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HAPPY NEW YEAR NEPAL SAMVAT 1141

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AMBASSADOR

नेपाली राजदूतावास EMBASSY OF NEPAL, LONDON



संयुक्त अधिराज्य (बेलायत) का लागि नेपाली राजदूत महामहिम डा. दुर्गा बहादुर सुवेदी क्षेत्रीको शुभकामना सन्देश

हिमालको सुन्दर, शान्त र शीतल काखमा रहेको नेपाल विश्वको प्राचीन सभ्यता र संस्कृतिको केन्द्र हो । नेपाल विभिन्न वर्ण, जात, जाति, धर्म, संस्कृति र परम्पराहरूको साझा फूलबारी पनि हो । एउटा सुन्दर बगैचामा विभिन्न रङ्ग र बासनाका फूलहरू ढकमक्क भएर फुकेझै नेपालमा पनि हिमाल, पहाड, तराई-मधेशमा बस्ने विभिन्न जाति, जनजाति र आदिवासी नेपालीहरूले साहित्य, कला, संगीत, संस्कृति, पर्व, परम्परा र सभ्यताहरू फुलाएका छन् ।

नेपालमा रहने सबै जातजातिका आआफ्नै भाषा, आआफ्नै कलाकौशल र आआफ्नै धार्मिक र सांस्कृतिक धारणा र मान्यताहरू रहेका छन् तर ती राष्ट्रिय एकताको अटुट र सुदृढ सूत्रमा गाँसिएर रहेका छन् । आआफ्ना परम्परा जोगाउँदै सहिष्णुता र सह-अस्तित्वको आदर्शमा बाँचेका छन् ।

स्वतन्त्र र सार्वभौम राष्ट्रको परिचय उसको भाषा, साहित्य, कला, र संस्कृतिको समृद्ध र सुदीर्घ परम्पराले छोटन गर्छ । जीवन्त देश आफ्नो समृद्धि र सभ्यताले विश्वसामू सगर्व उभिन्छ र सार्वभौमिकताको यात्रा गर्छ । जीवन्त जातिले देश जिउँदो राख्छ । हाम्रो भूगोल हाम्रा वीर पुर्खाले कोरेका हुन् । हाम्रो इतिहास हाम्रा दूरदर्शी पुर्खाले रचेका हुन् । सिङ्गो, अखण्ड, अक्षुण्ण र एकतावद्ध नेपालको सपना हाम्रा पुर्खाले देखेका हुन् । हामी वर्तमानमा छौं । हामीले स्वतन्त्र र सार्वभौम रहेर समृद्ध, शान्त, सुखी र विकसित नेपाल बनाउने सपना देखेका छौं ।

हाम्रो राष्ट्रगानले सयौं थुँगा फूलका हामी एउटै माला नेपाली भनेको छ । हामी सार्वभौम भई फैलिएका छौं पनि भनेको छ । आज हामी भूगोलको सीमारेखा नाघेर विश्वका सयभन्दा बढी मुलुकहरूमा छरिएर बसेका छौं । सभ्यता, संस्कृति, शिक्षा, ज्ञान, विज्ञान र भौतिक विकासले एक समृद्ध र महान् राष्ट्र बेलायतमा नेपालीहरूको ६ दशक भन्दा अघिदेखि बसोबास रही आएको छ ।

बेलायतमा वर्तमानमा करीब एक लाख पचास हजार नेपालीहरूको बसोबास रहेको छ । यहाँ बेलायतमा पनि विभिन्न जात, धर्म, क्षेत्र र आस्थाका, विभिन्न संस्कार र संस्कृतिका, विभिन्न रङ्ग, रूप र बासनाका सयौं थुँगा फूलहरूझै नेपालीहरू रहनु भएको छ । यहाँ बस्ने नेपालीहरू पनि नेपाली भएरै बाँचिरहनु भएको छ, नेपाली भएरै हाँसिरहनु भएको छ । यहाँ बस्ने नेपालीहरू नेपालीपन र नेपाली मन जगाएर बस्नु भएको छ । यहाँ रहनुहुने नेपालीहरू नेपालीपन र नेपाली मन जोगाएर बाँच्नु भएको छ ।

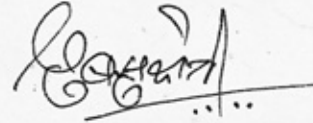
विविधता हाम्रो राष्ट्र नेपालको विशेषता हो । विविधतामा एकता हामी नेपालीहरुको विशिष्टता हो । हामीले बेलायतमा पनि विविधताको सौन्दर्यलाई बचाउनु परेको छ र विविधताबीचको एकताको आदर्शलाई पनि जोगाउनु परेको छ । बेलायतको प्रवासमा पनि हाम्रो मौलिक धर्म, रीतिरिवाज, संस्कार, संस्कृति, पहिरन, परिकार, पर्व र परम्परा जीवन्त राख्न र नेपालीहरुबीचको सद्भावना, सहभावना, सहकार्य र भ्रातृत्वपूर्ण एकता अभिवृद्धि गर्न हामी सबै एक जुट हुनु परेको छ ।

बेलायतबासी नेपालीहरु बीच एकता, सहिष्णुता, समझदारी र सहकार्य अभिवृद्धि गर्ने दिशामा पासा पुचः गुठी, यु.के.को महत्वपूर्ण योगदान छ र रहनेछ । पासा पुचः गुठी, यु.के. ले बेलायतमा नेपाल र नेपालीको परिचय, पहिचान र प्रतिष्ठा बढाउने कार्यमा महत्वपूर्ण योगदान गर्नुका साथै मातृभूमि नेपालको आर्थिक, सामाजिक र सांस्कृतिक विकासमा निरन्तर पुर्याएको विशिष्ट योगदानको हार्दिक प्रशंसा गर्दै आगामी दिनमा पनि यस गुठीका कार्यहरु सफल र सार्थक रहनु भन्ने शुभकामना व्यक्त गर्न चाहन्छु ।

शीघ्र प्रकाशन हुने 'गुथी' ले हाम्रा भावनाहरु र राम्रा सम्भावनाहरु उद्घाटित गर्नेछ भन्ने विश्वासका साथ सम्पादन र प्रकाशन कार्यमा संलग्न सबै मित्रहरुमा सफलताको हार्दिक मंगलमय शुभकामना व्यक्त गर्दछु ।

बेलायतबासी समस्त नेपालीहरुको सुख, सुस्वास्थ्य, समृद्धि, शान्ति र प्रगति होस् ।
नेपाल-बेलायत सम्बन्ध अमर रहोस् ।

२०७७/६/२०



डा. दुर्गा बहादुर सुवेदी क्षेत्री
राजदूत

PRESIDENT'S MESSAGE



हनेबहपिं भाजु मयजुपिं,
सकसित ज्वजलपा!

बेलायत देय् दुने झी गुलि न दु थःगु जन्मभूमि त्वता कर्मभूमी तायेका थन च्वनच्वना; गुम्ह ब्वनेत वइदिल, गुम्हसिया थन इहिपा याना च्वनादिल जुइ, गुम्हसिया इहिपा याना थन झआइदिल जुइ। थन थिथि कथं थःगु जीवन न्ह्याना वनादिल। मचा खाचा बुइका थः थःगु कथं मस्त ब्वलन। बेलायतया मलाइगु ई या जीवनं याना गुम्ह मस्तयसं मां-अबु पाखें थःगु मांभाय् सयेका काये मफुत। गुम्हसिया स्येना तःगु जूसां मछ्यालिगु यानादिल।

गुम्हसिया खं ल्हाये तसकं हे थाकु चाल। थन बेलायतय् बूपिं मस्तयसं अप्व याना ईंगलिश भाय् ल्हायेगु यातः मस्तयसं थुइका कायेत न अःपूगु अलय् मां-अबुपित न मस्तयत थुइका बियेत न अःपूगु। ई यक्क म्वागु थथेहे याना झीगु भाय् बुलुहुं तना वनेत्यल। आ नेपा देय् निसे कया स्व-स्व थासें न मांभाय् व तजिलजि झं तनावन। थथे हे जुयावंसा न्हूगु पुस्ताया मस्तयसं थःगु मां-अबुं गनं झाइदीगु धका सिइका काये न फइ मखुत। अजा-अजि लिसे छुं खंल्लाबल्हा जूगु बलय् तुलुतुलु स्वया च्वनेमाल। स्वापु न गथे याना तये फइगु जुल? झं हे थाकुल।

आ वया थःगु मांभासं खं ल्हाये सयेकेमा धइगु भतिचा जूसां भावना लुयावल, भाषाया महत्त्व थुयावल। हलिन्यंक गुलि न भाय् दु मनुतयसं सयेका कयाच्वंगु दु धासा अथे हे नुगः बिया सयेकेगु कुतः यासा थगु मां भाय् छाय् स्यने फइमखु? मस्तयत मांअबु न थःगु पतिं ज्वंका न्यासि वनेगु स्यनि सा छाय् झीसं थःगु हे छेंसं मां भाय् या ब्वनेकुथि दयेके मफूगु? छें न हे दकलें न्हापा मस्तयत खं ल्हाये स्यनिगु कुतः न्हि न्हि यासा थौं थःगु भाय् व तजिलजि मसिया च्वनि म्वालिगु खः।

थःगु भाय् मेपितः स्यनेत थःम्ह सयेकेत, ब्वनेत व खं ल्हायेत मछालि माःगु छुं हे मदु। भाषा ख्यलय् भावना व ज्ञान दूपिं, निस्वार्थ रूपं न्हूगु पुस्ता यात स्यनेफूसा, थःगु भाय्या ज्ञान मदयेका मिखां कां जुया च्वनिमालिगु मखु।

थ्व हे आजु कया झीगु पासा पुचः गुथि युके लंदन यात हनेबहःम्ह भाजुपिं अर्जुन प्रधान दाइ, शशिधर मानन्धर दाइ, मद्रूम्ह रामेश्वर डंगोल दाइ, मद्रूम्ह ईस्वर प्रसाद मानन्धर बा, महन्त श्रेष्ठ दाइ, बालमुकुन्द प्रसाद जोशी दाइ, अमृत रत्न स्थापित दाइ व उत्तम गोबिन्द अमात्य दाइपिसं जाना पलिस्था यानादिगु नीदं दत। उकिं हे आ तक बेलायतय् च्वपिं न्हू पुस्ताया मस्तयसं थःगु मांभाय् व तजिलजि सयेका कायेगु चू लात। भाय् व तजिलजि म्वाका तयेफूसा झी दइ। अलय् झी दःसा सकतां दइ धइगु मनं तुनाच्वना।

थःगु मां भाय् व तजिलजि ययेका, थुकि प्रति भावना व ज्ञान दयेका घचाः थें हिला च्वनेमा। ईलंचाया ल्हा संथें झीगु भाय् अथे हे सदासदांया नितिं दयाच्वनेमा धका जि रुकमणि मानन्धरया पाखें भितुना देछाये। सुभाय्!

रुकमणि मानन्धर

नकि

पासा पुचः गुथि युके लंदन



October 14, 2020

Nepal Sambat 1140 Analagaa Dwadashi

Ms. Rukmani Manandhar
President, Pasa Puchah Guthi
London, UK

Re: WNO ya Bhintuna!

Jwojalapa, Pasa Puchah Guthi UK community!

On behalf of the World Newah Organization (WNO), it is my pleasure to share congratulations and warm greetings on the auspicious occasion of Nepal Sambat 1141, the Era of Nepal! We are very happy that PPG UK is publishing its 20th edition of Guthi magazine on November 16, 2020 even in the middle of this COVID-19 global pandemic. The WNO Executive Board Members join me in applauding your efforts and wish you great success.

WNO commends the PPG UK for successfully organizing cultural activities for the Newah community in the greater London metropolitan area for almost 2 decades. Your activities significantly contribute to promoting Newah culture and heritage. Celebrating popular Newah festivals like Mha Puja, Nepal Sambat New Year, Yomari Punhi, Yanya Punhi, as well as offering special activities like Ranjana lipi, and Nepal Bhasa classes not only support family and community connection to our culture but also bring greater awareness about our rich Newah heritage and the importance of our history and rituals.

It is critical that Newah people around the globe unite to build awareness of Newah culture and work to preserve our Newah identity as we actively strive to achieve equal rights for our language and culture. WNO is confident that PPG UK will continue to contribute to this cause and showcase and strengthen Newah culture and our mother language (Nepal Bhasa). We look forward to working closely with the PPG UK team to achieve our common goals. Once again, Nhu Dan 1141 ya Lasataye Bhintuna! Subhaye!

Jaya Newah! Jaya Maa Bhaye! "Halimaye Nhyathaye Chonsan Jhee Newah."

Warm regards,
Season Shrestha
Season Shrestha
President, World Newah Organization

MHA PUJA NEPAL SAMBAT 1140



On 2nd of November 2019, 300 members of Pasa Puchah Guthi UK (PPGUK) London celebrated the turn of the decade as Nepal's original era Nepal Samvat 1140 started with festivities around the world.

Ambassador of Nepal to the United Kingdom and Ireland, Dr Durga Bahadur Subedi not only graced the event as a chief guest, he also participated in Bhintuna rally amidst the crowd jointly led by PPGUK London President Mr Sanyukta Shrestha and PPGUK Board of Trustees President Mr Ojesh Singh. They also released the annual Guthi magazine which was dedicated to the memory of late Dr Padma Ratna Tuladhar for his lifelong efforts in uniting Newars around the world and facilitating the peace-process in Nepal.



Along with special guests from Nepal, cultural historian Dr Saphalya Amatya and youth activist Ms Rukshana Kapali, His Excellency unveiled a statue of the initiator of Nepal Samvat, Shankhadhar Sakhwa, and kindly accepted it as a gift from London's Newar community.

His Excellency also released Nepal's first animated movie "The Legend of Shankhadhar" in both Nepalbhasha and Nepali in YouTube, for the free viewing and worldwide access of the legend behind the heritage of Nepal Samvat.

At the MhaPuja and NhuDan celebration at Oakington Manor School, Wembley, the new year was observed with various cultural performances and traditional feast representing the Newar community and enjoyed by wider Nepali and British communities alike. Along with felicitation of various artists and supporters, the event concluded with vote of thanks by General Secretary Mr Sandeep Shrestha.



GENDER ISSUES IN NEPALESE SOCIETY



On 29th November 2019, Nearly 40 Nepali youth actively participated in a panel discussion with Nepali blogger Lex Limbu and activist Rukshana Kapali on 'Gender Issues in Nepali Society'. The event organised by Pasa Puchah Guthi UK London was held at SOAS University of London.

President of the Guthi, Mr Sanyukta Shrestha said in his opening remarks that equal opportunity is the key to a progressive society and we can be inclusive only by creating space for the minorities amongst us including the people who are outside the gender binary. The discussion was facilitated by International Projects advisor for the Salvation Army, Ms Tribeni Gurung who is also the immediate-past General Secretary of the Guthi.

In the discussion, Mr Limbu expressed that he felt the need to come out as a gay person because queer community needed a voice in Nepali society. He further shared his realisation from his childhood days, how society stereotypes a particular gender, and how this can be normalised by bringing wider awareness. He also suggested that every individual's journey is different, and there is no harm in coming out in society with one's sexual orientation but one should have a back-up plan.

Ms Kapali shared her experience of transition to a different gender and why it was not an easy process given the lack of wider awareness in the Nepali society. She shared various life experiences which made her stronger to come out more often for the rights of people like herself. She also informed about the struggle for transgender people in Nepal for their basic rights of education. She explained how they are simply categorised as 'others' in their citizenship certificate, which does not make the admission criteria straight-forward with the prevalent laws in the higher education sector.

Participants from various walks of life interacted with Mr Limbu and Ms Kapali about how the society can be more sensitive in making it normal for people with different gender identities. Among others, they discussed about mental health issues with the queer community and how its research in Nepal can be more inclusive of queer community. Participants cited various cases from the western world and discussed similar situations in Nepal, including its intersection with various religious faiths in the Nepali society. They also pondered on ideas such as whether gender will be a matter of choice in the future.

The panelists unanimously expressed their commitment towards continuing to bring awareness in Nepali society about queer issues and urged everyone to be a part of the process of bringing positive change in the society. General Secretary Mr Sandeep Shrestha concluded the talks with a vote of thanks.

YOMARI PUNHI 2019

15th December 2019, London

65 Nepalese Londoners attended Yomari Punhi event organised by Pasa Puchah Guthi UK London at Harrow Road. The event commenced with General Secretary Mr Sandeep Shrestha welcoming the audience.



GUTHI CONFERENCE



On 1st February 2020, Pasa Puchah Guthi UK (PPGUK) London organised 'Guthi Conference 2020' jointly with South Asia Institute, SOAS University. Under the theme of 'Newah culture and heritage', the European conference was held at SOAS University of London. 70 researchers, students and the members of PPGUK London attended the conference actively interacting with 10 presenters from Europe and Nepal.

Schedule of conference is reproduced as below:

11:30 - 12:25 Session 1

- 11:30 - 11:35 Introduction by Session chair Dr Stefanie Lotter, SOAS
- 11:35 - 11:45 Heritage update by Alok Siddhi Tuladhar
- 11:45 - 11:55 Heritage update by Binita Magaiya
- 11:55 - 12:05 Heritage update by Alina Tamrakar
- 12:05 - 12:15 Heritage update by Kai Weise
- 12:15 - 12:25 Presentation by Ananta Baidya

12:25 - 13:10 Introduction Session

- 12:25 - 12:40 Welcome and Introduction by Sanyukta Shrestha, PPGUK London
- 12:40 - 13:10 Keynote speech by Dr Shaphalya Amatya, Nepal

14:00 - 15:05 Session 2

- 14:00 - 14:05 Introduction by Session chair Prof David N Gellner, Oxford University, UK
- 14:05 - 14:25 Presentation by Prof Michael Hutt, SOAS University, UK
- 14:25 - 14:45 Presentation by Dr Stefanie Lotter, SOAS University, UK
- 14:45 - 15:05 Presentation by Dr Monalisa Maharjan, UNESCO, Portugal

15:05 - 16:10 Session 3

- 15:05 - 15:10 Introduction by Session chair Ojesh Singh, PPGUK-Board of Trustees
- 15:10 - 15:30 Presentation by Dr Bal Gopal Shrestha, Oxford University, UK
- 15:30 - 15:50 Presentation by Shobhit Shakya, Tallinn University of Technology, Estonia
- 15:50 - 16:10 Presentation by Marilena Frisone, SOAS University, UK

16:10 - 16:25 Closing Session

- 16:10 - 16:20 Closing remarks by Dr Sachetan Tuladhar, PPGUK London
- 16:20 - 16:25 Vote of thanks by Anil Maharjan, PPGUK London



CORONAVIRUS (COVID-19) HELPLINES

To help with information on Coronavirus (COVID-19) pandemic to all our members, their families and friends, following five helplines have been set up.

1. Mental & Physical Health Helpline

To access up-to-date information on Coronavirus, please check NHS website by visiting:

<https://www.nhs.uk/conditions/coronavirus-covid-19/>

For any other questions related to your mental or physical health, we have a pool of doctors who can respond to our queries with high priority. Please send your enquiry by visiting:

<http://www.ppguk.org/health-helpline/>

2. Financial Information Helpline

If you are worried about your finances and require information regarding how the government can help, please send your enquiry by visiting:

<http://www.ppguk.org/finance-helpline/>

3. Business Support Helpline

To access up-to-date information on Coronavirus, please check UK government website by visiting:

<https://www.gov.uk/government/collections/financial-support-for-businesses-during-coronavirus-covid-19>

If you require information about what package has been promised to help your business, we have a pool of experts who can respond to our queries with high priority. Please send your enquiry by visiting:

<http://www.ppguk.org/business-helpline/>

4. International Students Helpline

If you are an international student and are in need of support, please send your enquiry by visiting:

<http://www.ppguk.org/student-helpline/>

5. Nepalese Nurse Helpline

If you need to visit a local hospital for any health-related issues, and would need translation or help with understanding, a Nepali-speaking nurse can be arranged. Please send your enquiry by visiting:

<http://www.ppguk.org/nurse-helpline/>

You can also send your queries to the Viber or Facebook channels of respective branches.

PPGUK London

07807 473945 – Sanyukta Shrestha

07988 466632 – Sandeep Shrestha

07973 622948 – Ojesh Singh

<https://www.facebook.com/groups/ppguk>

PPGUK South-east London

07837 846562 – Sushil Prajapati

07825 794869 – Nagendra Shrestha

07828755667 – Kumar Shrestha

<https://www.facebook.com/PPGUKSELONDON>

PPGUK Aldershot

07868 757244 – Keshab Shrestha

07793 055224 – Pratima Joshi

07792 147456 – Rajan Malla

<https://www.facebook.com/PPG.UK.Aldershot>

PPGUK Reading

07888 842847 – Janaki Kayastha

07412 537655 – Yadav Shrestha

<https://www.facebook.com/ppgukreading>

कोरोनाभाइरस (कोभिड-१९) महामारिया बारे भीगू दुजःत, इमेगू माचाडि व पासापिन्तः स्वहालि यामे मुच इनेगू निनि धगू हेल्पलाइन नम्बरया अवस्था यानागू दु।

१) उसाय (स्वास्थ्य) सम्बन्धि हेल्पलाइन

कोरोना भाइरस सम्बन्धि एन् एच् एस् लन्ड या आधिकारिक वेबसाइट स्वयेतः धन भायादिसं।

<https://www.nhs.uk/conditions/coronavirus-covid-19/>

छिगू उसाय (स्वास्थ्य) बारे मेमेगू छु सीकेमागू दगू जिमेगू दांगदर पुचःयातः छवयाहये माःसा धन भायादिसं।

<http://www.ppguk.org/health-helpline/>

२) आर्थिक अवस्था सम्बन्धि हेल्पलाइन

धगू आर्थिक अवस्था बारे च्युताः कयाचनानीसा सरकारया फन्ड स्वहालिया बारे सीकेगू निनि धन भायादिसं।

<http://www.ppguk.org/finance-helpline/>

३) लजगाः (व्यावसायिक) स्वहालि सम्बन्धि हेल्पलाइन

कोरोना भाइरस सम्बन्धि बेलायत सरकारया आधिकारिक वेबसाइट स्वयेतः धन भायादिसं।

जगतउकस्टरअध्यानयक्षापपरनयक्षाभचक्रभनतरअर्थीभअनप्यलकगाम्बलअर्थीकगउउयचता।यथा।दगकालभकक
es-during-coronavirus-covid-19

छिगू लजगाःया स्वहालि निनि बेलायत सरकार छु गये नीति दयेकाचन्नु दु धकाः सीकेतः जिमेगू विग्ग पुचः
छवयाहयेमाःसा धन भायादिसं।

<http://www.ppguk.org/business-helpline/>

४) ब्वनामि (विद्यार्थी)या निनि हेल्पलाइन

छि छम्ह ब्वनामि सः छाःसा धगू सँ प्वजेतः धन भायादिसं।

<http://www.ppguk.org/student-helpline/>

५) नेपांमि नर्स हेल्पलाइन

अस्पताल वनेहाल्नु नेपांमि नर्स भाय् हिलेगू व मेमेगू स्वहालि माःसा धन भायादिसं।

<http://www.ppguk.org/nurse-helpline/>

भीगू कचा गुधिसं न फेसबुक वा भाइवरया माध्यम धम्ह न्यनेमागू सँ न्यनादीसां ज्नु।

पासा पुचः गुधि युके लन्दन

०७८०७ ४७३९४५ - सयुक्त श्रेष्ठ

०७९८८ ४६६६३२ - सदीप श्रेष्ठ

०७९७३ ६२२९४८ - ओजेश सिंह

फेसबुक पुचलव् दुनिनेतः धन भायादिसं। <https://www.facebook.com/groups/ppguk>

पासा पुचः गुधि युके बर्कुलि (दक्षिणपूर्व) लन्दन

०७८३७ ८४६५६२ - सुशील प्रजापती

०७८२५ ७९४८६९ - नगेन्द्र श्रेष्ठ

०७८२८७५५६६७ - कुमार श्रेष्ठ

फेसबुक पुचलव् दुनिनेतः धन भायादिसं। <https://www.facebook.com/PPGUKSELONDON>

पासा पुचः गुधि युके अल्दरसत

०७९६८ ७५७२४४ - केशव श्रेष्ठ

०७७९३ ०५५२२४ - प्रतिमा जोशी

०७७९२ ९४७४५६ - राजन मल्ल

फेसबुक पुचलव् दुनिनेतः धन भायादिसं। <https://www.facebook.com/PPG.UK.Aldershot>

पासा पुचः गुधि युके रेडिड

०७८८८ ८४२८४७ - जानकी कायस्थ

०७४९२ ५३७६५५ - सादव श्रेष्ठ

फेसबुक पुचलव् दुनिनेतः धन भायादिसं। <https://www.facebook.com/ppgukreading>

पासा पुचः गुधि युके स्कटलायन्ड

०७९९८ ५५९४७७ - विजय मान डमोल

०७७८० ५६५३५२ - चरन प्रधान

स्वहालि वार्पिः

नेपलीज् डक्टर्स एमोसिएशन युके,

के वि एन् एकाटेष्टम्,

मनिंद् नेपसम्,

नेप्लीज् नर्सिंग एमोसिएशन युके

UK NEWAH SHORT FILM FESTIVAL

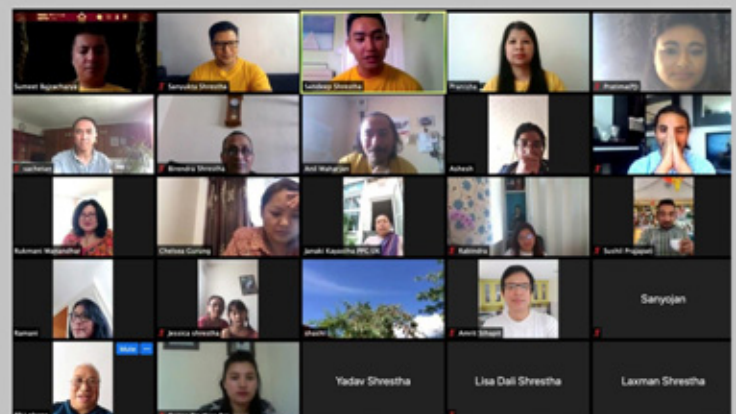
20 YEARS OF PPG UK ONLINE QUIZ

PASA PUCHAH GUTHI UK LONDON presents
Sunday 5th April 2020 4-6pm
Screening Online at
ppguk.org/film-fest

RAM SHEKHAR MAKARMI • ALOK SIDDHI TULADHAR • LUJAW SINGH
SUNITA JUNU • DARSHAN BIR SHAKYA • TARA MANANDHAR

fb.com/groups/ppguk twitter.com/GuthiUK instagram.com/ppguk

20 Glorious Years of
PASA PUCHAH GUTHI UK
ONLINE VIDEO
QUIZ
SUNDAY
14th JUNE



14th June 2020, London

UK Newah Short Film Festival was organised on 5th April 2020 between 4 – 6pm.

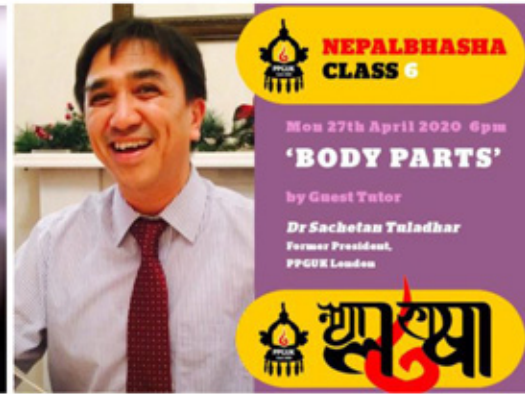
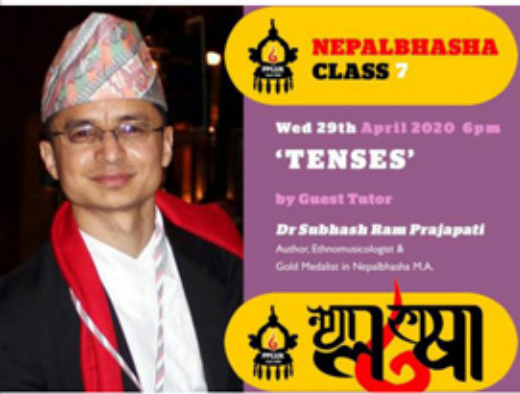
6 short film of Newah and Khas Bhasa Nepali was shown during the festival which were as below: Gwaypiya Sukhdhyan (2019), Indrayani (2020), Sakipaya Unna “Color of Cinema” (2019), Pa:khaa (1994), Kumanani Ya Nayikajuipeen “Heroines of Kumanani” (2020), Nil Barahi Ritual Dance (2020) If you have missed the event, you can still catch the replay of the movies at:

<http://www.ppguk.org/film-fest/>

Pasa Puchah Guthi UK (PPGUK) London organised ‘20 Years of PPGUK Quiz’ which was hosted online and broadcasted through PPGUK London’s official Facebook group. The online event attended by 30 guests and participants, lasted just over an hour and half was held to mark 20 glorious years of the establishment of PPGUK.

The quiz included 20 questions relating to the history of PPGUK, past and current events, activities and responsibilities of all chapters of PPGUK. While the quiz has graceful presence of NRNA President Ms Poonam Palmo as a guest, representation from all PPGUK chapters were present including President of PPGUK Board of Trustees Mr Ojesh Singh, President of PPGUK Reading Ms Janaki Kayastha, President of PPGUK Southeast London Mr Sushil Prajapati, General Secretary of PPGUK Aldershot Ms Pratima Joshi, Founding members Mr Balmukund Prasad Joshi, Mr Shashidhar Manadhar and Mr Amrit Ratna Sthapit.

NEPALBHASHA CLASSES ONLINE



Pasa Puchah Guthi UK London conducted 20 bi-weekly Nepalbhasha (Newah language / Newah Bhaye) Classes 6:30-7pm online through Facebook Live and it's official YouTube Channel. The classes were held from From April 13th 2020 till July 9th 2020.

You can access all the videos of our classes from Our official YouTube: PPGUK London (https://www.youtube.com/channel/UCr6iVWvnbs_qONNLTZ4RJZw)

and the Nepalbhasha playlist for all bi-weekly classes from our Playlist section on the channel, Nepalbhasha Classes (https://www.youtube.com/playlist?list=PLJMiEiM2FkXnFO7fyZ_FImQlommqAw-G3)

RANJANA SCRIPT ONLINE WORKSHOP

From April 19th 2020 till 12th July 2020, Pasa Puchah Guthi UK London conducted 12 weekly Ranjana Script (Lipi) Workshop 4-5pm every Sunday online through Facebook Live and it's official YouTube Channel.

Our official YouTube channel is PPGUK London (https://www.youtube.com/channel/UCr6iVWvnbs_qONNLTZ4RJZw) and the Ranjana Lipi playlist for all workshop Sundays is weekly classes from our Playlist section on the channel, Nepalbhasha Classes (<https://www.youtube.com/watch?v=6KiqsSQb7vs&list=PLJMiEiM2FkXmHJdE5-wgXecg-0-rXk3PU>)























ANNUAL GENERAL MEETING
2020

**21 Events
+32 Online Workshops**

2 Years of Pasa Puchah Guthi UK London 2018-20



- | | | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  20 Years QUIZ Online
Today at 15:00 BST |  London Maha Puja 2019 & New Year Nepal Samvat 1140
Sat, 2 Nov 2019 at 17:00 GMT
Oakington Manor Primary School |  'WOMEN IN NEPALI SOCIETY' with Subina Shrestha
Wed, 14 Aug 2019 at 18:00 BST
SOAS University of London |  Table Tennis Competition
Sat, 30 Mar 2019 at 12:00 GMT
Southall Sports Centre |
|  UK Newah Short Film Festival 2020
Sun, 5 Apr at 16:00 BST
www.ppguk.org/film-fest |  Kite-Flying & Mohani / Dashain
Sun, 6 Oct 2019 at 15:00 BST
Clarence Hall |  PPGUK London AGM & Kwati
Sat, 10 Aug 2019 at 11:00 BST
Montys Nepalese Cuisine and Bar |  Padma Ratna Memorial
Sun, 20 Jan 2019 at 11:30 GMT
SOAS University of London |
|  Guthi Conference 2020
Sat, 1 Feb at 11:00 GMT
SOAS University of London |  London Yenyaa Punhi (Indra Jatra)
Sat, 14 Sep 2019 at 04:30 BST
Clarence Hall |  London GUTHI Picnic
Sat, 27 Jul 2019 at 11:00 BST
Northala Fields |  Yomari Punhi
Sat, 22 Dec 2018 at 17:00 GMT
660 Harrow Road, Wembley, HA02HB |
|  Yomari Punhi 2019
Sun, 15 Dec 2019 at 17:00 GMT
660 Harrow Road, Wembley, HA0 2, United Kingdom |  Guthi Kids' Minecraft
Daily since 13 Apr 2020 |  Free Kids' Workshop on Nepalese Painting, Music, Story, 3D
Sat, 25 May 2019 at 11:00 BST
ABI College |  London MHA PUJA 2018
Sun, 11 Nov 2018 at 17:00 GMT
Oakington Manor Drive, Wembley, HA9 6, United Kingdom |
|  Gender Issues in Nepali Society - Panel Discussion
Fri, 29 Nov 2019 at 18:30 GMT
Wolfson Lecture Theatre |  Calligraphy Workshop
Sat 9th Mar 14:00 with
SOAS Newar Language Society |  Paha Chahre
Sat, 6 Apr 2019 at 12:00 BST
Nepal Restaurant, Hanwell |  Kirtipur - Charity Show
Sat, 8 Sep 2018 at 15:00 BST
SOAS University of London |

 **NEPALHASHA CLASSES**
Regular since July 2019

London, 3rd August 2020

30 members of Pasa Puchah Guthi UK (PPGUK), London attended the 19th Annual General Meeting (AGM) held online via Zoom meeting. Event had the presence of PPGUK founders Mr Amrit Sthapit, Mr Balmukunda Joshi, Mr Shashidhar Manandhar and Mr Arjun Pradhan. Event was also attended by Past Presidents PPGUK, London Mr Krishna Chakkhun, Dr Sachetan Tuladhar, PPGUK South East London's President Mr Sushil Prajapati and PPGUK SouthEast Region's General Secretary Ms Pratima Joshi. Meeting started with an introduction by outgoing General Secretary Mr Sandeep Shrestha and a warm welcome by outgoing Vice-President Ms Rukmani Manandhar.

Mr Sandeep Shrestha then presented a full report of 24 major events and activities organised during the term 2018-2020. Outgoing

ANNUAL GENERAL MEETING 2020

Treasurer Ms Sabita Manandhar and Joint-Treasurer Ms Leung Yuet Ping then presented the organisation’s financial report for the term highlighting major progress made financially from the previous term.

Outgoing President Mr Sanyukta Shrestha then addressed the meeting highlighting the objectives that were set and achieved by the team when the term started. He listed them as increased activity, financial resurrection, creating future leaders, team building, systematic membership and youth mobilisation.

He also proposed two Executive Proposals for PPGUK London directive document, including:

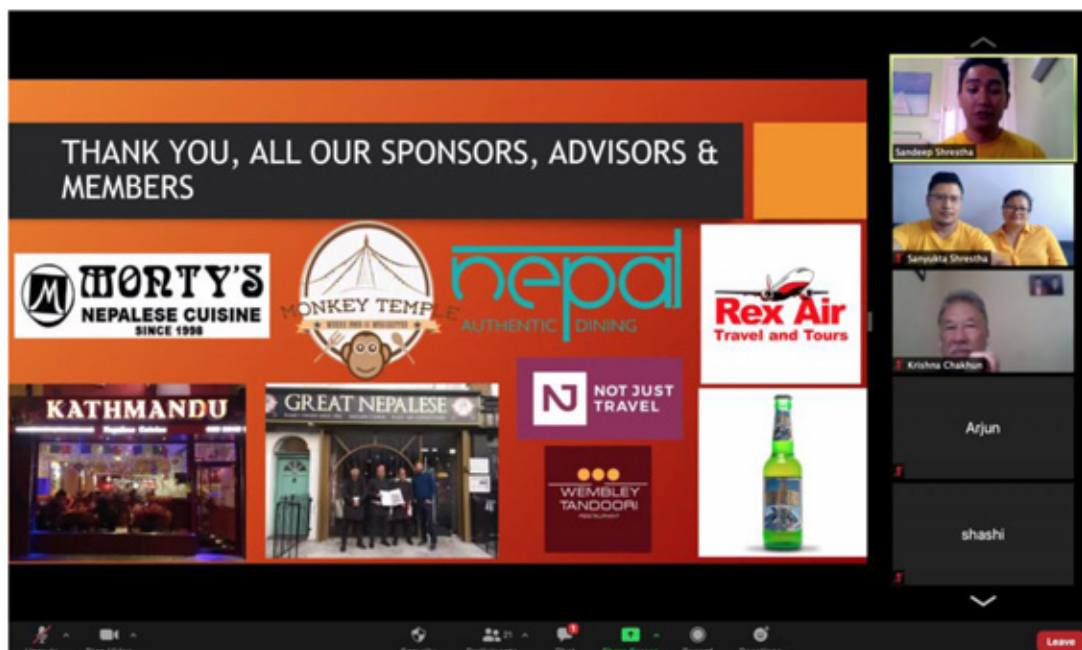
- (i) Restructuring funds into current and fixed accounts, and their conditions of use, and
- (ii) Eligibility requirements for different candidates for Executive committee members.

Participating founding members, advisors and general members discussed the above proposals actively and an amended version of the proposal was passed as a collective formal decision by the AGM.

Further in the meeting, election for the new executive committee was carried out by an election commission comprising Dr Sachetan Tuladhar and Mr Sushil Prajapati. Nominations received from 13 different candidates were unanimously elected for the term 2020-2022.

S.no.	Position	Full Name
1	President	RUKMANI MANANDHAR
2	Vice-President	SANDEEP SHRESTHA
3	Vice-President	MENKA SHRESTHA
4	General Secretary	PRANISHA SHAKYA
5	Joint Secretary	LISA DALI SHRESTHA
6	Treasurer	SABITA MANANDHAR
7	Joint Treasurer	ROSY MANANDHAR
8	Cultural Secretary	RASHMITA SINGH DARLAMI
9	Sports Secretary	SUMEET BAJRACHARYA
10	Joint Sports Secretary	KIRAN MANANDHAR
11	Executive Member	KIRAN LAL SHRESTHA
12	Executive Member	ANIL MAHARJAN
13	Executive Member	AMITA SHRESTHA

Newly elected President Ms Rukmani Manandhar along with executive members expressed their commitment to the service of Newah community and culture in the UK, while everyone present expressed their greetings and solidarity towards a successful tenure of the new team. AGM was then concluded with a vote of thanks from newly elected General Secretary Ms Pranisha Shakya.



लन्डनया चाय् म्हपुजा ह्वल



लन्डनया चाय् म्हपुजा ह्वल

धनया प्यासं गनदु मथ्यंगु
 वनां वनां सर्गःया च्वय् ?
 वनां वनां अफ़ गनदु मथ्यंगु
 पाताःया नं क्वय् यां क्वय् ?

न्त्याथ्याय् वंसां वनवन जक हे
 गवलें थ्व मनू न गनं थ्यं ?
 न्त्याक्वदुसां नं धनप्वः दुने जक
 तर गवलें वं थःत मखं !

थुमित खनाः खः जि न्त्यलं चाःगु
 थः धैगु अहो ! गुलि तःधं !
 व्वःगु उकिं खः थःगु म्हसीकाः
 यू के. या पासा पुचलं !

यः यू के.या पासा छिमिसं
 थुलि तः जिगु दः स्नेह क्यन !
 लन्डनया चाय् न्हाप्पां म्हपुजा
 जिगु हे ल्हाःतं ह्वय्के खन !

जनकवि दुर्गालाल श्रेष्ठ

माग अनि सम्बोधन!



माग अनि सम्बोधन!

...
 उ संग त्यस्तो कला खोजेर कहाँ हुन्छ,
 सुन्दा मन्त्र मुग्ध हुने गला खोजेर कहाँ हुन्छ,
 जे जस्तो छ उ, त्यसै मा चित्त बुझाउन सक्न पन्यो,
 हे प्रभो, अब कागती को वोटमा सुन्तला खोजेर कहाँ
 हुन्छ!

विम्ब, प्रतिविम्ब!

...
 करिव करिव कुरुप छ,
 कसरी भनोस् उ खास खूब छ,
 बाँकी सबै सुन्दर, फूल भैं, मनमोहक,
 अनि कसरी प्रतिस्पर्धा गरौस्, त्यसैले उ चुप छ!

चाडवाड को मौसम!

...
 नयाँ मित्र हरु, बटुल्न लाइ हो चाड,
 पुराना साथी सँग, डुल्न लाइ हो चाड,

Boz Baral

शब्दचित्रमा जनकवि दुर्गालाल श्रेष्ठ



जन्म : वि.सं १९९२ श्रावणपूर्णिमा एकादशी
 जन्मस्थान : नैकेतला टोल, काठमाडौं
 आमा : आशामोती श्रेष्ठ
 बाबु : गणेशलाल श्रेष्ठ
 परिवार : श्रीमति पूर्णदेवी श्रेष्ठ,
 दुई छोरा र एक छोरी
 पेशा : पूर्व शिक्षक (कन्यामन्दिर मा.वि, महेन्द्र-रत्न पब्लिक कलेज, पब्लिक
 युथ कलेज, वन-थलि मा.वि)
 संलग्नता : ने.रा.प्र.प्रकाश मानार्थ सदस्य,
 नेपालभाषा मका: खल: अध्यक्ष,
 जन-स्वास्थ्य सरोकार टुट्टा/फेक्ट नेपाल, संस्थापक सदस्य,
 दुर्गालाल साहित्य प्रतिष्ठान, संरक्षक,
 नेपाल लिपि गुधि, संरक्षक
 डा.कमलप्रकाश मल्ल प्रतिष्ठान, अध्यक्ष

कविता जस्तो कवि हुनुहुन्छ - दुर्गालाल श्रेष्ठ र कविजस्तै छन् उहाँका कविताहरू । उहाँ बोलुहुन्छ कविता र बाँच्नु हुन्छ पनि कविता नै । उहाँको बोली कवितामय हुन्छ, कुराकानी र हाउभाउ पनि कवितामय नै हुन्छन् । अतः भन्न सकिन्छ उहाँको बोली र व्यवहार दुवै कवितामय छन् । कवितामै बोल्ने उहाँको व्यक्तित्व हेर्दा धेरैलाई लाग्नसक्छ कवि भनेको शायद दुर्गालाल जस्तै हुनुपर्छ ।
 कवि र कविता बीच कुनै लक्ष्मणरेखा नहुनुको नाम हो - दुर्गालाल । कम्पनयुक्त स्वरमा गीतात्मक शैलीमा लय हासेर हाउभाउसमेत गरी कविता सुनाउने कवि दुर्गालाल हरेक हिंसावले विशिष्ट कवि हुनुहुन्छ, उहाँका कविता जस्तै । कविता रचना गर्ने त धेरै नै पाइन्छन् तर कवितामा देश र जनताको जीवनको मर्म मने छुनेगरी नुन्य-ढंगले र बुझ्नेगरी वाचन गर्नेहरूमा उहाँ अग्रिम पिकिमा हुनुहुन्छ । त्यसैले उहाँले जनताको मन मस्तिष्कमा स्थान पाउनु भएको छ । देश र जनताका कविका रूपमा जन-जनको गीत गाउने जनगीतकारका रूपमा सात दशकदेखि कविता रचनामा हुनेका कवि दुर्गालाल आज जनकविका रूपमा प्रतिष्ठित हुनुहुन्छ । उत्पीडित भाषा, जाति र संस्कृतिको अधिकारका लागि सधैरै जनताका एक विशिष्ट गीतकारका रूपमा पनि सम्मानित हुनुहुन्छ यस अर्थमा कविका साथसाथै गीतकारको व्यक्तित्वका धनी साहित्यकार हुनुहुन्छ - दुर्गालाल । अतः कहिलेकाहीँ गीतको प्रभावकारिता र त्यसको लयात्मकताको मोहको कारणले आफूलाई कविभन्दा गीतकार भन्न पनि पछि पर्नुहुन्छ उहाँ । उहाँका गीतहरू यति लोकप्रिय भएका छन् कि मानिसहरूलाई उहाँले लेख्नुभएको गीत हो कि पुरानो लोकगीत छुट्ट्याउन हम्मैहम्मै पछि ल्याइसकिएका रूपले धनी नेवारहरूका अधिकांश पुराना कर्णप्रिय लोकधुनहरूमा पुरानै भाषा-शैलीमा गीत भन्ने सिपायु उहाँका गीतहरू अत्यधिक लोकप्रिय हुनाले नै उहाँ नेवारहरूको घर-घरमा प्रख्यात थोरैमात्रै कवि र गीतकारका रूपमा दरिन सफल हुनुभएको हो । बालबालिकाहरूको मुखमसुमा कुण्डिएको उहाँका बालकविता र गीतहरूको कुनै जोडा नै छैन भन्दा अतिशयोक्ति नहोला । नेपालभाषामा उहाँले जति धेरै, उहाँले जति उल्लेखनीय रूपमा बाल कविता र गीत लेख्दै गरेका र लेखेर गएका साहित्यकारहरू अहिलेसम्म देखापरेका छैनन् ।
 पछमा उहाँ जतिको शिल्प भएका, उहाँ जतिको सिर्जनशीलता भएका कवि अहिले पाउन गाह्रो छ । उहाँपछि पछमा लेख्ने नेपालभाषाका कविहरूको खडेरी नै लाग्ने संभावना छ । वास्तवमा उहाँले लेखनको शुरुवात भने पछबाट होइन, गद्यबाट गर्नुभएको थियो । हो, उहाँले कविता र गीतबाट होइन, नाटकबाट लेखनकार्य शुरु गर्नुभएको थियो । ११ बर्षको उमेरमै नाटक लेखेर दक्षिणमा प्रदर्शनसमेत गर्न भ्याएका दुर्गालालको रचनाशीलता पचाउने गाह्रो हुने खालको छ । टालेका युवा र नाइपो छुट्टाले हिँड्न बाध्य गरीब केटी हुंदादेखि कविताहरू लेख्न, नाटकमा खेल्न र निर्देशन गर्न थाल्नुभएका दुर्गालालको सिर्जनाको संसार निकै फराकिलो छ र यो भाषिक रूपमा नेपालभाषाबाट नेपाली भाषासम्म फैलिएको छ ।

२००४ सालदेखि अहिलेसम्म निरन्तर साहित्य साधना गरिरहेका उहाँ एक चर्चित नाट्य कलाकार, एक प्रख्यात नाटक निर्देशक पनि हुनुहुन्छ । उहाँले गद्यमा मात्र होइन, पद्यमा पनि नाटक लेख्नुभएको छ । विशेषगरी आफू पनि शिक्षक र भाषा आन्दोलनकारी भएको कारणले हुनसक्छ, उहाँले नाटकहरू भाषिक र शैक्षिक आन्दोलनलाई केन्द्रमा राखेर लेख्नुभएको छ । ती नाटकहरूमा विधिएका मिथिएका जनतामाथिको वर्गीय शोषण र त्यसविरुद्ध भएको संघर्ष अत्यन्त जीवन्त रूपले चित्रित भएका छन् । "विहाँचुली" र "निमन्त्रणा" जस्ता पद्यत्मक शैलीमा लेखिएका नाट्य रचनाहरूमा उहाँको गीत लेखनको खुबी राम्ररी भल्किएको पाइन्छ । गीत नाटकका रूपमा लेखिएका यी रचनाहरूमा कविता छफलकिएको पाइन्छ, र कवितामा दुर्गालालको शिल्प र सिर्जनाको वासना भरिएको पाइन्छ ।
 वास्तवमा पहिले-पहिले लेखिने र प्रदर्शन गरिने दबु-प्याख (डबलीमा देखाइने नाटक) का लागि आवश्यक गीत लेख्ने क्रममै उहाँले गीत र कविताको सिर्जना गर्न थाल्नुभएको थियो । शुरु-शुरुमा भावुक प्रेम-कविता लेखेर चर्चित हुनुभएका "खविसु" (रुम्बे) कविका रूपमा चर्चित दुर्गालालका मायापिरिती, संयोग र वियोग तथा आत्मपरीक्षाका कविताहरूको जगमा उभिएका छन्, उहाँका पछिल्ला जनपक्षीय कविताका माथिल्ला तल्लाहरू । राजधानीको मुटुमा रहेको न्यायक त्वा: (नैके टोल)मा अत्यन्त गरीब परिवारमा जन्मिएका दुर्गालालले पछिल्ला कविताहरूमा गरीबहरूका पीडा र संघर्षलाई अत्यन्त सशक्त रूपमा व्यक्त गर्नुभएको छ । निम्नवर्गमा जन्मिएर धनी गरीबको दूरी र असमानता तथा उनीहरूबीचको उत्पीडनकारी सम्बन्धको जुन पीडादायी अनुभव उहाँले सामना बटुल्नुभएको थियो त्यही अनुभवले उहाँलाई गरीबहरूको राष्ट्रिय गीतसम्म लेख्ने र उनीहरूको मुक्तिको गाथा कोनै कविको हदसम्म विकास गर्न धेरै नै सघाएको थियो ।
 शुरुमा युवा-युवतीका भावुक प्रेमका कविता रञ्जे दुर्गालालमा प्रेमभाव गहन र सघन रूपमा नभएको भए उहाँले मानवजातिकै मुक्तिका लागि प्रेम र विद्रोहका कविता पनि यति सशक्त रूपमा लेख्न गाह्रो हुने थियो । उहाँभित्र रहेको प्रेमभाव उत्पीडित मातृभाषाप्रतिको मायामा, विधिएका-मिथिएका भाषाभाषी र जातजातिप्रतिको स्नेह अनि सबैखाले शोषण उत्पीडन विरोधी आक्रोश र समानतापूर्ण समाजको सिर्जनाप्रतिको अग्रग आस्थाको रूपमा अभिव्यक्त भएको छ भन्दा अतिशयोक्ति नहोला । आफ्नो मातृभूमि र मातृभाषालाई आफ्नी आमालाई जस्तै प्रगाढ माया गर्ने कवि दुर्गालालले तबदेखि गीत र कवितामा विद्रोह श्रेष्ठले लेख्नुभएको थियो, जब २०२२ सालमा निरंकुश राज्यसत्ताले रेडियो नेपालबाट नेपालभाषाको "जीवन-दबु" कार्यक्रम हटाएर नेपालभाषामाथि दमन गरेको थियो । त्यस दमनविरुद्ध टोलटोलमा भएका साहित्यिक सम्मेलनहरूमा विद्रोही गीत र जनपक्षीय कविताका साथ सशरीर उपस्थित हुने र तिनको नेतृत्व गर्ने एक जुकार भाषा आन्दोलनकारीको नेताको भूमिका खेल्नुभएको थियो उहाँले र २०२२ सालदेखि निरन्तर रूपमा भाषा र जातिमाथि राज्यपक्षबाट भइरहेको दमन र उत्पीडनविरुद्ध जुम्दै आएका दुर्गालालको जीवनकै दूतौ हिस्सा भनेको भाषा आन्दोलनका एक सशक्त नेताको भूमिका खेल्दै व्यतीत भएको छ । देशमा भाषा र जातिको समानता आन्दोलनको अग्रवाह गर्ने नेपालभाषा मका:खल:का संस्थापक उपाध्यक्ष भई उहाँले १० वर्षसम्म त्यसको नेतृत्व गर्नुभएको थियो । र हाल वहाँ नेपालभाषा मका: खल:को अध्यक्ष हुनुहुन्छ पछि नेवा: गुधिको संस्थापक अध्यक्षको जिम्मेवारी पनि सम्हाल्नुभएको थियो । उहाँ जीवन र रचनामा भाषा आन्दोलनको मर्म व्याप्त भएको अनुभूत गर्न सकिन्छ । जीवन र रचनामा व्याप्त मातृभाषा प्रेम र भाषिक उत्पीडनप्रतिको विद्रोहभाव "तसवु हंनु विरोध"मा लिखार रूपमा अभिव्यक्त भएको पाइन्छ । अतः भाषिक समस्यालाई केन्द्रमा राखेर साहित्य रचना गर्ने अग्रज साहित्यकारका रूपमा प्रख्यात हुनुहुन्छ उहाँ ।
 यद्यार्थमा मातृभूमि र मातृभाषाको मायासंग गाँसिएर उहाँको वर्गीय प्रेम भ्यागिएको र गीत, नाटक र कवितामाफन्नु त्यही प्रेमभाव पोखिएको देखिन्छ । प्रेमविना विद्रोही पनि हुन नसक्ने यद्यार्थलाई राम्ररी बाँच्नुभएका दुर्गालालले समष्टिगत दायित्वबोधका साथ आफूजस्ता उत्पीडितहरूप्रतिको प्रेमभाव क्रान्तिको गीत गाउनुभएको छ । उनीहरूको हक, हित र अधिकार प्राप्तिका लागि विद्रोह र क्रान्ति आवश्यक भएको विचार प्रवाह गर्दै आउनुभएको छ ।

आर. मानन्धर

सिद्धि नखः



HIND MAIYA VAIDYA

कोरोना भाइरसं थाना
जिफों निम्ह, बूढा व बूढी
अन्डरलाईन हेल्थ ईस्यू दुपीं
द्वं हे लम्बाडन थुपीं
व कुर्सी चोना, तेलिनिजनय मक्खः
जितः स्वोः स्वोः घाय, ज्या जकः
नुबालं-नुगलं भाइयाय जोई
डिसबासर, ग्राहिंड मसिन, ड्रिचर यात
परदेशाय चोना,
फाजु, किजा, तता, केहेपिंला पेहे महु
थः म्हाय, काय, ध्यपिन नापं महु
कोरोना भाइरसं थाना चैन महु
पाहापिं नापं नापालाय महु
जिमी किजाभोत मेसेन्जरय प्रल
थो सिद्धि नखः धाल
थोला जिं दुंहे मथाना धया
"जिमिनं कोसीहे पूजाथाना
समयवजी नया" धाल
जितनं जोह प्रल, खं चोना
का, धका, भवा लखेयहे माय फोया

फ्रिजर चिकन ब्रेस्ट लिक्था
माइक्रोवोयभेय थः थाना
आलु मना वाला
लाजापालु, वरानं प्राला
पालुंशा साग व प्रोकाउली
मिगः थामुहे फनी
दुं चण्यंला, मायनं मां बुल
ब्रेन्डरेय ब्रेन्ड थाना
वः नं तकु लूईक धुना
फुक ठिक्ठाक थाना
जिमी बुढा यात सन्ता
फुक न्हीनैय तया थया
"गुली २ योः थाम्हेहे फायगु"
कोरोना भाइरसं थालम्बाडनय
खं नं दु जक ल्हायगु ?
वः, ध्यापला, नापं समयवजी नया
"क ल साः का" बुमं धाल
जि मुसुक न्हिला
अलेय, स्त्रनं तानिक तोना
अलय न्हिला थया
"थो सिद्धि नखः मस्यु
सुपीला नखः का"

हिन्द मैयां वैद्य
28/05/2020

MAKING MUCH MORE POSITIVE CONTRIBUTION & CREATIVE DIFFERENCE BY THE NEPALESE COMMUNITIES IN UK

The first arrival in the UK, London From Kathmandu on Work Permit in 1965, were historical beginning of The Pioneering Nepalese Traditional Heritage Cuisines Chefs. They were appreciated and honoured by His Worshipful the Mayor with the full Cabinet members in the Town Hall of the London Borough of Ealing. They are known as legendary figures creating history being the First Settlement of the Nepali Community which Began in 1965 at 145 Whitfield Street, Off Warren Street, London W1, organised by then Nepal Kingdom Foundation.



His Worshipful the Mayor of London Borough of Ealing Cllr. Umesh Chandra J.P with three Nepalese Friends and Social reformers (Mr. Mahanta Shrestha, Mr. Padma Prakash Shrestha and Shyam Lama son of Late Shri Ram Tamang - standing behind) who founded the World Friendship Day: 29th April & the first five Nepalese settlers (Shri Krishna Bahadur Thapa, Shri Shyam Maharjan, Shri Kalaram Tamang, Shri Hari Bibher Karki (not present at this moment) and Shri Idwar Manandhar) who were honoured on 22nd March 1999 at the civic reception at the Council Chamber of the London Borough of Ealing are with the acting Nepalese Ambassador Mr. Prabal K. Prasad.

(Photo Courtesy: Michael Sullivan)

London Borough of Ealing Award Reception

These self explained historical photos belonged to the archives Collections file from Friendship Global, London.



UK First ever Commemorative Community Plaque founded on the Wall of London at 145 Whitfield Street, Off Warren Street, London W1, UK.

This Established Plaque has been formally recognised and authorised by the British Government Monument Department and London Borough of Camden Council.

We are here hand in hand together: Sanyukta SHRESTHA: He is Modern Nepalese young Scholar, realised the importance of Legacy and historical heritage & its values and strengths of Nepalese social and cultural identity and respectful integrity of the UK First ever Commemorative Community Plaque founded on the Wall of London at 145 Whitfield Street, Off Warren Street, London W1, UK.



This Established Plaque has been formally recognised and authorised by the British Government Monument Department and London Borough of Camden Council.

These photos are that the Distinguished Dignitaries have launched the Friendship Benches, Friendship Trees and Friendship Memorial amongst school children, Head Teachers, British Gurkha Veterans, Trans-Community Leaders On April 29: National Day of Friendship 2014 at Selby Centre, London, UK

For Appreciations & cooperations: We are in collaboration with Heritage Cuisines of Nepal (HCON) promoting our Nepalese Civilisation, Cultural, Social and Natural Heritage from Local to Global specially Nepalese heritage cuisines of great modern sovereign Nation: NEPAL. We are on the way to standardised Nepalese Communities' Cuisine like MOMO-CHA and CHATAMARI. Likewise many varieties of all communities' cuisines such as Tharu, Thakali, Gurung, Magar, Limbu, Rajvansi, Sherpa, Bhoj, Chamena, etc. Nepalese Herbs and spices, edible greens, flowers, vegetables and fruit many more are yet to be explored. We are working with many more like Yantrakala and PPGUK, Positive Soch Samuha, Nepal, Oak Restaurant, Support Nepal UK and Sahara Sports Academy



"GLOBAL HARMONY, PEACE AND TRUST THROUGH HEALTHY, HAPPY, BROTHERS AND LOCAL FRIENDSHIP"



We have already started to establish projects such as Friendship Benches, Friendship Trees and Friendship Memorials in Primary and Secondary schools, educational and corporate companies and public premises in dedication or memory of some special persons or occasions etc. We have been successful in our endeavours in London schools, Local authorities' premises, public places in London city such as Haringey, Ealing, Reading, Bristol, and Kathmandu, Nepal. Schools and other places are being considered from local to global, bringing home people together for social & cultural integrations and connectivity, for better present and future generations aiming for "Global Harmony, Peace and Trust through Local Friendship"

The Executive R & D UK chief chef Binod Baral in cooperation with Friendship Global, Positive Soch Samuh and Gurkha hut: Oak Restaurant and Friendship Memorial Trust & colleagues who have been making all Nepalese heritages and cuisines since 1965 are working on 'from local to global' to be known worldwide.

Our Standard MOMO-CHA and CHATAMARI: by Padma Shrestha which I am campaigning initiatives through my Virtual Restaurant: "MOMO-CHA- RA - CHATAMARI" for Nepaliness and Nepalese identity with various Patterns on MOMO- CHA and CHATAMARI. As we do suggest that all Nepalese signatory Artisan Chefs should contribute their innovative presentations on Nepalese Heritage Cuisines with modern approaches keeping up its authenticity, personality, originality with dignity, integrity and respect of Nepali Traditional Cuisines. Let us make the International history of MOMO- CHA and all Nepalese Heritage cuisines to be properly standardised and recognised.

MAKING MUCH MORE POSITIVE CONTRIBUTION & CREATIVE DIFFERENCE BY THE NEPALESE COMMUNITIES IN UK

Very well known Executive Chefs quote about one of the topmost Heritage Cuisines of Nepal: "Newah food is very well balanced in terms of variety, flavours and perfect pairing with Aila. So much richer than Roman food culture"

"Please respect equally with dignity all those Vulnerable talents and creative innovative initiatives and dedication. Please Do not waste time for all BHYAKTE Tendencies and Elements like whirlpool of negative actions and thoughts but to be aware of those negative Elements and indeed lead oneself with High aims and Objectives from Local to Global Presentations for better Present and brighter Future Generations to come."

Please be aware of such Negative and To Be Positive persons:

"घृष्टा तान्ने सार्थीहरु भन्दा हत तान्ने सार्थी धेरै राम्रो हुन्छ।
धेरै फरक छ अहंकार अनि सम्कार मा।
अहंकारले भरिएको मान्छे अरुलाई भुक्काएर खुरी हुन्छ,
अनि सम्कारले भरिएको मान्छे स्वयम भुक्केर अरुलाई उठाएर खुरी हुन्छ।"

Absolutely right and true indeed. So be positive and creative mindset with energetic dedication & importance of Our Valuable Nepalese HANDS, HEADS and HEARTS. Utilise it on creative, constructive & innovative initiatives /approaches to enhance all our Proud Heritages.

PLEASE march forward hand in hand together ahead further - forward for better Sovereign modern nation: NEPAL indeed for Present and Future Generations, preserving our various worldwide renowned Nepalese Heritages, civilisations and Culture. Be-B-Right: Brighter, Smarter, Greater , indeed Be right too.

Well-known worldwide Nepalese Chefs' skills and talents have earned its own high professional positions and made a positive difference in our societies with its glory of the Great Sovereign Modern Nation NEPAL.

Thank you very much and with Best Wishes

- PADMA SHRESTSHA
Trans-Heritage Consultant
CEO: Friendship Global & Friendship Memorial Trust

छपासः हाइकु

हलिमय् थ्वय्के न्हूगु दँ या भिन्तुना धिसिलागु सः ----- X -----	स्वन्ती या मत ख्यलू इताः या जलय् आज्जु पू वंके ----- X -----
ख्ये सगं नापं धौपती सिन्हः क्वखा झीगु म्हँसिका ----- X -----	चिकं मन्दलय् आखे स्वाँ व जजंका झीगु थ्व तिसा ----- X -----
म्वाका तय् सदाँ भिं नुगः शंखधर् या नेपाल सम्वत ----- X -----	न्हंके मते न्हिं नेवाः जाती या ज्यान नेपाल भाषा ----- X -----

कृष्ण शरण चखू, वयल्स्

“बेलायतय् रञ्जना लिपि स्यनागु जिगु अनुभव”



तर न धःगु थास कतः याना । कोविड १९ या इंसल्य थपिस धागु च्वसाः छे मदयफूगु तायेका पेन, सिसा कलम, मार्कर, पया च्वसा, हाइलाइटर, हर्ब्या, पेन्ट ब्रश, केबन आदि छवसा च्वये जिइक जिमिस लिपि स्यना । आखः स्यनेवल्लय् नं भवः लाक मस्थसे ज्वःलागु आबःया पुचः दयेका बुलहुं अःपुक स्यनागु जुल ।

रञ्जना लिपिया न्हापांगु दि बेलायत जकः मखसे नेपा, अमेरिका व मे मेगु देय् निसं च्वति काःकागु खना जिमिगु कतः पुवगु वा चायेका । रञ्जना लिपिया भिडियो वट्टपुवया PPGUK London च्यानेल्य नं दुगुलिं ई पाःगु देय् निसं थत न्हावल्लय् व थत लागु इंसल्य सिसा कया स्वया सयेका काये ज्वगु जुगुलिं नं न्हापांगु दिबा च्वति ल्याः सिबे लिपिया दिन्य च्वति कयादिपनिगु ल्याः भः भः उपया वन । च्वति ल्या उपया वगुलिं जिमित तिबः दयाध्वंगु तायेका भः भः बालाक लिपि स्यनेत जिमेदारी व उजां थिल ।

सयेकामि दुधाय् वना स्यने वल्लय् सिबे थपे अनलाइन कक्षा न्हाकेवल्लय् ई म्हाव चागु व सेकामि पिनिगु ल्याः नं उपयगु जि तायेका । सयेकामिपिन्स थत लाइगु इल्य सिसा कया सयेकादि फु ।

रञ्जना लिपि कार्यशाला न्हाका जोछि छता छः मनय् लुया च्वन । नेवाः व गैर नेवाः तयेत स्यने मागु जुगुलिं धमभाषा कक्षा न्हाके माल । तर धन नेवाः तयेसं धःगु नेपालभाषा ल्हाये मसः ।

नेपालभाषाय् तनावनिगु ख्याचः दयाच्वंगु बीया ई । नेपाय् नेपालभाषा म्वाका तयेत च्वनेकुबिइ नेपालभाषाका सफू तयेगु ख जुया च्वंगु दु । नेपालय् नेपालभाषा मः पिनिगु ल्याः उपयः दुगुलिं नेपालभाषा वा लिपि म्वाका तयेत उमि थाकू मज्जिफु । तर बेलायत व मे मेगु देय् गन नेवाःतय्सं नेपालभाषा मल्लगु वा ल्हाय् ल्हाते धुक्कू धाय् रञ्जना लिपि वा मे मेगु नेपाल लिपि म्वाका तयेगु छगु हाथ्या छः । नं धन रञ्जना लिपियात स्कुलवा कोसंसफूतिइ तये जिल न नेपालभाषा च्वके जिल ।

“भाषा म्वासा जाति म्वाइ” थ्व धापु पायछि जु । तर भाय् जक मखु लिपि नं म्वाका तयेमा धेगु जिगु धारणा छः । नेवाः तयेगु इतिहास नाप नाप ल्हायया वासःया बारे तके रञ्जना लिपि च्वया तगु दु ।

जि लिपि सयेकामि इंसल्य गु मुम्ह पासा पिन्स लिपि छाय् सयेके मागुः लिपि सयेका छु फाइदा? धका न्यंगु नं दु । उगु इंसल्य जि थुकेया फाइदा बालाकः मधु । धःगु ना लिपि च्वयेगु व थी थी शिलालेख, सफूत च्वने सइगु फाइदा बाजेक मेगु छुन फाइदा मखना । अथे जुगुलिं पासा पित बुइकाबि मफुत । तर धःगु लिपि भी नेवाः तयेसं सयेकेमा धका आः थुया च्वंगु दु । बीया दिनय् नेवाःतयेगु तजिलजि ल्यका तयेत नेपालभाषा गुलि अनिवार्य उलि हे अनिवार्य लिपि नं जुगु बुइका ।

नेपालभाषा थू सा जकः लिपि सयेकामि सार्थक जुइ । थी थी सफू, मन्त्र, आदि (रञ्जना लिपि छवसा च्वया तःगु) च्वने सया जकः मजिल अर्थ थुइकेत नेपालभाषा नं मा । अले जकः लिपि, नेपालभाषा या अर्थ दया नेवाः तजिलजि म्वाका ताहाः ई तकः नेवाः जाति म्वाका तयेफइ । इकले न्हापा लिपिया महत्व बुइका जकः न्हावे धने वल्लय्

उपय मनु तयेसं लिपि सयेकिगु जि तायेका ।

जि स्वये वल्लय् देवनागरी लिपि जुसा नेपालभाषा स्यन धासा जकः नेपालभाषा व लिपि सयेकामि आजु पुर्वति । मखुसा रञ्जना लिपि छवसा नेपालभाषा च्वयातगु सफू, ध्यासफू, मन्त्र आदि च्वने ला सइ तर अर्थ धासा बुइ मखु । लिपि सयेकामि औपिचल्य दइमखु । अथे जुगुलिं नेपाल लिपि, रञ्जना लिपि सयेकिगु जकः मखुसे नेपालभाषा यात मतिना तथा नेपालभाषा नं सयेकामागु जि छना च्वना ।

अवसर दुसा जक मनु तयेसं सयेका कायेगु, स्यनेगु कतः याइ । सकारात्मक जुया स्वयेगु छः सा नेपालय् धे वन नं लिपियात प्रचार चायेत थः थःगु थासं थपिस फूचागु स्वाहालि सकलसिन यानादिस धासा पक्का नं लिपि जकः मखु नेपालभाषा नं ल्यका, नेवाः तजिलजि ताः इंतक ल्यका तयेत भीसं तिबः थिफइ । भीसं लिपि बइगु न्हागु पुस्तायात भीके दुगु व भीसं सःगु लिपि, भाय् व तजिलजि लः ल्हाना विफत धासा जकः मेगु १० इ तक नेवाः जाति म्वाका तयेफइ ।

पासा पुचः गुथि यू.के. लण्डन (२०१८-२०२०) यागु लिपिया ज्या

- १। ८ सेप्टेम्बर २०१८ य पासा पुचः गुथि लण्डन नं कीर्तिपुर “द सिजेण्ड अफ किर्तिनलभी” च्यािटी शो या वल्लय् रञ्जना लिपि प्रचार चायेत ८० सफूचिं दयेकूगु
- २। २०१८ नोवेम्बरय् जुगु मः पूजाया इंसल्य उपयः नेवाः वस्ती दुगु थाय् कथं ३० ग थाय्या ना रञ्जना लिपि च्वया ३० ग टेबलव् तःगु
- ३। न्हागु दया भित्तुना बुसं रञ्जना लिपि पासा पुचः गुथि लण्डन या गुथि पत्रिकाय् तगु (२०१८ व २०१९)
- ४। २२ दिसेम्बर २०१८ या योमरि पुन्नि वल्लय् ध्यानर दयेकूगु
- ५। नेपालय् लिपि गुथि लिपि नखः न्हाकागु वल्लय् पासा पुचः गुथि लण्डन च्वति कासे पासा पुचः गुथि, लण्डनया नाचः भाजु संयुक्त थेण्डजु रञ्जना लिपि पासा पुचः गुथि च्वया क्रिपा छवसा दिगु
- ६। १८ अगष्ट २०१९ य मतिना फाउण्डेशन स्वसाः स्वगु रञ्जना लिपि धे धे वल्ला (सुमन्ति ज्याभक्) कामाय् पासा पुचः गुथि लण्डन हाःगु जुगु ।
- ७। पासा पुचः गुथि लण्डन व एस.ओ.ए.एस. (एस.एन.एल.एस.) या खसालव् ९ मार्च २०१९ य रञ्जना लिपि कार्यशाला एस.ओ.ए.एस. हालिच्वनेकुथि, बेलायतय् न्हाकागु ।
- ८। १७ मार्च २०१९ य पासा पुचः गुथि अल्दरशत कचाय् रञ्जना लिपि कार्यशाला फार्नबरोय् न्हाकागु ।
- ९। १२ मे २०१९ य पासा पुचः गुथि रेडिड कचाय् रञ्जना लिपि कार्यशाला न्हाकागु
- १०। २०१९ अप्रिलय् नेपाःया तनहुँइ ४० म्हा सित रञ्जना लिपि स्यंगु
- ११। रञ्जना लिपि पासा पुचः गुथि च्वयातगु गुथिया टीमटं मस्तयगु कार्यशाला निसं कार्यकारी दुजः पिन्स इल्लय् विल्लय् फिगु ।
- १२। कोभिड सकडाउन जुसा निसं आइतकाः पति रञ्जना लिपि कार्यशाला फेसबुक स्यना च्वंगु ।

प्रनिशा शाक्य

मू छयाञ्जे, पासा पुचः गुथि युके लण्डन (७ मे २०२०)

OBITUARY



धन बहादुर माली

शुक्र सं ०५ शनिवार ०५१० - ५ डिसेम्बर १९१५

Deepest Condolences

We express our deep condolences on the sudden demise of our respected member Mr Dhan Bahadur Mali on Wednesday 4th december 2019 at an age of 78 years. May the bereaved family have enough strength to bear this profound grief and irreparable loss.

Executive Committee, Pasa Puchah Guthi UK, London

विवाह हायका

१८ दै शुक्र सं जी दूजः इनवरः ताश धन बहादुर माली न.सं. ११४० थिलाञ्च अर्थमि कृष्ण आकाभाका मद्गुलि वयकः सुखावति भुवनम् वास लायमा व निन्वाध प्राप्त याये फयेमा धकाः कामना यासे धुगु दुःखया ईलय वयकया सकल छेजः पिस धैर्य धारण याये फयेमा धकाः विवाह हायका।

ज्यासना पुचः, पासा पुचः गुधि युके, लण्डन



तुल देवी महर्जन

शुक्र सं ०५११ - शुक्र सं १०१०

Deepest Condolences

We express our deepest condolences on the sudden demise of our member since the establishment of Guthi, Mrs Tul Devi Maharjan on Friday 5th June 2020 at an age of 71 years. May the bereaved family have enough strength to bear this profound grief and irreparable loss.

Executive Committee, Pasa Puchah Guthi UK, London

विवाह हायका

११ दै शुक्र सं पासा पुचः शुधिया पलिञ्च झेलनिसेया दूजः इनवरः कृष्ण गुलसी महर्जन न सं ११४० तछलागाः पारु कृष्ण आकाभाका मद्गुलि वयकः सुखावति रवनम् वास लायमा व निर्वाध प्राप्त याये फयेमा धकाः कामना यासे धुगु दुःखया झेलय वयकया सकल छेजः पिस धैर्य धारण याये फयेमा धकाः विवाह हायका।

ज्यासना पुचः, पासा पुचः गुधि युके, लण्डन



धम मान चित्रकर

बि सं ०५१५ - बि सं १०११

Deepest Condolences

We express our deepest condolences on the sudden demise of prominent 'paubha' artist and contributor to Nepalbhasa literature, Mr Prem Man Chitrakar on Sunday 16th of August 2020 at an age of 76 years. May the bereaved family have enough strength to bear this profound grief and irreparable loss.

Executive Committee, Pasa Puchah Guthi UK, London

विचाः हायेका

नेपाःया नेवाः गौरव, नांजाम् परम्परागत पौभाः च्वमि, भाषासेवी सहित्यकार, मं च्वमि भाजु प्रेममान चित्रकार न.सं. ११४० गुलागाः द्वादशी कुन्दु आकाभाका मद्गुलि वयकः सुखावति भुवनम् वास लायेमा व निर्वाण प्राप्त याये फयेमा धकाः कामना यासे धुगु दुःखया ईलय वयकया सकल छेजः पिस धैर्य धारण याये फयेमा धकाः विचाः हायेका।

ज्यासना पुचः, पासा पुचः गुधि युके, लण्डन



रचित कुंवर

Deepest Condolences

Words can't express how saddened we are to hear about the shocking and untimely demise of former Mr UK Nepal Mr Lal Bahadur Kunwar (Rachit) on Wednesday 9th September 2020 at the age of 30. We express our heartfelt condolences and pray to God to provide enough strength to the bereaved family to bear this profound grief and irreparable loss. Some of us knew him in person as a really helpful, fit and healthy man. May his soul rest in peace.

Executive committee, Pasa Puchah Guthi UK, London

विचाः हायेका

पासा पुचः गुधि साउथ इष्ट लण्डन यु.के. या नाथः भाजु सुधिलप्रजापतिया ससः किजा, पुलाम् मिस्टर यु.के. नेपाल भाजु रचित कुंवर न.सं. ११४० जलागा सप्तमि कुन्दु आकाभाका मद्गुलि वयकः सुखावति भुवनम् वास लायेमा व निर्वाण प्राप्त याये फयेमा धकाः कामना यासे धुगु दुःखया ईलय वयकया सकल छेजः पिस धैर्य धारण याये फयेमा धकाः विचाः हायेका।

ज्यासना पुचः, पासा पुचः गुधि युके, लण्डन

प्रेममान चित्रकार दाइया लुँवहगु लुमन्ति



प्रेममान चित्रकार

छम्ह नां जाम्ह, शान्त स्वभाव याम्ह, करुणाया भाव विर्लिबलि जाम्ह अले गवले नं भ्वासि मचाइम्ह जिमी दाइ प्रेममान चित्रकार ।

ध्व हे ने सं ११४० गुंला द्वावशी आइतवाः कुन्तु न्यखुदंय (७६) सुतुक्क सुयातनं मघाःसे हंस त्वता वन , अन धन हे ममिइक गन गन तन ।

जिमी दाइ चित्रकार जक मखुसे छम्ह भाषासेवी, साहित्यकार, रचनाकार आदि फुक्कं गुणं परम पार जूम्ह दाइ वयकः । आशिर फुक्कं त्वता वन । व साहित्य , ज्वः मलागु पीमाः त अये हे न्याण्डस्केप, फोटेट, मूर्तिकला, आधुनिक कला व विवि कबंया मिरपात फुक्कं लुमन्ति जक जूल । दाइ मद्गु धाःगु खवर न्यनेसाथ आकाश कुन्तुंयं ये भसंग जूल ।

थी सिबे पीदं (४०) न्हापाया खं भक्तभक्त लुमना वल । प्रेममान दाइ जि दाइपिनिगु तसकं मिलेजूम्ह पासा खः , वःगु हे दाजुकिजा ये । प्रेममान दाइ अप्पे जिमिगु कालिमाटीया छेँय् म्हायादी । दाइपि फुक्कं मुनाः थ्या त्वल्व खंलावला यानाच्वंगु जि खनाःतुं च्वनी । प्रेममान दाइनं चुरोट नं त्वनादीगु जुयाच्वन खनी ।



सुभय् जा नय्गु इलय् तक जिपिं त्वालय् च्वपिं पासापिं नापं ध्वाइकासा , चागःचा , सिपिः अले दाइपि व दाइया पासापि वःवःगु पुषः मुनां गुष्वा, पानदश , भ्वावःगु साइकलया पाइघ्रा कपी दादां गुरक हिइका भिला खनी ।

जिमिगु इलय् पिने क्यबय् च्वना मिहेतु सिबे मेगु छुं मद्गु । आः ये कम्प्यूटरय् गेम मिहेतु व मोबाइल गन दु धका । जा नय्गु इं त्वल । मानं जा नःवा धका सःतादील । जा नवनेत भुतुलिइ वनेत्यनावले जिगु मिखा भ्वाल्ल प्रेममान दाइया म्हुतु व न्हासं कुंया धाः पिहां वयाच्वंगु खन । दाइया न्योने वनां कुं गबेयाना पिकानादीयागु धकाः न्यनां छुं हे लिस्ः मय्यसे निलान्हिला तरेयाना छवयादील । हाकनं तिनू लिपा म्हायादीवले गबेयाना वःगु सिइकेत कुंया वारे लिस्ः वइला धका न्यना । थः वःमहुतु सल वान्याये छु जिदि यानाच्वंगु जुइ धका मनय् न वल । भौतिया लिपा आकाकाकां खानिगु कपीया पाना व सिसाकलम छपु दुसा हजि कि धका धयादील । जि नं काकाकाका हया दाइयात विद्या । त्वालय् च्वपिं पासापिं मिहेत पिने वयाच्वने धुकुनिं जिगु मन थातय् मलाय् धुकल । जि हयासं कतामरी मिहेत अन वना ।

भलिया लिपा दाइनं ' ए मै ! वन वा ' धका सःतादील अले जि न्योने वना । दाइनं यानादीगु आटं जित विद्या धयादील ' ध्व आटं दुने छंगु नुगलं छु खनी , मिखां छु खनी अले दिमागं छु खनी जित लिस्ः व्य् वा ' धका धयादील । अयक स्वया तर छुकेया चित्र धका ध्वायुके मफुत । खालि भुलसुल जूय् सं ये जक खनेदु । अले जि दाइयात न्यना ' धुकेना जिं छु नं मखं स्यु , ध्व छु चित्र खः दाइ ? ' दाइनं लिस्ः विद्यादील ' हे मघा , ध्वयात हे मोईन आटं धाइका । छंगु कुनाय् च्वना नुगलं निसं मन तथा छु छु खनी व जित धाः वा नि । ' जि नं ' ज्यु दाइ ' धया ।

जि तसकं हे न्येपुसे ताय्का आपालं ध्यान विद्या व मोईन आटंयात स्वया । व धित्रय् दक्खिबे न्हापा लया धाः ये कुंया धाः च्वय् च्वयावनाच्वंगु खनेदत । कुं धाःया दुने हाया च्वंगु लया भरनाय् छम्ह मिसा म्बःलया च्वंगु खन । उयां क्यय् खुसी न्ययाना वनाच्वंगु खन । खुसीया च्वय् भुलुगे तां न खन । नापं पुखुचा न खन । पुखुलिइ न्यात न खन । अले सा छु छु खन खनका । धुंया खला , सिंह , किमी , गणेश , सिमात , मिरपा कयाच्वम्ह मिसा , वख पुनामतेपिं मिसामिजं त , छम्ह मांम मचायात लुकुंछना तःगु , मांम मचायात मुलय् तथा दुरु त्वकाच्वंगु न खन । जितला इतिमिति कनाः इंकुमे हे च्वनावल । ध्व चानचुन चित्र मखु धैगु जि मिल । छंगु भगवान दर्शन ख्यु ये महशुस जूल । जि दाइ बाय् वना जि धित्र दुने खंगु फुक्कं धाघं दाइयात खना । दाइनं नम्बर च्वयादील । जिगु निम्ह दाइपिसं न यन्त्र कृतःयाना व धित्र दुने मेमेगु नं लुइक्यु खन । व धित्र दुने नुगलं स्वलकी संसार हे खनेदइगु जुयाच्वन । जित अचम्म जूय् छु धाःसा दाइ न धयादील ' जिं हे मस्यु ध्व चित्र दुने छु दु धका । मन तथा स्वलकी वलुहुं वलुहुं ससार लुयावइ । ' ध्व मोईन आटं धैगुला तसकं हे न्यइपूगु खनिसा । थःम कृतःयाना मन विद्या धित्र मालेमाःगु । लिपा जूनिसे दाइ छेँय् भालकी कपि व कलम ध्यवनेगु जूल । जिमित जांथ कारगु ये काइ अले नम्बर कथं जिमित स्यावासी वियादी । नुगलय् दुने नं मिखा दु धैगु ज्ञान वियादील । अबले तकनं प्रेममान दाइ छम्ह नांजाह चित्रकार धका जि मस्यु ।

अये तुं निदं स्वदं लिपा जिमी मां नं स्वयम्भुया क्यय् भिचिमिसा गुरुया गुम्वाय् आर्यताराया लोहंया मूर्ति स्थापना याय्त व लोहंया मूर्तियात प्रेममान दाइ नं धाये नवाना हइम्ह थः ये पेंटिंग यानादील । बुली बालाक यानादील की वयान याय्थाय् मद्गु । जिमी मां नं धयादील वयकः छम्ह नेपाःया नां जाह पीमाः चित्रकार खः । जिं अबलेनिसे मिल अले तसकं गौरव नं लाल ।

नय् दं च्या दं लिपा जि बेलायत वनेत्यनावलय् दाइ नं आशिवांद विद्या धतुला हयादीगु छंगु पीमाः जितः लःत्ताना सदां सुख जय जुइमा धकाः सुवाः धियादील । यन्त्र दं लिपा दाइयात फेसबुक पाखे स्वापु तर्खन । जित न्ययावले बेलायती मैयां धका खंलावला न्याकादी ।

नेपाःया नांजाह प्रेममान दाइ गवले नं भ्वासि मचाः , न बालाके हे माः न सुलिसे भ्वामद्गु खं हे ल्हाय्माः । बुरादुरी निसं मस्त तकनं उलिहे मिलनसार जुइफुम्ह व फुक्कसिगु मन त्याका कार्फुम्ह जिमी प्रेममान दाइ भीगु न्योने मद्गुसां , दाइया लुमन्ति ध्व नुगलय् दुने सदासदां दया हे च्वनी ।

— रूकमणि मानन्धर

“LAXMIJI” POTRAIT OF A TRUE TEACHER

Marilena Frisone
(Teaching Fellow in Anthropology, University of Padua / SOAS Newar Language Society)



Laxmi Nath Shrestha at the University of Heidelberg (Photo credit: South Asia Institute)

I first met Laxmi Nath Shrestha (10 October 1948 – 3 September 2020) during a coffee break at the University of Heidelberg in 2006, when I was attending a summer school in spoken Sanskrit, and he was teaching spoken Nepali at the South Asia Institute. The passionate way in which he kept explaining new Nepali words and expressions to his students during the breaks, while sharing tea and biscuits, really struck me. Two years later then, I decided to also attend the spoken Nepali course with him, and he introduced me for the first time to Nepali language and culture. His smile, his cheerful attitude, and his passion for teaching were contagious, his students loved him. “Laxmi Ji”, that’s how he was known to his students, was able to magically transform even the most difficult and unfamiliar grammatical structures into something easy to memorise, and fun to learn. He was ironic, joyous and dedicated to his job, and teaching and sharing his knowledge of Nepali culture was his life-long commitment.

I encountered him again between 2011-13 in Nepal, where I went to conduct anthropological fieldwork. There, we used to meet in the morning at 7.00am at the Sugat Hotel, in Basantapur, Kathmandu, where I was staying. There, on the roof of the hotel, he would sit with me for hours to teach Nepali language and culture. He would only bring a pen and few written notes with him, and he would start telling me Nepali expressions, words, and grammar. But with his pen, his notes and his linguistic examples he was also disclosing to me a whole universe of cultural life in Nepal. He used to say that he liked rooftops because they are peaceful places, and you can have a view of the city from there. Once he even took me to a tall building in the middle of the wholesale-shop quarter, and we had to climb a shaky ladder to reach a small, quiet and isolated rooftop, where he wanted to sit for the lesson. But sometimes he would take me down for a walk through the buzz of the crowded and loud city centre, and he would encourage me to interact with local street vendors, or shop keepers to learn new, daily-life expressions. He used to say that in order to learn about Nepali culture and language “samajmaa bhijnu parcha, natra bhane hundaina!” (“you have to mix with society, otherwise it doesn’t work!”).

Having studied education in the UK, “Laxmi Ji” had more than forty-year experience of teaching. He had taught for the Peace Corps, and he had been a key figure in the Nepalese education system. Laxmi Nath Shrestha convened Nepali Language Intensive Courses at the University of Heidelberg for many

years, and he taught Nepali and Newar language courses at the Universities of Lisbon, Kiel, Marburg, Wien, and Zürich. I remember that often in Heidelberg, he was so deeply immersed in teaching that he would even forget to eat. In those occasions, it was his beloved wife, Belaytiji, who made sure to enter the class at lunch time and sit in the corner, discreetly reminding him (and the students too!) that “khane bela bhayo!” (“it’s time to eat!”). His most recent course was held in 2019 at the University of Toronto, where he taught a three-week intensive course of Nepali and Newar language. He became famous for having trained generations of Nepal Studies scholars including Declan Quigley, Siegfried Lienhard, Bernhard Kölver, Leonard van der Kuijp, Axel Michaels, Alexander von Rospatt, Christoph Emmrich, and many more. At the same time, he was an incredibly humble and generous person, always ready to share his knowledge with students and colleagues, and always involved in charitable work. For Laxmiji, no aspect of life was too personal, trivial or insignificant to be turned into a language lesson. So if you called him to greet him and you happened to talk about your family, he would start a lesson on kinship names, if you mentioned how hot the weather was were you lived, he would teach you a whole range of weather-related expressions, if you commented on a Newar festival he would explain the detailed vocabulary and practices that accompany those occasions, and if you expressed your sorrow about the departure of a beloved one, he would teach you how to express condolences and how to comfort the family, and in doing so, he would show his caring thoughts towards you, bringing solace to your pain. When not in person, he was teaching over the phone, to students and scholars working all over the world, unstoppable in his wish to make people speak Nepali and Newar language. The last time I spoke to him, few days before his passing, he said: “Kuraa gardaa gardai jhan kuraa gama manlagcha, sikaane kuraa dherai baki chha! Baffi baaf! Tara, aja ko laagi aaram garnus, ani bhola bhetaun laa!” (“The more we talk the more I feel like talking, there is a lot left to teach. Ah ah! But for today take some rest, and we’ll meet tomorrow”). Even in this very last conversation, his concern was for the large number of topics he still wanted to cover. It is with this sentence that I think it would be best to conclude a portrait of the truly passionate and dedicated teacher that Laxmi Nath Shrestha was. He sadly passed away in Kathmandu on the 3rd of September 2020, at the age of 71. He will be sorely missed by his family, colleagues, and friends, but I am sure that he will keep living in our memories, and in the work of his innumerable students.

USE OF TECHNOLOGY: FROM CORPORATE TO CHARITY

Background:

It is difficult to escape without mentioning what the world is facing today. Obviously in our magazine this year, the global pandemic we are all currently experiencing is covered multiple times. With that said, what I like to discuss is how technology has helped and will continue to help in business continuity for companies and to charitable organisations.

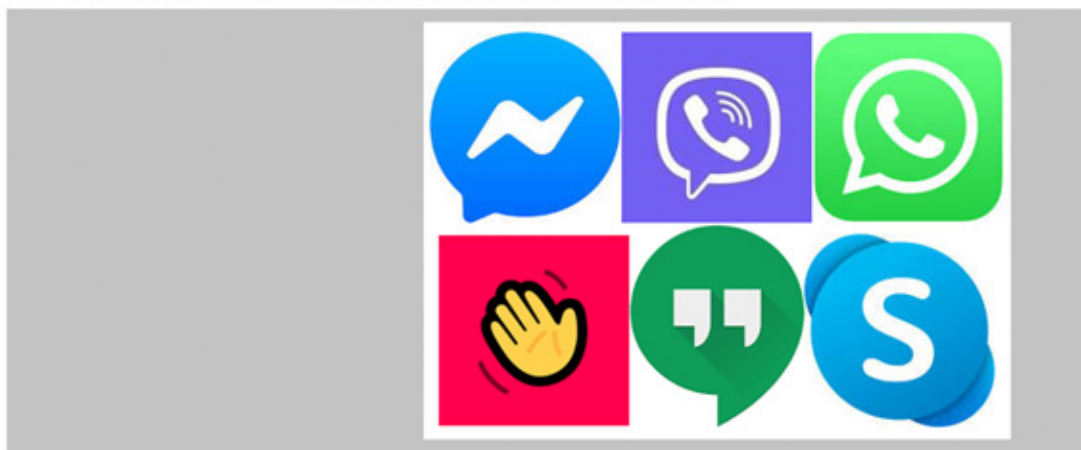
Remote Working:

In my professional life I sell technology to clients. Two weeks before the lockdown was announced by Prime Minister Boris Johnson, my employer had allowed us to work from home. For the past seven months I have been working from home like most of us who can do so. Although, before lockdown, many organisations claimed they allowed flexible workplace, it was surprising to me that most of my clients were not ready for this paradigm shift to remote working. Almost throughout April, IT teams at organisations of all size were ramping up their supplies of hardware and setting up technology that enable remote working. Gradually we all got used to the new way of working professionally with software and products like Zoom, Teams, Skype for business etc. Technology has helped with business continuity in organisations and this pandemic has accelerated the use and rapid adoption of technology only for the good.



Meetings and Events in Guthi:

As general secretary of 2018-2020 term, the team had organised, in average one event a month until lockdown started. Thankfully we had a tech savvy president Mr Sanyukta Shrestha and executive committee members who were already comfortable using technology. Hence when we had to pivot to online only events, we brainstormed and executed online events like NepalBhasha film festival, Ranjana Lipi classes, NepalBhasha language classes etc. Children of our members played online too on Minecraft 3D. In our attempt to engage with our members online, I remember trying out many different products. We used Facebook messenger and WhatsApp for our internal meetings, Zoom and Google Hangout for online classes, broadcasted it Live on our FB page and uploaded the recording in our YouTube channel. Even at the end of term, we had our Annual General Meeting online via Zoom. This was perhaps our first time running an AGM online. Technology made it possible.



With the ongoing current term of 2020-2022, we are looking for more creative ways to engage with our members. Just like employees of corporates, many more of our members are also adopting technology, downloading apps, learning how to attend online sessions. So, if you have any creative ideas, especially for your kids to engage in, or want to just help us better help you, please share your thoughts with us in our social media pages, WhatsApp group and Viber community. You can always also email info@ppguk.org.

Stay safe, stay healthy and continue supporting Guthi.

Sandeep Shrestha.

LIVES ON THE FRONTLINE



Dr Nikki Shakya,
Consultant Psychiatrist

As a Consultant Psychiatrist and a key worker, I have had a very close experience of effects of pandemic on public health and NHS. My work ranged from working in intensive COVID wards in general hospital to supporting patients over the telephone in community clinic settings.

At the early stages, there were challenges in adjusting quickly to several new methods of working. The main challenge being uncertainty of the new methods and frustration in not being able to provide optimal care to the patients due to restrictions and reduction of staff due to redeployment to other departments. Embracing change has become a new norm and keeping the morale up in the team has never been as paramount as now.

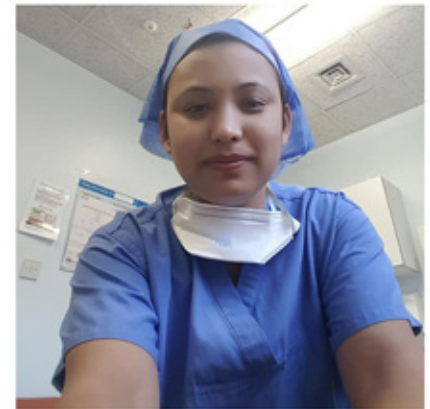
Many psychiatric assessments would be based on how we build rapport with the patients and the use of masks and other personal protection equipment gear was a huge barrier in communication during the consultations.

The impact on Mental Health during this pandemic caused by social isolation, loss of daily routine, financial stress due to loss of employment, loss of loved ones to the virus and others has been beyond comprehension. I have had very difficult conversations with family and friends who have lost their loved ones to COVID-19. My own colleagues have broken down in tears due to stress and overwhelming emotions. All of this made me very upset and emotional.

However, it has been rather extraordinary experience to see how NHS key workers have shown a sense of camaraderie in supporting one another through this unprecedented time.

I have been working in Hemel Hempstead General Hospital, Outpatient Department since 2014. When the pandemic started, the department was partially closed and I was deployed to the COVID ward.

Firstly, I was so scared, apprehensive, and anxious as well as nervous with uncertainty and fear of unknown and other hand I felt lucky to look after the sickest patients. There was a shortage of PPE, how I am going to look after myself as well as the patients. It was a stressful situation since we were not ready for this type of outbreaks. It was totally new to work with these heavy workloads, the fear of getting infected and passing it to our loved ones. Despite being stressed and scared, I felt honoured to help those patients because I have chosen my career as a nurse which I am happy about it and I was mentally prepared. I told my family that I am going to work in the COVID ward, my husband and my daughter was scared while they encouraged and supported me to work there. My husband was working in this pandemic and the school was closed so my daughter was home alone most of the time. I was fortunate that she was able to look after herself. After finishing a long shift (12.5hrs), when I came home my dinner was ready prepared by my daughter. She spent her time preparing lunch, dinner and cleaning house etc. when we were both at work. I felt helpless but on the other side, I was a proud mum.



Shrinkhala Shrestha
Outpatient Department,
Hemel Hempstead General Hospital



Rashmita Singh Darlami
Ward Sister
St. Marys Hospital.

I work in Women's health ward at St Marys Hospital but our ward was changed into COVID ward in the beginning of March 2020 for both male and female. As a senior staff I was assigned to look after stock levels for Covid patients, PPE for staffs and making staff aware of ever changing Public Health Guidelines and manage day to day operation, which was not easy. Everybody was anxious about the situation as it was new to everyone and nobody knew what is next.

Number of staff started getting off sick, some of the staffs were in shielding, some were hospitalised and died. Shifts were not being able to fill up even by agency staff. Working under staff with shortage of PPE and equipment was leading to compromise of day-to-day patient care. Despite having challenging and anxious situation I tried to keep staff and team motivated by cracking jokes, appreciating their works, giving frequent breaks for water and a bit of stretching.

Over all working situation was very stressful but one of the shifts was extremely painful and helpless than any other shifts for me. One of the patient I was looking after started breathing difficulty and deteriorating very quickly and died in front of me. It was very painful to break the sad news to the patient's family and loved ones. I had to listen their sobbing and crying helplessly at the other end of the phone. The patient's family and loved ones arrived at the entrance of the ward with a hope to see and say good bye their loved one for the last time. But with the heavy heart I had to deny them to see their loved one due to the protocol and guidelines of the hospital. I was about to cry on that situation as they started pouring their frustration and anger at me. It was such an awful shift to work. Caring death body was not what I wished for but I had to do it as a nurse and I am proud that I am a nurse.

LIVES ON THE FRONTLINE



Hira Maya Karmacharya
Theatre Practitioner
East Sussex Health Care Trust

Spread of Covid-19 started to reach its peak at the beginning of March 2020 in England. The whole world was in a stressful situation. While some started to work from home, as a frontline healthcare worker I had no choice. With the continued spike of the Covid-19 cases, scarcity of our PPEs made it even worse. Some of my colleagues got infected which left the area understaffed. Under pressure and stressed, I continued my duty, as I have pledged to serve my patients in any circumstances. Working at this time of pandemic was satisfying as a professional but fearful and worried for my family's safety. I had so many questions like what if I am the carrier and unknowingly am spreading the virus to my family. Which one is the correct mask? Is hand washing for 20secs enough?

Since theatre elective cases were cancelled, we were being deployed at ITU and HDU. I must say it was a new experience for me, but I won't deny how stressful it was as I was not trained to look after ventilated patients. Wearing a full PPEs for the whole 12hr shift was not easy at all and on top of it, most of the times bearing our thirst with full bladder to refrain from changing our PPEs to save from shortages was disaster.

During this pandemic patient's families and visitors were not allowed to hold their loved ones hand to say good bye, was really heart breaking. I was traumatized and very emotional to see dying patient every day. Fortunately I have good friends and family who supported me, encouraged me in this pandemic. I started meditating which helped me ease my stress in such a hectic and stressful situation. I never gave up. I love my profession and I am proud to be a nurse.

I work in Admission unit. The first week of March we had first suspected COVID case, everyone was too scared to look after that patient. Some of staffs didn't even go near to him. He was scared too not because he was suspected COVID but the way staffs started to treat him. He was angry but staffs did not have answer to his questions. It was all so confusing and uncertain. After that day, the cases of suspected and positive cases both rose. Within a month, hospital was full of COVID Patients; lots of our colleagues were sick and were admitted to the hospital.

We didn't have enough PPEs, even whatever we had to use, there was so many confusion. Our hospital was the hardest hit by COVID. We really fought against it. Lots of policies came in action, but people were still falling sick. We were redeployed to ITU and other COVID wards, due to lack of staffs in many wards, the cares for patients were compromised. It was very hard to see patient you looked after deteriorating in front of your eyes and dying helplessly.

I saw deaths like never before. I felt like crying every day at work, I prayed for the situation to be better every single minute. Life was changing, and so did we. Life has now different priorities. Every moment seemed important, every day seemed a new day. COVID was something, no one ever had thought of, no one ever had expected of. I hope, one day I will wake up with no more COVID in the World, and I can be assuring of healthy life of all.



Sangita Maharjan
Surgical Admission Unit
Northwick Park Hospital



Sarmila Shrestha
Ward Sister
Orchard Ward Short Stay Unit
Great Western Hospital Swindon

My name is Sarmila Shrestha and I work in Orchard Ward Short Stay Unit as a Ward Sister. When COVID-19 started, my ward was changed into acute ward where COVID patients steps down from ICU and into recovery stages.

I didn't have time to think about myself and my family which was around late March. However at that time we used to look after those patients without full PPE as there was shortage of it.

One night I looked after very sick patient without full PPE with temperature of 39.2 °C, with continued coughing and also required on and off suction and nebuliser. The very next day I found out that those patient's I looked after in the night shift was swabbed and the result came back with COVID positive. I felt dizzy, I was scared and nervous that's when I thought about myself and my family what if something happened to me and what will happen to my family.

I did not show any signs or symptoms of COVID and till now I have not called sick. My COVID anti body test result came back as not DETECTED. Later the full PPE was provided and to work wearing it in the hot weather it was not easy especially with eye glasses. I'm so proud of myself.

LIVES ON THE FRONTLINE



Urmila Shrestha
Urology Macmillan CNS

I work as uro-oncology clinical nurse specialist in a very busy hospital where we diagnose patients with cancer every day. The minute our hospital was declared as a coronavirus treating hospital, the doors shut down immediately for other patients leaving all of them very confused and anxious. Getting diagnosed with cancer is already a tough experience but to be diagnosed with cancer during pandemic was devastating for them. During the pandemic, we had to give them diagnose over the phone. It was very difficult to support the patients over the phone as we had no clue how the patients is reacting to what we said unless they could express. The patients who rang us were in panic mode all the time. I felt sorry for those patients as they couldn't get the support they could have got otherwise. The hospital however managed to do emergency surgeries with the help of the private hospitals for those patients whose life expectancy would have changed if left untreated.

Around mid-March, we were asked for the first help and unfortunately the help we were asked for was for mortuary. I still remember that day when I felt numb listening to the conversation the managers were having about what was happening in the mortuary. The death rate went so high that they couldn't cope with the death registration and formalities after death. Our hospital became the first hospital in UK to declare critical incident.

Along with such pressure at work, there was always greatest fear about catching coronavirus and bringing it to my family members. One day I got a call to say my manager and my colleague who I work with both caught coronavirus which made them ill for about three weeks. I ended up being on my own at work dealing with those anxious patients. I prayed every day for God to give me strength to cope with the whole situation and keep me away from the virus.

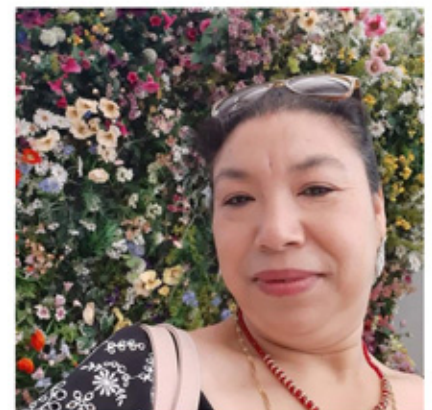
Many of my friends caught it and got ill for weeks and I did my bits with shopping and a bit of cooking for those friends who needed help during their quarantine period. I was lucky that my husband could stay home during the pandemic helped me cope with it all. He totally took care of the household and the children while I felt very insecure to be around kids just in case I carried the virus.

The fact that the children stayed home for all those months and I couldn't stay with them made me feel very sad. One day my daughter got a call from her teacher who asked if her mummy was baking for her. Till that point, I didn't even have time to think about baking as my routine hadn't changed. I was always a busy mummy who would go to work five days a week. My elder daughter understood situation that totally got how important mummy's job was which made me feel proud. But at the same time, my little four year old felt very left out. She couldn't understand the fact that mummy left her every day and disappeared all day. My morning started with guilt but then I think of those children who lost their parents to covid-19. We all can make a difference if we want to and I think we as nurses have proved it over the last few months.

At post office I and my colleagues would always be talking about COVID-19 as I we would be watching news before going to work. She was one who panicked easily while I was just confident to do right things eg washing my hand with soap and water singing 'happy birthday to you', drinking hot water, and staying away from cold food or drink, I will be safe. So I was in my positive world and my colleague was sanitizing her hand everytime if she felt uncomfortable with whom she served. I would tell her 'don't worry too much about it because you will stress yourself out'. Actually her panicky attitude was draining my positive thoughts. As weather was getting colder in April I caught cold. At start just had bit of sore throat. I worked for maybe an hour on the day and I coughed. What more did she needed. Soon as post master came to work, she said 'send menka home as she is coughing'. I got really hurt by her words. I felt like kicking the job and not to come back at all but at the same time I was also happy to go home relax and recover from cold.

At home (my flat) I was 100% sure I just had common cold but news in TV and Facebook was making me think if it could be COVID-19. So I would do the breathing exercises and see if I got temperatures which I didn't have. I was worried for no reason.

When my colleague used to tell any elderly customer 'why you are out in this time, should stay home!' They would say they need to pay the bills and had no choice. There was some panicking customers who wouldn't touch same pen or take change in hand or few customers who would even ask if we could sanitize the card key pad. I also saw few customers fully covered with masks gloves and using sanitizer after everything they touch. I would think if they use the sanitizer after finishing the posting and while going out of post office, would be better as they would have few things to post. I would keep it to myself and keep working as there used to be almost 20 people waiting in outside every time. After months people started to sell stuff from E-bay and Online and we would have very long queues. We are only 2 staff working at a time which was very stressful.



Menka Shrestha
PostnOffice, Brixton

LIVES ON THE FRONTLINE



Pradip Karanjit
Director of Operations
Dudley Group NHS Foundation Trust

Every year, the NHS goes through a pandemic preparedness plan. I have participated in many that I can think of. To me, nothing prepared us for what the Covid-19 was about to throw at us. I am not clinical but I have continued to provide an onsite presence to manage the services in response to COVID. For me, the most challenging part of my job was to balance the overwhelming sense of responsibility whilst the fear, concerns and worries were justifiably present for my own health as well as that of the loved ones. No one knew much about the virus, therefore uncertainty and confusion were equally challenging to your own credibility. This burden of uncertainty, having to work through pandemic could have easily led to a drop in self-confidence impacting massively in resilience. To say the least, it was exhausting having to work through such a challenging environment. But what helped me kept going was this enormous sense of solidarity, responsibility feeling of being appreciated. Every Thursday evening when I went out to applaud for key workers, I felt it was for me too. In summary, the virus brought the fear closer to home and placed extreme demand to those who worked through the pandemic. This will have to continue until we completely defeat the virus, so stay safe.

There was a great sense of fear when the cases were rising and the rest of the UK went to Lockdown while we were still going to work every day. For a safer working environment masks, gloves and sanitisers were provided and new rules were introduced regarding social distancing at work. However, it was almost impossible to keep social distance while working at (Royal Mail) hub as we would be constantly moving around and coming in contact with other colleagues while working. Most of the colleagues also feared handling the packages that came directly from China. We were all trying to avoid handling those packages as much as possible. However, later these packages were quarantined for a few weeks before they arrived at the Hub, which made us feel more secure.

How we work has completely changed since the start of pandemic. Previously 2 postmen were assigned to drop letters on a daily basis. Now only one person is allowed to travel in a van which has increased the amount of work while doing the letter drops. Similarly letter drops are now only done once in 3 days instead of everyday, which have also increased pressure on the day of drop. While the health of over 1/5 of the workforce in our area has been affected by Pandemic, company has not been able to recruit new staff due to strict budget allocation measures taken for the current situation. With Lockdown being eased and kids going back to school it feels like things are finally going back to a bit of normality, albeit in a slow pace.



Badri Maharjan
Alperton (Royal Mail)



Dr Ramesh Khoju
Consultant Anaesthetist, Wales

As all health care professionals I was one of the front liners in management of COVID 19 patients. Initially, lack of experience of managing novel corona virus and not knowing what to expect put us in uncertainty and a panicky situation. My role as an intensive care doctor was to educate my other colleagues in hospital about how mechanical ventilators work, in case of overwhelming admission of patients requiring respiratory support. All elective operations had been cancelled to free the beds for COVID patients. I worked more time in intensive care than it used to be in the past. I felt very uncomfortable wearing PPEs for long hours and frequent hand washing caused dry skin. Not being able to communicate with relatives in face to face about their loved ones made us very uncomfortable.

Despite proper use of PPEs there was always a risk of catching infection and bringing home. I started to take minimum stuff from home to work and vice versa. Taking a shower after the duty hour and keeping hospital used cloths in separate room at home became a routine practice. We are very lucky to live in a beautiful part of the Wales. Regular walk with family (taking social distancing) around surrounding areas kept us mentally and physically sound. As a part of the surveillance of COVID 19 I was tested for antibodies which came as negative.

Having involved in Nepalese Doctors Association UK I also had an opportunity to serve fellow Nepali citizens in the UK which involved co-coordinating with my colleagues, translating NHS information in Nepali language and disseminating to communities, giving telephone advice and assurance in Nepali language, looking after you doctors who were stranded, while preparing for PLAB exam. Regular online meetings/webinars with fellow Nepali citizens (medical or non medical) became a part of our routine. I am very grateful to Pasa Pucha for making us a part of a team to give telephone advice in COVID related problems to our members.

I would like to pray for all who lost their lives due to COVID-19. Second wave is hitting us. I hope lessons learnt from the first wave will help us to keep safe.

LIVES ON THE FRONTLINE



Dr. Uttam Kakshepati
Anaesthetist

Human movement and contact are the main drivers of the spread of the COVID-19 infection, which has had a devastating effect on human beings and also resulted in excessive strain on the NHS. Many patients were admitted to the hospitals where I work, with an exponential rise in the number of cases during the peak periods of this year. During this phase, some of my Anaesthetist colleagues contracted the infection and had to go into isolation for 2 weeks or more, which greatly increased the load on the remaining anaesthetists.

Some ventilated patients in ITU who had died with multiple organ failures were of predominantly male BAME (Black Asian Minority Ethnic) origin. In light of these trends, most of my colleagues and myself being of BAME origin were assessed by the Occupation Health team for fitness to work. As a result, some of my colleagues were shielded for few months because they were in a high risk category. I continued to work only in the theatres anaesthetising patients on the assumption that they were COVID positive using Personal Protective Equipment. Donning and doffing measures were taken strictly. PCR and antibody tests were not available for all. As I could have been an asymptomatic carrier I had to get an antibody test done, which came out to be negative. Keeping in mind the risk of exposure, I continued none-the-less.

More recently since the prevalence of the disease has decreased, the trust has created Green Zones within hospital premises to allow shielded staff to come back to work again. Hence, elective operations have started for COVID negative patients. Social distancing has been adopted because of the second surge and most staff are wearing masks now. I feel that this novel virus will remain a threat to all unless a breakthrough is achieved in combating it with vaccines or drugs.

गत जनवरी २०२० देखि विश्वव्यापिरूपमा कोरोना भाईरस तिव्र गतिमा बढिरहेको अवस्थामा म काम गर्ने क्विन इलिजाबेथ अस्पताल (Queen Elizabeth Hospital) मा पनि अप्रिलबाट यसको प्रभाव देखिन थालिसकेको थियो। कोरोनाभाईरसले वृद्ध तथा गम्भिर चिकित्सकीय अवस्था (underlying medical condition) भएका व्यक्तिकहरू, जसको प्रतिरक्षा प्रणाली (immune system) कमजोर छन्, तिनिहरूलाई बढि असर गरेको पाइन्छ।

मैले काम गर्ने वार्ड Acute Medical Elderly Ward हो, जहाँ ६५ वर्ष माथिका वृद्ध विरामीहरू भर्ना हुन्छन्। यसै क्रममा हाम्रो वार्ड पनि कोभिड-१९ भएका तथा कोभिड-१९ शका गरिएका विरामीहरूले भरिन थालिसकेको थियो। वेलायतको जन स्वास्थ्य सङ्घ पब्लिक हेल्थ इंग्ल्याण्ड (Public Health England) को निर्देशनहरू दिनहुँ जसो बदलिरहेको थियो। यसले हामीलाई अरु चिन्तित तथा चुनौति महशुस गराइरहेको थियो। साथै अस्पतालमा आवश्यक PPE को समेत राम्रो व्यवस्था नहुँदा भन्नु हामी आफैलाई पनि यो भाइरस सँगै धेरै जोडिन्छ थियो। यो भाइरसले असर गरेका विरामीहरूको अवस्था र छटपटी हेर्दा मन नरोएको दिने थिएन। यसैपनि वृद्ध अवस्थामा अनेक स्वास्थ्य समस्या हुने गरेको भन्नु त्यसमाथि यो भाइरसको असरले विरामीलाई असह्य पीडा हुने गरेको देखियो। कोरोना भाइरसले सिधै फोक्सोमा बढी असर गर्ने हुनाले श्वासप्रश्वासमा असाध्यै कठिनाई हुने, उठ्न बस्न तथा खान पिउन समेत निकै गह्रो हुने अवस्था थियो। विरामीलाई सास फेर्न सजिलो होस भनेर छिन छिनमा body position change गर्थौं अनि निरन्तर अक्सिजनको प्रयोग भैरहन्थ्यो। यहासम्मकी हामीले वार्डमै पनि २५ लिटर प्रति मिनेट अक्सिजन प्रयोग गर्थौं। विरामीको अवस्था यति छिटो नाजुक हुँदै जान्थ्यो मानौं उपचारका विधिहरूपनि असफल भैरहेको जस्तो लाग्थ्यो। विरामीको उपचारमा कुनै किसिमको काम नहोस् र सहि उपचार पाउनु भनेर एकै दिनमा पटक पटक जाँच गरिन्थ्यो, छतिको एक्सरे, सि टी स्क्यान, एम.आर.आई जस्ता जाँचहरू गरिन्थ्यो। साथै विरामीको अवस्था हेरेर उपचारका विधिहरू पनि फरक फरक हुँदा भइरहेको थियो। यस्तो लाग्थ्यो स्वास्थ्य विज्ञानलाई नै निकै ठूलो चुनौतिको सामना गर्नु परिरहेको छ। विरामीको चापले धेरै भएको हुनाले I.C.U. सँ सबै वेडहरू भरिएका थिए, तसर्थ, वार्डमा नाजुक अवस्थामा भएका विरामीलाई समेत I.C.U. मा सार्न सकिने अवस्था थिएन। ती वृद्ध विरामीहरूको उपचार आफ्नै वार्डमा मात्रै सिमित थियो। हामी खाजा ब्रेक पनि नलिई विरामीको उपचारमा निरन्तर लागिरहन्थौं। हरेक चुनौती सँग लड्न हामीले आफ्नो प्रयास जारी राख्यौं। कहिले ९८ वर्षको, १०१ वर्षको विरामीलाई पनि कोभिड-१९ सङ्क्रमणबाट बचाउन सफल भयो भने कहिले कोरोनाको कारण एउटै सिफ्टमा ५ जना सम्मको मृत्यु पनि देख्यौं। विरामी भर्ना भए देखि मृत्यु हुँदा सम्म पनि उनका परिवार, आफन्तजनले भेट्न नपाइने हुँदा विरामीको आफन्तजनलाई दुःख समाचार दिन हामीलाई असाध्यै गाह्रो हुन्थ्यो। परिस्थितिले जिवनको अन्तिम घडिमा ती विचरा वृद्ध विरामीहरू एकै हुन बाध्य बनाएको थियो। सायद यस्तो अवस्थामा उनिहरूले आफ्नो परिवारजन, छोराछोरी, नाति नातिना, साथी भाई कति सम्झ्न होलान्, कति पीडा सहे होलान् भन्ने भावना व्यक्त गर्न पनि धेरै गाह्रो छ।

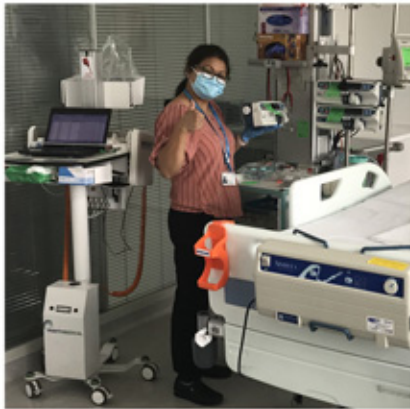
आफ्नो काम सकाएर घर फर्केपछि कति परिवारलाई यो भाइरस सर्ला कि भनेर मनमा अनेक डर त्रास भइरहन्थ्यो। घरको होक्काबाट छिरेदेखि नै आफु स्वयंमूले बनाएको नियम पालना गर्दै परिवारका अन्य सदस्यहरूबाट अलग्गै बस्न थालियो। बच्चाहरूलाई सधै हात धुनु र स्यानिटाइजर प्रयोग गर्न सम्झाइरहन्थे। मनभित्र जति डर चिन्ता भएपनि परिवारको अगाडी निडर हुन खोज्थे। मनमा अनेक नकारात्मक सोचहरू पनि आउँथ्यो तर आफ्नो मनको भावना, सकारात्मक, नकारात्मक सोचहरू आफ्नो जीवन साथी, परिवार, साथीभाईहरूसँग बाडेर आफ्नो आत्मबल तथा आत्मविश्वास बढ्दै गएको मैले महशुस गरेकी छु।

कोभिड-१९ ले मानव जिवनमा शारीरिक तथा मानसिक असर गर्नुका साथै मानव समाजमा बढ्दै गइरहेको तडक भडक, अहिंसा लाई चुनौती दिएको जस्तो मलाई लाग्छ। हामीले एक अर्कासँग माया, ममता, सद्भाव कायम राख्दै अगाडि बढ्थौं भने यस कोरोनाभाइरस सँग विजय प्राप्त गर्न सक्छौं।



उर्मिला श्रेष्ठ
सिनियर स्टाफ नर्स
क्वीन एलिजाबेथ हस्पिटल
जुलबिच

LIVES ON THE FRONTLINE



Mrs Anjana Shrestha
Medical Equipment Library Supervisor,
Imperial College Healthcare NHS Trust

At Imperial College Healthcare NHS Trust, I lead, direct and manage the Medical Equipment Library (MEL) service across the organisation, including five different London-based hospitals- Charing Cross, St. Mary's, Hammersmith, Western Eye, and Queen Charlotte's & Chelsea. I manage a team of staff who deliver medical devices to clinical areas, while also participating actively in the quality system within Clinical Engineering to uphold our achieved accreditation.

When the pandemic first hit London, my Clinical Engineering Department started to get a high demand for equipment like infusion pumps and feeding pumps. As a MEL Supervisor, I had to make sure that the requests for equipment from all the hospital wards were fulfilled on time. Hence we immediately ordered hundreds of infusion pumps, and started scanning the entire hospital buildings everyday to find the current location of the equipment. COVID-19 patients need five GH infusion pumps instead of just one for other patients. With the soaring number of COVID patients, the demand of pumps was increasing rapidly. Hence we started checking to borrow from other sites frequently. While we waited for the GH pumps to arrive, we liaised with the clinical staff to use another type of pump called Baxter College pump in a controlled way.

Although we don't deal with patients directly, we have to make sure that we wear proper PPE while delivering equipment to the wards. At the beginning of the pandemic, we were very scared of going into the wards as there was a shortage of PPE. However, in order to run our services smoothly, we started to wash our hands and wipe our shoes frequently as a precaution. During that time, I mainly focused on making my team members comfortable to work and fulfil the demands of requested equipment.

Well what a dreadful 6 months it had been! I felt like we had been run over by a steamroller. It felt as though we have been involved in a tsunami where the waves just kept coming, over and over for days and weeks with barely enough time to breath. In those days of stress, extensive consideration, working past our limits to set up critical care capacity, it felt like although things we in the dark ages, emotionally we had to carry on. Team work and flexibility of the staff kept our spirits high and willing to go on. We as people came together to fight with the COVID battle.

I could feel creeping dread walk down my spine everyday while on my way to work. My job and life have been turned upside down by Covid-19. Three layers of protective coveralls, gloves and visor were mandatory and were to be removed on exit. I worked hours sweating like I was in sauna with layers of PPE adding to my shoulders. I understood the sacrifice I had to make but explaining it to my two children wasn't so easy. My dreams were taken control of by Covid. I woke up in the middle of the night several times thinking of COVID. All nurses across the world could resonate with me. This is so hard, it's the hardest thing any of us have ever done. It felt great to be there working and caring for those patients who suffered so terribly. I was so traumatised from losing numbers of patients every day. I cried on the phone talking to my sister in Denmark after work, I cried many times while driving home from work feeling hopeless although I did my best. I started to take counselling provided by our hospital which helped me a lot. I was able to express my anxiety and feelings with members of the NNAUK organization, of which I am also a member of. I joined a meditation group which also helped loosen me and rid of all toxins in my mind.

It made me feel better but when I saw the news and increasing cases, it felt futile. The feeling of not being able to make any progress due to the vast difference between patients compared to nurses morally destroyed us every day. Then on top of that, I was getting home so late, fatigued. I felt terrible for not being at home with my children but when I was at home, I felt guilty for not being at work even though I knew that I would collapse if I tried working without rest. I was shattered, both emotionally and physically. My mentality had never stooped so low. I had to convince myself that I didn't have COVID and that I wasn't taking it home to my family but there was always that scary thought that my family could become a patient if I slipped in any way. It just would not leave my mind that I was putting them at risk. I would shower at work after my shift then have another shower in the room on the other side of the garden house. I washed all my clothes separately every day then went inside my house. It was so hard to stay away from family but I knew there was always a risk despite the fact we all needed to be close as a family during such a hard time. I was forced to stop kissing and hugging my children and my husband. I stayed in the room furthest from my family. Although it looked as though I was smiling, inside I fell apart when my little girl asked me "When can I kiss you and hug you, mamma?"

It is often said that the recovery is much harder than the initial assault and from my experience and I could truly agree with certainty. We are all tired and devastated with how COVID has affected our lives. When I wake up, I pray for my old life to come back, I took so much for granted not realising what the worst could be. I just want to be there for my family but also for the world.



Shreeja Dangol
Senior Staff Nurse -Cardiothoracic ICU
St George's University Hospitals

LIVES ON THE FRONTLINE



Kamala Maharjan
St Thomas Hospital

I have been working as nurse for more than 8 years. This is the first time the whole world have experience this virus. While government had ordered public to stay at home to remain safe and to keep others safe, we had no choice but to be part of an army. An army to fight against this virus not with bullets or gun but with simple PPE, care, compassion, commitment and team work.

Around February, hospitals started to get ready for this Covid-19 but no one ever thought this would go to this extend in that pace. We only had less than a week of notice that CCU (Coronary Care Unit) will be closed in preparation for Covid-19. We had no definite plans to what would happen or where would we go. Last week of March, I had 4 hours of surge training with my other colleagues in preparation to work in ITU as a surge nurses. First few weeks it was very chaotic. I remember my first day as a surge nurse in ITU 1, it was a very scary environment. Lots of patients were nursed in prone position as they were continue to deteriorate despite being in ventilator and use of all available medications. Patients were dying everywhere. All staff were trying their best to save them but failing. Environment was full of stress, worry, anxiety and fear. ITU capacity had to be doubled or even more. All high dependency areas were turned into ITU. So the spaces were very narrow, crowded with number of patients and multidisciplinary team relentlessly attempting to save those patients.

After few weeks of staying in ITU 1, I was then transferred in another unit. This unit was originally a respiratory unit but was converted into ITU to cope with the demand of intensive beds. Working in ITU in such situation, I had a mixed feeling. I was proud of myself that I was part of the team in saving those patients. Whenever, any patient got better, taken out of ventilators and rehabbed to their near normal self, we felt so much satisfaction and hope. However, in my life for the first time, I was so scared. I was not scared for myself but for my two little kids, my husband and my other friends and families. Every time I came home from work, I had to be strong enough not to hug my kids or even touch them until I had a very hot shower. I was constantly worried that how would I or my husband would deal if I become unwell. I was obsessive with the cleanliness for first time to that extend that I took hours to have a shower at work before I leave, cleaned my bag, mobile phone, keys, shoes or anything I hold or touch. And have another shower at home, straight to bath and washed all clothes straightway with lots of disinfectants.

We as a surge nurses were sent to all ITUs. We didn't have definite location for our shift. What made it worst were we hardly seen anyone from our unit. It had surely tested our resilience and our patience. However, I believe this is our life time experience and when we will look back in future, we all will be proud that we all did our part as a professional and as a responsible citizen

Heartfelt Thank You To All Heroes Of Our Community



Sudha Shrestha



Urmila Shrestha



Kamala Maharjan

LIVES ON THE FRONTLINE



Gayatri Shrestha



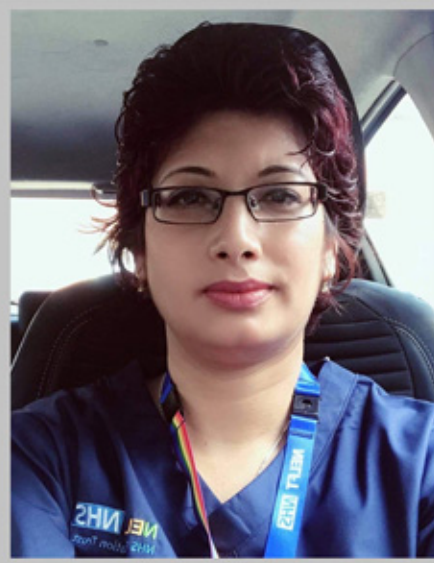
Hira Shrestha



Binita Shrestha



Ralphie Shrestha



Sanjana Tamrakar



Sudarshana Shakya



Krishna Shrestha



Radhika Shrestha



Sarmila Shrestha

INSTITUTIONS, NETWORKS AND THE NEWAR CAUSE: REFLECTING ON THE ROLES OF TRADITIONAL AND NEO-TRADITIONAL GUTHIS IN THE CONTEXT OF THE "HERITAGE MOVEMENT" IN NEPAL



In aftermath of the 2015 Gorkha earthquake, as the events unfolded, the lack of capacity in several aspects of governance in Nepal was witnessed. However, at the same time, the strength in the community that was exhibited was extraordinary. If to exclude the foreign first response teams that arrived, it was mainly the local clubs, samitees and similar outfits that were coordinating activities in the immediate aftermath alongside the security forces. There was a lot of mention of 'grassroots' and 'bottom-up' approaches in how the situations were handled as well. Being from Patan, I was indeed aware of the situation amongst the Newar community in the major cities in Kathmandu valley. As the focus shifted from the immediate response to long term rebuilding, the question of heritage monuments that were destroyed started to reach the mainstream discourses. At the same time, activist voices from within the Newar community started to surface with narratives of self-governance and talks of guthis that historically oversaw the heritage monuments that now were needing reconstruction. There was a case to study here which would be about the contemporary relevance of guthi institution amongst the Newars.

Newars are not an ethnically homogenous community in the true sense and within the Newars, there is a fair level of diversity when it comes to religion and claims of origins. Yet, one aspect that holds amongst all Newars is that there are several religious-cultural 'life-events' events among Newars that are unique to them. From macha janku, or the rice feeding ceremony of infants, to the funeral rites of the deceased, and participating in annual jatras, members of Newar community will have several important life-events which combine to make a unique Newar identity. Guthis – the defining socio-economic institution of Newars, play an important part in organising these life-events and other functions. For instance, sana guthi is responsible for funeral processions (Dangol 2010; Quigley 1985). In similar ways, many jatras, that are part of the Newar identity are conducted by guthis (Shrestha 2012; Gerard Toffin 2008; Gérard Toffin 2007; Gerard Toffin 2005). It is not an understatement to claim that guthi organizations are the only reasons Newars have been able to keep their identity intact. It was with this understanding the importance of the institution that I had started my PhD research on Newar Guthi in 2017.

What I was interested was not just in the past but in present and the potentials for the future as well. It is well acknowledged how important guthis have been to the Newars in the past. They are primarily for governing the welfare and

religious-cultural needs of the communities. Besides, guthi were instrumental for the upkeep of physical infrastructures. Important works of scholars like Dhanavajra Vajracharya (1973), David Gellner (1992) and Gerard Toffin (Gerard Toffin 2008), support the idea that guthi were also the means for undertaking public utility tasks in the towns in Kathmandu valley. Usually monuments and works of architecture are symbols that represent how successful and capable civilizations or states are. Effective systems of governance are what enables these heritages to be continually built over a span of time. The many Newar heritage that constitutes the cultural vibrancy of the Kathmandu valley and other Newar towns, is a testimony not just to the artistic and architectural skills of the Newars but also the capacity to govern.

The fascinating aspect of Newar governance is that it contradicts much of the standard ideas of public administration and statecraft. A Newar city functioned with members of the community themselves acting as active parts of the coordinated system of several sub-units which formed the governance mechanism of the towns. The functioning of the cities revolved around the social, cultural, religious or economic lives of the people, all being intertwined. Holding everything together were cooperative organizations, the guthis. Although there are other terms used such as khala, pucha, sangha and so on, these organizations can be seen as part of a single overarching institution – the Newar guthi institution.

Even today, for the Newars the go-to first step towards finding a solution for every given problem is to form a working group or a committee. Acting through collaborative means is a trait embedded in the Newar culture. This unique feature of the Newars was exhibited in the aftermath of the 2015 Gorkha Earthquake. The 'heritage movement' that started as the result of the mismanagement of the heritage reconstruction process has now been a full-fledged youth-led political movement that has gone beyond the sphere of heritage movement. The 'Guthi protests' of 2019, and several other smaller protests that have been exhibiting the potential of the collaborative action intrinsic to the Newar culture. All these activist movements demand more participatory governance where the stakeholders would have a bigger say.

Newars have a strong association with their homeland and are usually rooted in their ancestral land. But Newars have been successful in building new settlements as well. Historical towns like Bandipur and Tansen have been

INSTITUTIONS, NETWORKS AND THE NEWAR CAUSE: REFLECTING ON THE ROLES OF TRADITIONAL AND NEO-TRADITIONAL GUTHIS IN THE CONTEXT OF THE "HERITAGE MOVEMENT" IN NEPAL

habited primarily by Newars who helped established these towns. Many Newar tradesmen travelled to even farther places like Darjeeling and Sikkim. B.G. Shrestha has detailed about the lifestyle of Newars in Sikkim where community cooperation still seem to play a major role in conducting their way of living of Newars there (Shrestha 1998). In the later decades, Newars travelled in significant numbers to Western countries, creating a strong presence of communities there. These newly established communities in the West seem to have started associations with many of them named as guthi. While these organizations, with elections for executive committees with positions such as president and general secretary, are more of a non-profit organization following globally standard templates, they still do share some similarities to the traditional guthis in Nepal in their goals. Like most traditional guthis they govern the welfare and cultural needs of the community. Thus, they are in a sense Newar Guthi organizations and to call them neo-Guthis would be appropriate. The presence of these neo-Guthis in these parts of the worlds added an interesting angle to my research. Not just local collaboration but extended networks of community cooperation beyond national borders was actively taking place, a feature that needs to be highlighted.

Of the neo-Guthis established by non-residential Newars that I approached for studying, Pasa Pucha Guthi UK, London was perhaps the most visible to me. Established in November 2000, Pasa Pucha Guthi UK (PPGUK) aimed towards bringing together the Newar diaspora in the UK, providing a feeling of belongingness through social activities within the community. While it is not uncommon for immigrant or ex-pat communities to establish some kind of association of their own for religious or cultural purposes, the achievement of PPGUK seems to lie in the organization being able to function in cohesion with other organizations in and outside Nepal and establish a functioning network. The Board of Trustees formed in 2010 enabled forming regional chapters of the organisation in London, Southeast London, Aldershot, Reading and Wales where autonomous operations began.

The activities of PPGUK seem to not limit to the cultural and welfare needs of its members. Certainly, the focus is to keep a tightly-bound community to continue carrying out their traditions and oversee the social welfare needs. But, PPGUK has been doing much more than merely helping its members cope with the nostalgia of home. The matters tackled by PPGUK go further in being helpful for even the members of the Newar community back in Nepal. When most Newars in Nepal are losing touch with their language and culture, what has come out of PPGUK has been affecting the overall rejuvenation of the Newar cultural life. With the use of the internet and social media, PPGUK has been able to reach Newar youths regardless of their place of residence; may it be by sharing insightful discoveries about the history of Nepal in the libraries in the UK or teaching the language and scripts to the younger generation. The interaction of PPGUK with the overall Newar communities seems to work in both directions, from within Nepal to abroad and the reverse too.

PPGUK is not an isolated case of Newars associating in foreign soil. Several other organizations have been established which mirror PPGUK in their establishment and functioning with some of these being even older; Newar Guthi New York, Guthi Australia, Canadian Newar Guthi and Newar Organization of America are all effective in different parts of the world. As World Newar Organization (WNO) was established in the early 2010s with the intension of creating a single organisation to represent all Newar communities spread around the world, several Newar organizations joined under WNO; among these PPGUK was also one. With the possibilities created by the Information and Communication Technologies, organization across several countries could effectively coordinate thus creating a network of communities working together for a collective goal. Here, it is important to note that the ad-hoc committee for WNO was fascinatingly setup over skype through discussions amongst key thinkers living across the globe in different

countries. Geography was no more a factor as crucial as it was before with ICT and the Newar organizations spread across the world seemed keen on taking full advantage of this

Many immigrant communities in the West tend to show conservative ideologies and pose the challenge of integration of these communities in the West. However, looking at PPGUK and other neo-Guthis, there is a sense of adaptability towards Western value, while also keeping alive their native culture. The organizations want their members to keep in touch with Newar tradition and culture, but they are also willing to accommodate changes to adapt to Western culture. Rather than a conservative approach of enforcing all traditional views onto communities of non-residential Newars, the implications seem to be much different. The first of line in the list of objectives of WNO as per the official website mentions, "to support and help our compatriots in Nepal in their struggle for achieving their aspirations and dreams for freedom, political and human rights and overall development in every aspect of their daily life." This is evidently the top priority of WNO and its various chapters. On the contrary to what seems ostensive, most non-residential Newar organizations tend to focus more on the struggles of the community back in Nepal which is the nucleus of the overall network.

Guthis are inherently political in the overall equation of matters concerning the Newars. The Guthi institution is a legacy of the Newar state of Nepal Mandala, a loosely connected conglomerate of city-states before the military success of Gorkha. It clear that the elements of the state structure of the past have been retained within the society. Within the now Federal Republic of Nepal, it is possible to imagine Newars as a nation within a multinational state, a framework which several Newar leaders currently endorse. However, my own opinion is that Newars are not truly a nation and that concept of a nation goes against the cosmopolitan aspects of Newar history. This debate would be best to be saved for another full-length paper but, regardless of how the contemporary Newar identity can be conceptualized, there is certainly an inherently political nature that comes into play.

With activist movements from Newar youth in recent years in Kathmandu claiming marginalization of Newars in their homeland, there is a clear political outlook with the network of Newar communities of which PPGUK, WNO and other neo-Guthis are part of. Largely overlapping with the political movements amongst other marginalized communities within the Nepali population, the Newar 'heritage movement' is indeed a political movement for social justice and against the hegemony of the so-called upper caste groups in Nepal. The biggest achievement of the current 'heritage movement' is the ability to bring traditions to the forefront for the cause of the people, rather than basing movements on Western political ideologies devoid of context, as most movements in the past have been. The current movement is indeed a shimmering light of hope for sustained progress of not just the Newars but also other marginalized communities in Nepal if this can be approached with a more inclusive attitude.

References:

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NEPALI ARCHITECTURE HISTORY AND SOME OF ITS UNIQUE FEATURES



Keynote speech of Europe regional Guthi seminar organised by PPGUK London in association with South Asia institute, SOAS university of London, 1st February 2020

Excavations conducted at various sites inside Kathmandu Valley have proved that there were evidences of man-made structures since the beginning of the Christian Era. The excavations carried out during the 70's and 80' have revealed that the early settlers of the valley knew how to use burnt bricks. Stones were mainly used for art works such as making sculptures. The discovery of stone statue of King Jaya Verma dated AD185 or 2nd century AD, the bricks with inscribed name of King Amsuverma dated 7th century and the inscriptions mentioning names of the palaces of that period such as Mana Griha, Kailaskuta Bhawan, Bhadradiabas and Indra Griha have substantiated the fact that at least since 5th century AD burnt bricks have been used in construction. Except the mentioning of names and some descriptions in the Tang Annals, dated 10th century AD, we do not have much information about these edifices.

The Tang Annals have highly praised and appreciated a contemporary Lichchavi palace. It describes the palace as having seven storeys and copper roofs. With the aim of discovering the remains of some of these palaces the DOA has been excavating within the valley since the 1970s. After the devastating earthquake of 1915, the DOA has permitted numerous archaeological teams from different countries and institutions to check the damaged foundations of the important monuments in the valley aiming at the possibilities of discovering ruins of some of these ancient palaces.

Excavations have proved that since the beginning of civilization in the valley, the houses were built by clay bricks. After the arrival of early Lichchavis (of Verma dynasty) Sakas, Partinians and Kushanas, the practice of using of burnt bricks in constructing both secular and religious structures have been in vogue. The tiles, bricks, and some other remains found in these excavations have given us ample support to conclude that these buildings had roofs. Slope tile roofs, supported by wooden struts, decorated or facilitated with doors, windows and balconies are some of the main characteristic of our traditional buildings.

Nepali artisans, who had either been to Taxila or were taught by the skilled teachers, started using carvings to beautify their edifices. The early settlers of the valley built not only palaces and houses but they also temples like Pasupati, Changu Narayan, Swayambhu and Khasti chaityas.

Unlike in India and China, stones were not much in use during the early period of our history. But they were used for making statues and sculptures of various deities. Stones were also used in strengthening structures whether it was a temple or some other building. During the later part of the Malla period, kings like Pratap Malla, Siddhi Narasimha Malla, and Bhupatindra Malla, initiated constructing stone temples. It is said that frustrated by the attacks on the valley by the Muslim invaders who destroyed and burnt temples. The later Mallas commenced building stone temples which could not be easily destroyed by fire.

In 7th century AD, Nepali architecture had received international recognition along with the marriage of Princess Brikuti with the Tibetan king Tson-song Gampo. This matrimonial relationship had paved the way to cultural, political and commercial exchanges. This relationship had reached its zenith during 12th century AD, when a group of eighty artists under the leadership of master artist Araniko went to Tibet and China. There they had introduced different types of Nepali craftsmanship in building monasteries and beautifying cities including Tai-tu, present day Beijing.

Although, we do not have much recorded history or archaeological evidences of the period spanning from 879AD to 1210 AD, known as interim period, we know that within this period of about nearly three hundred years Nepal Valley had peace and tranquillity. What we now call Nepali cultural heritage or culture of the valley was developed and flourished during that time.

When the great fire of 10th /11th century completely destroyed the ancient capital of Lichchavis at Bisalnagar (Hadigoan), the Thakuri rulers, the successors of Raghav Dev and Gunakama Dev, were compelled to build a new capital which later became Kantipur. After this great fire a new settlement had emerged at Dasin Koligram, which later became a part of Kantipur.

One of the rulers of this dynasty King Siva Dev not only built the famous Rudravarna Mahavihar of Patan but also built a palace at Kritipur known as Shree Raj Griha. His son and successor King Ananda Dev constructed Tripur palace at Bhaktapur. He is also credited for establishing Bhaktapur city.

Economically this period became very affluent. Worshipping of Bhimsen

NEPALI ARCHITECTURE HISTORY AND SOME OF ITS UNIQUE FEATURES

the Buddhist communities also became very popular. These deities are considered as god and goddess of good luck and prosperity. Temples, monasteries, stone waterpots, buildings and many other architectural structures such as rest houses, etc. were built. Historians are of the opinion that during this period numerous intangible cultural heritages were added to the society rather than tangible structures etc.

As a matter of fact, Buddhist monasteries belonging to Mahayana Buddhism has been flourishing in the valley since the beginning of the Lichhavi period. Monasteries built during this period such as Mana vihar and Gum vihar etc. were not only the places of worshipping but also the centres of art and learning, frequented by scholars from neighbouring countries like Tibet, China and India.

With the rise of King Jayasthiti Malla a new dynasty emerged in Nepal valley, now known as the Malla dynasty. The Malla dynasty ruled the valley for more than three hundred years. After the death of King Yaksha Malla the Malla kingdom was divided into three major kingdoms, Kantipur, Lalitpur and Bhaktapur. The divided Malla rulers had disputes and fought among themselves. They never endeavoured to enrich their respective kingdoms with cultural heritages. In spite of quarrels and jealousies, this period is famous for the development and prosperity of arts and culture in the valley. The rulers vied with one another in adorning their capitals with beautiful palaces, temples, monasteries and other architectural structures, which are still not only the pride of the country but also enlisted by UNESCO into world heritage list. The Shah rulers from Gorkha united Nepal and ruled the country from 1769 AD to 2008 AD but the valley remained as their capital. Within this period of more than two centuries they continued constructing some traditional style buildings and temples, but on the other hand they introduced shikhara temples and stucco buildings and palaces of European style. The Rana Prime Ministers built dozens of stucco palaces particularly in Kathmandu and Lalitpur.



The end of the Rana rule in 1950-51 and the advent of democracy in the country encouraged tourism. The traditional arts and architectural heritages have become the main attractions to them. These heritages have been protected and preserved not only by rulers and people but there is a system of Guthi, a kind of trust, which is supported generally by land assets. But as time lapses and due to wrong political decisions, the system of Guthi has been collapsing, as a result these monumental heritages and other tangible and intangible heritages are either dying or collapsing. To protect them people began to look towards the government and other international organisations and friendly countries.

In this precarious situation the country suffered from a severe earthquake in 2015. Hundreds of our architectural heritages were either totally collapsed or damaged badly. International assistance, both technical and financial, have



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Nepali Architecture; History and Some of its Unique Features



Dr Shaphalya Amatya

Ex Director General,
Department of Archaeology
Government of Nepal
Nepal



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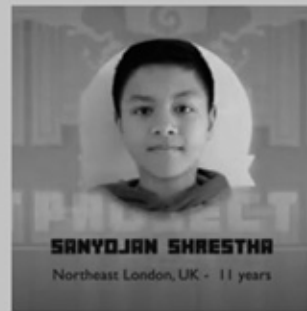


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come pouring in to rescue the structures. However, the funds were not sufficient to salvage these monuments. Haste of people and government can be detected by observing various restoration works. In fact, restoration of ancient monuments should not be done in hurry, they need deep study and examination and also be given careful scientific treatment, without fulfilling these conditions if restoration works are done it will have many bad repercussions. The damages caused by this recent devastating earthquake and numerous other socio-political and economic conditions will certainly be studied and measured by future researchers.

Dr. Shaphalya Amatya
Former Director General,
Department of Archaeology
Government of Nepal

A VIRTUAL NEPALI HERITAGE BUILT BY BRITISH-NEPALI KIDS DURING THE LOCKDOWN



Coronavirus is finally under control in the UK but until a few weeks ago, nearly one thousand deaths per day was something that left us with no other option than bringing everything to a halt. In human history, locking someone up has had no other purpose than punishment for a crime. However, this time, we all willingly accepted it for the fear of death and to save everyone else. In an unprecedented situation like this, one of the vulnerable groups, among others, is always the children. As parents, we are also not trained to help our kids with this totally new face of life, but creativity and technology can definitely be the life hack.

Weeks before the UK government officially imposed lockdown on 23rd March 2020, many kids had already stopped going to school. Following a nationwide school closure, the kids with left with no means to meet their usual classmates either. This was when Pasa Puchah Guthi UK, a Nepalese community organisation active for the last two decades in preserving Newah culture in the UK, stepped in.

Setting up a safe virtual space called 'Guthi Minecraft Server', we attracted fifteen Nepalese kids under the age of thirteen. They have come together virtually for two hours every day to play and learn about Nepalese cultural heritage for the last three months. Coming from various regions across the UK, they have not met each other in person yet. Many of them were not even aware of the gaming platform beforehand.



'There's a lot to learn from the Guthi Minecraft projects and I find them quite

challenging. I actually remember going to Swoyambhu when I went to Nepal with my family.', says 8 years old Alisha Darshandhari from Stoke.

However, 7 years old Raessa from Basingstoke has a very faint memory of Swoyambhu as she was very small when she visited the site.

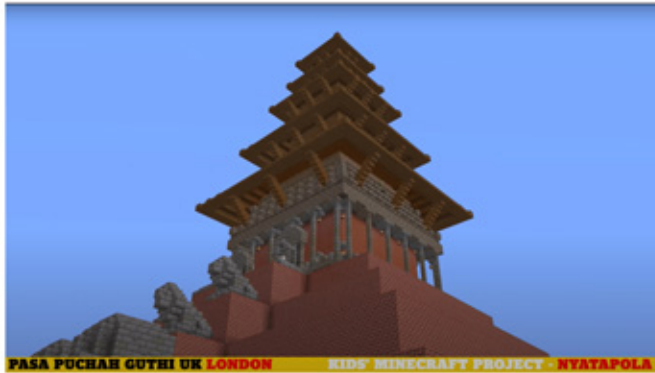
The second project they built was the Big Ben. As many of them had not even visited Swoyambhu in person, the Big Ben did work as something more familiar for them to work on. However, having seen a monument is just not enough to recreate it in three-dimensional space was something they realised soon. One needs to observe the details of its architecture, which became evident in their work by the time it was complete. By then, they had also gained speed besides getting a little frustrated by the need for manual repetitive tasks to carry out.



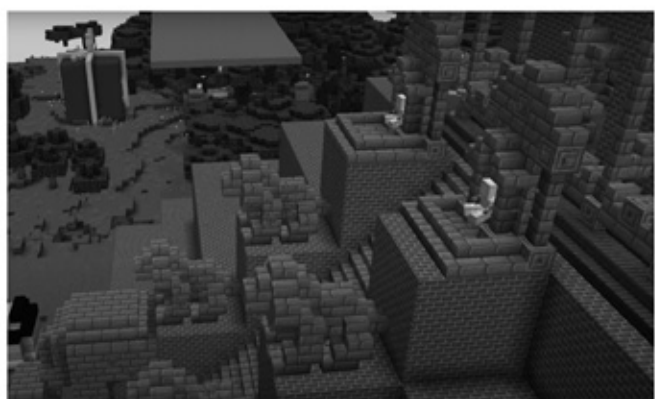
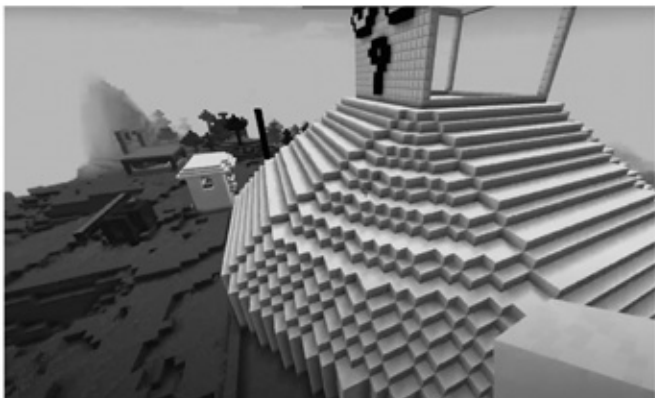
8 years old Yash Rajbhandari from Basingstoke says, 'I realised that the top pyramid of the Big Ben is actually darker in colour!'

The third monument for them to build was quite a tough call, - the mighty Nyatapola, which is also Nepal's tallest temple. The modularity and rhythm in this architecture was something that kept them fascinated for ten days. Besides the concept of formal balance, in their subconscious, the monument was a perfect introduction to the unique Nepalese technique of establishing visual harmony where many different animals were assembled in one structure. This was also the first project in which they tried out programming techniques to avoid manual repetitions.

A VIRTUAL NEPALI HERITAGE BUILT BY BRITISH-NEPALI KIDS DURING THE LOCKDOWN



PASA PUCHAN GUTHI UK LONDON KIDS' MINECRAFT PROJECT - NYATAPOLA



Alisha remembers visiting Nyatapola with her sister but Raessa didn't know about it before this project. On the other hand, Yash thinks it is unique and of religious importance.

8 years old Pratyush Shrestha has not been to Nyatapola himself. He says, 'In the hard projects, we can really work better as a team. I like Nepali architecture and also the fact that I am getting to play while learning about them.'

The kids have been sharing the skills at all levels. 8 years old Adarsha Dahal from Wailing has joined the team recently, but he is happy that his teammates are helping him learn. Same is true for 7 years old Dipankar Manandhar from Edgware. As young as 5 year old Luniva Maharjan from London wants to be a part of the team to learn and have fun.

The building projects have helped the UK-based Nepali kids to develop some understanding of Nepalese heritage and share information with each other. 8 years old Amol Neupane from Kent wants to build the famous Pashupatinath temple.

11 years old Sanyojan Shrestha from Chingford says, 'I like the details on the statues and walls and am completely in awe by their scale. I like how we can deal with it as a team and contributing ideas.'

Another 8 years old player Palistha Maharjan from Scotland says, 'I like when we do good team work to learn about the culture and heritage of Nepal.'

9 years old Shaylee Dangol from Sutton learnt many place names while doing the projects. She says, 'I think Nepali architecture generally has a special meaning behind it. Some of them are where I would really love to go.'

Like Pratyush, Yash has not been to Nyatapola himself. He adds, 'When I did Nyatapola temple, I learnt that it is in Bhaktapur in Nepal. I had not heard of Swoyambhu before but luckily I joined Guthi Minecraft which taught me a lot about Nepali culture which is really good.'

While the kids are also preparing a virtual gallery of Devnagari and Ranjana script letters, as their fourth major project, Yash and Sanyojan came up with the idea of an especially programmed, dynamic locomotive called 'Guthi Express'. Each of their team can sit on different compartments of this roller-coaster ride and enjoy the ride that makes the sound of a choo-choo train. They are now in a mission to expand this unique project such that the tracks resemble a Srivatsa, - an infinite knot which is one of the eight auspicious symbols in Nepalese Hinduism and Buddhism. If you start tracking it from any point, you will never end anywhere; thus, letting you experience the concept of infinity and as such the endlessness of life.

After the lockdown is completely lifted and things are back to normal, the junior architects of the virtual Nepali world look forward to meeting each other in person for the first time. They are already planning where they should meet and what games they should play!

You can view more of their work on the link below

https://www.youtube.com/watch?v=ZX_J4ehf-f4

<https://www.youtube.com/watch?v=kOmdvnFJdJo>

Sanyukta Shrestha, London

SANYOJANS BAAKHAN

सिंहपाता मयजुया बाखें
 दग देसय सिंहपाता मयजु थाइह द्दह
 ल्यासि मयजु द। वंनि न्हि वयाग
 बैनाग रवा कयना भयस्य लिक्क व्वा।
 द्दह, द्दह चक्का नं बयात इहिपा योये धाल
 वं न्नेखायात म्हा; धाल। दक्क लिपा द्दह
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 अंधेजी, व क्लिष्ट कु वनी सित।

सिंहपाता मयजुया
 बाखें
 दग देसय सिंहपाता
 मयजु थाइह द्दह
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 अंधेजी, व क्लिष्ट कु वनी सित।

आइ धाल द्दह
 लिया द्दह व्वा
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 अंधेजी, व क्लिष्ट कु वनी सित।

MY THOUGHTS OF LOCKDOWN



Avishkar Rajbanshi (10 Years)

My thoughts of Lockdown:

Lockdown had been quite a thought-provoking time as I had no clue what it would be like. Of course we had online school which most children like me had. Now, lockdown was a mix of both depression and excitement; I was able to be more creative and have more time to do: Art, Music, Creating my own games and lots more! The main depressing part would have to be not seeing friends or family as much; however I could chat to my friends online whilst also doing school work. I was quite flabbergasted when I found out about the Covid-19 outbreak and I was somewhat curious about its effects on people. Just because we can go outdoors again, don't think that Covid-19 is gone. Coronavirus is still a thing so always wear a mask.

Some people don't follow the rules such as the 1 way system and wearing a mask in shops, I'm in year 6 and even I can follow those rules so I'm surprised that some adults can't follow it. I really hope there won't be a 2nd wave of Coronavirus mainly because we would have to go back into self isolation and work from home again. As most people know, 2020 has been a rough and sorrowful time. I hope that before 2021 Coronavirus will be less harmful and by the end of 2021 it will be a word we will never have to use again.



KIDS ART



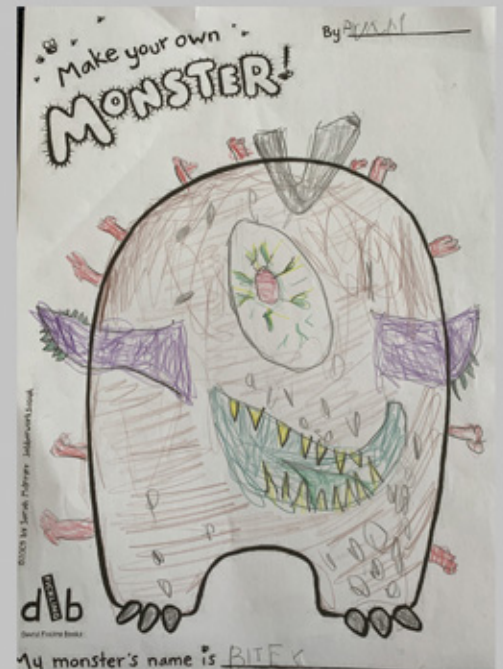
Evonne Shrestha
(10 Years old)



Elsa Shrestha
(5Years old)



Avani Mahargan
(3 & half years old)



KIDS ART



Spruha Shrestha
(16 Years Old)



Anushka Manandhar
(Age 12 Years Old)



Diptanshu Shrestha
(8 Years Old)



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from the staff and
management team of

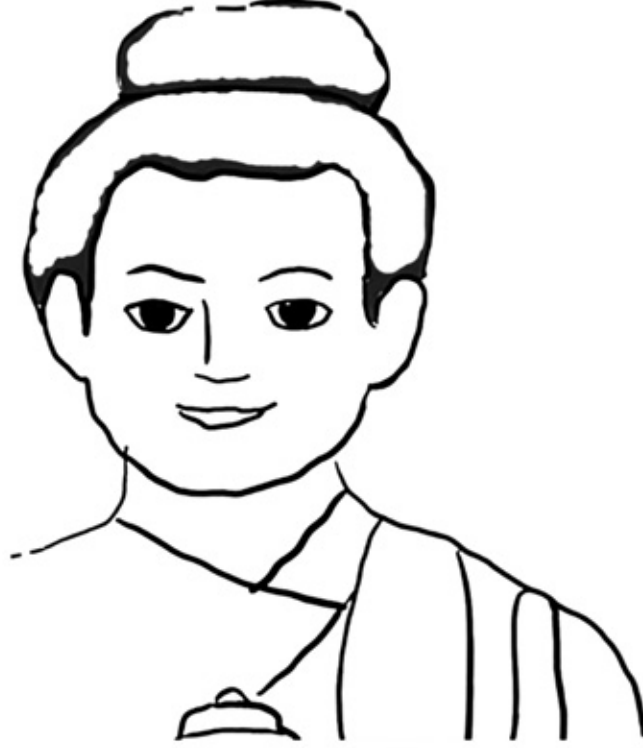


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व कुँकुँइ

SACHETAN TULADHAR
& FAMILY

झुँझुँया त्रिंतुना

The SOAS Newar Language society (NLS) wishes to congratulate PPG UK members for the many activities they have organised in support of Newar language and culture! SOAS NLS is a student society (SOAS University of London), which runs workshops and events for the promotion of Newar language (Nepal Bhasa) and culture.

Follow us on facebook at
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marilena.frisone@gmail.com

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११७१

उत्तम, रशान,
प्रान्जल व आशुतोस ककुँकुँपती

UTTAM, ROSHAN, PRANJAL
& AASHUTOS KAKSHEPATI

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११७१

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कीर्तन व मनन चकुँकुँह

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व झुँझुँ

**RITA DEVI SINGH
& FAMILY**

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**SANDEEP SHRESTHA
& FAMILY**

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झुँझुँया त्रिंतना

बिमल व गंगा कचिपती
जुबिन व प्रीति राजभण्डारी
बिशाल कचिपती

**BIMAL & GANGA KACHIPATI
JUBIN & PREETIE RAJBHANDARI
BISHAL KACHIPATI**

**HAPPY NEW YEAR
NEPAL SAMVAT**

1141

झुँझुँया त्रिंतना

Be wise.
Treat yourself, your mind sympathetically, with loving kindness.
If you are gentle with yourself,
You will become gentle with others.
-Lama Yeshe
At a time, when the whole world is affected by Covid-19
Pandemic we would like to wish for safety, wellbeing, and good
health for all.
Be well, be peaceful, be kind.

**DHARMA SHAKYA
& FAMILY**

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सचिन, अञ्जना व
सरिन श्रेष्ठ

SACHIN, ANJANA &
SARIN SHRESTHA

**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

श्याम मालाकार
व शैलेश

SHYAM MALAKAR
& FAMILY

**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

मनिष ज्ञोषी, प्रनिषा शाक्या
निर्विका ज्ञोषी, निरवाण ज्ञोषी

MANISH JOSHI, PRANISHA SHAKYA,
NIRVIKA & NIRVANA JOSHI

**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

अनिल महारजन व
युएट पिंग लुंग

ANIL MAHARJAN &
YUET PING LEUNG

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संयुक्ता श्रेष्ठ

SANYUKTA SHRESTHA
& FAMILY

**HAPPY NEW YEAR
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बद्री, कमला,
आदि व आता महारजन
BADRI, KAMALA, AADI
& AABHA MAHARJAN

**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

बाल मुकुन्द ज्ञोषी

BALMUKUND JOSHI

**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

जानकी मानन्धर
व शैलेश

JANAKI MANANDHAR
& FAMILY



**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

मोहन मानन्धर व बंधुहरू

MOHAN MANANDHAR
& FAMILY



**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

पुर्ण माधिकर्मी

PURNA MADHIKARMI
& FAMILY



**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

शशी मानन्धर

SHASHI MANANDHAR
& FAMILY



**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

बिजया श्रेष्ठ व बंधुहरू

BIJAYA SHRESTHA &
FAMILY (CAMDEN)



**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

काहनाया, कविता,
पूजा व श्रिया सगत कोइरी

KAHNAIYA, KABITA
POOJA & SHRIJA BHAGAT KOIRI



**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

रुकमणी मानन्धर

RUKMANI
MANANDHAR



**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

सुरेश मानन्धर
व बंधुहरू

SURESH MANANDHAR
& FAMILY



**HAPPY NEW YEAR
NEPAL SAMVAT 1141**

तारा, शान्ता गुरुङ
लिया बक्सटर, त्रिलोचन गुरुङ
अशोक अवाल, त्रिबेनी गुरुङ

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presents



a yantrakala film

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SATYA MOHAN JOSHI

produced & directed by

SANYUKTA SHRESTHA



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