752

nabin.acharya@harcourts.co.nz

# ABOUT MIND: ANUP MALLA



Mind is just a process. There is no self behind it. It is just due to cause and effect or causality. Everything is interdependent because everything is dependently originated. If there is an origin, then there is an end to it. But existence itself is not temporary, as it has no origin. Therefore, there is no end to actual existence. Space is existence. Space is the thing that knows.

Awareness is the space behind everything which knows. Whereas consciousness is the object that awareness is aware of. Awareness is the ultimate and permanent, but consciousness is fluctuating and impermanent. If one is enlightened, one sees that the object one is conscious about is no different to their consciousness. Therefore, we can say that the whole existence is due to consciousness. Awareness has no self; it is empty in nature. But consciousness has self. Therefore, everyone has different consciousness than others. Consciousness dissolves into awareness after awakening. Awareness is the heart and consciousness is the mind and both are situated in the chest of one. Awareness is just empty space, but consciousness is made out of energies.

Everything one does is for peace of mind. Most of the time peace is for transient moments. May it be someone searching for happiness, it may be someone looking for wealth or someone looking for success at anything. They are all temporary peace. But if you want lasting permanent peace you need to get enlightened.

To be enlightened, one needs to let go of all the attachment one is holding on to. One needs to purify all the defilements of mind. One of the hardest defilements to let go of is clinging to self or ego. Until one gets rid of the clinging to self-one has karma. Due to karma one is guided to follow or willed to do things that are directed by one's previous karma. This keeps one reincarnating in samsara until one get rid of self-form the awareness. Which would end karma and one be truly free.

To dissolve karma and dissolve the hold of self, one needs to reach 'samadhi'. Samadhi is a state of mind during meditation when one reaches emptiness. It is state deeper than the self and experience. This is when one's karma dissolves gradually. Off course, since self is dissolving it throws many thoughts and emotions to off track one from samadhi. Burt if one perseveres and diligently and regularly reaches samadhi, one would be able to dissolve the self altogether and reach complete enlightenment. This is when one truly realises peace of mind which would not go away no matter what.

When someone says the existence is empty, in Buddhism, it means that there is no self or ego. But emptiness does not mean that nothing exists. It means the self or ego does not exist. The true self or the essence is composed of energy. The energy of vibration which gives rise to 'joy' and the energy of cohesion which gives rise to 'love'. These two energies are the cause for all matters to form.

## MY FIRST OVERSEAS VISIT – LESSONS BEYOND ENGINEERING JITENDRA BOTHARA



I still remember the day I left Nepal for my first long journey abroad. It was not just a journey across countries; it felt like stepping into a completely unknown world. In 1992, I received a scholarship to undertake a postgraduate diploma in earthquake engineering in Skopje, Macedonia, then part of the former Yugoslavia. For a young engineer from Nepal, with limited exposure beyond India, this was both a proud and unsettling moment. I carried excitement, but also a quiet fear of the unknown, of unfamiliar systems, and of whether I would be able to adjust.

At that time, Yugoslavia had just fragmented into several countries, and Skopje did not yet have an international airport. Financially country was broken. My journey took me via Sofia, Bulgaria. I knew very little about Macedonia. In Nepal, there was no internet then, and information was not easily available. Everything depended on letters, fax, and occasional phone calls. I learnt little bit about Skopje from one of my seniors. Even travel arrangements were uncertain. I did not have a visa for Bulgaria or Macedonia. I only carried a wire message from the institute stating that someone would receive me in Sofia and that I would be granted a visa at the Bulgaria–Macedonia border. Looking back, it seems risky, but that was how things worked at the time.

My difficulties began as soon as I arrived in Sofia. At the immigration counter, the officer asked for my Bulgarian visa. I did not have one. Without much explanation, he took my passport and disappeared. I waited in the immigration hall for hours. Time felt heavy, and uncertainty slowly turned into anxiety. I did not know whether I would be allowed to enter, sent back, or simply left waiting indefinitely. While waiting, I met another traveller from Africa who was also going to attend the same course. To my surprise, he had been waiting since the previous night for his passport. That was a frightening thought, would I also be stuck like this?

Meanwhile, the institute staff who had come to receive us was waiting outside, puzzled that no one had come out. Somehow, he managed to enter the immigration area and sort things out. We were finally “rescued”. That moment taught me something important - when you travel far from home, not everything will be in your control. Sometimes, patience and trust are the only options.

After arriving in Skopje, I decided to explore the downtown area. It was a beautiful city, full of gardens and flowers, with the Vodno River flowing gently through its centre. Across the river was a vibrant Turkish market. Everything looked lively and well organised. But what I saw next deeply disturbed me. Well-dressed men, wearing neat three-piece suits, were begging on the streets with their hat in their hand. In Nepal, a suit was a sign of wealth and status.

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## MY FIRST OVERSEAS VISIT – LESSONS BEYOND ENGINEERING

### JITENDRA BOTHARA

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Only rich people could afford it, and they would never beg. Here, these men walked with dignity, and then suddenly, at street corners or near the river bridge, they would take off their hats and use them to ask for money. It was shocking. Something did not feel right. The image stayed with me and kept troubling my mind.

After a few days, I gathered the courage to ask one of my Macedonian friends about it. He explained that many of these men had bought their suits during the earlier days of Yugoslavia, when the country was economically strong. After the fragmentation, the economy collapsed, jobs were lost, and people struggled to survive. Even educated and once comfortable individuals were forced into hardship. I also learnt that the salary of the institute staff was lower than our student stipend. That realisation was deeply unsettling. Even today, after more than three decades, that image of dignity mixed with hardship still stays with me.

At the institute, I faced another kind of adjustment. This time cultural and personal. For the first time in my life, I saw young women wearing short dresses. Coming from Nepal, where modest clothing was the norm and expectations, especially for women, were quite strict, this was difficult for me to understand. What confused me even more was that these women were highly educated, pursuing master's and PhD degrees in highly mathematical earthquake engineering. In my upbringing, modest dressing was often associated with discipline and character. Here, I was seeing something very different. It created a quiet but real moral dilemma in my mind. How could these two ideas exist together? Over time, as I interacted with people and observed more, I slowly realised that clothing has nothing to do with intelligence, capability, or dignity. But that understanding did not come immediately. It took time, reflection, and openness to accept a different perspective.

If that was one challenge, another came in a much more basic form - daily habits. We all 18 participants from 14 countries were accommodated in a nearby hotel. When I entered my room and used the toilet for the first time, I faced an unexpected problem. There was no water tap or mug. Instead, there was only toilet paper. I had heard about toilet paper from a friend from Darjeeling during my engineering studies, but I had never used it. In Nepal, we use water, and that is what I was comfortable with. I managed somehow on the first day, but I felt uncomfortable and unclean. It stayed in my mind throughout the day.

The next day, after classes, I walked around the hotel and found an empty whisky bottle in the backyard. I quietly brought it to my room, filled it with water, and finally felt relieved. It was a simple solution, but it solved my problem completely. I thought I had found a permanent answer for next three months. However, after a couple of days, the bottle disappeared.

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## MY FIRST OVERSEAS VISIT – LESSONS BEYOND ENGINEERING

### JITENDRA BOTHARA

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I was puzzled. I had not moved it. So, I found another bottle. That too disappeared. This became a pattern. Every one or two days, the bottle would vanish, and I had to find another one. It almost became part of my daily routine - classes during the day and “bottle hunting” in the evening.

One day, while collecting my room key at the reception, the receptionist, who had become friendly, asked me politely if he could ask a question. I agreed. He looked at me seriously and asked how I managed to drink a bottle, or at least half a bottle, of whisky every night without anyone noticing. He said he had never seen me drinking, not even wine or beer, yet the cleaners found empty bottles in my room regularly. I was completely surprised. Then he explained how the cleaners assumed I was quietly drinking every night. At that moment, everything became clear. The cleaners were simply doing their job, removing what they thought were empty bottles after a “heavy night.” We both laughed. I tried to explain my situation, which must have sounded quite unusual. That was probably the only time in my life when not drinking alcohol created confusion!

Looking back, this journey was full of learning - far beyond engineering. The dilemmas I faced about clothing and about cleaning may seem small, but at that time, they challenged my upbringing and habits. One made me question my assumptions about culture and values. The other made me realise how even basic daily practices differ across the world. Both experiences taught me humility and adaptability.

Even today, when I reflect on that first overseas visit, it brings a smile and a sense of gratitude. I went there to study earthquake engineering, but I returned with a broader understanding of people, cultures, and life itself. And perhaps most importantly, I learnt that adapting to a new world sometimes begins with very simple things, even something as small as an empty whisky bottle.

## यस्ता जेन्जी म चाहन्न



कलानिधि दाहाल

तोडफोड र यो अग्निकाण्ड नायक हौ भने,  
हिंसाका दहमा डुब्ने सर्वनाशक छौ भने!  
व्यक्तिका घरमा चोर पस्ने जमात हौ भने,  
भो भो, चाहिन्न यो जेन्जी—घाँडो मात्र भयौ भने!!

विवेकका सबै तार चुँडी चल्मल चल्मल,  
इशारा अन्यका मानी गर्दछौ तिमी खल्बल!  
कठालो व्यक्ति ईर्ष्यामा रमाउँछौ भने तिमी,  
भो भो चाहिन्न ए, जेन्जी! नआऊ नजिकै तिमी!!

बुढा वृक्ष जरा उक्की छन् सत्ताभित्र बुझ्छु म,  
निरंकुश बनेका छन् सम्झनाभित्र हुन्छु म!  
अग्लो पहाड अन्याय थुप्रेको पनि देख्छु म,  
थाहा छैन तिमीलाई राष्ट्रि भन्न सक्छु म!!

तार समयका सार जसरी जोड्नु पर्दछ,  
चक्रव्यूह जता हानी ढोका यी फोड्नु पर्दछ!  
यही ताण्डवको शैली लिई बढ्छौ भने उता,  
भो भो चाहिन्न ए, जेन्जी—फेरि नफर्क हो यता!!

अशान्तिमा हुने शान्ति, अहिंसामा छ हिंस्रक,  
अभ्रष्टमा हुने भ्रष्ट—यो नै देख्छु भयानक!  
बुद्धत्वमा हुने घात अझ हो घबराहट,  
गोडसे छौ बनी गान्धी—जेन्जी भएर आहट!!

हटाई स्याल डुक्रेको सत्तामा चितुवा किन,  
खतरा अझ निम्तिन्छ तानाशाह हुने दिन!  
चिबे मारी लिई हात गिद्ध रम्छौ भने किन,  
भो भो चाहिन्न ए, जेन्जी—नआऊ अझ ठोक्किन!!

सत्ता लालसका ल्वाड तिमीमा देखिए अझ,  
इतिहास सबै यस्तै—तिमी खै कति दिग्गज?  
मारे मर्ने भए, बाँचेका मृत्यु मर्दछौ,  
भो भो जेन्जी—यिनै स्वार्थ के धाक तिमी गर्दछौ??

कलिला दिल मोडेर हिंसा आहाल पौडिने,  
बौडाइ मुखमा चेपी लामा जुलुस बौडिने!  
भ्रष्ट विरुद्धको हिंसा सत्ता ताकेर भ्रष्टको,  
हिँड्छौ भने तिमी जेन्जी—तिम्रो उद्देश्य स्पष्ट भो!!

चोर्नकै निम्ति विध्वंश तिमी गर्छौ भने यता,  
आपनै घर जलाएर लर्बरिन्छौ जतातता!  
फाल्न ताण्डव यो अर्को ताण्डवको जग,  
रच्छौ भने तिमी जेन्जी—कहाँ बन्छौ र दिग्गज!!

अशान्तिमा हुने शान्ति, अहिंसामा छ हिंस्रक,  
अभ्रष्टमा हुने भ्रष्ट—यो नै देख्छु भयानक!  
बुद्धत्वमा हुने घात अझ हो घबराहट,  
गोडसे छौ बनी गान्धी—जेन्जी भएर आहट!!



## डा वीरेन्द्र केसी

मुक्तक १

छोरीलाई देवी मान्दै, कति आफन्तहरू पाउँदै परिदिन्छन्,  
जति सरकार आउँछन्, बोलिले त सबै अधिकारले भरिदिन्छन्,  
तर यथार्थमा, नारीप्रति यति बिभेदि छ हाम्रो समाज,  
आफ्नै बाबुले समेत छोरीलाई अंशबाट बञ्चित गरिदिन्छन्।

मुक्तक २

छोरा र छोरी बराबर हुन भन्ने नजान्नेहरूलाई,  
अंश र बंश छोरा वरिपरि मात्र ठान्नेहरूलाई,  
म कसरी मानसिकरूपमा स्वस्थ छौ तिमि भनु,  
आफ्नै छोरीलाई पनि सन्तान नठान्नेहरूलाई।

मुक्तक ३

हारेका नेताहरू भाषण गर्न,  
जितेका नेताहरू शासन गर्न।  
कवि छन् तल्लिन, कविता लेख्दै,  
भाषा जोगाउन, वाचन गर्न।



## दीपक लामिछाने

वजनबढ्यो भन्छौ कम खाएर,  
वजन त बढेको होएकदम खाएर।

बिताउँछुजुनी तिमिसँगै भन्थ्यौ,  
तिमी हिँड्यौ अन्तै कसम खाएर।

विचारलेक्रान्ति हुन्छ भन्नेहरू,  
तरवार उठाए कलम खाएर।

नबोल्नुथियो, म बोलेँ ऊसँग,  
बोलेको हुँ ऊसँग अहंखाएर।

मेरा प्रश्न उसलाई जटिल लाग्यो,  
उत्तर आएन शायद चुइगम खाएर।



## गंगा सापकोटा

मुक्तक १

जब तिम्रो हातको सिन्दूर पर्यो मेरो शिरमाथि,  
त्यै दिनदेखि तिमि र म बनेका थियौं जीवनसाथी।  
मनमा अनेक कुराहरू खेलाउँदै अन्मिएकी थिएँ,  
सोच्या थिइने मेरो साथी होला भनी यति जाति।

मुक्तक २

मेरो मनमा चोट लाग्दा, तिम्रो आँशु खसिँदै झरेको देखेँ।  
के भयो तिम्रो, किन मलाई भनी उमा बसेको देखेँ।  
साँच्चै तिम्रो सम्झना गर्दै पूजा गर्न मन लाग्यो,  
ती आँखामा मेरो लागि खोलेको मायाँ देख्दा खेलेँ।

मुक्तक ३

अघिबढ तिमि भन्दै अफ्ठारोमा साथ दियोँ।  
चिप्लिएर लड्न खोज्दा डर लाग्दा ती हात दियोँ।  
भगवान्ले मेरो लागि पठाइदिएको मान्छे तिमि छौँ,  
निभ्न लागेको बाती जस्तो थिएँ, बलि राख्न आँट दियोँ।



## मोहन आचार्य

जसरीगणितमा अंकको अनुपात मिल्दैन,  
तिमी परै बसेर हेर्नु, हाम्रो जात मिल्दैन।

पलाँशभएर बगैँचामा फुल्ने इच्छा के गर्नु,  
जसको शिरमा सजिनसम्म औकात मिल्दैन।

मलाईअँध्यारोको जूनकीरी बनाएर राखिदिनु,  
जहाँ चन्द्रमाको प्रकाश हररात मिल्दैन।

मर्नजाँदै हुनुहुन्छ महोदय, एक सुझाव लिएरजानुस्—  
मृत्यु एक पलमा मिल्छ, जीवन अकस्मात् मिल्दैन।



**अचला अधिकारी**

### सफल जीवन

बिना बोलावट धर्तीमा आइयो  
आमाको काखमा सधैं रमाइयो।  
बाल्यकालभरि लाडप्यार पाइयो,  
चिन्ता, शोक, रिस-राग बिना रमाइयो।

गजानन्दको आशीषले अक्षरारम्भ भयो,  
प्रभुको सधैं कृपा प्राप्त भइरह्यो।  
पढाइमा सधैं मन लागिरह्यो,  
असफलता कोसौं टाढा भयो।

बढी सुन्नू, कम बोल्नु शिक्षा पाइयो,  
जीवनको आधार त्यसैलाई बनाइयो।  
प्रभुको प्रार्थनामा नै आत्मा शान्ति छ,  
दुःखीको सेवामै मन प्रसन्न छ।

घमण्ड र मपाइँबाट सधैं टाढा रहूँ,  
स्वार्थरहित सेवा सधैं गरिरहूँ।  
कुलत तथा मादक सेवनबाट दूर रहूँ,  
दुष्ट, घमण्डी, कपटी र रिसाहाबाट परै रहूँ।

सत्कर्ममा सधैं मन लागिरहोस्,  
कसैको मन दुखाउनु नपरोस्।  
सामाजिक सेवामा संलग्न भइरहूँ,  
यसैमा मन हरदम लागिरहोस्।



**ओम प्रकाश बसन्त्यात**

### हाम्रो धरती, हाम्रो आकाश

हाम्रो धरती, हाम्रो आकाश, प्यारो जिन्दगी,  
अति सुन्दर मनमोहक हाम्रो प्रकृति।  
युगौँदेखि दर्शन-तिहार, नेपाली संस्कृति,  
हाम्रो धरती, हाम्रो आकाश, प्यारो जिन्दगी।

आज पाएको संसार रमाइलो हाम्रो जिन्दगी,  
सिक्नुपर्ने अनगिन्ती, बुझ्नुपर्ने कति कति।  
पूर्वज सम्झी अगाडि बढूँ, एक भई हामी नेपाली,  
ढोग, प्रणाम, आशीर्वचन हाम्रो संस्कृति।  
हाम्रो धरती, हाम्रो आकाश, प्यारो जिन्दगी।

मनाऔँ हाम्रा चाडपर्व, आ-आफ्नो जीवन पद्धति,  
सजाऔँ हाम्रा कलाकृति, बचाऔँ है संस्कृति।  
सम्झी बुझौँ सबैलाई, सोध्ने छन् भावी सन्तति।  
हाम्रो धरती, हाम्रो आकाश, प्यारो जिन्दगी।

विश्व भावना फैलियोस्, हिमाल सेतै रहिरहोस्,  
स्वच्छ हावा चलिरहोस्, प्रकृति सदा मुस्काइरहोस्।  
हाम्रो धरती, हाम्रो आकाश, प्यारो जिन्दगी,  
अति सुन्दर मनमोहक हाम्रो प्रकृति,  
खुशी ल्याउने चाडपर्व नेपाली संस्कृति।



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### **Durgesh Sayings:**

*I am Durgesh Adhikari, a Mortgage Advisor at Better Choice Home Loans based in Christchurch. I am proud to be part of the Nepalese community in New Zealand and grateful for the strong sense of connection we share through organizations like the Nepal–New Zealand Friendship Society of Canterbury. My professional goal is to support individuals and families in achieving their dream of homeownership and financial stability. I provide tailored advice on first home loans, refinancing, investment properties, and personal or business lending. I understand that navigating the financial system in a new country can be challenging, especially for our Nepalese community, and I am here to make that journey easier and more transparent. Beyond my profession, I am committed to giving back to the community. I aim to support fellow Nepalese by sharing knowledge about financial literacy, guiding first-home buyers, and helping families make informed decisions about their future. Whether it's explaining loan processes in a simple way, offering one-on-one guidance, or supporting community initiatives, I believe in growing together and uplifting each other. For me, it's not just about loans-it's about building a stronger, more confident community.*

# आँसु पुछने छोरा जन्मिन्छ

नमिता दवाडी



२०४६ सालतिर सोलुको दूरगाउँमा परिवारको तिरस्कार, धोका र निराशाको भुमरीमा फसेकी एक आमाको मनभरी आशाको जून र बाँकी सबको हृदयमा त्रास, ट्रेस र घृणाको आँशी पोखेर जन्मिएकी थिइ मनिसा !

धेरै दिनदेखिको भोको पेट, अति क्षीण स्वास्थ्य अवस्था र असह्य लामो प्रसव पीडापछि जन्मिएकी उसलाई आमाले मनमनै पुकारिन् आशा । आशाको जीवनमाथि अधिकार राख्नेहरूले अरु नै नाम राखिदिए । नाम, परिचय, भोगाई जिन्दगीको, चेपचाप, छोपछाप गरेर देखाइएको जिन्दगीको सुकिलो पाटो यतातिर लेख्न थाले लघु कथा होईन उपन्यास बन्छ । त्यता लाग्दिनँ हस् ?

आशा बिस्तारै हुर्किदै गई । आमाको दुखको सारथी उही मात्र थिई । उसको आमाको कोख भरिएन फेरि । एकल आमाको एक्लो सन्तान । आमाको निमेकी दैनिकी, झुप्रोको कारुणिक परिवेश र गरिबीको सगरमाथा छेउमा उसले कहिल्यै उभ्याईन, आफ्ना रहरका चुरेभावर । कुनै दिन मागिन, पिपलमेट किन्न एक सुका । कहिल्यै मागिन ५ रुपैयाँ राता चुरा किन्न तीजमा बरु बिस्तारै बटुल्नथाली बाँसको खपैचा चुलो बाल्न । बिस्तारै सिकी आगो सल्काउन, तावामा कोदोको रोटी पथार्न, वल्लो पल्लो घर गई मोही बेसाउन । समय सधैं एकैनास रहेन । सानैदेखि पढ्नमा तेज आशाको कक्षा ६ को शुरूवातले छुटायो आमाको काख । किताब किन्न, कलम कापीको खर्च जुगावट गर्न नसक्ने भएपछि कहिले मामाघर, कहिले बा र कान्छी आमा, कहिले फुपुको घर गरेर पुरा गरी आशाले बाँकी विद्यालयस्तरिय शिक्षा ।

अब १६ बर्षकी आशा र आशाकी आमाको इच्छा रजामन्दी बिना नै आशाको धुमधाम बिहे भयो, बिहेले छोपिदियो आशा र आशाकी आमाले भोगेको जिन्दगीको कहालीलाग्दो गरिबी । सम्बन्धहरूले लाज मिचेर डिच्च हाँसे । आशाको बिहे गजबको घरमा भएको रहेछ । उसलाई उसको बिहेप्रति गुनासो छैन ।

ऊ आमासँग साथ रहँदा या एकलै भाँतारिँदा जिन्दगीका गोरेटोहरूमा, कहिल्यै बिर्सिन आफू हुनुको कर्तव्य । विवाहपश्चात स्वदेशमा स्नातकोत्तर र विदेशमा ब्यापार ब्यबस्थापनमा स्नातक गरेकी आशाले आमाले राम्रो हेरचाह, आमाले चाहेको जिन्दगी आमालाई दिलाउनुका साथै आफूलाई एक सबल, स्वाभलम्बी नारी हस्ताक्षर प्रमाणित गरिसकेकी छ ।

बिहान चराहरूको बडो मीठो चिर्बिर् चिर्बिर्ले बिउँझी आशा । सिरानी नजिकै बेड टेबुलबाट फोन तानेर समय हेरी । बिहानको पाँच बजेको रहेछ । फोनको स्क्रिन तलमाथि सार्दै हराउन थाली फेसबुकमा आशा । अङ्ग्रेजी नयाँ बर्ष र नेपाली टोपी दिवसको दिन रहेछ । नेपाली ढाका टोपी, भादगाउँले टोपी, विभिन्न अरु नेपाली टोपी लगाएर खुलेका नेपाली तस्बिर देखेपछि जुरुक्क उठी आशा । बिहानको नित्यकर्म सकेर सर्लक्क लगाई सेतो सर्ट, कालो प्यान्ट, कालै स्टकोटमा ऐना अगाडि उभिएर लगाई चन्द्र सुर्य अंकित कालो टोपी शिरमा र के सोचेर हो कुन्नि मुसुक्क मुस्कुराई ।

नेपाली साहित्यमा खुब रुचि राख्छे आशा । कथा, कविता, गजल उसका लेखनका विधा हुन् । आजको साहित्य मेलामा सामेल भै ऊ । धेरैलाई सुनी । आफूलाई सुनाई । सरुभक्तका कविता, शरण आँसुका कविता, प्रदिप रोदनका गजल मनभरी राखेर साँझ आमाको घरतर्फको बाटो लागी ।

उसलाई हतारो थियो आमाको लागि बोकेको सर्प्राइजको झोला आमाकै अघि खोल्न, जसमा थियो आशाको १५ दिनको हिँउदे छुट्टीको खुलासा र आमाछोरीको लागि तय गरिएको चारधाम यात्राका टिकटहरू ।

आमा कहाँ पुगेको साँझ, ग्याँस चुलो भुइँमा राखेर पिकामा बसी सेल फन्काउँदै आमाले भन्नु भयो 'आशा ! तँ पेटमा भएको बेला सपनामा कसैले भनेको थियो, आँसु पुछने छोरो जन्मिन्छ, तँ जन्मिइस् ।'

# निद्रा लागेन

युबराज भन्डारी



२०५९/६० सालतिरको समय, फागुनको अन्तिम साता। घर आएको महिनाकटिसकेको थियो। भोलिपल्ट दिल्ली फर्किनै पर्ने बाध्यता थियो। बुटवलसम्म जिप हुँगादेखि नै जान्थ्यो। ठुलपोखरामा भक्तिराम दाजुको पसलमा जिपको काउन्टर थियो। जिपको सिट बुक नगरेसिट पाइने निश्चित थिएन। गाउँमा मोबाइल थिएन, पि.सी.ओ. मात्र सञ्चारको साधन थियो। दुई बजेतिर घरबाट निस्किएँ। छरछिमेक र आन्टी-अड्कलसँग भेट्दै पसल पुग्दा घाम चोयगाको डाँडामाथि पुगिसकेको थियो। एउटै घरमा भक्तिराम दाजुको कपडा पसल र बेदे दाइको चिया पसल थियो। लस्करै राखिएका बेन्चमा केही मानिस चिया पिउँदै थिए, केही गर्फिँदै थिए, त केही उभिएर गफ सुनिरहेका थिए।

म पुग्नासाथ सबैलाई नमस्कार गरें।

“ए तँ कहिले आइस्?”

बेन्चमाबसेका नेत्र काकाले सोध्नुभयो।

“जानेबेला भइसक्यो काका,” मैले भनौं।

“बस,” भन्दै उहाँ अलि परसर्नुभयो। म काकाको नजिकैबसेँ। चियाको अर्डर गरियो।

नेत्रकाका पनि दिल्ली बसेका, राजनीतिमा चासो राख्ने। नेपालकाराजनीतिक पार्टीको भारतीय संगठनमा काम गरेका।

कहिलेकाहींउहाँसँग समसामयिक, गाउँ, देश र राजनीतिकगफ हुन्थ्यो। दुई-चार जनासाथी जम्मा भए भने गफसुरु हुन्थ्यो तर सकिँदैनथ्यो।

मसँगउहाँ हरुक्क हुनुभयो। दिल्लीका साथीहरूको हालखबर सोध्नुभयो। नेपाली समुदाय, दिल्लीको ताजा राजनीति, कांग्रेस-भाजपाका गतिविधि र उनीहरूको आँखाबाटनेपालमा भइरहेको माओवादी द्वन्द्व तथा नेपाल हेर्नेदृष्टिकोण—अनेक विषयमा चिया-गफ सुरु भयो।उहाँ सोध्दै जानुहुन्थ्यो, म बोल्दै जान्थेँ।सबै चुपचाप सुनिरहेका थिए।

पिपलकोरुखमा चराहरू चिर्मिर गर्न थाले। घामअस्तायो। चिया सकियो।

“ल काका, साँझ पर्न लाग्यो, फेरि भेटौँला,” भन्दै म उठेँ रपसलतिर पाइला सार्दै थिएँ।

त्यत्तिकैमापल्लो साइडको बेन्चमा बसेको अर्धवेँसे युवाले आवाज दियो—

“ए, तपाईं यता आउनुस् त।”

“म?” मैले सोधेँ।

उसलेटाउको हल्लाएर ‘अँ’ भन्यो।

मैले उसलाई नियालेँ—सर्लक्क शरीर, चम्किलो अनुहार, तेजिला आँखा, चिल्लो कपाल, च्याट्ट मिलाएको पाइन्ट-कमिज, गोल्डस्टार जुत्ता। हेर्दा सरकारी जागिरे वा स्कुलको मास्टर जस्तो लाग्थ्यो।

म एक पाइला अगाडिबढेँ।

“चिनिँनँनि,” मैले भनौं।

“हामीलेचिनेका छौँ। तपाईं फलानोहोइन?” उसले कमिजको गोजीबाटसानो डायरी र कलम निकाल्दैभन्यो।

“हो,” मैले भनौं।

“बस्नुस्, तपाईं कुरा गर्न सिपालुहुनुहुँदो रहेछ,” उसले भन्यो।

“साँझपर्न लाग्यो,” मैले भनौं।

उसकोअनुहार एकाएक गम्भीर भयो। सुस्त तरकडा स्वरमा आँखा गाडेर उसलेभन्यो—

“म माओवादी कमान्डर हरि कँडेल हुँ।तपाईंसँग कुरा गर्नु छ, बस्नुस्।”

म लुसुक्क नजिकैको अर्को बेन्चमा बसेँ।

उसलेसिधै सोधो—

“तपाईलेलेवी बुझाउनु हुन्छ?”

मन झसङ्ग भयो।

“केकोलेवी?” मैले सोधेँ।

“ठूलामान्छे, शिक्षक, कर्मचारी र लाहुरेहरूबाट लेवीलिन्छौं। भारतमा काम गर्नेले बीसहजार दिनुपर्छ। जानु भन्दा पहिलेतिरेर जानुहोला।”

मैलेहिम्मत गरेर भनें—

“म त गरिब मान्छे। भारतमा मजदुरी गरेर त्यति पैसाएक वर्षमा बचाएर ल्याउँछु होला। त्यति नै यहाँ पसलबाटउधारो खाएको बिल हुन्छ। हातखाली हुन्छ। फेरि दिल्ली जानेभाडा पनि ऋण लिएरजानुपर्छ।”

उ कड्कियो—

“त्यसोभए किन जाने दिल्ली? के गर्न जाने?”

“केगर्ने, खान पुग्दैन। केटाकेटीपाल्न जानै पर्यो।”

उसलेभन्यो—

“हामीपालिदिन्छौं। केटाकेटी छोडेर हामीसँग हिँड्नुस्। ग्रेनेड बोक्नुस्, बन्दुक बोक्नुस्। हाम्रो पनि परिवार छ। देश बनाउन हिँडेका छौं। आउनुस्, तपाईपनि जनताका लागि लड्नुस्।

जातीयविभेदविरुद्ध लडौं, लैङ्गिक विभेदविरुद्ध लडौं, आर्थिक असमानताविरुद्ध लडौं, जहानियाँ शासनविरुद्ध लडौं।

गरिबको हक-अधिकारका लागि लडौं।

मर्यादाभने देशका लागि, बाँचियो भने परिवर्तनका लागि। तपाई पनि यही देशकोनागरिक हो। प्रत्येक नागरिकलेकेही न केही योगदानदिनैपर्छ।”

मैलेपनि भनें—

“हामीलेपनि योगदान दिएकाँ छौं। घरमा आउँदाखान-बस्न दिएकाँ छौं। भारतमा पनि लुकाउने, सहयोगगर्ने काम हामी श्रमिकलेगरेकाँ छौं। सकेको गरेकाँ छौं।”

ऊ चुपचाप सुनिरह्यो।

फेरिकड्किँदै भन्यो—

“सबैलेत्यसै भन्छन्। त्यसरी हुँदैन। तपाईको परिवार हामी पाल्छौं, हामीसँगहिँड्नुस्। अन्यथा लेवी तिर्नुस्।”

उसकाआँखामा अजीब कठोरता देखिन्थ्यो। म चुप भएँ। पिपलकाचराहरू पनि चुप भइसकेकाथिए। मेरा कान डम्मभए।

उसकोपछाडिपट्टि झोला बोकेर उभिएकोठिटोले उसलाई इसारा गर्यो। ऊ जुरुक्क उठ्यो, मेरो काँधमा हात राख्दै भन्यो—

“कुराबुझ्नुभयो। लेवी तिर्नुहोला।”

दुवैजना पसलको पछाडिबाट तल झरे। वरिपरिकामानिस चुपचाप सुनिरहेका रहेछन्।

नेत्रकाका नजिक आएर भन्नुभयो—

“तैलेत टक्करै दिइस्, गाँठे।”

म निशब्द उभिएँ।

भक्तिरामदाजुले भन्नुभयो—

“थाहाछ को थिए? माओवादी। माओवादीसँग मुख लडाउँछन् र?”

“केगरौं दाजु, कुरा यस्तै भयो,” मैले भनें।

उहाँलेचेतावनी दिनुभयो—

“केहीनबोल्नुपर्थ्यो। यिनीहरूले जे पनि गर्नसक्छन्। ज्यानको बाजी राखेर हिँडेकालाईज्यानको माया हुँदैन। लिनपनि सक्छन्, दिन पनि। घरमादुःख दिन सक्छन्।”

त्योसुनेपछि बल्ल डर लाग्यो।

ओहो! घरमा दुःख दिने हुन्कि?

बुढाबाबा, सोझी श्रीमती, सानाकेटाकेटी...

छातीभित्रकेही खसेजस्तो भयो। हात-खुट्टाकाँप्रा थाले। साँझ झमकै परिसकेकोथियो। आफूलाई धिक्काउँ घरतिर हिँडे। हिँडेको होइन, घिसिएको जस्तो।

टर्चबिना घर पुग्न नसक्नेजस्तो लाग्यो। राहिला बाबाको घरमा पसेर टर्चमार्गो। टर्चको उज्यालो पनि जुनकिरीको जस्तोकमजोर। ओरालो बाटो, अँध्यारो साँझ, थकित शरीर। माओवादीकोभयले मन थरथर काँपिरहेको। बाटोमामाओवादी लडाकुजस्ता आकृति देखे। भर्खरै लिएर जान्छन् किमार्छन् जस्तो लाग्यो। नजिक पुग्दा थाहाभयो—ती त बुटाकापोथ्रा रहेछन्।

घर पुग्दा अबेर भएको थियो।श्रीमती खाना कुरेर बसेकीथिइन्। तर मलाई खानेमन थिएन। ओछ्यानमा पल्टे—यता फर्के, उताफर्के। रातभरि लेवी, ग्रेनेड, बन्दुक र “घरमा दुःखदिन्छन्” भन्ने शब्दहरू टाउकोमा नाचिरहे। निद्रा फिटिकै लागेन। बिहानचिया तयार थियो। झोलामिलाएँ, जुत्ता लगाएँ। श्रीमती चुपचाप कुनातिर गइन्। बाबाले माथिसम्म छोड्न जान्छु भन्नुभयो, मैले मानिनँ।

भुटेकोभट्ट-मकै, सुकाएको साग, सिन्की, एक बट्टा घिउर साथीहरूका पाहुन..गरुङ्गो झोला। गरुङ्गो टाउको। गरुङ्गो मन। जिपतयार थियो। म पछाडिको ढोकानिरकोसिटमा कोचिएर बसेँ। टाउको दुखिरहेको थियो। दोहोरी गीतको चर्को आवाजले झन् फुट्लाजस्तो भयो।

केहीबेरमै जिप रोकियो। झाइभरलेचुरोट किनेर आयो। गाडी धुवाँलेभरियो। मलाई वान्ता हुनखोज्यो। सिसा खोलेर बाहिरहेर्दा हरि कमान्डर एकमहिलासँग आइरहेका थिए। उनीहरू यसजिपमा नचढ्नु भनेर भगवान् सम्झौं।

तर कमान्डरले झाइभरलाई इसारा गर्यो। झाइभरले तुरन्त सिगरेट निभायो। गित मधुरो बनायो।महिला अगाडिको सिटमा बसिन्। कमान्डर पछाडिबाट छियो। सिटमुनिको मुडो निकालेर ढोकाछेउबस्यो। उसको कुहिनोले मेरोघुँडा छोयो—झन्न करेन्टलागेझैँ भयो। शरीरभरि काँडाउम्रिए। खुट्टा काम्न थाले।

उसलेनदेखोस् भनेर टाउको बटारौं।आँखासमेत बन्द गरौं। सासरोकिने जस्तो भयो। दम घुटिएरमर्छु जस्तो लाग्थ्यो।

भँडुवापुगेपछि उनीहरू झरे। मैले लामोसास फेरौं—“अब बाँचियो।”

दिनबिते। पछि थाहा भयो—हरि कँडेललाई सेनालेघेरा हाली गोली हानेरमारेछन्। एकलै, निहत्था अवस्थामा।

त्योखबर सुन्दा मन भारी भयो।

कुनैसमयको ‘शत्रु’ जस्तो लागेको मान्छे, उसको मृत्यु पछिकिन-किन प्रिय लाग्नथाल्यो। होनहार युवा गुम्दा समाजर देशलाई पनि नोक्सान भएकोअनुभूति भयो।

त्योरात फेरि ओछ्यानमा पल्टेँ।

उसकोचम्किलो अनुहार, स्पष्ट बोली, कडा स्वभाव, देशबनाउने सपना—सबै टाउकोमाघुमिरहे।

रातभरिकरवट फेर्दै बित्यो।

आज पनि... निद्रा लागेन।

*Budhanilkantha: Lens by : Shailesh Karmacharya*



## सार्थक श्री बन मानव (छन्द: तोटक)



### सालिकराम भन्दारी

मनमासुविचार सदा सुषमा  
अनमोलनयाँ चपला रसिला  
अलकापुर झैँ सुनका जगमा  
म सजाउँ सधैँ रसिला सपना

फल काफल भै नविनावसुधा  
सजलाधरणी रमिता रसका  
छ घना वनमा सजनाकमला  
ममतामृदुला रसना नयना

नभ यो शिवको मणिमन्दिर हो  
धरतीहरियो हरिको घर हो  
भव चञ्चल यो रडमा सजिने  
मन मङ्गलका धुनले भरिने

सरिताजलमा रविका अधर  
रमणीवदना सकला मदन  
सरलाछ सुरम्य छटा रुपमा  
धरती करुणा ममता उपमा

करमाछ सुकोमल देश अहो  
हर बाग खुशी भरनन्दन यो  
सवितार शशी सुरका छविमा  
सब मुग्ध खुशी म बनाउँकि ता

कवितानव भाव सदा सुरिला  
कलिलानव बालक छन् हाँसिला  
सुरकापुरको रस जीवन यो  
अझ सार्थक श्री बन मानवहो



### विनोद भौकाजी

#### गाऊँ गीत मिलनको

संगै हिँड्न तिमीसंग मेरो लय मिल्दैन अरे  
भन्दैछ जगत, स्तर हाम्रो फरक छ अरे।

खानु खाइयो गाली तिम्रो साथ मिली हिँड्दा  
वेदनाले रोएको छु गल्ती फिटिककै नगर्दा।

उदास आँखा मलिन आँठ हाम्रो नियति कठै  
हातै धोएर लागेका छन् हाम्रा पछि सबै।

तिमी गगन अनि म फगत धर्ती अरे  
मिलन हामी बीच हुँदैन कहिल्यै यथार्थ अरे।

गर्नु पर्छ हामीले विद्रोह जाल तोड्न अब  
आऊँ गाऊँ गीत मिलनको मीठो मिली सब।

## WE FOUND LOVE IN A HOPELESS PLACE

DIKSHYA BHURTEL - TELETRAIGE NURSE

No, I am not writing the lyrics to Rihanna's song. We found love in a place we never thought we would.

Last month my husband rang me coming home from work as he always does and said that he was going to be a bit late. Thinking that it may be another "fault" he has to go fix, I asked him where he was going. To my surprise, he said that he was going to the vet as he found "kitchen". Kitchen? What kitchen? And why are you going to the vet if you found a kitchen and where? Turns out he found 4 neonatal kittens in one of the railway yards so had to rescue them. He was going to take them to the vet in Christchurch, but I insisted that he brings them to the one closer to home so our son and I could see them and potentially bring one home.

We get to the vet extremely excited and wait for him to arrive. He finally gets there with a tiny carton box with the babies in them. The first thing I say is "How are 4 kittens in that tiny box?" Then we look at the babies and they are tiny, no bigger than the mouse I found at home that morning. We take them to the nurse too nervous to even cuddle them, I was too scared that I would hurt them. We start filling up the submission form while talking to the nurse about the process that the kittens will go through. They were being examined by the vet at this point, and I really want to take one home. The nurse tells us that one kitten will not survive without the litter if separated this early in life and that they will be contacting SPCA in the morning to hand them over. The practice already had 3 kittens that they were fostering and were too overwhelmed to take 4 more.



The nurse returns with the kittens saying that they look healthy and the mum must have been around as they look good for kittens that are about a week old. My heart goes out to the kittens and with some formula in hand and no idea whatsoever about taking care of them.



The only knowledge I have at this point is that they need 2 hourly feeding and need stimulation to be toileted as they can't do it on their own at this age. I do it overnight and feeling like a mum to a newborn again head to another vet with my attempt to see if they can foster them. I get the same reply that they can't foster them but happy to take them to send to SPCA and that I can't keep just one. Learning a few more things about taking care of them, I head home again, this time with some syringes as the kittens are not taking to the bottle and I am afraid that they are starving. And the saga continues of two hourly feeding and toileting. Now the vet had warned me that they may get constipated as formula feeding can do that. Great, now I must worry about just not the human children's poo but the kittens as well. Next day rolls and they have not done a single poo. Back to the vet again where they get admitted for the day. I am so thankful to the kind nurses and doctor who took care of them free of charge on that day and even sent me home with a box of formula for them. By day 4, I have mastered the routine but also am exhausted. Feels like I have quadruplets while working fulltime, "I need maternity leave for this" I think to myself but unfortunately that's not how it works. Mind you, my husband is away in Wellington for the long weekend to help with the project there. Come Saturday, I am exhausted and ready to hand 2 kittens over to SPCA, I make an appointment and take them there. With a heavy heart, I drop 2 of the kittens off to the lovely staff there who were very helpful through the process.

This experience has made me appreciate all the hard work that the organisations like SPCA, Cat Protection League and Cat rescue do for so many rescue kittens every year. True appreciation to the volunteers that foster the kittens till they are old enough for adoption.

Why is it important to support these organisations?

As per Department of Conservation, feral cats are biggest threat to our native birds and insect population. According to Cat Rescue a female cat can start giving birth as young as 4-5 months and can have up to 3 litters a year, each litter comprising average of 5 kittens. If they are not captured and desexed, the population gets out of control, and it affects the population of other native birds and insects.

How can we help?

Volunteer- There are various ways of volunteering.

1)If you find stray/abandoned kittens, take them to the nearest vet who can examine the kittens and send them to various organisations to be fostered. Do not approach if mum is around as she can get protective and attack, contact the organisation and give the location so they can be captured safely. Kittens after the age of 8 weeks can be difficult to socialised and rehomed so it is important that they get this opportunity before they reach that age.

2)The organisations rely on volunteers to foster the kittens till they are ready to be adopted. Most of the organisations do not have enough space in the shelters to accommodate for the kittens and rely on the volunteers taking them home to socialise and look after.

3)Adoption- if you are looking at adopting a kitten, make rescue kittens your priority. While there may be questions about breed and temperament while getting a rescue kitten, all cats need a loving home, and temperament depends a lot on individual cat and environment rather than the breed. It is cheaper and more ethical to get a rescue cat as this gives them a second chance in life and saves them from getting euthanized.

4) Donation- The cost of taking a neonatal kitten is huge. Includes the cost of vet bill and medication which some kittens may need, formula that they need till they are 8 weeks old (double the cost of human baby formula) and then the ongoing cost of food as they transition into solids. All this cost, along with bedding, shelter, vaccination and desexing is managed by the organisations.

*Taudaha Pharping, Lens by : Shailesh Karmacharya*



## **ROUTEburn TRACK – A FATHER AND SON JOURNEY – RAJESH AND RISHAV DHAKAL, CHRISTCHURCH**

The first time I ever heard of the Routeburn Track was not from a friend, not from a book, and not from a documentary, but from an Air New Zealand safety video many years ago. It looked beautiful, of course, but I never imagined I would one day attempt it. In Nepal, multi-day walking was not a recreational luxury; people walked because they had no other choice. Growing up with that, I could never imagine voluntarily walking for days with a heavy backpack, giving up warmth and comfort, and calling it a “holiday.”

I also doubted whether my body, now in my late fifties, could tolerate three consecutive days of hard walking. For decades, the idea stayed far from my mind. But slowly, things changed. Small fitness goals, short walks, and eventually longer ones began to rebuild my confidence.

A turning point came during our annual boys’ trip to Twizel. I completed a 14 km track alongside much fitter and younger boys in roughly three hours. That evening, the conversation turned to New Zealand’s Great Walks. I listened quietly, knowing DOC hut bookings disappear within minutes for the entire season. The younger boys had many years to try. I did not. My options were shrinking, but not my desire. Camping in tents was not feasible for me, so the only realistic option was a guided walk. Guided walks are expensive, but I am blessed to be in a stage of life where I don’t need to save every dollar for the future. The only thing I needed was a Nepali-speaking companion. I thought of many friends, but I knew most would not want to spend \$2000+ on a hiking trip. So, I asked my son, Rishav. He said yes almost instantly. That “yes” filled me with more excitement than I expected.

We found a 3-day Ultimate Hikes Routeburn guided walk starting daily from 1 November. Our only workable dates were 20–24 November. We booked the tour, return flights, and two nights of accommodation in Queenstown on either side of the hike. And from there, the story began.

To start the preparation, we needed to buy proper hiking socks, clothes, shoes and walking sticks, and a hiking bag for our gears. We set out to buy good-value gear from Mountain Warehouse and then began training. We aimed for about one walk per week, fitting around Rishav’s schedule. Shalu often joined us, and we eventually completed most of the big walks around Christchurch, including the Bridle Path, Mt Vernon Farm Walk, Rapaki, Bottle Lake Forest, the Crater Rim, and even the Kennedys Bush Track.

About one month before the walk, my heel began hurting. I was limping at times, and it felt like a bad case of Achilles tendonitis. We decided it was best that I rest and let it recover, so I endured a torturous week of no badminton and no walking. Slowly, it improved, and I tested it carefully. In the days before we left for Queenstown, I felt confident again as the heel had almost fully recovered.

## DAY 0 – ARRIVAL IN QUEENSTOWN

We flew into Queenstown and checked into the Nomads Hotel by the waterfront. The town's energy was instantly exciting. After leaving our bags in storage, we wandered the lakefront for a coffee and decided to walk Queenstown Hill. With a few hours before the Ultimate Hikes orientation, and knowing a warm-up walk was a good idea, it seemed perfect. I quickly changed into proper walking shoes, and off we went.

The track felt similar in steepness to the Bridle Path but nearly twice as long. Including the walk to the trailhead, we covered almost 15 km. My legs felt it, but my confidence grew. Halfway up, we unexpectedly ran into Will, one of Rishav's doctor colleagues, and had a brief chat before continuing.

Back in town, we attended the Ultimate Hikes orientation and were surprised by how much free gear (hiking bags, raincoats, and more) was available. We picked up two bags and two jackets and re-evaluated our packing plan, having not expected any of this equipment.

At the hotel, we sorted through our options. We settled on carrying one 40L bag each, with Rishav taking the heavier items to lighten my load. I chose my own raincoat over the Ultimate Hikes one, while Rishav used theirs. We returned the spare items and visited the Tahuna Pod Hostel, where we would stay after the walk. They kindly agreed to store our luggage for three days at no extra cost.

Excitement and nerves were now very real. We wandered the waterfront, had dinner at a Thai restaurant, and went to bed early. With a 5:30 a.m. start the next day, we did our best to settle in for a good night's rest before the adventure ahead.



## DAY 1 – MEETING THE GROUP, THE BUS RIDE & BEGINNING THE TRACK

We got up at 5:30 a.m., got ready, and grabbed takeaway coffees that Rishav bought before boarding the bus to Te Anau, where we stopped for morning tea. There were about 25 people on board, and we later picked up another 10 who had just finished the Milford Track; a four-day walk nearly twice as long as the Routeburn. The idea of doing both back-to-back appeared astonishing to me.

On the bus, we began meeting the rest of our walking group. One by one, the characters appeared. Tom, a technology consultant, sat opposite Rishav, friendly and calm. Behind us were Hamish and Sarah, also relaxed and easy-going. Next to them were Mingo and Susan; Mingo was energetic and had done the Routeburn before in the opposite direction, as well as several other Great Walks. The five of them were travelling together. Tom's wife was meant to join but couldn't after a recent surgery.

During the morning tea break, we met John, a man in his 50s or 60s involved in hospital development planning in Auckland. He loved bird photography and had done this exact guided walk five years earlier. We then had a group introduction session, during which my poorly timed toilet break became a small comedic moment. Rishav introduced us in my absence, and by the time I returned, we were known as the Nepali father-and-son duo.



We boarded the bus again for the 40-minute ride from Te Anau to the Divide, where the Routeburn Track begins. As we sat down, an older woman beside Rishav said, “Tapai lai kasto cha?”—which surprised me. Her name was Deborah, a British woman in her 60s walking with her husband, David, and her older sister, Kathryn. They had just finished the Milford Track and were now starting the Routeburn. Deborah had trekked in Nepal in the 1970s, including Annapurna Base Camp, and Kathryn had also spent time trekking there. We also met Brian, a barrister from the UK, and Hannah, a 24-year-old American studying landscape photography.

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At the Divide, the rain was pouring. Keeping dry became the priority as we layered up for the start of the walk. In the chaos, we ended up near the back and forgot to take the mandatory starting photo. Gradually, we passed most of the group and reached Lake Howden for lunch. I later learned that the lake connects the three-day Greenstone Track to the Routeburn and that some people combine the two.

Lunch was provided by Ferg Bakery. There, Rishav ran into Evan, 25, who was walking with his mother, April. Evan knew someone Rishav worked with at the hospital and had lived at Arana College (at Otago University) a year before Rishav did. As they caught up, I realised my rain jacket was failing and I was soaked through to my base layer. Meanwhile, Rishav and almost everyone wearing the Ultimate Hikes jackets were dry. Regretting returning their jacket the previous day, I changed into dry clothes and added more layers.

After lunch, we moved toward the front of the group and reached Earland Falls. The rain was so heavy that the track was unsafe, so we took the bypass route. After the detour, we ended up right at the front. Georgia, the lead guide, told Rishav that the three of us (including Graham from Auckland) should continue while she helped the others. She later caught up and chatted with us; she was in her late 20s and had many mutual friends with Rishav. This was her sixth Routeburn trip since starting with Ultimate Hikes earlier in the year.

We reached Mackenzie Lodge around 4 p.m., finally escaping the miserable weather. It was a heavenly feeling being welcomed at the Lodge entrance where a well-dressed staff was standing with a tray full of glasses of champagne and juice with some light bites. I was expecting a modest facility for our accommodation but was taken by surprise finding it to be very elegant and luxurious despite remoteness of the place.

Rishav and I went to our shared room; our two roommates hadn't arrived yet. As we changed, Rishav poured us small glasses of whisky from a bottle we'd smuggled along for a quiet celebration.

The next person to arrive in the room after us was Ben, a man in his 30s from Brisbane working in environmental management. He had sprained his ankle weeks earlier and was taking the walk slowly. I was amazed he was doing the Milford and Routeburn back-to-back. Later, our final roommate arrived: Brian, the barrister from the bus, exhausted and cautious after a fall on the Milford.

We put our wet clothes in the heated drying room (despite warnings about leaving shoes inside, everyone eventually ignored the advice) and headed to the lounge to socialise before dinner. The lodge served a three-course meal with a beautifully cooked chicken breast as the main. We sat with Hannah, Deborah, Kathryn, and Ben. Deborah gave up her seat early so her husband could join. After dinner, the guides briefed us about the next day, including the highlight: Harris Saddle. It had only reopened two days earlier after DOC closed it due to weather. Ultimate Hikes had been helicoptering people past the closed section; a tiny part of me was disappointed we wouldn't get the helicopter experience.

The weather forecast for the next day looked stunning, and the guides were excited for us. After a few drinks and conversations, we headed to bed around 9 p.m. The lodge ran on a generator that shut off at 10 and restarted at 7:30. We settled in for a good night's rest before another 11 km of walking the next day.

#### DAY 2 – THE WALK TO FALLS LODGE, GETTING LOST & CARD GAMES

Breakfast this morning included a lovely chat with Carl and his partner, both chartered accountants visiting from Australia. Over a cooked English breakfast, cereal, and fresh fruit, we exchanged stories before heading off to prepare for the day. Rishav made our lunch while I packed my bags, and soon our group gathered outside the lodge to finally admire the view we had missed the previous day due to awful weather. On the deck we took a group photo, then set off for Day 2 of the Routeburn Track.

We started the day excited to finally be dry, though that didn't last long. Barely 400 metres in, we met an unavoidable river crossing. The water rose to our knees, soaking our clothes and shoes almost immediately. Later we heard over the guides' radio that Brian had actually fallen into the river and was wet up to his chest, forcing him to return to change.

As the track opened into stunning scenery, Rishav and I found ourselves near the front, stopping frequently for photos. A fellow group member, Gemma, a friendly woman from Brisbane travelling solo who had recently done the Milford, offered to take a picture of us. After that moment we continued walking together, only to realise we had wandered off track. After climbing upwards and searching for signs of the trail, we spent about 30 minutes calling out and retracing our steps before finding our way back. I felt embarrassed and anxious arriving late to the morning tea spot, where our guides Georgia and Rosie were surprised to see us behind them. "You were ten minutes ahead—how did you fall behind?" they laughed. We explained our detour, and the whole group had a good laugh before continuing.

The next section took a few hours, leading us to Harris Shelter for lunch. We walked mostly with Rosie, one of the guides who is also a registered nurse and works in mountain medicine on the ski fields during winter.

She chatted with Rishav about doctors they both knew in Christchurch, making the climb feel quicker. At Harris Shelter, we enjoyed lunch and even managed a short nap in the sun. I had hoped to do the Conical Hill sidewalk, but it was closed due to recent weather. Instead, the guides planned a different side trip to Paddy's Point.

Soon after leaving Harris Shelter, the scenery intensified with every step—truly postcard-worthy. I must have taken 30 to 40 photos in the span of minutes. Eventually we reached a section of track blocked by snow, where a DOC worker was shovelling a path. Rosie joined in to help clear the way. This turned out to be the section that had caused DOC to close the Routeburn Track until only a few days earlier. Hikers before us had been helicoptered from Harris Shelter to just beyond the snowy area, missing the most spectacular part of the track. In hindsight, walking it ourselves was a blessing.

At the junction to Paddy's Point, we were given the option to head straight to Falls Lodge or do the sidewalk. Spirits were high, so Rishav and I followed guide Suede up the steep, rocky climb. After 20 minutes we reached the lookout, an incredible vantage point overlooking vast meadows, mountains, and lakes. It was a moment of pure awe. After a long photo session, we realised we were now among the last few in the group and made our way down, arriving at Routeburn Falls Lodge in good spirits.

Once again, we washed our clothes, set them in the drying room, showered, and enjoyed a quiet moment with the last of our whisky. While washing clothes, I noticed one of the three Korean women in our group wearing a Japan top. She turned out to be fluent in Japanese, and we chatted briefly. Her name was Jimin, a cheerful woman in her 60s completing two of New Zealand's Great Walks.

Later in the lounge, Rishav ordered beers from Mitch, the assistant lodge manager. When Rishav jokingly asked for the Ashes score, Mitch returned five minutes later with a full update: wickets, runs, everything. I was genuinely impressed by the hospitality of the Ultimate Hikes staff.

After our briefing for Day 3—which sounded comfortably easy—we sat for dinner with Kathryn, Hannah, and Rosie. Rishav and I swapped dishes so we could try both: his salmon was excellent, but my lamb shank was even better. Hannah introduced us to her unusual “cocktail,” the Red Velvet (Coke Zero mixed with red wine) which surprisingly tasted good.

We ended the night with card games. Ben, clearly a card enthusiast, had brought a waterproof deck and taught us several games. We played Fraud with modified rules, then Skull, where I somehow won almost every round, much to everyone's amusement. We finished with Wizard, a trick-taking game with evolving trumps and hand sizes. After a fun evening of games and laughter, we headed to bed, ready for our final day on the Routeburn Track.

### DAY 3 – THE END OF THE ROUTEBURN & QUEENSTOWN NIGHT LIFE

We woke to another sunny morning on the last day of the Routeburn Track. As everyone got ready for breakfast, Rishav packed our lunch. I helped someone operate the coffee machine before heading to the cereal bar and cooked breakfast selection. Rishav mentioned there wouldn't be much for morning tea, so we agreed to have a big breakfast and skip straight to lunch later.

As I carried my food over, I noticed Rishav deep in conversation with an older gentleman in his 60s. His name was Peter, a soon-to-be-retired GP from Auckland. I arrived just in time to hear them discussing the quirks of medical life, and before long Peter was offering Rishav a potential job if he ever decided on general practice. We eventually sat down next to Tom from our day-one bus ride, along with Jo and Murray from Auckland. We all bonded over how brutal the first day had been, thanks to the weather, and how lucky we felt to be finishing the walk under clear blue skies. Like us, Jo and Murray were doing their first Great Walk and were already planning the Milford for next season. I told them Rishav and I intended to do the same –who knows, we might see them again on the track next year.

We were scheduled to depart at 9 a.m., but the DOC had planned a helicopter drop of 1080 pesticide to protect native birdlife. We waited until they gave the all-clear and finally set off 30 minutes later. The day began with a steep, rocky descent that soon flattened into a gentle bush trail. Partway down we passed a group canyoning; i.e. sliding down a huge rock like a natural waterslide. Eventually we reached the junction for Routeburn Flats, where we would normally stop for morning tea, but due to the delay Rosie decided we'd continue straight to our lunch spot. After a quick water break and photo, we carried on.

Lunch was beside a beautiful lake. Still full from breakfast, Rishav and I settled for a couple of biscuits we'd saved earlier. A kea swooped by, and John enthusiastically photographed it from every possible angle. Rishav spent most of the day walking with Ben, the two of them chatting easily as the track opened into sweeping alpine valleys.

Soon enough, we reached the end. The final kilometres felt emotional and occasionally nostalgic. My legs were tired, but my spirits felt light. As we walked the last stretch, I kept on thinking about how and why some people do the Milford and Routeburn back-to-back. And for the first time I could come up with a convincing reason, it must be because of the serene beauty of these tracks, challenging but enjoyable and satisfying experiences, and the opportunity provided by the organised group tour to create unforgettable memories full of new friendship and camaraderie between the group members. By the time we reached Routeburn Shelter, the bittersweet ending had fully settled in.

We celebrated with a pint at the Glenorchy pub, and that beer tasted better than any I'd had in months. We reminisced about the past three days, and Ben and Rishav exchanged contact details. We told everyone we'd be bar-hopping in Queenstown if anyone wanted to join us later.

After the hour-long bus ride back, during which nearly everyone (including Rishav ) fell asleep, we arrived in Queenstown and said our final goodbyes. Since all our gear had been returned at the Routeburn Shelter, we headed straight to our new accommodation at the Tahuna Pods Hostel. After checking in, we grabbed our luggage and went to our room exploring the shared facilities on the way. After a quick shower, we called Shalu and talked to Shabdika before her flight to Nepal. Then we exchanged photos, posted to social media, and had our packed sandwiches as a late lunch before heading out for a celebratory evening.

We wandered along the lakefront, hopping between bars and enjoying the lively Queenstown waterfront. After discussing activities for our final day—bungee jumping, jet boating, canyon swinging—we eventually decided to visit Arrowtown for some shorter walks. The walking wouldn't stop, and honestly, neither of us wanted it to.

When the wind picked up, we returned to grab an extra layer before joining the famous line at Fergburger. It was long, as always, but well worth it. Throughout dinner Rishav stayed in touch with Ben, who met us afterward. He'd just had pizza with Kathryn, Deborah, and David. We stopped by Patagonia for ice cream and unexpectedly ran into several members of our walking group. While Rishav enjoyed dessert, we watched some street performers.

The three of us continued bar-hopping. Since Rishav was planning to spend some time in Queensland in 2026, he and Ben made loose plans to meet up if that happens. Ben had brought his deck of cards, so we played more Skull and taught him "Kitty," a Nepali card game he seemed keen to learn. We wanted to teach him more, but most games we know require four players, so we stuck with the simpler ones.

At our final stop, World Bar, Ben introduced us to Cockroach Poker. The whole game centred on bluffing—handing someone a face-down card and claiming what it was while the other person had to decide whether to believe you. We played for a while, but Rishav beat us both easily, and at that point Ben decided to call it a night. We said our last goodbyes and told him to visit us in Christchurch someday.

Rishav and I finished our final beer and walked back to the hostel, settling in for our last night in Queenstown.

#### DAY 4 – EXPLORING ARROWTOWN & RETURN TO CHRISTCHURCH

On our last day of the trip, we packed up in the morning and checked out of the hotel. Since we planned to spend the day exploring, we left our luggage at reception and picked up a Bee Card to avoid the steep bus fares we'd paid when we first arrived. With that sorted, we hopped on a bus to Arrowtown.

After a coffee at the famous Wolf Coffee shop, we attempted a bush track—only to realise very quickly that it was far steeper than expected, and I had already packed away my walking gear. After a short but determined uphill effort, we turned back and chose a more modest option instead. The riverside path, Tobins Track, was peaceful and gentle, and we enjoyed a relaxed walk together along its quiet stretches.

When we finished, we grabbed a pie from the Arrowtown Pie Shop, and Rishav treated himself to some ice cream while we waited for the bus back to Queenstown. We initially went to the wrong stop and were told our bus was a different one entirely. Luckily, Rishav had the schedule, and we realised the correct stop was about a kilometre away. We made our way there and caught the bus back without any issues.

It felt nostalgic knowing the trip was drawing to a close, but I was also filled with excitement hoping that this would be the first of many New Zealand Great Walks we do together. When we arrived back in Queenstown, we collected our luggage and returned to the bus stop for the airport shuttle. We breezed through security and headed to the Air NZ lounge for a light bite while we waited for our flight.

In a perfect full-circle moment, we ran into Evan and April in the lounge, starting and ending the trip with the same warm faces. They boarded their flight before us, and soon after, it was our turn.



As we settled into our seats, I found myself reflecting on why the walk had impacted me so deeply. The Routeburn was more than a trek and more than a physical challenge. It was three days of father-son bonding, of meeting incredible people, of pushing limits, and of witnessing some of the world's most breathtaking landscapes. I'm grateful I didn't wait any longer to do it, and even more grateful I did it with my son.

Exciting times lie ahead. We both know this is only the first of many great walks we'll share. Since then, Rishav and I have already booked the Milford Track guided tour with Ultimate Hikes for 2026 December.

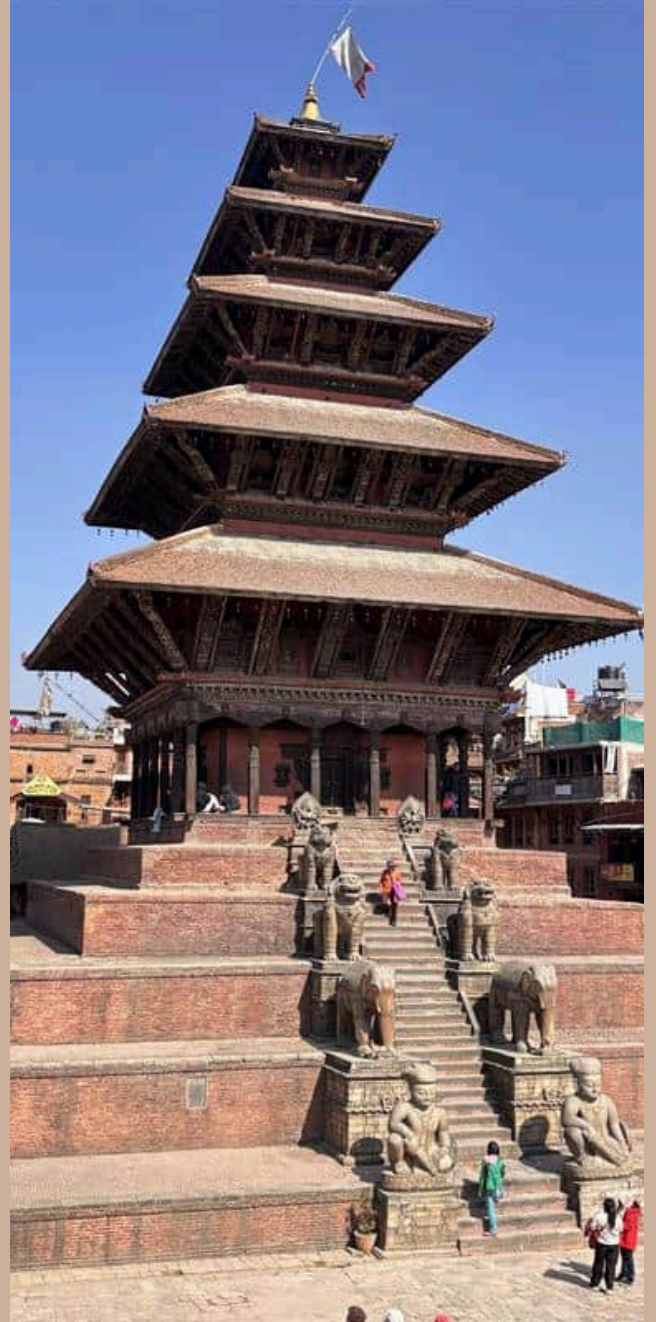
## पशुपति कर्माचार्य



तिम्नो सम्झनाको छाँयामा

तिमीले मलाई बिस्तारै माया गर्न छोडेको  
आभाष भैरहेछ मलाई  
तिम्नो भावनामा म डुबेको थिए  
सुरु देखिनै मेरोमा पनि तिमी गुलाबको  
फूल भएर सुबाश छरिरह्यो  
हामीले घाम र जुन साक्षी राखी सम्बन्ध  
गाँसेका थियौ हामी सुख र दुःखको  
उकाली ओराली चढ्दै लामो यात्रा तय गरी  
अगाडी बढी रह्यौ, तर आज तिमीले अकस्मात  
बाँकि जीवनको यात्रा एक्ला एक्लै बिताउने  
निर्णय गरेकोमा मेरो असहमति भएन  
तिमी मेरो हृदयमा सधैं रहने छौ  
हामी जन्मनु एक दिन मर्नु पनि हो हामी  
कहिलै बिछोड हुने छैन भनी तिमीले भनेको  
मलाई सम्झना छ तर समय हाम्रो बसमा  
नहुने रहेछ  
तिमीलाई नियतिले किन टाढा पुर्यायो  
त्यो मेरो बसको बिषय भएन  
हामी गरिब बाच्च्यौं हाम्रो छाप्रोमा घामले  
कहिलै टेकेन, हावा बहेंन, जुन चिहाएँन  
तर पनि हाम्रो स्वाभिमान निभेको थिएन  
मेरो अभावले तिमीलाई चोट नपुर्याए पनि  
तिम्नो अभावमा मेरो आकाश खस्छ कुन  
हृदय लिएर बाँचौ? मलाई थाहा छैन तर  
जेहोस ठिकै छ तिम्नो सम्झनाको छाँयामा  
म सधैं बाँचि रहने छु। नाको छाया\*मा  
म सधैं बा\*चिराहनेछु ।

Pancha Talle Mandir, Lens by :  
Shailesh Karmacharya



# CONTRIBUTION TO COMMUNITY WORK FROM IMMIGRANTS' PERSPECTIVE

BHUBANESWOR DHAKAL

Some societal problems can be effectively resolved only through coordinated community action, rather than by individuals, government, or private services alone. People mostly undertake community work voluntarily or collectively as members of a community to improve social well-being, strengthen cooperation, and address shared needs or challenges. Such efforts may be organized through formally registered organizations or carried out informally by groups of community members working together. In some cases, third parties—such as charitable organizations, international agencies, or public institutions—also initiate or support community activities in order to promote humanitarian values and provide social support.



Community work commonly focuses on improving physical and institutional infrastructure, supporting vulnerable groups, organizing cultural and social events, protecting the environment, and promoting education and health for public. Therefore, it requires individuals contributing their time, skills, knowledge, or resources for the benefit of the wider community rather than for personal financial gain.

At its core, community work is built on mutual responsibility and collective action. It strengthens social bonds and encourages people to work together toward common goals. In many societies—especially within immigrant communities—community work serves not only to maintain social harmony, build trust, and foster a sense of belonging in the wider society, but also to preserve cultural traditions, maintain social identity, and address the unique needs of the community.

1. Ways to Make Contributions

Community work can take many forms depending on the needs of the community, and the roles people assume. Some common forms include:

**Leadership or Coordination Roles:** A visible and influential way of contributing to community work is by taking on leadership roles. Certain individuals require stepping forward to organize community initiatives, coordinate activities, mobilize resources, and guide collective decision-making. Effective leaders not only provide direction but also inspire participation, build trust among members, and encourage collaboration toward shared goals. They often play a crucial role in resolving conflicts, maintaining transparency, and ensuring that community projects progress smoothly and responsibly. The success of community work largely depends on the dedication, integrity, and capabilities of those in leadership positions. In this sense, community leaders act as the pillars of collective efforts, shaping the vision, motivation, and unity needed for meaningful and lasting outcomes.

**Membership:** Membership numbers reflect the size of the voluntary workforce and the potential number of beneficiaries within a community organization. They indicate the strength of the community and help assess the scope for initiating activities and the likelihood of successful delivery for members. A strong membership base also demonstrates the level of collective commitment and social cohesion within the community.

In addition, a strong membership base signals credibility and organizational capacity to external stakeholders, including supporting organizations, partners, and donors. This credibility can help attract cooperation, secure resources, and gain broader support for community initiatives. For example, funding provided by organizations such as the Rātā Foundation, Christchurch City Council, and the Ministry for Ethnic Communities for activities within the Nepali community often depends on the number of registered members and the total number of beneficiaries the organization serves.

**Participation as beneficiaries in community work:** Making participation in organized activities is a vital way for individuals to contribute meaningfully to community work. By taking part in these activities, members help transform plans into real actions, turning ideas into tangible results and contributing to the overall success of community programs. Participation strengthens social bonds, builds trust, and fosters collaboration among community members, creating a sense of shared responsibility. It also provides additional benefits beyond the intended objectives of participation, such as expanding social networks, sharing personal experiences, learning from one another, and gaining practical skills through engagement in community work. High levels of participation reflect the effectiveness of leadership and volunteer efforts, giving them a sense of pride and motivation to continue their work. Moreover, the size and quality of participation offer valuable insights for leaders to plan and organize future activities more effectively.

**Casual Volunteering Service:** Community members can contribute to community development through casual voluntary services. This includes providing labor and hands-on support to implement events and programs, offering goods or cash donations to sustain activities, and giving practical suggestions for organizing, managing, and improving community initiatives. Members can also help mobilize funds, resources, and services from other supporters, ensuring that programs have the means to succeed. Such contributions not only help achieve the immediate goals of community work but also strengthen the capacity and resilience of the community over time. Additionally, volunteers can engage in mentoring, training, or awareness campaigns, share knowledge and skills with other members, and support vulnerable groups, further enhancing the social impact of community development. Active participation in these voluntary activities fosters a sense of ownership, builds social cohesion, and inspires others to engage, creating a culture of collaboration and sustained community growth.

**Constructive Voices or Responses over Yes-Person:** Voluntary community work thrives and remains sustainable when its initiatives and actions produce need-based, inclusive, and socially fair outcomes. However, achieving such outcomes is often challenging in collective actions because communities consist of people with diverse capabilities, cultural orientations, interests, personalities, social circumstances, and personal concerns. These differences can create complex social dynamics or political ecology, especially when people work together in groups for mutual benefit. In such situations, not everyone feels able to openly express their concerns, problems, or perspectives. One way to address this challenge and encourage meaningful community participation is by promoting constructive voices and thoughtful responses that remain attentive to ongoing community plans, programs, and activities. Constructive participation—through honest opinions, careful observations, and practical suggestions, helps keep community efforts on track and aligned with shared goals. At times, suggestions or feedback alone may not be sufficient; meaningful change may also require individuals to take responsibility or actively participate in implementing solutions. Simply agreeing with every proposal and action without offering thoughtful feedback allows weak or ineffective initiatives to proceed unchecked, often resulting in unfair or poorly managed outcomes.

Such passive agreement can also cultivate a culture of complacency and negligence, where accountability and improvement are gradually overlooked. In contrast, constructive engagement encourages accountability and collective responsibility. Therefore, communities that value open, constructive feedback and responses are more likely to achieve transparent, inclusive, and sustainable outcomes.

## 2.The Benefits of Participation in Community Work

**Cultural Conservation:** Active involvement in community work transforms both individuals and society. When people roll up their sleeves to contribute, relationships are strengthened. Cooperation grows, trust deepens, and social networks expand—creating a community where people genuinely support one another. Such work is often especially important for immigrant individuals or groups in addressing their specific social needs; otherwise, these needs may remain unmet. For instance, immigrant Nepali children may not have the opportunity to experience their cultural traditions in a homely and meaningful way unless these traditions are practiced collectively within their community through formal or informal activities. In-group networks and community organizations provide participants with a comfortable and enjoyable environment to communicate and engage in activities because they share common values, social identities, and interests.

**Capacity Development:** Participation in community work also develops leadership and organizational skills and provides valuable work experience. Senior members often recognize, encourage, and support—particularly young people—to become involved in community activities. They frequently offer mentorship and guidance. These community work experiences help individuals become more confident, effective, and capable of guiding others or taking on more challenging roles. Some organizations also value and recognize such leadership experience in community work when offering employment opportunities, prestigious public roles, or scholarships for young people.

**Learning:** Beyond skills, community work fuels personal growth and civic responsibility. It cultivates empathy, social awareness, and a sense of purpose. By engaging directly with the needs and challenges of others, individuals gain a deeper understanding of social realities and develop greater compassion toward different groups in society. Such experiences encourage people to think beyond personal interests and consider the broader well-being of the community. For example, volunteering to tutor youth or children in community sports or cultural classes can expose participants to individuals with different personal needs and learning abilities, which strengthens their sense of social responsibility. Community involvement also nurtures patience, tolerance, and respect when interacting with others, the qualities that are essential for professional growth and success in the workplace. Over time, these experiences shape individuals into more responsible citizens who are willing to contribute actively to public welfare and community development.

**Collective problem-solving:** Participating in community work provides opportunity to solve their problems. When people come together and share their ideas, experiences, and resources, they can address challenges that would be difficult for any one person or institution to solve alone. For example, organizing cultural festivals, running community language or literacy programs, or advocating for the rights and well-being of immigrant communities often requires the combined effort of many volunteers and supporters. Working together not only spreads responsibilities but also brings different perspectives that help shape better and more balanced solutions. This shared effort strengthens the sense of unity within the community and often leads to outcomes that are more practical, inclusive, and sustainable.

Pride: Active participation brings recognition and pride. People who contribute their time and effort to community activities often earn respect and appreciation from fellow members and community leaders. This recognition not only acknowledges their dedication but also encourages others to step forward and take part. As members work together and achieve shared goals—such as successfully organizing events, supporting vulnerable groups, or improving community facilities—a strong sense of collective accomplishment emerges. Such experiences strengthen unity and deepen the feeling of belonging within the community. Over time, this appreciation and shared pride motivate continued involvement, inspire new volunteers, and create a positive cycle of participation, trust, and social cohesion that helps communities grow stronger and more resilient.

### 3, Appropriate Participation of Different Groups

Community needs, problems, and interests often vary across different social groups. Therefore, the involvement of representatives from diverse groups makes community work more inclusive, balanced, and effective. When people from different age groups, genders, and social backgrounds participate, they bring varied perspectives, experiences, and skills that help communities understand problems more clearly and design solutions that benefit everyone. The capacity to contribute may differ among groups due to differences in experience, resources, or life circumstances, but inclusive participation encourages a culture where contributions are valued based on capability and willingness rather than status alone. Such representation strengthens fairness, transparency, and collective ownership of community initiatives.

Youth: Young people are often in a stage of learning and personal development, so they may initially better fit to take on supportive or subordinate roles in community work while gradually building their experience of leadership. However, youth also bring unique strengths to community activities. They are generally more familiar with modern technologies, social media communication, and new forms of information sharing, which can be valuable for promoting events, connecting members, and reaching wider audiences. Young people also tend to have greater energy, enthusiasm, and exposure to diverse ideas, making them particularly effective in organizing sports activities, cultural events, and awareness programs. By leading youth-focused groups and participating actively in community initiatives, they develop confidence, leadership skills, and a sense of civic responsibility while also contributing fresh ideas and momentum to community development. Involving youth, especially in leadership is also an opportunity of intergeneration knowledge, skill, capability and responsibility transfer.

Kids: Principally, children's involvement in community work should focus mainly on observation and gentle learning. By watching how adults organize activities, collaborate, and solve problems, kids can gradually understand the importance of contributing to their community. Age-appropriate activities, such as simple games, creative workshops, or mini environmental or cultural projects, allow them to participate in a meaningful and enjoyable way. At the same time, it's important to protect children from experiences that may be emotionally or socially overwhelming, such as singing and dancing on songs carrying adult sentiments. Parents and senior community members supposed to play avoiding the kids' participation, ensuring it is safe, supportive, and suitable for their age. Many ethnic communities, including Indian communities, follow this approach that allow children to learn and engage gradually while keeping their experiences positive and developmentally appropriate. However, Nepali community has not followed some of the norms such as singing and dancing on songs carrying adult emotional sentiments.

**Seniors:** Older members of the community bring valuable experience, wisdom, and cultural knowledge that enrich community work. Their long-term understanding of traditions, social relationships, and past community initiatives helps guide current efforts in more thoughtful and balanced ways. Many seniors serve as advisors, mentors, and mediators in community decision-making processes, helping younger members navigate challenges and resolve conflicts peacefully. Their guidance often promotes stability, continuity, and respect for community values. Participation of some seniors may motivate other people to make active participations. In addition, some senior members may be materially well-established and have cultivated a strong spirit of generosity, contributing donations in cash or kind to support community programs and events. Such contributions, combined with their experience and moral support, make seniors an important pillar of community development.

**Inclusive gender:** Meaningful community development requires the active participation of both men and women. Due to long-standing social norms and orientations, men generally participate more actively in community work and tend to gain more benefits than women. Since women form a large part of every community, their absence from community initiatives can leave important needs and perspectives unaddressed. Women often engage closely with matters related to family welfare, children's education, health, and social care, and these experiences give them practical insights into many community problems. Their participation therefore helps communities recognize issues more clearly and respond with solutions that reflect everyday realities. Involving women in discussion, planning, and leadership also strengthens fairness and inclusiveness in decision-making, while their visible role encourages younger generations, especially girls, to take part in community life with confidence. When women participate fully as volunteers, organizers, or leaders, community work becomes more balanced, responsive, and effective. Cultural expectations and biological factors can sometimes create particular needs for women in community work. Women's health and life-cycle conditions may occasionally influence the extent or timing of their participation. At the same time, many community concerns are closely connected to women's everyday experiences. Matters such as maternal health, child development, family well-being, and domestic responsibilities are often understood more deeply by women because they engage with these realities directly in daily life. Their perspectives can help communities recognize problems that might otherwise remain unnoticed and guide practical responses that are sensitive to family and social needs. When women are involved in leadership and decision-making, such issues are more likely to be addressed with care, dignity, deeper understanding, and greater effectiveness. For these reasons, active participation and leadership by women are not merely about representation; they are essential for responding meaningfully to the real needs of families and communities.

In many community settings, women may hesitate to step forward to take leadership roles or participate actively in community initiatives. This hesitation can arise from several factors, including limited social orientation toward such roles, lack of access to knowledge due to generations-long exposure to oppressive state structures and social exclusion, as well as reoccurring biological cycle, physiochemical pressures or other family care responsibilities. Encouragement, supportive environments, and inclusive practices are therefore essential to foster a culture of greater participation and to ensure that the unique knowledge and strengths of women are fully utilized in community development.

**Diverse cultural groups:** Cultural diversity is a valuable asset for community work success. Participation from diverse cultural groups strengthens community work by bringing a wider range of knowledge, experiences, and perspectives into decision-making. Different cultural groups often understand community needs, traditions, and local challenges in unique ways. Their involvement helps ensure that programs and activities are inclusive, respectful, and responsive to the realities of all members of the community.

It increases community cohesion. Recognizing and valuing these cultural assets allows communities to build solutions that draw on collective strengths rather than overlooking important sources of knowledge and support.

### 3. Managing Challenges for Contributing to Community Work

Active participation in community activities can be challenging because people often feel more pressures from family life, personal well-being, and professional responsibilities. Considering their unique circumstances and social expectations, individuals should carefully choose the type and level of participation that fits their situation and minimise significant pressure on other aspects of life.

Participation can often be integrated with everyday activities. For example, parents raising young children may find it convenient to contribute to community initiatives while engaging their children in social activities such as sports, cultural programs, or school-related events. Teenagers and young adults can also contribute through sports clubs, travel groups, environmental campaigns, or other recreational and personal development activities that involve teamwork and service. Older adults and retirees often have valuable experience and time that can support community events, mentoring, volunteering, or contributing through donations of goods and financial support.

Workplaces can also play an important role in supporting community engagement. Some organizations allow employees to dedicate a number of working days to volunteer activities or community service. Individuals in such positions may be well suited for leadership or coordination roles that require limited but consistent time commitments during working hours. Choosing responsibilities that align with personal skills, professional expertise, and available time helps ensure that contributions are both effective and sustainable.

Community work also becomes easier when responsibilities are shared. Seeking helping hands, collaborating with others, and delegating tasks can reduce individual workload and improve the overall efficiency of community initiatives. Even when people cannot take leadership roles or commit significant volunteer hours, their participation still matters. Attending community events, offering occasional support, promoting initiatives, or simply staying engaged with local activities are meaningful ways to strengthen community spirit and encourage collective participation.

Finally, setting realistic commitments, maintaining good communication with family members, and periodically reviewing one's level of involvement can help individuals maintain a healthy balance between community service and personal life. Small but consistent contributions, when made by many people, can collectively create a strong and vibrant community.

Based on my experience serving in leadership roles within Nepali community organizations, I adopted several practical approaches to manage responsibilities and achieve successful outcomes. Because community work often had to be balanced with other professional and personal commitments, I made use of small pockets of available time. For example, I frequently drafted correspondence and updated funding proposals while travelling on buses. I also developed the habit of preparing and submitting funding applications well before deadlines, usually about a week in advance, which helped reduce last-minute pressure and improved the quality of submissions. Collaboration was another key element of my approach. During meetings and on other occasions, I often requested support from members of the working team to share responsibilities and contribute their ideas. When planning programs, I typically consulted team members about their availability and the potential scope of activities, sometimes arranging brief discussions shortly after office hours to coordinate schedules.

These small but regular interactions helped maintain teamwork and ensured that initiatives were realistic and well organized. Building and maintaining strong social networks was also crucial to the success of our community work. I regularly communicated with people involved in funding agencies and community organizations to stay informed about new opportunities, partnership possibilities, and networking events beyond our immediate community. These connections helped expand our access to resources and ideas, ultimately strengthening the effectiveness and sustainability of the programs we implemented. Outside of leadership roles, in addition to other forms of contributions, I have raised my voice in various ways to ensure that community work remains inclusive.

#### Conclusion

Community work is often a form of self-help for collective well-being. It is an important social responsibility that also offers meaningful personal benefits, including the development of individual character, leadership skills, and social capital through stronger relationships and networks. People can contribute to community work in many ways, depending on their individual circumstances, interests, and available time. Some individuals may take on leadership and coordination roles, while others may contribute through participation, volunteering, or material donations for activities. Effective time management, sharing responsibilities with others, and making small but consistent contributions are practical strategies that enable individuals to remain engaged in community development activities. Inclusiveness is the foundation of successful and sustainable community work. When these efforts are combined across many members of society, they can significantly strengthen community cohesion and support sustainable social development.

### **Sunset in Tongariro National Park, Lens: Ashim GC**



# TURNING IMPERFECTIONS INTO STRENGTHS

YUVA ADHIKARY, AUCKLAND

We live in a world that glorifies perfectionism in careers, social spaces, and individual lives. Perfectionism is the act of setting excessively high standards for oneself or organizations in pursuit of flawless outcomes. Motivational speakers, coaches, and mentors often emphasize perfection and drive people to achieve it. It is common for individuals to go to great lengths to attain what they perceive as perfection, investing time and resources, adapting to circumstances, and changing habits and lifestyles. They put enormous effort into building and enhancing their careers.



In workplaces, people are experiencing overwhelming stress, and personal relationships are deteriorating simply because expectations are too high. Across the world, the pursuit of perfection has harmed lives by turning ambition into self-punishment. Reports suggest that in 2025, workplace stress and appearance-related pressures became intertwined global issues: rising performance demands- fueled anxiety, while body image concerns quietly undermined confidence and productivity. Over 17 million surgical cosmetic procedures were performed worldwide in 2025, alongside more than 20 million non-surgical aesthetic treatments, bringing the total number of appearance-related procedures to over 37 million globally.

The desire for perfection is often tied to cultural standards, personal aspirations, and social validation. Imperfection being less than perfect is frequently overlooked or rejected. Where flawless achievements, physical appearances, and idealised excellence are celebrated, imperfection is seen as something to conceal or overcome. For many, it feels negative or demotivating to talk about imperfection because people fear failure and poor performance. Yet beneath this pursuit lies a truth we often overlook imperfection is not a weakness to be removed, but a strength to be embraced for growth. George Bernard Shaw once said, “Often, the words you fear to say are the ones that most need to be spoken.” We fear imperfection, so more discussions must occur around it.

Perfection is subjective, unattainable, and, in many ways, an illusion. The result of chasing it is often stress, disappointment, and strained relationships. When expectations rise beyond reality, satisfaction becomes harder to achieve.

While perfection and precision are critical in medical science, engineering, and Artificial Intelligence (AI), imperfection does not mean failure, it is progressive development. It is the foundation of learning, where creativity, innovation, and progress begin. Mistakes teach resilience, struggles shape character, and flaws make us relatable. Owning imperfections allows us to set realistic goals, accept setbacks, and continue moving forward. It is in the setbacks of our journey that wisdom and innovation emerge.

People aspire to perfection in the hope of satisfaction, praise, and social recognition. Yet perfection and satisfaction do not have a linear relationship. Satisfaction depends on expectations and achievements, forming a delicate balance between aspiration and reality. Frustrations and satisfactions are not purely mathematical measurements; they are subjective perceptions and depend on personal values, mindset, and external factors. I use the following formulas to estimate my levels of frustration and satisfaction:

Frustration = Expectations minus Achievements ( $F = E - A$ )

Satisfaction = Achievements divided by Expectations ( $S = A / E$ )

Frustration arises when reality falls short of what we hope for. Some people adjust expectations to increase satisfaction, while others push for higher achievements. Satisfaction often proves elusive because perfection is rarely achievable. Striving for perfection leaves no room for improvement and leads to an unreasonable lifestyle. There is a false belief that reaching a flawless standard in careers, relationships, appearances, or personal goals will bring long-term satisfaction. Where expectations are too high, even significant achievements may feel disappointing.

Perfection often stands in the way of satisfaction. Aspiring to it can be damaging because it sets unrealistic standards, fuels anxiety and self-criticism, and blocks growth, creativity, and fulfillment. Learning to embrace imperfection, however, can lead to greater satisfaction, happiness, and peace.

Imperfection allows space for reasonable, realistic, and achievable goal-setting. The struggles and failures that arise from imperfection are where life's greatest lessons lie. Accepting imperfection and committing to progression is one of the most freeing mindsets people can experience. Sharing struggles, failures, and weaknesses even laughing at flaws connects people more deeply to the real world.

History is filled with stories of leaders, innovators, and scientists who were not perfect initially but embraced imperfection and achieved excellence later in their lives. Examples include Albert Einstein, once thought to have a learning disability; J.K. Rowling, who faced numerous rejections before Harry Potter became a global success; Oprah Winfrey, who was told she was "unfit for television"; Thomas Edison, who made thousands of unsuccessful attempts before inventing the light bulb; Stephen Hawking, who overcame physical disability to inspire millions; and Michael Jordan, who transformed failures into stepping stones toward greatness. None of these individuals were perfect. They faced failures, learned, adapted, and progressed one step at a time.

Globally, perspectives on imperfection are evolving. Societies are increasingly embracing imperfection as a natural and beautiful aspect of life. Several cultures and philosophies recognize imperfection in unique ways:

Japan: The aesthetic of wabi-sabi finds beauty in imperfection and incompleteness.

China: The concept of Yin-Yang balance acknowledges that perfection and imperfection coexist in harmony.

Christianity: Imperfection is part of the human condition; grace allows growth beyond flaws.

Buddhism: Suffering and imperfection are intrinsic aspects of life.

Hinduism: Imperfection is a natural part of human existence.

Islam: Humans are not created perfect; imperfection is a pathway to self-improvement.

Nature: Even nature is not perfect. Rivers do not flow straight - they meander but create fertile valleys. Floods displace people but replenish soil. Extreme cold and heat are hard to bear but they build resilience by forcing organisms, ecosystems, and societies to adapt, innovate, and evolve survival strategies.

More recently, in workplaces, progressive growth is increasingly valued over unrealistic perfectionism. While AI and automation industries aim for precision, human imperfections in creativity, empathy, and originality remain irreplaceable.

Owning imperfection fosters resilience, authenticity, and deeper connections. When individuals stop aspiring to unattainable perfection and instead recognise the value of flaws, they become more genuine, relatable, and confident. Imperfection drives motivation, creativity, and progress. It inspires individuals, organizations, and industries to redefine excellence, push boundaries, and innovate. Many advancements in art, science, and technology owe their breakthroughs to imperfection-fueled curiosity.

Imperfection is not a flaw to be fixed but a fact of human life. Appreciating circumstances that cause imperfection while striving for progression brings contentment. Owning imperfection is not about avoiding self-improvement; it is about accepting that imperfection contributes to growth and authenticity through learning. To truly embrace imperfection, people must shift overambitious mindsets and redefine success and satisfaction. Instead of seeing imperfection as a limitation, it should be seen as a strength that allows continual progression.

While perfection matters deeply in certain areas of science and technology, imperfection should not be feared. It should be embraced as a fundamental element of real, unique, and beautiful human existence. Improving imperfections gracefully can transform them into strengths. Life thrives on imperfection through learning, growth, and creativity.

### *Garden of Dreams Kathmandu, Lens by Shailesh Karmacharya*



# A TIME TRAVELLER

ARYAA SUBEDI, WELLINGTON (CURRENTLY IN USA)

When I stand on the sidewalk, I feel an uncanny sense of being a 17th-century time traveller. I watch as humans shielded within sleek pods transport from one location to another in mere seconds while motorways hang like ribbons suspended in time. To accomplish real time travel, however, one must travel at nearly the speed of light.



At the impressionable age of 9, I watched "The Fabric of the Cosmos" by Brian Greene with my dad.

Despite grappling to understand the fine details of the documentary, I was mesmerised by Albert Einstein's Theory of Relativity, a concept that presents time as an ever-changing and fluid entity. The central principle of the theory, time dilation, is that the faster you move through space, the slower time moves for you. The ultimate limit is light speed; at it, time is so slow that it stops. You are not going through time anymore; you are going with time and, therefore, time-travelling. At age 10, in Madame Tussaud's Wax Museum, I proudly clutched Einstein's arm as if he were my own father.

When I travelled from New Zealand to Nepal a couple of years ago, I journeyed back in time 6 hours and 15 minutes. It was a risky feat because, as countless books and films have warned us, a time-traveller's interactions can affect the timeline, potentially rewriting history. While there, I assumed a role as both a teacher and time-traveller, working to empower kids from all over Kathmandu through STEM and the IoT. I was altering the timeline by not only contributing to a future of modern and sustainable development in Nepal but also in surrounding nations that our young innovators will eventually reach. By travelling even further back in time, I brought back the wisdom of my ancestors through an ancient mathematical technique, Vedic Ganit (Mathematics), which Nepali students I have taught will spread far and wide in the present time. While a permanent mark will be left on history, I bear no regrets.

Time dilation can be observed in transformative experiences, like my time at the Vipassana meditation camp in Budhanilakantha, where reading, writing, speaking, eye contact, and external communication were prohibited. In alignment with Einstein's theory, rapid internal development made the external world feel slower; one week felt like one year. During extended periods of silence and rigorous meditation practices, a lesson stood out to me: the law of impermanence, i.e., everything in the world is constantly changing.

This art of adaptation has helped me in many aspects of my life, such as dealing with rejection, moving schools, and even enduring my car being set on fire. I realised from my journey of adaptation and impermanence that our understanding of the cosmos changes through the prisms of time and perspective. What I thought to be true today, might not be true tomorrow. My discovery and learning opportunities are boundless!

Adaptation also led me to one of my hobbies: tramping. Carrying overnight gear and contending with the elements might not sound like a celebration, yet with impermanence in mind, it's deeply rewarding. Time dilation is not simply a scientific concept. It's a metaphor for the ever-changing, malleable nature of human experience and perception. In pointe shoes, I dance on planets, and with bare feet, I sway to the rhythm of ancient Nepali melodies on the mossy Kathmandu earth. I use my Dad's binoculars to examine the landscape of my goals, and in time, I'll procure a telescope and survey the galaxy of impacts I've made in this world. I embody the flexibility, adaptability, and transformative potential of time dilation. My ability to learn and grow can extend and compress just like time can.

On the 28th of June 2009, Stephen Hawking hosted a party for time travellers, offering an open invitation to those who can journey through time. In the future (or past), I would quite like to attend such parties.

### **Kepler Track in Winter, Lens: Ashim GC**



### **Mount Ngauruhoe, Lens: Ashim GC**



# Trusting Your Doctor: A Message to Our Nepali Community in Christchurch

Dr. Rishav Dhakal



*In our Nepali community, we carry forward many strengths including resilience, family values, hard work, and deep respect for education and experience. These values have helped us settle and succeed in places far from home, including here in Christchurch. However, when it comes to health, some of our habits and expectations from Nepal don't always align with how medicine is practiced in countries like New Zealand or Australia.*

*This article is written with respect and care, especially for our older generation and those who grew up in Nepal, to help bridge that gap.*

*The “Mechanic” Analogy: Understanding the Doctor’s Role*

*Think about your car. If something feels wrong with it, you take it to a mechanic. You don't usually tell the mechanic exactly what parts to replace or insist on unnecessary checks. Instead, you explain the issue, and you trust their expertise to assess, diagnose, and fix the problem.*

*Doctors work in a very similar way. We are trained for many years to listen carefully to your symptoms, examine you clinically, use our knowledge to determine what is most likely going on and decide whether tests or medications are actually needed. Just like a good mechanic doesn't replace every part of a car “just in case,” a good doctor does not order every test or prescribe medications unless they are necessary.*

*Why “More Tests” Is Not Always Better*

*In Nepal, it is common to feel reassured when many blood tests, scans, or medications are given. It can feel like “more is better” or that a doctor is taking things more seriously. However, modern medicine has taught us something important: Unnecessary tests can often cause more harm than good.*

Tests may show something abnormal that is not actually a problem (i.e. false positives), leading to stress and more invasive testing. Finding conditions that would never have caused harm in your lifetime and over diagnosing conditions may make you spend more time and resources and not to mention add unnecessary stress to your life. Furthermore, in publicly funded systems, unnecessary testing can delay care for others who truly need it, including for your future self! Some scans also expose you to radiation that should be avoided unless clearly needed as well. All of these are potential ways that over investigating can do more damage if not indicated.

A doctor choosing not to order a test is often a sign of good clinical judgment, not neglect.

#### *Why Doctors Don't Always Prescribe Medication*

Another common expectation is that a consultation should end with a prescription (especially antibiotics) or multiple medications. Many illnesses, such as viral infections, do not improve with antibiotics but instead with time, rest and monitoring. Sometimes all we need to do is be aware. Additionally, taking unnecessary medications can cause side effects. When unwarranted these can cause you more harm than good.

Overuse of antibiotics will also lead to antibiotic resistance, which is a serious global problem. The consequence of this is that when you really need antibiotics they won't work and infections take longer to cure and become more severe. In countries like New Zealand and Australia, doctors are trained to prescribe medications only when the benefit clearly outweighs the risk. Sometimes, the best treatment is simply rest, fluids, time and monitoring. This may feel unfamiliar, but it is often the safest and most effective approach.

#### *The Value of Clinical Assessment*

In Nepal, access to healthcare can sometimes depend on availability rather than structured systems. As a result, people may rely more heavily on tests to confirm diagnoses. Here, doctors place a strong emphasis on clinical skill such as taking a detailed history, performing a thorough examination and using evidence-based guidelines.

In many cases, an experienced doctor can make a safe and accurate management plan without needing extensive testing. This is not because resources are limited but because medicine has evolved to understand when tests are useful and when they are not.

#### *Cultural Differences in Healthcare Expectations*

It's important to acknowledge that this difference in approach is not about right or wrong but about different systems and training.

*In Nepal, patients often expect immediate treatment and medications. Doctors may feel pressure to meet these expectations. Managing these expectations tend to push doctors to provide subpar treatment plans and use options that prioritise maintaining a positive doctor-patient relationship. Due to misguided practice and financial difficulties in Nepal, many people may develop a mistrust of doctors thinking that they are trying to take their money for no reason. It is these intricacies that push doctors to change management plans with different patients even if they have the same problem. Trying to balance good patient care with a potential mistrust of health professionals alongside some patches of poor clinical judgement creates challenges in how they practice.*

*Access to follow-up may also be limited. In Nepal with the population rising, healthcare professionals burnout and are overworked as well as underpaid. All this combined with less resources and inadequate resource allocation make the idea to monitor symptoms and escalate if needed as a less reliable and impractical care plan. In Nepal we may need more information to be sure that we aren't missing anything.*

*Different diseases exist in Nepal compared to NZ. Many tropical diseases and waterborne illnesses in Nepal are not found here and so do not need to be on the radar as much. Similarly, we have different common problems here so the diagnoses doctors try to rule in and out vary based on the demographic and geographical climate of their environment. In New Zealand and Australia there is more emphasis on long-term safety and evidence-based care. Follow-up is usually available if symptoms change and doctors tend to avoid unnecessary interventions when possible. Understanding these differences can help build trust and avoid frustration on both sides.*

#### *Trust Is a Two-Way Relationship*

*For healthcare to work well, there needs to be trust. From the doctor's side they commit to listening to us, taking our concerns seriously, using their training to guide safe decisions and giving us the best possible advice for our health. Patients should be aware that not every illness needs a test or pill and they should be open to advice, even if it differs from past experiences.*

*Ask questions if unsure as communication is always encouraged. Ensure that when you leave the health setting, whether that is a GP or the hospital that you are happy with the plan and if not please ask the doctors to explain why and what they are doing. In a busy world they try to balance their time amongst many patients but without knowing what issues we have they will not know how to help.*

#### *Advice for Our Nepali Community*

- 1) Please share your full story. Don't hold back symptoms or concerns as this helps the doctor make better decisions.*
- 2) Ask questions respectfully. It is completely okay to ask, "Why don't I need a test?" or "Why is medication not necessary?"*
- 3) Avoid comparing directly with Nepal. Healthcare systems differ, and what was common practice there may not be best practice here.*

4) *Follow up if needed. If symptoms persist or worsen, return for review as this is an important part of care.*

5) *Focus on prevention. Regular exercise, healthy diet, sleep, and stress management are just as important as treatment.*

#### *A Final Thought*

*As a community, we have come a long way; from the hills, villages and cities of Nepal to building lives in developed places like Christchurch. Along this journey, we have learned to adapt to new systems, including healthcare, and this is part of our growth.*

*Trusting your doctor does not mean giving up your voice. It means working together and combining your life experience with the doctor's medical expertise to achieve the best outcome for your health and wellbeing.*

*Just as you trust a skilled mechanic with your car, trusting a trained doctor with your health can help you avoid unnecessary interventions and focus on what truly matters which is safe, effective, and meaningful care.*

*With respect and care for our community,  
Dr Rishav Dhakal*

## **Bikepacking through Mckenzie Country Lens: Ashim GC**



# JOURNEY OF MOVING BACK HOME

## HOME

*Ashim*

RESPONSES TO COMMON QUESTIONS ABOUT MY RETURN JOURNEY BACK TO NEPAL

What is Nepal to me?  
It is home where my roots are, my people and culture are and it is my identity.



At 14, I first left home, traveling to Kathmandu for studies, then to India and then to New Zealand. My journey of over a decade abroad focused on learning and exploration rather than finding a new home. While I found several homes, I stayed connected to my roots and eventually returned to them.



# Why now?

**Were you not worried about the stability in Nepal?**

**I've been asked this question many times.**

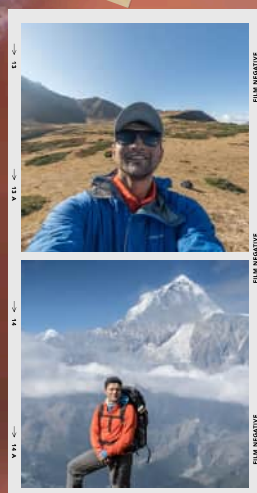
**While we all dream of a kinder, more prosperous Nepal, we haven't laid the groundwork for it. My initial move abroad wasn't just about money, though it helped with debts and family support. The main goal was to gain valuable skills and see the world.**

**I then saw an opportunity in Nepal to return, create jobs, and support communities while following my lifelong dream of being a guide. I couldn't refuse that chance.**

**Nepal will only stabilize when skills return and young people invest in the land. I had to take on that responsibility and make a choice.**

**What were my family's thoughts on this decision?**

**My family initially opposed my move due to concerns about political unrest and the economy. Despite my success abroad, I felt disconnected from my roots and needed to explain my emotions. Through a journey of discussion, I presented a clear plan and reassured them of my responsibility, ultimately helping them understand my desire to come home.**



# ABOUT THE JOURNEY

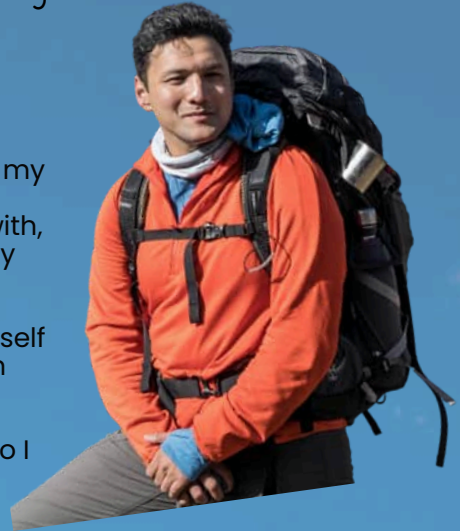
When moving back, recognize that you're entering a new country, not returning to the one you left a decade ago.

The decision to return was not made hastily; it required over two years of careful planning and preparation.

Before moving to Nepal, I took the time to define my purpose here, establish my goals, secure an apartment, create a list of contacts to network with, and get ready for a significant new chapter in my life.

The most challenging aspect was reminding myself that I was back to start a new career, rather than simply enjoying the time here like it's a holiday.

I knew how important this decision was to me- so I wanted to do give my best.



## DO I REGRET MOVING BACK?

**ABSOLUTELY NO!**

**Sure, the journey has not been without its challenges. The political instability, unprofessional industry practices, and sluggish bureaucracy have all posed difficulties.**

**However, I anticipated these issues. I wasn't expecting returning to Nepal, where these problems seemed to have suddenly vanished. From the very beginning, I understood that I would need to navigate these hurdles.**

**But the key was to manage expectations early on.**





## What do I do now?

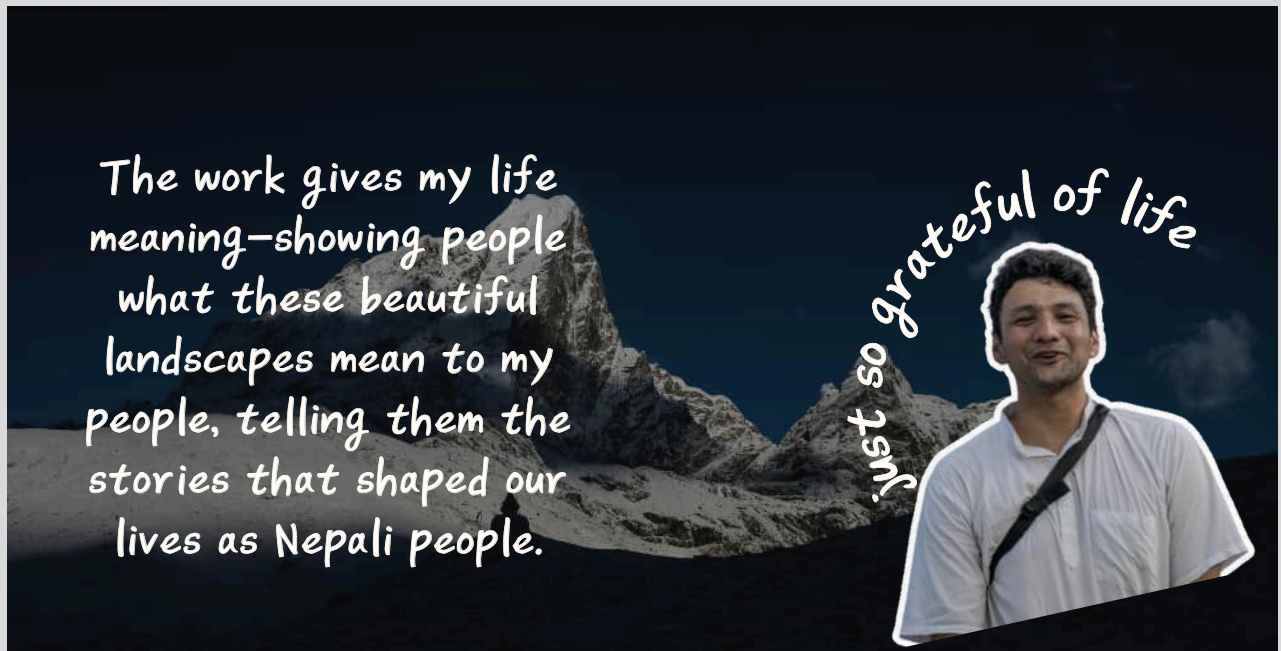
I, along with my team, have launched a tourism company called Nadi Experience, aiming to create a sustainable regenerative tourism model in the Himalayas.

Our goals include low-emission, low-waste tourism and establishing fair wages for guides and porters focused in their inclusive growth. I also engage with communities in our efforts as well as guide people in the Himalaya.

I believe Nepal can lead change in this area by leveraging our communities, indigenous knowledge, and local expertise.



I get to be in the mountains for my work, work with the communities I relate to and be in one of the most beautiful places in the world.



The work gives my life meaning—showing people what these beautiful landscapes mean to my people, telling them the stories that shaped our lives as Nepali people.

just so grateful of life

## ANY TIPS FOR THOSE CONSIDERING A MOVE BACK?

01

Think about what your life in Nepal could be like. Consider the skills you have, and plan how to use them when you return.

02

You don't have to begin with a large investment. Instead, focus on developing a pilot project while keeping your investment minimal.

03

Build some goals, and give yourself a timeline— also factor the time you'll spend with friends and family.

04

Reach out to those who can relate to the experience of moving back; forge new connections. You might feel a lack of friends, but that's perfectly fine— it will heal over time.

05

Don't overwhelm yourself with high expectations; adjusting takes time, just like moving to a new country. But, this is also home— so it'll be okay.

You can read more about Ashim's new business at [nadiexperience.com](http://nadiexperience.com)

# WHAT WILL IT LOOK LIKE IF NEPAL WERE TO PLACE ECONOMIC DIPLOMACY AT THE FRONT AND CENTRE OF ITS BILATERAL RELATIONS WITH NEW ZEALAND?

Raj Maharjan<sup>[1]</sup>

## INTRODUCTION

Economic diplomacy (आर्थिक कूटनीति) is one of the key foreign policies of the Nepal Government<sup>[2]</sup>.

Economic diplomacy, in a nutshell, is the use of a government's foreign policy and diplomatic tools to advance national economic interests, such as increasing trade, attracting foreign investment, and ensuring economic security.

Diplomatic Missions, in Nepal's case its embassies, are responsible for implementing and executing the government's foreign policies in the respective countries where the missions are based and have their jurisdiction. The Nepal embassy based in Canberra has diplomatic jurisdiction also in New Zealand.

In this article I will discuss a few potential initiatives that should be achievable if the Nepali diplomatic mission in Canberra places economic diplomacy at the front and centre of its foreign policy in New Zealand.

## LEGACY OF BILATERAL RELATIONS

Friendly relations between Nepal and New Zealand started in 1953 after the first ascent of Everest. Formal bilateral diplomatic relations between Nepal and New Zealand were established on May 1, 1961. Both countries to this day share cordial bilateral relations, mainly built on the foundation of Sir Ed's legacy.

According to the New Zealand Ministry of Foreign Affairs, cooperation between the two countries involve development assistance in areas such as education, capacity building, and agriculture<sup>[3]</sup>. In April 2015, New Zealand provided an aid of two million dollars to assist Nepal in the aftermath of the then devastating earthquake. Similarly, in May 2021, the New Zealand government supported Nepal through an aid of one million to help combat COVID-19. The New Zealand government continues to support the Himalayan Trust which has been providing its services in the Everest Region since the 1960s.

[1] Raj Maharjan is the President of the New Zealand Nepal Chamber of Commerce. Urban Planner by profession, he has been living in Auckland since 2005.

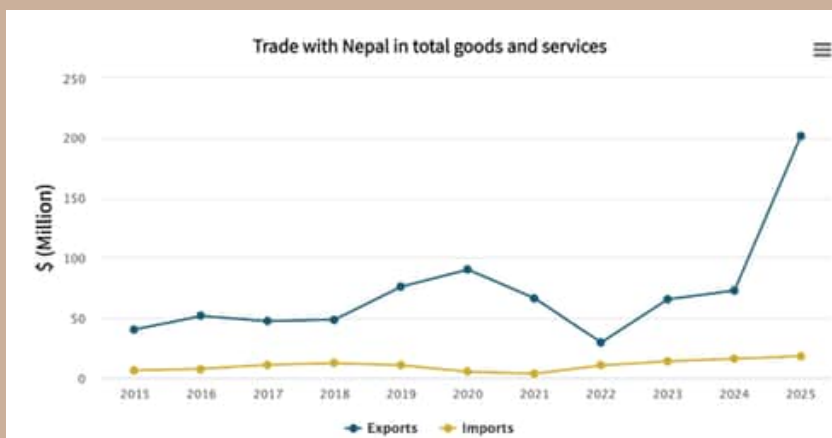
[2] <https://mofa.gov.np/pages/foreign-policy-of-nepal-1> [(ड) आतथकत कूटनीति, page 18]

[3] <https://www.mfat.govt.nz/en/countries-and-regions/asia/nepal>



## WHAT WILL IT LOOK LIKE IF NEPAL WERE TO PLACE ECONOMIC DIPLOMACY AT THE FRONT AND CENTRE OF ITS BILATERAL RELATIONS WITH NEW ZEALAND?

Trade figures of 2015-2025 from Stats NZ shows that New Zealand in average exported approximately \$50-100 millions worth of goods and services to Nepal, which increased to \$200 millions in 2025. Import from Nepal to New Zealand hovers around \$10 million annually.



Nepal contributes a substantial amount to New Zealand, albeit official dollar figures are not available, through the tuition and living cost paid by Nepali international students. According to a figure obtained from the MBIE by a New Zealand based Mt 8848 Football Club, there were 1,640 students from Nepal as at 1 March 2026. Even by a conservative estimate of each student contributing \$20,000 a year, Nepali international students contributed approximately \$23 million to the New Zealand economy. New Zealand recognises international education as one of its export earnings. From my observation, the flow of Nepali international students in New Zealand has been steadily growing since 2015.

### BILATERAL RELATIONS TODAY

Until today, both Nepal and New Zealand do not have embassies in the respective countries. The Nepal Embassy based in Canberra has jurisdiction in New Zealand. The New Zealand High Commission to India, based in New Delhi, is also responsible for diplomatic relations with Nepal. Both Nepal and New Zealand have appointed Honorary Consuls in their respective countries.



Appointment of Honorary Consuls of Nepal to New Zealand is a relatively new practice, dating back to only a few years. The Honorary Consul's office mainly provides consular services and promotes bilateral relations between the two countries.

I had personally met the New Zealand ambassador to Nepal, Patrick John Rata, in a business function in Auckland in 2025. During the meeting, my experience from brief conversation with the ambassador has been that New Zealand is keen to explore mutual economic opportunities, specifically in the areas of trade and investment.

## WHAT WILL IT LOOK LIKE IF NEPAL WERE TO PLACE ECONOMIC DIPLOMACY AT THE FRONT AND CENTRE OF ITS BILATERAL RELATIONS WITH NEW ZEALAND?

Prior to the then Foreign Minister, Winston Peter's state visit to Nepal, I had written to the minister requesting to initiate dialogue about mutual business and trade promotion between the two countries. Following the state visit, the minister has replied to my message with a cordial appreciation of that advice. Prior to the state visit, I had also had a live interview with RNZ on the issue of promoting trade and business between Nepal and New Zealand<sup>[1]</sup>.

### FUTURE OF BILATERAL RELATIONS

The Stats NZ figure above clearly demonstrates that Nepal has a huge trade deficit when it comes to its trade with New Zealand. Although the dollar figure of the trade is relatively small, there are opportunities for the trade volume between the two countries to increase and Nepal's deficit to decrease. Tapping the potential opportunity with New Zealand will only be feasible by placing economic diplomacy at the front and centre.

Fruits of a successful economic diplomacy might look something like those outlined below:

#### 1. Seek more trade, less aid

1.1. We will see a shift towards an increase in trade of goods and services from both countries. Nepal's trade deficit will decrease.

1.2. The model of educational assistance through the NZAID will change from scholarship quotas towards student and teacher exchange offering mutual co-operation.

1.3. New Zealand has a good track record in good governance, disaster management, financial management, adventure tourism, agri-business, sports (mainly cricket), Artificial Intelligence and Climate Change. Nepal could engage Kiwi experts from those sectors, which has huge potential and need in Nepal.

1.4. The Nepal government will send regular trade delegations to New Zealand to explore areas where mutual trade and investments can be initiated and increased.

2. Improve connectivity - The Nepal Government would be exploring better air route connection with New Zealand by facilitating code-sharing with airlines such as Air New Zealand and QANTAS. I understand that Nepal Airlines is soon to operate between Sydney and Kathmandu. Such code-sharing flights would make it possible to connect that Nepal Airlines flight with Auckland.

3. Negotiate respect based on economic contribution - Nepal Government will negotiate with the New Zealand government to ensure that its citizens who are based in New Zealand and are contributing towards the New Zealand economy are living a life of dignity and respect. Those include the international students and those in work visas. This will result in a lesser amount of cases of distress among the international students, and rightful pay and services for the workers.

[1] <https://www.rnz.co.nz/national/programmes/afternoons/audio/2018988930/call-to-boost-business-with-nepal>

## WHAT WILL IT LOOK LIKE IF NEPAL WERE TO PLACE ECONOMIC DIPLOMACY AT THE FRONT AND CENTRE OF ITS BILATERAL RELATIONS WITH NEW ZEALAND?

### 4. Explore better opportunities

4.1. Nepal Government's future endeavour must be to stop brain drain and to employ its workforce in Nepal, not overseas. However, for the foreseeable future Nepali citizens will continue to seek opportunities elsewhere. It is fair to say that New Zealand is a relatively better destination for the Nepali employment seekers. Nepal Government will explore the Working Holiday Visa option which allows Nepali citizens to work in New Zealand for a short-term.

4.2. Nepal Government will seek opportunities for its high-skilled workforce in New Zealand. The learning and experience of those workforce would be a valuable asset for Nepal.

### HOW IS THIS POSSIBLE?

As I outlined in the opening sentence of this article, Nepal already has economic diplomacy as a key policy on paper. It is now time to put that in practice.

By the time this goes into publication, Nepal would have had a new government with a resounding majority after a mandate from a recently concluded general election. To unlock the economic opportunities with New Zealand (and the rest of the world), the new government must place economic diplomacy at the front and centre.

To achieve tangible outcomes, each ambassador must be given a set of economic diplomacy key performance indicators (KPI) that they are required to implement in their countries of jurisdiction. Diplomatic appointments must be based on capacity to deliver on those KPIs, not a retirement opportunity for seasoned politicians.

### CONCLUSION

Nepal's foreign relations is not only a matter of economy, it is also a matter of dignity of Nepal, Nepali citizens and Nepalis living overseas. When and if the Nepal government approaches its foreign policy with a focus on economic diplomacy, the tone and language of foreign nations will change. We would be seen and treated with more respect than we are today when we mostly approach foreign relations primarily based on aid.

When pursuing economic diplomacy, Nepal must approach it on a win-win basis focussing on mutual benefits. Nepal must start to shift its narrative from what it has (for example, Everest and Buddha) towards what tangible opportunities it has to offer. Nepal must be able to confidently answer the question, 'why would we invest in Nepal when there is India and China next door?'

It is now high time that we make a paradigm shift in our foreign relations from aid towards business and trade. For the sake of Nepal's economy and Nepali's dignity, we have to mean business.

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# नेपालमा सहकारी विकासका समस्या र समाधान

खगेन्द्र आचार्य २०८१।०८।०६

सहकारीको अवधारणा:

संसारको ऐतिहासिक विकासले मानव जीवन र समाज विकासमा सहकारीताको महत्व लाई प्रष्ट पारेको विषय हाम्रा सामु रहेको छ । सहकारीको शुरुवात हाम्रा घरवाटै शुरु भएको पाइन्छ । एउटा घरमा भएका महिला सदस्यहरु घरको सम्पूर्ण आन्तरिक ब्यवस्थापनमा सहकार्य गरिरहेका हुन्छन । विकसित भनिएका देशमा त इन महिला सदस्य मात्र होइन पुरुष सदस्य पनि घरको आन्तरिक ब्यवस्थापन र भान्साको कार्यमा सहभागी हुने गरेका पाइन्छन । नेपाल भारत जस्ता विकासोन्मुख देशमा बरु सक्नेहरुले सहयोगीको ब्यवस्था गरेको पाइन्छ । तर विकसित भनिएका विदेशीहरुले आफ्ना घरमा वाहिरी सहयोगीको परिकल्पना नै गरेको हुंदैनन । यो कुरा हामी विदेशतिर वस्ने यूवा पुस्तावाट प्रष्ट भएकै छ । अर्थात सहकार्यको आवश्यकता हाम्रै घरवाटै शुरु भएको प्रष्ट देख्न सकिन्छ ।

मानव विकासको क्रम संसार भरिनै कृषि फर्मवाट शुरु भएको पाइन्छ । त्यसमा पनि हाम्रो रैथाने कृषिकार्यको लागि धेरै हात सहयोगको आवश्यकता पर्ने गर्दछ । अर्थात एउटा घरका मात्र सदस्यहरुको सहभागितामा कुषि कर्म संभव नभएर आफ्ना छिमेकी र गाउँलेको समेत सरसहयोग लिएर कृषि कर्म गर्नु पर्ने त्यसवेलाको अवस्था हो । जुन परिपाटी हाम्रा ग्रामिण क्षेत्रमा आजसम्म पनि चलिरहेकै छ । यही हाम्रो परंपरागत सहकार्यको परिपाटी सहकारीको रुपमा स्थापित हुदै गएको पाइन्छ । अर्थात हाम्रो गाउँ समाजमा चलिरहेको “अर्म पर्म र सहकार्य” लाई संस्थागत रुपमा सहकारीको रुपमा विकास गरिएको पाइन्छ । सहकारीको अवधारणा अन्तर्गत निम्न बुंदाहरु मथि विशेष चर्चा हुने गरेको छ ।

- क) सहकारीको सम्पूर्ण गतिविधि यसका सदस्यहरु विचको सहकार्यमा आधारित रहेको छ । सदस्य नभएको ब्यक्ति कुनै पनि किसिमले सहकारीमा जोडिन हुंदैन भन्ने यसको मूल विषय हो ।
- ख) सहकारीका सदस्यहरु एक आपसमा मिलेर निरन्तर सबै काम गर्ने गरी यसमा जोडीएका हुन्छन । सबै सदस्यहरु आ-आफ्नो हित र कार्य लिएर सहकारीमा जोडीएका हुन्छन । त्यसैले सहकारी संस्था भनेको सबै सदस्यको सहकार्य गर्ने सामुहिक थलो हो ।
- ग) सहकारीको एक मात्र लक्ष्य भनेको आफ्ना सदस्यको हित हुने काम गर्नु नै हो ।
- घ) सहकारी भनेको सबै सदस्य वीचमा एक आपसमा गरिने एउटा विश्वासको व्यवसाय पनि हो ।
- ङ) सहकारीका सबै सदस्यहरु समान हैसियतमा उक्त संस्थामा सहभागी हुने गर्दछन । अर्थात बढी लगानी गर्ने व्यक्तिको हैसियत आफ्नो लगानी अनुसार बढी नभएर समान हुने गर्दछ ।
- च) सहकारीको सदस्य हुनका लागि प्राकृतिक व्यक्ति मात्र योग्य हुन्छ । अर्थात कानून वमोजिम बनेका अप्राकृतिक व्यक्ति सहकारीको सदस्य हुन योग्य मानिंदैन ।

## २. सहकारीको सिद्धान्त:

- क) ऐच्छिक एवं खुल्ला सदस्यता:- कुनै पनि सहकारी संस्थाको सदस्यता ऐच्छिक हुने गर्दछ । कसैलाई सदस्यता लिनकालागि वाध्यकारी हुंदैन त्यस्तै सदस्यता लिन चाहने व्यक्तिलाई सदस्यता लिनबाट रोक्न पनि मिल्दैन । सहकारीको क्षेत्र एवं भौगोलिक सिमांकन भने सहकारीको नियमावलीले निर्धारण गरेको हुन्छ ।
  - ख) सदस्य केन्द्रित व्यवसाय:- सबै सहकारीको आफ्नो कारोबार भनेको आफ्नै सदस्य बिच कन्द्रित हुने गर्दछ ।
  - ग) सदस्य बिच लोकतान्त्रीक नियन्त्रण:- सहकारीका सदस्य बिचमा लोकतान्त्रिक विधिबाट संचालक छनोट हुने देखि सबै निर्णयहरु लोकतान्त्रिक प्रक्रियाबाट मात्र हुने गर्दछ ।
  - घ) सदस्यको आर्थिक सहभागिता:- सहकारीको सदस्य हुनका लागि प्रत्येक सदस्यले उक्त सहकारीको सदस्यता लिएकै हुनु पर्दछ ।
  - ङ) सहकारी संस्था स्वायत्त र स्वतन्त्र:- कुनै पनि सहकारी संस्था अनिवार्य रुपमा स्वायत्त र स्वतन्त्र हुने गर्दछ ।
  - च) शिक्षा, तालिम र सूचना:-सहकारी संस्थाले आफ्ना सदस्यहरुका लागि शिक्षा, तालिम र सूचना दिने काम नियमित रुपमा गर्दछ ।
  - छ) सहकारी विच सहयोग:- विभिन्न सहकारी संस्था र तिनका निकाय विच सहकार्य हुने गर्दछ । सहकारी संस्थाहरु एकआपसमा जोडिएका हुन्छन ।
- समुदाय प्रति सरोकार:- प्रत्येक सहकारी संस्थाले आफ्नो समाज प्रती जिम्मेवार हुनु उसको कर्तव्य हुन जान्छ । त्यसैले संचालनमा रहेका सहकारीले आफ्नो हैसियत अनुसारको सामाजिक दायित्व पनि बहन गर्नु पर्दछ ।

३. सहकारी संचालकले ध्यान दिनुपर्ने बिषयहरु:

वास्तवमा एउटा सहकारी संस्था संचालन प्रक्रियालाई सिद्धान्ततः एकदम साधारण किसिमबाट लिएको पाइन्छ । आफ्ना आवश्यकता र अभावहरु पुरा गर्न एकै किसिमका मानिसहरु विच सहकार्य गरेर कार्य गर्ने सिद्धान्त अनुसार सहकारी संस्था संचालन हुने गर्दछ । त्यसैले नियमित रुपमा संचालन भई रहेको सहकारीले न्यूनतम पालना गर्नु पर्ने केही क्रियाकलापहरु छन् ।

क)हरेक वर्ष समयमै नियमानुसार सहकारीको लेखा परिक्षण गराउनु पर्दछ ।

ख)हरेक वर्ष समयमै संस्थाको साधारण सभा गराउनु पर्दछ ।

ग)सहकारीका सबै सदस्यलाई संस्थाले समान व्यवहार गर्नु पर्दछ ।

घ)सदस्यबाट बचत जम्मा लिएर वा शेयरपूजी बाट वा ऋण लिएर नियमानुसार ऋण लगानी गर्ने सहकारी संस्थाले गर्ने ऋण लगानी नियमानुसार गरेको हुनुपर्दछ । यसमा लिने र दिने व्याजदर एकरूपता र भेदभाव विहीन हुनुपर्दछ ।

४. सहकारी संस्था र अन्य व्यवसाय वीचको भिन्नता:-

हाम्रा सहकारीको एउटा ठूलो समस्या के देखिएको छ भने सहकारी संचालकहरुले आफूलाई अन्य व्यवसाय सरह नै व्यवसायी वा व्यपारीका रुपमा लिने गरेको पाइन्छ । जबकि सहकारी भनेको अन्य व्यपारीक संस्था जस्तो व्यवसाय होइन । नेपालमा सहकारी संचालन गर्नु भनेको बैंक संचालन गर्नु बराबर हो भन्ने बुझाई रहको पाइन्छ । यसै गलत अवधारणाका कारण नेपालका सहकारी संचालकले आफूलाई कुनै बैंक वा कम्पनी संचालक भन्दा फरक फरक नदेखेको पाइन्छ ।

क)सहकारी संस्था र बैंकिङ संस्थामा भिन्नता –

नेपालमा कम्पनी कानून अनुसार दर्ता भएको संस्थाले नेपाल राष्ट्र बैंकको स्वीकृतिमा मात्र बैंकिङ कारोबार गर्ने अधिकार प्राप्त गर्दछ । एउटा सहकारीले सहकारी ऐन अनुसार सहकारी विभागमा दर्ता भएर काम शुरु गरेको हुन्छ । सहकारीको नियमन विभागले गर्दछ भने बैंकको नियमन राष्ट्र बैंकले गर्दछ ।

ख)सहकारी संस्था र व्यावसायिक कम्पनीमा भिन्नता –

व्यवसायिक कम्पनी कम्पनी ऐन अनुसार दर्ता हुन्छ । यसमा व्यक्ति वा व्यक्तिहरु मिलेर कम्पनी गठन गर्न सकिन्छ । तर एउटा सहकारी संस्था दर्ता गर्नका लागि न्यूनतम १० जना नेपाली नागरिकको संलग्नता आवश्यक हुन्छ । सहकारीले आफ्नै सदस्यहरु विच मात्र कारोबार गर्दछ भने व्यावसायिक कम्पनीले खुल्ला बजारमा कारोबार गर्ने गर्दछ ।

ग)मुनाफा बितरणमा भिन्नता: नियमानुसार संचालित बैंक वा अन्य व्यवसायिक कम्पनीले आफ्नो मुनाफा मध्येबाट संचालक समिति र साधारण सभाको निर्णय अनुसार मुनाफा आफ्ना शेयर सदस्यलाई बितरण गर्न पाउँछन् भने एउटा सहकारी संस्थाले आफ्नो मुनाफा बिभिन्न कोषहरुमा जगेडा राखेपछि मात्र सानो रकम शेयर सदस्यलाई बितरण गरेन पाउँछन् ।

घ) सरकारबाट पाउने सहूलियत: अन्य व्यवसायको तुलनामा सहकारी संस्थाले सरकारबाट समय समयमा विभिन्न छुट सुविधा पाउने गर्दछन् । सहकारीमा संलग्न समुदायलाई सरकारले नियमानुसार बिभिन्न छुट सुविधा उपलब्ध गराउने प्रावधान रहेको हुन्छ ।

५. नेपालका सहकारी संस्थाहरुका समस्या:-

नेपालमा विधिवत दर्ता भएका सहकारीको संख्या करीब पैतिस हजार छ भने करीब पैसठ्ठी लाख सदस्य रहेका छन । करिव ७० हजार मानिसले यिनमा रोजगारी पाइरहेका छन् । कुनै बेला सरकारले देशको तिन खम्बे अर्थ नीतिको एउटा बलियो खम्बा सहकारीलाई मानेको थियो । हाल आएर करिव ४० संख्याका सहकारीले आफु मात्रै समस्या भोगिरहेका छैनन् बरु सारा देश र जनतालाई नै जटिल समस्या तर्फ धकेलीरहेका छन । सहकारीमा समस्या हठात एकै दिनमा आएको अवश्य होईन । लामो समयदेखि नियमन र अनुगमन विहिन रहेका र खास खास व्यक्तिको दुराशयपूर्ण संचालन वाट यतिबेला विष्फोटका रुपमा देखा परेको छ । सहकारीका समस्याहरुलाई संख्यामा यसरी राख्न सकिन्छ ।

क) डामेका साँढे जस्ता संचालक: – आफ्नो काम, कर्तव्य, अधिकार सबै छाडेर केही सहकारीका संचालकहरु पुरै अराजक किसिम बाट मनपरी गर्दै अगाडी बढनुनै सहकारीको ठूलो समस्या देखिएको छ ।

ख) निरीह सरकार र नियामक निकाय:- संस्था संचालनमा आउनु अगाडि त्यसका नियमन र निर्देशन प्रक्रिया स्पष्ट ऐन नियममा आउनु पर्ने हो । तर सहकारी फाँटमा त्यस्तो हुन सकेको पाईएन । यतिबेला आएर नियामक निकाय बारे चर्चा परिचर्चा हुनु त्यसकै परिणाम हो ।

ग)निस्कृत सहकारी सदस्य:- थोरै लगानी (रु १००को शेयर) गरेको शेयर सदस्य सहकारीको काममा सक्रिय पनि भएन र चासो पनि राखेन जो संचालक भयो उहि व्यक्तिको हाली मुहाली भयो । संचालकलाई त पैसा उठाएर (शेयर वा बचत ) मनपरी गर्ने छुट सरकारले दियो ।

घ)गैर-सदस्यसंग कारोबार:- सहकारीमा सदस्य बाहेक अरुसंग कारोबार गर्न नपाईने भए पनि ऋण दिनका लागि तत्काल सदस्यता समेत दिएर वा नदिएर त्यस्ता व्यक्तिसंग कारोबार भएका प्रशस्त उदाहरण पाइन्छन् । गैर जिम्मेवार व्यक्तिहरु संग कारोबार बढनाले पनि संस्था अठेरोमा पर्न थालेका पाइन्छन् ।

ङ)घर जग्गा कारोबारको सह-उत्पादन:- पछिल्लो बर्षहरुमा नेपालमा मौलाएको घरजग्गा कारोबारमा नेपाली सर्वसाधारण मात्र नभएर व्यपारी समेत आकर्षित भएको पाइन्छन । यस्तो कारोबारमा सहकारीमा भएको सजिलो रकम (easy money) गैर जिम्मेवार संचालकका कारण आकर्षित भएको पाइन्छ । रातारात धनि हुने मनसुवा भएका संचालकहरुले निसंकोच सहकारीको रकम अपचलन गरी घर जग्गामा लगानी गरेको पाइन्छ । अन्तिम समयमा यो क्षेत्र थलापारे पछि सहकारी समेत थला पर्ने नै भए ।

च)अब के गर्ने:- देशको नियम कानून मिचेर गरिएका क्रियाकलापबाट सिर्जित यो समस्या समाधानका लागि सबभन्दा पहिलो विकल्प भनेको कानूनको परिपालना नै हो । कानून बमोजिम कारबाहीमा को को तानिन्छन भने कुरा गौढ हुनु पर्दछ । दोषी जोसुकै भएपनि तिनको संपत्तिबाट पिडितले छिटो भन्दा छिटो आफ्नो बचत रकम ब्याज सहित पाउनु पर्दछ । संपत्ति रोक्का गर्ने, लिलाम गर्ने काम सबै कानून अनुसार हुनु पर्यो । चलिरहेको अदालती प्रक्रिया पुरा गरेर पिडितलाई न्याय दिन ढिला गर्नु भएन । सहकारी पनि बैंक जस्तै विश्वासको व्यवसाय हो । कुनै पनि अवस्थामा सहकारी संस्था माथि र सरकार माथिको जन विश्वास टुटनु हुँदैन । यो विश्वास टुटेमा यस्का अरु दुस्परिणाम समेत आउन सक्नेछन ।

सम्पूर्णमा हेर्दा सहकारी क्षेत्रमा यो समस्या आउनुमा नियमनकारी निकाय र सरकारको कमजोरी बढी नै देखिएको छ । त्यसैले अब नियमन र निर्देशनमा शुन्य सहनशिलताको नीति अपनाउनु पर्ने देखिन्छ । समस्याको समाधानका साथै सरकारले आफ्नो साख पनि जोगाउन आवश्यक देखिएको छ । देशमा संघियता आइसके पछि सहकारीको नियमन गर्ने निकाय पनि संघ प्रदेश र स्थानीय तहमा बाडिएको छ । त्यसैले अब आउने दिनमा नियमन र निर्देशनको प्रष्ट किटान गरेर जानु पर्दछ । समस्या समाधान गर्ने कार्य गर्दा नियमन र निर्देशन प्रक्रियालाई जटिलता तर्फ पनि लैजानु उपयुक्त देखिँदैन । संसारका कैयौ विकसित देशहरुले सहकारीको सफल प्रयोग गरेर गएका उदाहरण पाइन्छन् ।

Kea Fiordland, Lens: Ashim GC



# SIGATOKA, FIJI मा अम्बाको खोजी

अशोक कुमार श्रेष्ठ

कुरा शुरू गरौ न है। आज भन्दा पच्चिस बर्ष अगाडी हामी ४ साथीहरूको न्यूजिल्याण्डमा आगवमन भएको थियो । हामी एक एजेन्सी मार्फत वर्क परमिट लिएर यस देशमा आईपुगेको थियौ। हामीलाई यहाँ आई पुगे लगत्तै एजेन्सीले हामीलाई यहाँको बारेमा जानकारी मूलक सामाग्री पठाएको थियो। त्यसमा यस देशमा के गर्ने के नगर्ने सहित कहाँ कहाँ घुम्ने जानकारी थियो , त्यसैमा सस्तो र राम्रो घुम्न जाने देश भनेर फिजीको पनि जानकारी लेखीएको थियो।

त्यति बेला घुम्न जाने कुरा मनमा राखेको त थिए तर तत्काल सम्भव पनि त थिएन।हामी यहाँ आऊनु केही बर्ष अगाडी फिजीमा सौंसद भवनलाई जर्ज स्पाईट ब्यक्तिले बन्धक बनाएर त्यहाँको प्रधानमंत्री महेन्द्र चौधरीलीई लामो समय बन्दी बनाईको ईन्डियन मुलुकका बासिन्दा भएको कारण अपदस्त गरिएको हिन्दी न्यूजहरूमा देखेको थिए । त्यति बेला मेरो मानसपटलमा जानकारी भए अनुसार ईन्डियाको प्रधानमंत्री अटल बिहारी बाजेपाई हुनुहुन्थ्यो र रिहाको लागि पहल गरिदिन अनुय बिनय गरिएको देखेको थिए। त्यसैबेला त्यस देशमा नेपाली मूलको नेपालीबासीहरू पनि हुनुहुन्छ भनेको सुनेको थिए तर न्यूजिल्याण्ड बाट यति नजिकै छ होला भन्ने कुरा यस देशमा आई नपुग्दा सम्म थाहा थिएन , जब यस देशमा आएपछी भने त्यस देशमा गएर हेर्न मन लागी रहेको थियो ।

समय बिट्टै जाँदा फिजीका मानिसहरूलाई काम गर्ने ठाँउ साथै बिभिन्न ठाँउहरूमा भेरेर त्यस ठाँउको साथै नेपालीमूलका नेपालीहरूको जानकारी पाए, अझै कति त भेटिएकाहरूमा पनि कोही मेरा हजुरबुवा नेपाली कोहीका हजुरआमा नेपाली हो भन्ने सुने तर नेपाली भाषा भने नजान्ने भने। हुन पनि अल्पसंख्यक नेपाली हरू रहेको ठाँउमा बहुसंख्यक ईन्डियन भएको ठाँउमा बिहेबारी हुनेनै भयो । सायद त्यसैले होला न्यूजिल्याण्डमा भेटिएका फिजीबासीहरू ईन्डियाबाट आएकाहरू भन्दा भलादमी र ईमान्दार लाग्ने गर्दछ। सायद नेपालीहरू सँगको क्रस भएर पो हो कि?

घुम्न जाँउला भनेर भन्दा भन्दै २४ बर्ष बितिसकेछ। साथीभाईहरूसँग जहिले पनि कुरा हुँदा जानु पर्छ भनेर कुरा गर्ने तर कहिल्यै नमिल्ने । त्यस ठाँउमा घुम्न जाने हो भने जुन र जुलाई महिना सारै राम्रो हुन्छ भन्ने सुनेका थियौ। त्यति बेला गयो भने यहाँको जाडो पनि छलिन्छ भन्थे । त्यस अवधिमा फिजीमा न्यूजिल्याण्ड र अस्ट्रेलियाका मान्छेहरू प्रसस्त हुन्छन भन्ने पनि सुनेका थिए। अझै नेपालमा पाईने फलफूलहरू पनि प्रसस्त पाईन्छ भन्ने सुनेको थिए , गए भने त आफूलाई मनपर्ने फलफूलहरू खानुपर्छ भनेर सोचीरहेको थिए।

एकदिन हाम्रो घरमा राजेश जि र शालु भाऊजु घुम्दै आईपुगनु भयो यतिकैमा भोला प्रधान अँकललाई बिसन्वो हुनु भएको छ भन्ने जानकारी थियो , जाँऔ र एकछिन भेरेर आँऊ भन्ने कुरा भयो । हामी बाटोमा एउटै गाडीमा सँगै थियौ कुराकानी गर्दै जाँदा सँगै होलिडे नगएको पनि धेरै भयो है भन्दै कुराहरू हुँदा हुँदै गर्दा ल यो जुन वा जुलाईमा फिजी जाँऊ न त भन्ने योजना बन्यो । ल त्यसो भए अँकलको घरमा गएपछी फ्लाईट सेन्टरमा जाने है त भन्ने तय भयो।अँकल र आण्टी सँगको भेटघाट पछी सिधै फ्लाईट सेन्टर गयो र फिजी जाने होलिडे प्याकेजको बारेमा बुझ्न लाग्यौ। यतिकैमा शैलेश जि र अन्जुमन भाऊजु लाई पनि सोधौन भन्ने कुरा भयो ल त्यसो भए म शैलेश जि सँग कुरा गर्छु तपाँई बुझ्दै गर्नु भने । मैले उहाँलाई फोनकल गरे ल हामी त फिजी जाने योजना बनाएको छौ यदि तपाँईहरू पनि जाने हो भने सोचेर खवर गर्नु है भने । ऊहाँहरू कतै पैदल यात्रामा हुनुहुदो रहेछ केही समय पछि हुन्छ भन्ने जवाफ आयो र त्यसैदिन हामीले बुक गरी हाल्यौ । कहिले काँही धेरै योजना नबनाई राख्नु भन्दा क्षणिक रूपमा योजना बनाएर गरि हाल्यो भने नसोचेको परिणाम आँउदो रहेछ भन्ने कुरा २४ बर्ष मा बन्न नसकेको कुरा १ घण्टामा सम्भव हुने रहेछ।

अब होलिडे त बुक गरियो , त्यहाँ कता घुम्ने होला आफूले यहाँ खान नपाएका फलफूलहरू त्यहाँ खोजी खोजी खानु पर्छ है भनेर सल्लाह गरि रहेका हुन्थ्यौ । हामी भन्दा अगाडी नै त्यहाँ पुगेर अनुभव लिनु भएका साथीहरू सँग सल्लाह र सुझाव लिई रहेका हुन्थ्यौ। मलाई भने अम्बा र आँप साहँ मन पर्दछ। न्यूजिल्याण्ड बसे देखी यि दुई फललाई साहँ मिस गरि रहेको छु । आँप त अलि महँगोमा भएपनि किनेर खान पाईन्छ तर अम्बा भने पैसा तिर्छु भन्दा पनि नपाईने यो देश! जब यो देश बाट बाहिर निस्कन्छु तब अम्बा अनि रागोको मासु पहिलो प्राथमिकतामा पर्ने गर्दछ।

अब शुरू गरौ है मुख्यकुरा, महिनौ पछी को पर्खाई पछी हामी तिन परिवार फिजीको यात्रामा निस्कियौ। न्यूजिल्याण्डको मध्य जाडोलाई छल्न पनि पाईने, मन पर्ने फलफूल खान पुनु पाईने र सम्भावित नेपालीमूलको मानिसहरूलाई भेटने पनि आशा सहितको नयाँ देशको कौतुहल यात्रा! हामीले क्राईस्टचर्चबाट सिधा उडान नलिईकन अकल्याण्ड हुँदै करिव ४ घण्टाको यात्रा गरेपछि पुगियो एउटा सानो तर सुन्दर देश फिजी ! यहाँको जाडोमा लगाईएको हाम्रो न्यानो कपडाहरू त त्यहाँ झर्ने बितिकै हतार हतार निकाली हाल्नु पर्यो ! बिमानस्थल निकै साने रहेछ , यात्रुहरू निकै हुँदा बिमानस्थलमा भिडभाड थियो तर २ जना ब्यक्तिहरू गिटार बजाएर र गित गाएर “बूलाह बूलाह” भन्दै सबै यात्रुहरूलाई स्वागत गरिरहेका थिए, यसले भने हामीलाई त्यहाँको स्वागत गर्ने परम्पराले तारिफ गर्यो। यस्तो कुरा त हामीले नेपालमा पनि त गर्न सकिन्छ नि भनेर कुराकानी गर्यौ । नेपालमा पनि यसरीनै यात्रुहरूलाई स्वागत गर्न सक्थौ भने कस्तो सकारत्मक सन्देश जाने थियो होला।

# SIGATOKA, FIJI मा अम्बाको खोजी

अशोक कुमार श्रेष्ठ

जब हामी एयरपोर्ट बाट बाहिर निस्कियौ हामीले भाडाको कार लिएका थियौ तर जुन कार हामीले प्रयोग गर्ने भनेर कबुल गरेको थियो तर त्यस भन्दा भिन्न उपलब्ध भयो। निकैबेरको प्रश्नोत्तर पछि हामीले त्यही उपलब्ध भएको कार नै लिएर Nadi हुँदै हाम्रो गन्तव्य स्थलतिर लागियो। बाटो अलि सानो र फोहोर अलि अलि बिग्रिएको भिडभाड देख्दा नेपालमा पो पुगिएछ कि जस्तो लाग्यो। तर जब नादी बजार कटियो तब बाटो अलि सानो भएपनि ८० कि मि प्रति घण्टा हिडने बाटो रहेछ। तर जब जब स सानो गाँऊ वा बजार आउने रहेछ गाडीको गति कम गराउनको लागी स्पिड ब्रेकर राखिएको रहेछ।

जब जब गाँऊ आँऊछ छेउछाउहरूमा स साना टहरो बनाएर तरकारीहरू र फलफूलहरू बेच्न राखिने रहेछ, कति सहज कहेछ, त्यहाँका स-सना किशानहरूको लागी। जिविकोआर्जनको लागी जनताको लागी सजिलो रहेछ। खुशी लाग्यो हामीहरूलाई, निकै कुराकानी गर्दै गयौ र हामीहरूको नजर भने ओप र अम्बामा थियो। एक ठाँऊमा त ओप जस्तै फल देखियो। सबैजनाले राजेशजि लाई कार रोक्न अनुरोध गरियो। रोकेर सोधेको त त्यो फल त मेवा पो रहेछ। हामी सबैजना दंग परेर हेरेको हेरै भईयो। हेर्दा ठ्याक्कै ओप जस्तै देखिने आकारको मेवा रहेछ। कस्तो दृस्टी भ्रम भन्दै हामीहरू त्यहाँबाट गन्तव्य स्थलतिर लागियो। २/३ घण्टाको यात्रा पछि हाम्रो गन्तव्य स्थल, Warwick Resort, मा पुग्यौ। हामीलाई होटलमा पुग्ने बितिककै त्यहाँको कर्मचारीले एकछिन रोकिन भनियो किन होला भन्दा त हामीलाई स्वागत गर्न पो रहेछ। स्वागत गर्ने तरिका पनि अचम्म लाग्ने तरिका रहेछ काठको डोड जस्तो मा सानो लठ्ठी जस्तोले बजाएर मिठो धुन निकालेर कस्तो मज्जाले बजाएर अन्तिममा “बूलाह बूलाह” भनेर स्वागत गरिने रहेछ। हामीहरू मन्त्रमुग्ध भएर सुनी रह्यौ। होटलमा हाम्रा समानहरू कामदारहरूले कोठा कोठामा पुर्याए पछि हामीहरूलाई भोक लागी रहेको थियो। हामी सबैजना फ्रेश भएर खानको लागी तयार भएर आयौ! साँझ भएको थियो तर जाडो कत्तिपनि थिएन, मनोरम मौषम, सबैजना कर्मचारी हरू हामीलाई “बूलाह बूलाह” भन्दै स्वागत गरिरहेका थिए, महिला पुरुष कर्मचारीहरू कानमा फूल लगाएका हुने रहेछन, अनि सबैजना त्यस होटलमा काम गर्ने कर्मचारीहरू सबै स्थानिय, देख्दापनि कस्तो खुशी लाग्ने। जता हेर्दा पनि कति रमाईलो कति खुशी मानिसहरू। हामीहरू सबैजना खाएपछी एकछिन त्यहाँको दृश्यहरू हेर्दै रमाउदै थाकेका थियौ अनि सुत्न गईयो।

जब हामी बिहान उठ्यो हाम्रो रूमबाट कस्तो मनोरम दृश्यहरू देखियो। छेवैमा समुद्रका छालहरू नरियलका बोटहरू अनि त्यसमा लागेको फलहरू, अनि अलिपर समुद्रमा पर्खाल लगाएर पानीलाई रोकेको हो कि जस्तो देखिने, तर पछी थाहा भयो त्यो पर्खाल नभई कोरोल कोष्ट रहेछ, त्यहि प्रागणमा सि बिच मै रमाई रहेका मानिसहरू, कति सफा पानी। पानी भित्रे माछाहरू पौडीरहेको देखिने। हामीलाई त स्वर्गको कुनै स्थानमा पुगेजस्तै लाग्यो। फोटोमा मात्र देखेको थिए नरिवलको बोट, जिवनमा पहिलो पल्ट प्रत्यक्ष देख्ने अवसर मिल्यो साँहँ खान मन लाग्यो हामीलाई, हामीलाई होटल गाईडले त्यहाँको बारेमा जानकारी दिँदै देखाउदै लादै थियो मैले बगैचा सर सफाई गरिरहेको कर्मचारीलाई सोधे, यो खान मिल्दैन भनेर? उसले भन्यो मिल्छ नि तर पछी आऊनु भन्यो कति लाग्छनि भनेर सोधेको \$२० दिनु न म तपाँईहरूलाई १/१ पुग्नेगरि दिन्छु तर अरूलाई नभन्नु भन्यो। हामीलाई होटल गाईडले सबैतिर घुमाई सके पछि उलसाई खोज्दै गयौ भेटेपछी \$२० दियो र ऊ नरिवल टिप्र रूखमा चड्यो? त्यस्तो सुरिलो रूखमा कुनै सहयता नलिई १ मिनेटमा नै बाँदर जस्तो चडेर थुप्रै नरिवल झारी दियो र तल झरेर हामीलाई काटकुट पारी नरिवल पानी र भित्रको गुदी खान मिल्ने गराई दियो। हामी दंग परेर पानी पियौ र गुदी पनि खायौ र उसलाई धेरै धन्यवाद दियो र ऊ पनि \$२० लिएर मख्ख पर्दै गयो। पछि थाहा भयो \$२० भनेको त ४ घण्टा काम गरे बराबरको रकम रहेछ भनेर, तर हामी धेरै खुशी भयौ। त्यसदिन हामी सबैजना रिजोटको रमाईलो अनि स्थानिय नृत्र हरू हेर्यौ र अरू दिनमा के के गर्ने भनेर कार्यक्रमहरू बनायौ।

भोली पल्ट त्यहाँको नजिकैको शहर Sigatoka घुम्न जाने भयौ। करिब २५/३० मिनेटको यात्रामा पुगिने रहेछ। बजारमा हिन्दी गितहरू बजिरहेको हुने रहेछ, हाट बजार लागेको हुने रहेछ, ईण्डियाको कुनै ठाँऊ जस्तो। हिन्दी बोली रहेको अलि फोहोर सहर। मेरो नजर भने अम्बा र ओपमा थियो। सबैलाई सोधे, सबैले सिजन सकिएको जानकारी दियो, हिडदै जाँदा मन्दिरमा पुग्यौ। साथीभाईहरू मन्दिर दर्शन गर्न जानुभयो म र सृजना भने मन्दिर भित्र गएनौ, जान मिल्दैन थियो, पारिवारिक कारणले गर्दा, यतिकैमा २ जना आमा छोरा मन्दिर दर्शन गर्न आयो एकछिन हामीसँग भलाकुसारी भयो। पर्साद ग्रहण गर्न भनियो, अनि मैले अम्बाको बारेमा सोधे, बजारमा खोजेको कुरा भने। उस्ले ओ हो मैले अगी मात्र किनेर खाएको थिए, एकछिन ठिलो भयो नि। True Mart मा सिजन नभए पनि पाँऊछ भन्ने कुरा जानकारी भयो। कहाँ छ त True Mart भनेको या त Nadi जाने बाटोमा छ या Suva जाने बाटोमा छ भन्ने जानकारी लिए, जानकारीको लागी धन्यवाद दिए, त्यस पछी साथीहरू पनि दर्शन गरेर निस्कनु भयो अनि अम्बाको जानकारी पाएको कुरी भन्यौ र साथीहरूले जसरी पनि किनेर खुवाउने बचन दिनु भयो।

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भोलीपल्ट हामी कोरोलकोष्ट ( समुन्द्र भित्रको पहाड) हेर्न त्यहाँको स्थानियलाई भनेका थियौ र हामीलाई लिएर गयो। पहिला उसले त्यहाँ आफ्नो घरमा लग्यो , बस्ति घुमायो, स सानो घरहरू भएको अलि फोहोर बस्ति तर मानिसहरू खुशी। हामी पुगेको एकछिन पछि बच्चाहरू हामीलाई हेर्न आए , १/२ गर्दा गर्दै एकछिनमा त बच्चाहरूको हुल नै भए। हामीलाई पछि थाहा भयो त्यसरी बस्तीमा जाँदा चकलेट साथै खानेकुराहरू लिएर जानु पर्ने रहेछ। हामीलाई थाहा नपाउदा अलि नमज्जा लाग्यो। जस्ले हामीलाई लादै थियो , उ त हामीले सोचे जस्तो पक्का गाईड होईन रहेछ! लोकल माछा मार्ने ब्यक्ति रहेछ । हामी अलि डराए पछि १ जना अर्का ब्यक्ति पनि सँगै लिएर गयो। सेफ्टी भेष्टहरू लगाए पछि सानो मोटरबोटमा राखेर बस्ति बाट १० /१५ मिनेट समुन्द्र भित्र ५/७ कि मि लगे पछि हामीलाई रोकेर यही हो कोरल कोष्ट भनेर देखायो । हुन पनि पहाड रहेछ पानी भित्र रंगीचंगी माछाहरू। ल झरेर हेर भन्यो , एकछिन त सबैजना डरायो। राजेश जि र शालु भाऊजुले पहिल्यै पनि गरि सक्नु भएको हुदा डराउनु पर्दैन समुन्द्र भित्र हेर्दा रमाईलो हुन्छ भनेपछि डराई डराई डोरीमा समाएर पानीमा झर्यौ । जब पानीमा झरेर पानी भित्र हेरेको त अचम्म लाग्ने दृश्यहरू हुने रहेछ। रंग रंगका माछाहरू अनि पहाड कल्पना नै गर्न नसकिने दृश्यहरू। सबैभन्दा बडी समय पानीमा बसेर मैले भरपुर मनोरन्जन लिए। त्यहाँ बाट फर्किए पछि गाईडलाई धेरै धेरै धन्यवाद दिदै बच्चाहरूलाई चकलेट किनेर लगेर दिनु भनि थपेर पैसा दियो । सायद दियो होला भन्ने आशा गरौ। यदि तर्पाईहरूपनि जानु भयो भने अवस्यपनि गर्नु होला र त्यहाँको बस्ती अनि चकलेट लान नभुल्नु होला।

त्यसको भोलीपल्ट हामी फिजीको राजधानी Suva जाँदै थियौ बाटोमा True Mart देख्यौ । ल ल रोक्नु भनेर दोकानमा छिरेका थियौ खोज्दै हेर्दै जाँदा अम्बा भेट्यौ, अलि महँगो रहेछ तर भेट्यौ अनि अति नै खुशी भयौ। कति बेला खान पाईन्छ भनेर ब्यग्र प्रतिक्षा गरि रहेको थिए , काटनको लागी चक्कु पनि किन्यौ र शालु भाऊजुले काटेर हामीलाई खुवाउनु भयो। टुक्रा टुक्रा को स्वाद लिएर खौदै थियौ अचानक भाऊजुको हात काट्यो र फेरी दौडदै दोकान भित्र राजेश जि दैडेर गएर ब्याण्डेज किनेर ल्याउनु भयो र भाऊजुले लगाउनु भयो र फेरी खाने क्रम निरन्तरता चलि रह्यो। जति मूल्य अम्बालाई परेको थियो त्यति नै मूल्य चक्कु र ब्याण्डेजलाई त्यति नै पैसा पर्न गएको थियो । तर पनि भगवानले त आँट म पुर्याउछु भने जस्तै भयो , हामीले पनि खोजेका कुरा पाऊदा साह्रै खुशी लाग्यो। बाटो भरी अम्बा र ब्याडेजको कुरा गर्दै Suva पुगियो ।



Suva भने Nadi भन्दा अलि फरक रहेछ, गगनचुम्बी महलहरू , ठूला ठूला दोकानहरू र भिडभाड। हामीले केही शोभनियर समानहरू र केही समान प्रकारको कपडाहरू खरिद गर्यौं।अन्जुमन भाऊजु लाई फिजी को Suva जाने भनेपछि ऊहाँको साथीले माया भोजनालयमा गएर खानु है भन्नु भएको रहेछ, हामीले खोज्दै गएर दिउसोको खाना खाँयौ, खानेकुरा मिठो नै रहेछ, मेरो अम्बाको इच्छा जस्तै अन्जुमन भाऊजुको पनि इच्छा पुर्याईयो। सबैजनाको इच्छाहरू पुरा हुदै गयो। Suva मा भने अलि डरलाग्दा मानिसहरू र गाडी चालकहरू अलि खराब भेटियो। सबैलाई हतार भएर पो हो कि?



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हाम्रो १ हप्ते बसाई सके पछि फर्कने दिन आईहाल्यो , कस्तो रमाईलो भईरहेको थियो। होटेलमा काम गर्नेहरू बिषेश गरी खाने खाने समयमा हामीहरूको नामले नै बोलाउन थालि सकेका थिए त्यहाँका कर्मचारीहरूले। छाडेर आउन पनि कस्तो माया लागेको थियो र पनि फर्कनु पर्ने नै थियो , ति हसिला मानिसहरू लाई छाडेर। हाम्रो अन्तिम गन्तब्य भने Denarau Island थियो , एयरपोर्ट पुग्नु अघि त्यस ठाँउमा पनि पुगियो, फिजीको अन्य ठाँउ भन्दा फरक निकै सुन्दर सफा बाटोहरू ठूला ठूला होटेलहरू र सबैजना बिदेशीहरू ।

अन्तमा, फिजी अति नै सुन्दर देश रहेछ अझै भनी भने त्यहाँको आदिवासीहरू त झनै रमाईला र खुशी मानिसहरू रहेछन, धनिमानीहरू जस्ता त लागेन तर मनका धेरै धनी थिए। हँसी रहने जता गएपनि बुलाह बुलाह भनि रहने ।खुशी हुनको लागी धनी हुन पर्दैन रहेछ जस्तो लाग्यो ।हामीले नेपाली मूलका मानिसहरू त भेटन सकिएन तर मेरा बुवा वा आमा नेपाली हो भन्नेहरू भने निकै भेटिए।घुम्नको लागी त्यति सस्तो देश त होईन र पनि जानु पर्ने ठाँउ भने पक्कै रहेछ।





## तिमी गएदेखि।

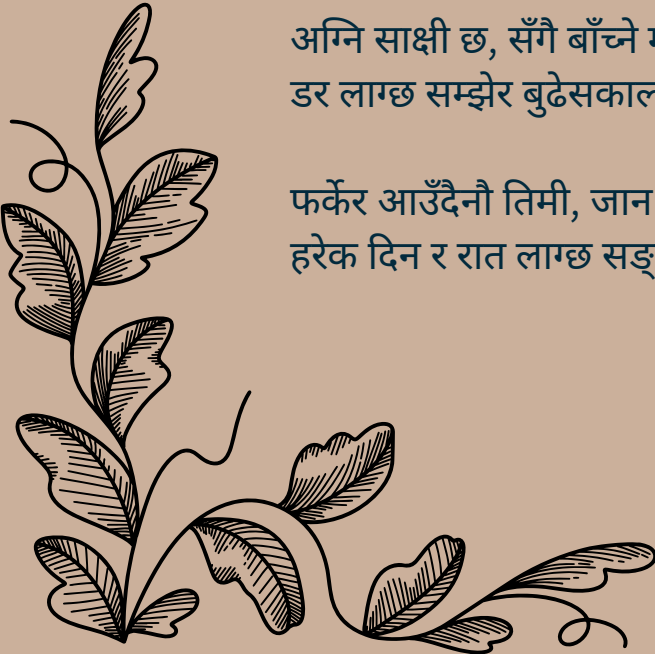
बबिन घिमिरे

भएर सबै कुरा कस्तो अनीकाल तिमी गएदेखि,  
रहर लाग्दैन केही गर्न आजकाल तिमी गएदेखि।

उत्साह हराएको छ, बाँच्न पनि अब मलाई,  
किन आउँदैन सजिलै काल तिमी गएदेखि।

अग्नि साक्षी छ, सँगै बाँच्ने मर्ने कसम पनि,  
डर लाग्छ सम्झेर बुढेसकाल तिमी गएदेखि।

फर्केर आउँदैनौ तिमी, जान पनि सकिन तिमीसँग,  
हरेक दिन र रात लाग्छ सङ्कटकाल तिमी गएदेखि।



We sincerely thank all our funding agencies, sponsors, and volunteers, whose generous support and dedication made these events and programs possible.





RiversideMarket  
422B colombo street

## Our Speciality



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

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



# Services

- ✔ Licensed immigration advisor
- ✔ Advice given under NZ Immigration law
- ✔ Tailored assessment and PR pathway planning
- ✔ Policy-based, lawful and transparent guidance
- ✔ Clear advice on Study->Work->Residence pathway
- ✔ Guidance that education agents are not licensed to give

**Dedicated** to esteemed students from **India & Nepal** and open for complex cases needing **lawful re-assessment**



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## Message from Access Education Network

During a recent visit to Christchurch, we had the opportunity to connect with members of the Nepali community and engage in meaningful discussions around student support and community development. The interaction was highly positive, reflecting shared values and a collective commitment to supporting esteemed students from India and Nepal.

Through Access Education Network, we remain dedicated to providing comprehensive on-shore support backed by a New Zealand-based Licensed Immigration Adviser. Our guidance is delivered under New Zealand immigration law, ensuring policy-based, lawful, and transparent advice for every student.

We offer tailored assessments, clear Study to Work to Residence pathway planning, and professional consultation that goes beyond what general education agents are licensed to provide. We also welcome refusal cases for re-assessment, ensuring students receive a fair and informed second opportunity.

With three offices across New Zealand, we are committed to being accessible, reliable, and supportive at every stage of the student journey, while continuing to build strong community relationships and contribute to impactful initiatives.

[www.accessedu.net](http://www.accessedu.net)



# NNZFC EXECUTIVE COMMITTEE 2026-2028



Amulya Nepal  
President



Ishwor Thapa  
Vice President



Ramesh Tiwari  
Secretary



Jitendra Lama  
Treasurer



Aakrista Dahal  
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Babin Ghimire  
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Dinesh Pokhrel  
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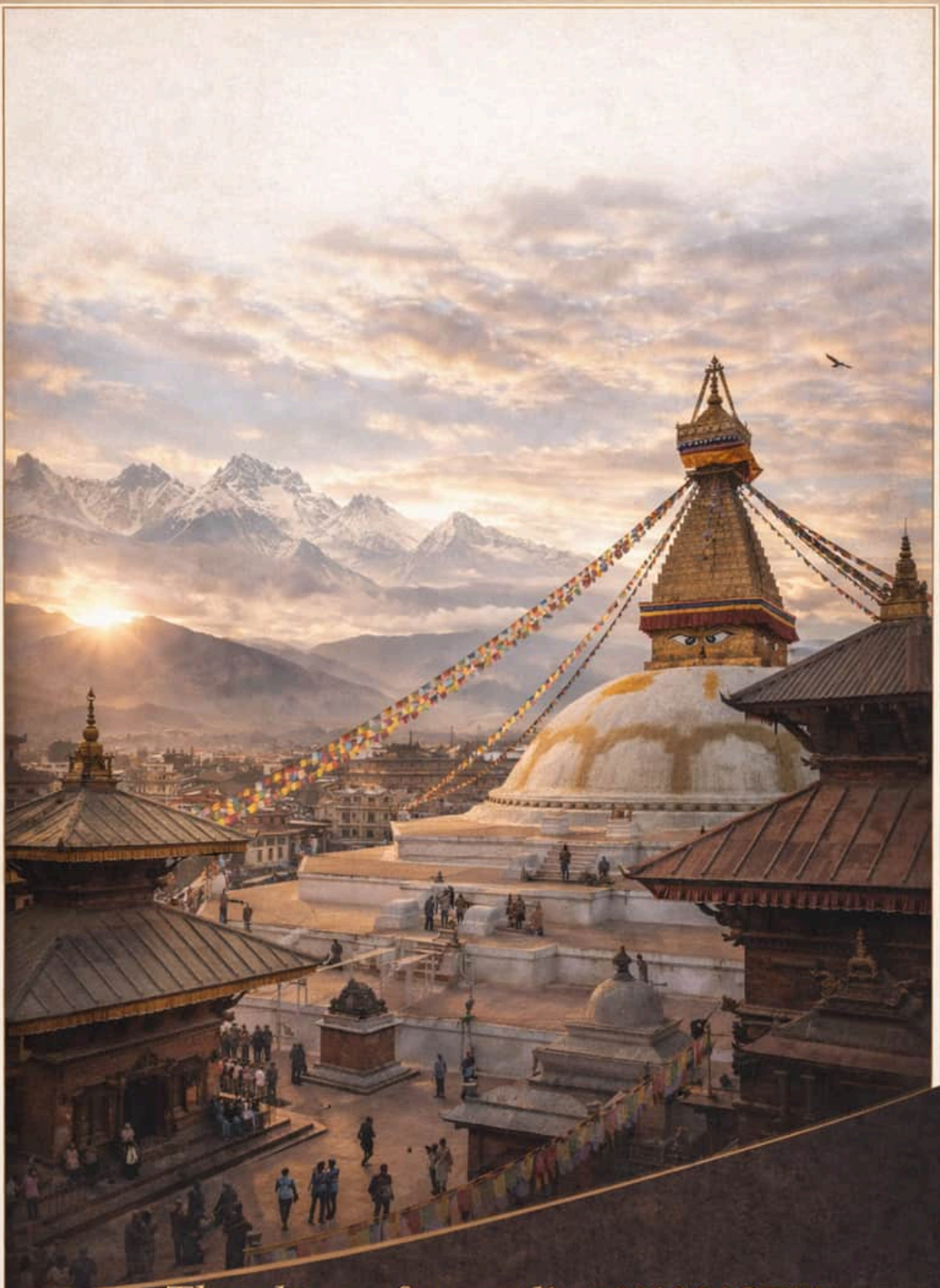
Nabin Pradhan  
Member



Nabina Niraula  
Member



Sheetal Sharma  
Member



*Thank you for reading NAMASTE!*

**NNZFSC**