

GUTHI

M A G A Z I N E

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ਭੁਵੰ 'ੌੌੌੌੌ
ਆ ਸਿੰਗੁਨਾ



ਪਾਸਾ ਪੁਚਾਹ ਗੁਥੀ, ਯੁਕ
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GROWING UP WITH *Nepal Bhasha* 49



A BADMINTON JOURNEY



CONTENT

Introduction to Nepalbhasa	6
थौंया अवस्थाय् छवास अजिमाया स्थिति	8
‘लण्डन लाखे’ दुनेया सन्देश	12
Empowering Young Nepalese Professionals	18
Let us be proud Newar	32
My Experience with Nepal Bhasa	38
The Fame of Chhoyela	40
थ्व दिन	44
जि मनू	48



नेपाली राजदूतावास
EMBASSY OF NEPAL
LONDON, U.K.

Message

I am pleased to learn that Pasa Puchah Guthi UK is publishing its annual edition of 'Guthi Magazine 2024' on the occasion of Nepal Sambat 1145.

The Newar community has centuries long history of preserving, maintaining and promoting its unique cultures, traditions, arts, and architectures. In recent decades, this community has emerged as a vibrant Nepali diaspora in several countries around the world. As one of the primary custodians of Nepal's culture and heritage, the Newar community continues to enrich cultural and customary practices both at home and abroad. These communities serve as important platforms for strengthening bonds and fostering a sense of identity and unity among Nepali people.

Like in previous years, Pasa Puchah Guthi, a prominent Newari community group in the UK, has made commendable job publishing this magazine. The magazine not only reflects upon the key activities and engagements of the Guthi but also serves as a vital resource for promoting our culture, traditions, language, etc. I am optimistic that this publication will inspire the younger generation living in the UK to embrace and carry forward these cherished legacies.

On the occasion of Mha Puja and Nepal Sambat 1145, I would like to extend my best wishes to all members of the Guthi. I am confident that the Pasa Puchah Guthi UK remains committed to strengthen community bonds and showcase their rich cultural heritage in the years to come.

Bipin Duwadi
Charge d'Affaires a.i.



काठमाडौं महानगरपालिका

महानगरपालिका

नगर कार्यपालिकाको कार्यालय

बागमती प्रदेश, काठमाडौं, नेपाल



पत्र संख्या:-

चलानी नं.:-

मिति

न्हूदँया भिंतुना लिसें सुभाय्

नेपाल संवत् ११४५ न्हूदँया लसताय् बेलायतय् च्वनादीपिं सकल नेपाःमिपिंत भिंतुना देछाना ।

नेपालं पिने बेलायतय् च्वनाच्चं पिं नेवाः दाजुकिजा-तःकेहँपिनि मंकाः संस्था पासा पुचः गुथि, युकेपाखें नेपाल संवत् ११४५ न्हूदँया लसताय् दँय्दसं थें थुगुसी नं थःपिनि ख्वाःपौ 'गुथि' पिथनेत्यंगु खँ न्यने दयाः तसकं लय्ताया । थुगु पिथना नं सदां थें बौद्धिक, जानकारीमूलक व ज्ञानवर्दक जुइ धइगु आशा यासें थुकिया सफलताया लागिं भिंतुना देछाना ।

नेपालं तापाक्क विदेशय् च्वंच्वनाः नं पासा पुचः गुथि, युकेपाखें अन दुपिं नेवाः समुदाययात छप्पं छधी यायेगु लिसें नेवाः भाषा, कला, संस्कृति व संस्कारयात जीवन्त याना तयेगु ज्या न्ह्याकाच्चंगु सकस्यां सिउगु खँ खः । बेलायतया नेवाः समुदायपाखें नेवाः भासं कमिक्स, कार्टुन थेंज्याःगु सामग्रीया प्रकाशन यानाः थ्व ख्यःयात अझ च्वन्हाकेगु ज्या यानाच्चंगु लुमंकेबहः जू । थुकथंया ज्याखँत आः वइगु दँय् नं न्ह्याना हे च्वनीगु भलसा कासें 'गुथि' दँपौया सम्पादक मण्डल व सकल ज्यासनामिपिंत सुभाय् नापं न्हूदँ ११४५ या भिंतुना ।

नेपाल सम्बत् : ११४५ कछलाथ्व, चौथि

सुनिता डंगोल

उप प्रमुख

सुनिता डंगोल

उप-प्रमुख



वड्ड नवाह अगनाककसन World Newah Organization

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Ref: 113-CG-41

पासा पुचः गुथि, युके लण्डनया नीन्यादँ

लुमंसे वःसा नखःचखः, म्हपुजाय् हँ
पासा माःसा बेलायतय् झीगु गुथि दु ।
धिमय् भुस्याः थानाः गनं न्हयइपुकि छझाः
सिन्हः तिनाः सगं कयाः तजिलजिया सवाः ।

हने झी नं छथाय् मुनाः देसं पिने जूसां
नेपालया संवत् झीगु, भित्तुना न्हूदँया !
धाधां कयन नीन्यादँ पुचः थ्व पुलांगु
थःगु पहः थःगु धंग ज्वनाः हे ब्वलंगु ।

हलिमय् हे नेवाःतय्त छधी छपँ यानाः
एकताया माः हंगु थनं हे खः पासा ।
त्वःममंके छता खँ थ्व, स्यूगु इतिहासं
पलाः न्हयाक् नेवाःतय्सं न्हापांगु हे थन ।

संयुक्त (प्रश्न)

संयुक्त श्रेष्ठ
नायः,
हलिं नेवाः दबू



नेपाल संवत् १९४४ कौलागाः दुतिया - अक्टोबर १९, ई सं २०२४



Ref: PPGUK/24-02/11

पासा पुचः गुथि युके - (बोर्ड अफ ट्रस्टीज)



पासा पुचः गुथि, युके लन्डन

PASA PUCHAH GUTHI, UK LONDON

Email: info@ppguk.org | Web: www.ppguk.org

20 October 2024

पासा पुचः गुथिया नायः या धापू

ज्वजलपा! सकल हनेबहपिं भाजु-मयजु!

नेपाल सम्बत, राष्ट्रिय सम्बत ११४५ क्यंगु न्हूदँया लसताय सकल बेलायत च्वनादिपी नेपामी व हलियंक देश- बिदेश च्वनादिपिं सकल नेपामी पिंत। गुठीया सकल ज्यासना पुचःया दु जः पिंत, गुठीयात ग्वाली व तेवा बिया दिपिं सकल पिंत, दान विया ग्वालि यानादिपिं सकलपिंत, गुठीया लाईफ मेम्बर सकलपिंत, पासा पुचःगुठी युके लन्डन

संस्थाया पलिस्थामिपिंत, पास पुचः गुठीया थि-थि कथया कच्चाया ज्यासना पुचः पिंत व सकल पासा पुचया न्हापाया हनेबहपि नाय मयजु- नायभाजुपिंत भि उसाँय, ता-आयुया नाप सकसियाँ प्रगति, उन्नति व सम्बृद्धिया कामना यासे थो झिगु नेवाया दसेमधे तः धंगु नख म्ह पुजा, न्हुगु दँया लसताय पास पुचः गुठी युके.लण्डनया नाय जि रुकमणि मानन्धरया पाखे जिगु दु- नुगलनिसे भितुना देछाना।

थगू माँदैय नेपाःभुमि त्वता झि तापक्क बेलायत देशे कर्म भुमि लुमंका झि थन बसोवास याना वर्डच्वना।

"सन् 2000 सालय पासा पुचः गुठी युके" नाँ कथ लण्डन थासँ हनेबहमहिं पलिस्थामिपिं पाखें तधंगु न्हिँ-चाः मजुकः कुतः यासे पासा पुचःगुठी पलिस्था या ज्याज्व सफल जुगु ख। सन् 2000 साल सँ थोहे सालनिसे मदिकक पासा पुचः गुठी युके लण्डन थासँ दँ-दसः म्हः पुजा नखः हनावया च्वनीगु झिगु ज्याज्व मदिकक जुया तयफुगु जुल थो बर्ष झि बेलायतया सकल नेपामी न्हूदँया भिन्तुना ज्याज्व बालाक्क यासे नखः हना। ११४५ ले पासा पुचः गुठी युके लण्डन थि-थि कथँ नखः चख, कला संस्कृति, लाखे प्याखँ शंखधर साखाया हुला प्याखँ, नेपाल भाषा व थि-थि कथ रंजना लिपी मस्तेत क्यना सेना थो ज्याज्व न्हाकावया च्वनागु २४ निँ प्यँद क्यन।

नेपाल सम्बतया नी स्वना दिम्ह शंखधर साखाः यात राष्ट्रिय विभिन्न कथ नेपाल राज्य पाखे नाला काय् धुँकूगु दु। जि नेपामिं पिनिगु तधंगु प्याछिगु भाग्य हे ख।

नेपाल सम्बत् झि सकसियाँ मान्यता देशका नेपा दे या राष्ट्रिय सम्बत कथ मान्यता झित दत।

बेलायते मेगु था-थासे न नेवा तयगु बस्ति दुगु जुगुलि पास पुचः गुठी युके लण्डन या पाखें बुलुँ बुलुँ थि-थि थासे पासा पुचः गुठी या कच्चात था याः नाँ कथः निस्वनेगु ज्या तः जु वन। सकल कच्चा पिस प्रेरणा कासे म्हः पुजा नखः न्हाका वयाच्वंगु दु। थो पासा पुचः गुठी युके.लण्डनया तधंगु गौरवया खँ ख।

लिपा बि.व.ति या न पलिस्था जुल वया लिपा नि द पत्ति "नेवा मुना" (बृहत नेवा भेला) आ वया "तः नेवा मुना" धका वर्दिँ खुनु बेलायत गुलिन नेवा बसोवास यानादिपी सकल नेवा त मुनिगु दि जुल रथ जात्रा, थि-थि भैरयाया हुला प्याखँ नाप थि-थि थाःया थिथि धिमे बाजँ झिगु संस्कृति क्वातिक्क बाँलक तयातेतः झिगु ज्याज्व पासा पुच गुठी ज्याज्व न्हाका वया च्वनागु दु। झि नेपामी

नापँ-नापँ मेपिंत न झिगु संस्कृति म्हासिका बियगु कुतनं नेवा प्रति दुनुगल निसे श्रद्धा भावना बुलुँ बुलुँ लुया च्वंगु दु।

झि नेवा धका सम्बोधन यायगु न तसकं गौरव ता।

भलसा दु लिपाया पुस्तातकनः झिगु तजिलजि मदिकक सदा दयाच्यनीमा धका मन तुना, झिगु थो झिगु पासा पुचः गुठी लण्डन मदिकक न्हने न्हाका यंका दि धईगु जि मनतुना कासे न्हुपिँ पुस्ता त न्हने झायादिया झिगु गुठीयात मन निसे तेवा बियादिपिं सकल पिंत न्हाबलेन गुठी न लसकुस देछाना निसे भितुना देछाना।

सुभाय्।

Rukmani

रुकमणि मानन्धर

नाय, पासा पुचः गुठी युके लन्डन ।



यामा बुद्ध गृहि, युक्त लण्डन PASA PUCHAH GUTHI, UK LONDON

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Introduction to Nepalbhasa

Learn Nepalbhasa with me, our mother tongue



BY ANANYAA SHRESTHA

Nepalbhasa in English is “Nepal language” since “bhasa” in English means language. Nepalbhasa is a language which Newahs use in their culture and in their daily life. Sadly, there are less people who speak Nepalbhasa around the world. Most Newahs are in the Kathmandu valley of Nepal, but others may be scattered in other places in the world. Just as we are Newahs living in the UK and Pasa Puchah Guthi is our community.

Now I will tell you some of the body parts in Nepalbhasa!

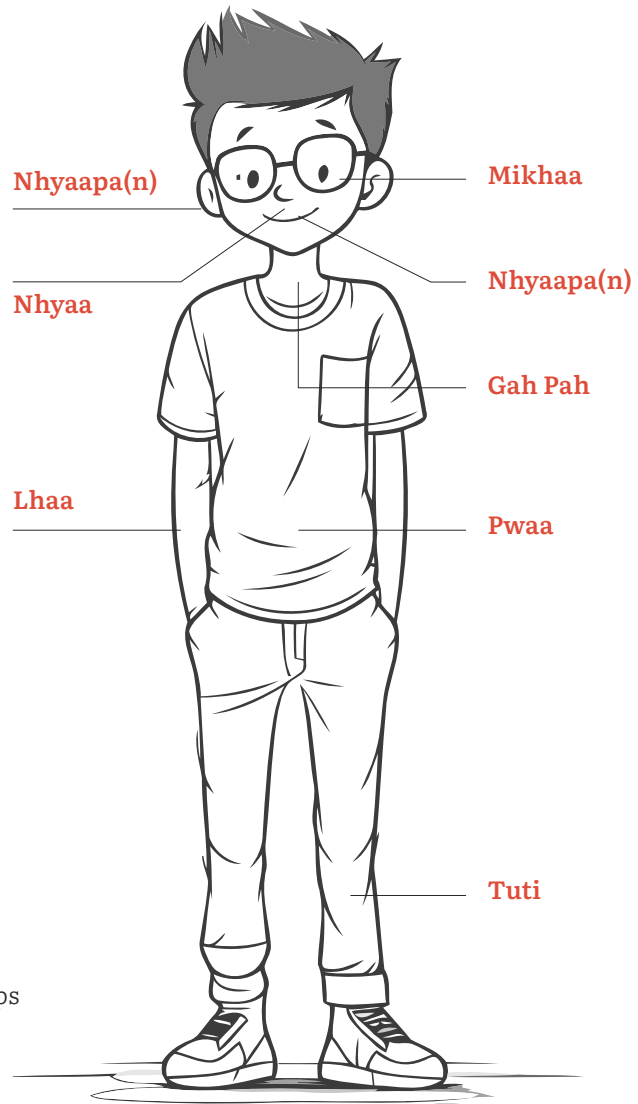
Body parts in Nepalbhasa:

- | | | | |
|----|-------|---|------------|
| 1. | Eye | = | Mikhaa |
| 2. | Ear | = | Nhyaapa(n) |
| 3. | Mouth | = | Mhutu |
| 4. | Neck | = | Gah Pah |
| 5. | Hand | = | Lhaa |
| 6. | Belly | = | Pwaa |
| 7. | Leg | = | Tuti |
| 8. | Nose | = | Nhyaa |

I will also tell you how to call the family relationships in Nepalbhasa!

Family relationships in Nepalbhasa:

- | | | | |
|----|-----------------|---|---------------|
| 1. | Mother | = | Maa |
| 2. | Father | = | Abu or Baa |
| 3. | Elder brother | = | Daaju or Dada |
| 4. | Younger brother | = | Kijaa |
| 5. | Elder sister | = | Tataa |
| 6. | Younger sister | = | Kehe(n) |
| 7. | Grandfather | = | Ajaa |
| 8. | Grandmother | = | Aji |



Now you know how to say some of the body parts and relationships in Nepalbhasa. Please use all this vocabulary to help you speak in Nepalbhasa. We should speak in Nepalbhasa because some people in our Newah community don't speak Nepalbhasa that much. We have less people speaking Nepalbhasa. Please do us a favour by speaking in Nepalbhasa to support our culture and language.



NABIN & NABIN

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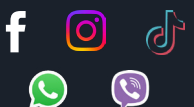


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थौया अवस्थाय् छ्वास अजिमाया स्थिति

बिद्या दली



नेपाःगाःया नेवाःत अप्वः यानाः थःगु जीवनशैलि थी थी भौतिक अभौतिक तजिलजि कःघानाः म्वानाच्वंगु दु । दँय्दँय् दँसं लय्पतिकं नखःचखः हनेगु व जात्रा पर्व न्यायेकेगु ला नेवाःतय् अभिन्न अङ्ग हे जुल । थजाःगु ज्याइवल्य् थी थी द्यः देवी, पशुपंक्षि, प्रकृति व सामान, वस्तुयात नं विशेष थाय् बिया वयाच्वंगु दु । द्यःया ल्याः ला मनूया ल्याः स्वयां अप्वः ! तेतीस कोति द्यःया ल्याः हे जक दु । थुकी मध्यय् नं थःथःगु आस्था, धर्म, सिद्धान्तकथं गुम्हं बुद्धमार्गी, शिवमार्गी ÷ हिन्दुमार्गी धकाः थी थी कथं हनाच्वंगु दु । ई बिनावं लिसे जात्रापर्व रीतिरिवाज, धर्म समाजय् नं ह्यूपाः वल ।

गुगुं इलय् नेपाःगालय् मातृसत्तात्मक समाज दुगु जुयाच्वन । उगु इलय् स्वनिगःयात च्याम्ह अजिमापिन्सं खड्ग आकारय्

चाःहीकाः रक्षा यानाच्वंगु झीसं सि हे स्यू । अथे हे देय्यात दानवि शक्तिंm बचे यायेगु निंतिं कुमारी माजुं रक्षा यानातःगु धकाः नं स्यूगु हे जुल । यें देय्यात खड्ग आकार लुङ्काः थी थी अजिमापिं विराजमान जुयाच्वंगु आःतक नं दनि । उगु थासय् विराजमान जुया बिज्याःपिं अजिमापिं छसिकथं पासिक्व अजिमा, लुँमरि अजिमा, फिब्व अजिमा, नैं अजिमा, कंग अजिमा, लुति अजिमा, थँबही अजिमा, चन्द्रलखु अजिमापिं खः । थ्वय्कः अजिमापिं तन्त्र साधनां युक्त जुयाः शक्तिशाली जुयाः देय्यात रक्षा याना बिज्यानाच्वंगु खः । अजिमापिनि थःथःगु लागाय् थी थी भूमिका दु । अथे जुयाः झी अजिमापिन्सं रक्षा याकाः म्वाना च्वनापिं जुल । झीसं नं उकिया पलेसा वय्कःपिन्त हनाबना तसें थी थी थासय् विराजमान यानाः पुजाआजा याना वयाच्वनागु दु । थ्व हे झीगु तजिलजि व धर्म खः । थ्वय्कःपिं अजिमा बाहेक नं झीगु स्वनिगलय् थाय्थासय् भैलःद्यः, हनुमानद्यः, गनय्द्यःपिं नं विराजमान जुयाच्वंगु दु ।

**यें देय्यात खड्ग आकार
लुङ्काः थी थी अजिमापिं
विराजमान जुयाच्वंगु आःतक
नं दनि ।**

थ्व हे इवल्य् झीगु त्वाः त्वाःपतिकं अतिकं हे हने बहःम्ह मेम्ह छम्ह छ्वास अजिमा द्यः नं विराजमान जुया बिज्यानाच्वंगु दु । छ्वास अजिमायात न्हूभासं परिचय बीगु खःसा 'जनगणनाया हाकिम' खः । थ्व धापू नेपालभाषाया वरिष्ठ साहित्यकार केदारमान ब्यथितजुयागु छ्वास काब्य सफुती न्ह्यथना तःगु दु । वय्कलं थुगु कविता संग्रह मार्पमत पाश्चात्य शैलि 'सनेट'यात नेपालभाषाय् दुत हयादीगु खः । थुगु शैलिकथं न्हापां च्याइवः अनंलि प्यइवः लिपा निइवः यानाः मुक्कं भिंmप्यइवल्य् च्वयातःगु दइ

। त्वाःत्वाल्य् विराजमान जूम्ह छ्वास अजिमायागु तःधंगु भूमिका दु । थःगु त्वाल्य् जन्म, मृत्युया ल्याः खानाच्वनेगु वय्कःया ज्या खः । मूर्ति मदुसां झीसं उगु थासय् अदृश्य शक्ति दुम्ह द्यः दुगु भाःपिया च्वना । झी मनूतय् बुसांनिसें मृत्यु संस्कार

तक नं छ्वास अजिमा नाप स्वापू तयाः वयाच्वना । दकलय् न्हापां ला सुयागुं छँय् मचा बुल धाःसा मचाबू ब्यंकेखुन्हु धौभ्यगतय् साःपाँय् तयाः दिरिअजिं छ्वासय् वायेयंकेगु चलन दु । उकिं यानाः उगु त्वाल्य् छम्ह मनूया ल्याः अप्वः दत धयागुया संकेत क्यनी । अथे हे मचाबू ब्यंकेगु बहनीखुन्हु मचायात रक्षा याकेगु भाला बियाः छ्वास अजिमायाथाय् कुलेबौ तयेगु नं

चलन दु । थुकथं हे थी थी संस्कारकथं मिसामचायात बाःह्लाः तयाः पिकाये धुंकाः बाःह्लाःक्वथां पिहांवःगु धूधाः व साइँ ÷ चाःगः छ्वासय् वायेयंकेगु चलन दु । अथे हे त्वाल्य् म्हाय्मचा बियाछ्वेगु बाय् भौमचा दुत हयेगु ज्याय् थाय्भु नकाः ल्यंगु चिप छ्वासय् वायेयंकेगु चलन नं दु । थुकिं यानाः त्वाल्य् भौमचा बियाहःगु बाय् म्हाय्मचा बियाछ्वेगु धयागु खँ स्पस्ट रुपं छ्वास अजिमाया माध्यमं सीकाकाये पैm । संस्कार मध्यय् मेगु मृत्यु संस्कारय् नं थी थी कथं छ्वास अजिमा नाप



थुगु कला नं खड्ग या आकारय्
काठमाडौंया परम्परागत वस्तीया
प्रतिनिधित्व याइ ।

कला: सौरभ थापा श्रेष्ठ

स्वापू तया: च्वनेमा:गु दु । छैय् मनु सितकि सिथं यंकेन्हु:
मदुम्ह मनुयागु वस: पिचाय् तया: छैयाम्ह थकालिम्ह
भौमचां छ्वासय् वायेयंकी । अथे हे सिथं यंकेधुंका:
छैयाम्ह चीधिम्ह भौमचां तुफि, पिचाःधकि, वस: ज्वना:
फुक्कं छ्वासय् वायेयंकी । थथे याइगु ज्याखँय् बिस्कं
बिस्कं अर्थ दु । मनु सिना: झिन्हु दुखुन्हु खुसिइ दू ब्यंक:
वनीबलय् आति दायेकूगु कसि व कचिअप्पा स्वपा सुं
चिना: छ्वासय् हे वानाथकी । अथे हे हे घ:सू याना: भव्य
नयेधुंका: इवल्य् च्वंम्ह दकलय् क्वकालिम्हं चिप मुना:
दिगू मत छप्वा: च्याका: छ्वासय् वायेमा:गु चलन दु ।
सनिइलय् घ:सूबलय् या:गु होम यानात:गु सकतां मुना:
हासाय् तया: छ्वासय् वायेयंकी ।

थुकथं मनु बुसानिसें मृत्यु तक नं छ्वास अजिमा नाप
स्वापू दयाच्चनी । छैय् छैय् सुं मचात मं मफुत धा:सा
झीसं लोकोपचारकथं दिरिअजियाथाय् पूमफा: याकी
। व हे दिरिअजिं छ्वासय् सिराबौ तयाब्यु धका: धाइ ।
मचायात म्हु दुच्छिं पीका: सँ छपु व लंयागु कापू छपु
चफुना: बलिइ तया: छ्वासय् तयेयंकी । त्वा:याम्ह छ्वास
अजिमायाथाय् छानात:गु वस्तु स्वया: हे अन त्वालय् छु
छु घटना जुल धका: अनुमान यायेफु ।

तर थौंकेन्हुया परिस्थिति व भूमाफियातयु अतिक्रमणं
याना: छ्वासयागु अस्तित्व बुलुहुं तनावन ला धया थें च्वं ।
न्हापालिपा जूसा छ्वासया लागा थ्यनकि पुना हयेय: धका:
न्वमवासे तपला: छिना: पुला वनेगु, आ: ला छ्वास नापं
हे अझ ला छ्वासय् हे छै दनाच्चने धुंकूगु दु । त्वा: त्वालय्

स्थानिय मनूतय्सं छ्वासयागु थाय् म्हुमसिया: अन जुइगु
क्रियाकलाप तनावने धुंकल । पिनें वइपिं मनूतय्सं मा:गु
ज्याखँ मयाइगु जुइधुंकल । अले स्यूपिं मनूत विस्थापित
जुइधुंकल । आ: ला न, अन पिभ्यग: वानात:गु खनेदु, न
अन छ्वासय् वानात:गु खनेदु । मचातयु जन्म अस्पताल्य्
हे जुइगु जुल । अथे हे मनूत अन्तिम अवस्थाय् अस्पतालं
तप्यंक खुसीतुं यंकाछ्वाइ । छुं गथे जुया: छैय् हे मचा बुल
बाय् मनु सित धा:सां छ्वासय् वाइगु क्रियाकलापयात
नगरपालिकायागु सफाइ अभियानं अवरोध याइगु जुइ ।
छ्वासय् वानात:गु वस्तुयात न्हापा थें का: वइपिं नं मदये
धुंकल । कवि ब्यथितजुयागु छ्वास कविताया इव: थन
न्द्बब्ये मास्ति व:-

भुजिं भुंगु उखेर पिभ्यग:

गुकियात खिचां नैतुना: नइच्चन

थुखेर सीवस: लाका: हानं

छपुच: फ्वर्गित ल्वानाच्चन

अथे हे च्वमि ध्रुब नारायण कायस्थजुयागु 'छ्वास अजिमा'
नांगु च्वसु ब्वना: झीसं थ:गु तजिलजि हे तंका वनाच्चना
ला धया थें ताल । ख ला ईलिसे न्हागु खँय् नं ह्यूपा: ला
वये मा:, ह्यूपा: हयेज्यु ज मज्यूया दथुइ झी कानाच्चना ।

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PASA PUCHA GUTHI (UK) AND I

BY DHARMA BHAKTA
SHAKYA 'Slough'

I distinctly remember that faithful evening when we met at Mahantaji's restaurant 'Monty's' at 1 Mall, Ealing Broadway to establish Pasa Pucha Guthi UK. Amrit Ratna Sthapit was elected president and I and others as executive committee members totalling 9 members.

Unfortunately, because of my health problems and other commitments I had to resign soon after forming the Guthi. However, I kept in touch by attending various programmes and helping the newly formed organisation in whatever small way I could.

I have fond memory of attending programmes at SOAS London, zoom webinar on Mental Health during Covid Pandemic led by Dr Nikki Shakya, Consultant Psychiatrist. Zoom meetings and classes have become my lifeline because of my age.

I have not attended Guthi Mha Puja for a long time because of difficulties traveling in the evening. Last time I attended AGM was at Alperton when we elected Iswor Dai (late Iswor Prashad Manandhar) as president.

More recently I have attended other Newa events. For example, I attended 2 days online seminar on **Baha and Bahi of Kathmandu valley** organised by Sanyukta Shrestha and World Newa Organisation in August 2024 and **Lumanti programme** organised by Sashi and Amrita Mahaju and the team on 29th September 2024 in Harrow as a chief guest. I have attended this programme regularly and presented on different subjects. This time I presented on Dharmaditya Dharmacarya, the fifth Pillar of Nepal Bhasa.

This year Pasa Pucha Guthi UK is celebrating its 25th year and I have just celebrated '**Chandra Ratharohan**' (Nika Janku; (नकि: जंकु) on Full Moon Day on 17th October 2024.

Finally, I would like to wish Pasa Pucha Guthi UK all the success in its effort to promote Newa culture, Nepal Bhasa and above all its identity among the Newa community in the UK and abroad. Thank you. Anumodana

‘लण्डन लाखे’ दुनेया सन्देश

लोककवि राजभाइ जकःमि



‘लण्डन लाखे’ नेपालभाषाया छम्ह न्हूम्ह साहित्यकार भाजु ओजेश सिंहजुं चव्यादीगु मचाबाखं सफू खः । थ्व सफू मचातयु नितिं नेपालभाषा व अंग्रेजीभासं चव्यातःगु छगू ग्यसुग्यंगु किपाहना मचाबाखं सफू खः । थ्व सफुतिइ बाखंया नापनापं बाखंयात ल्वयेक तसकं बांलाःगु रंगिन किपात पौपतिं दुथ्याका तःगु दु । थ्व सफूया बाखं खँवलं जक कनाच्वंगु मखु यइपुसे च्वंगु किपां नं प्याखं स्वया थें जुइक बाखं कनाच्वंगु दु । नेवाःतयु तान्त्रिक संस्कृति मध्यय् लाखे नं छगू तसकं च्वन्हाःगु तान्त्रिक संस्कृति खः । परम्पराकथं पुजा यानाः घंगला न्ह्यानाः खलू वयेकाः द्यः दुबीकाः लाखे प्याखं पिलू वइगु खः । लाखेयात नेपाल मण्डलया रक्षककथं नालाच्वंगु दु । लाखे दानव जूसां मानव नुगः दुम्ह द्यःकथं कयातःगु दु ।

गन गन नेवाःत दु, अन अन लाखे संस्कृति न्यन्यं वनाच्वंगु दु । लाखे धालकि सकस्यां यः । मचातय् ला झं हे यः । लाखे यःगुया तःता हुनि मध्यय् छगू मू हुनि लाखेया वसः व लाखेया प्याखं खः । लाखेया ख्वाःपाः ग्यानापुसे च्वनाः नं तसकं

आकर्षक जू । लाखेया सँ व वसः नं अथे हे आकर्षक जू । थौं वयाः नेपाः देसय्जक मखु हलिमय् हे लाखे न्यना वनाच्वंगु दु । बेलायतय् नं पासा पुचः गुथि युकेया विशेष कुतलं नेवाः तजिलजि, रितिथिति, नखःचखः, जात्रा-पर्व हनेगुया नापनापं लाखे संस्कृति संरक्षण यायेगु ज्याय् खने दयेक न्ह्याः वनाच्वंगु दु । बेलायतया लण्डनय् नं विशेषकथं थुज्वःगु नेवाः ज्याइवः जुयाच्वंगु झीसं खनाच्वनागु दु । लण्डन शहरया नामं लाखेया नामांकरण हे जुइ धुंकूगु दु । थ्व नामांकरण यायेगु ज्या हनेबहःम्ह भाजु ओजेश सिंहजुं यानादीगु खः । वय्कःया चवसां ‘लण्डन लाखे’ नामं नेपालभाषाया छगू बांलाःगु मचाबाखं सफू पिदंगु दु । थ्व झी सकसिगु नितिं लसताया खँ खः । थ्व सफुतिं झीगु भाय्या नापनापं लाखे संस्कृति हलिमय् थ्यंकेत तःजिगु भूमिका म्हितीगु खनेदु । थ्व सफू ब्वनाः जितः ताःगु छता निता खँ थ्व च्वसुइ न्ह्यब्वये त्यानागु दु ।

थ्व सफूया मू बाखंचु थुकथं दु— “हलूचा नांम्ह छम्ह चीमिम्ह सिँकःमि येंदेय्या मरु हितिइ दुगु जुयाच्वन । थनया थाय्बाय्

लाय्कू देगः वया तस्कं यः । थनया तजिलजि, रितिथिति नं तसकं यः । तर लगानी याये मफुगु हुनिं न्हूगु प्रविधि छयलाः सिँकःमि ज्या यानाः मेपिं नापं प्रतिस्पर्धा याये मफुगु हुनिं वया ज्या झं झं मदया वनी । उकिं छगू तःधंगु म्हगस ज्वनाः व छन्हु लण्डनय् वनी । अन विस्कट कारखानाय् ज्या याइ तर ताई अन पुइ मखु । वयां लिपा रेष्टुरेण्टय् ज्या याइ । अन ज्या यक्व यायेमाः तर वया ज्याला तसकं म्ह । व थाय् चि नं तसकं चिकु । म्हस्यूपिं अन वया सुं दुगु मखु । व अंग्रेजी भाय् नं मसः । थुकथं हलूचायात तसकं दुःख जुइ । वयात यैया थाखाय्, नखःचखः, नसात्वंसा जक लुमना च्वनी । छैजःपिं लुमना च्वनी । तसकं होमसिक जुइ । जुजुं जुजुं व वय् थें हे जुइ । सँ पंमपंम तयाः जुइ । ख्वाः न्हाबलें बासि ख्वाः ब्याजुइ । लय् घनाः वांछ्या तःगु नसा नयाः जीवन हनेमाली । वं थःहं थःत हे मचाया वनी । व ख्वाः थ्व ख्वाः मदुम जुयावनी । छन्हु वं पासा पुचः गुथिया ज्याइवलय् नेपालभाषां ‘लसकुस’ आखः च्वयाः खायातःगु कापः खनी । थुकिं वया अन्तर मनयात मचायेक सालाकाइ । दुने ज्याइवलय् दुहां वनी । अन नेवाः लकस खनाः वया मन झंझं हिलावनी । वय् पहलं अन वं तसकं लसता ब्याः लाखे थें प्याखं ल्हुइ । सकसिगु ध्यान वयापाखे वनी । व छम्ह हाःनाः मदयाः स्यंम्ह नेवाः धकाः मनूतसें सीका काइ । छम्ह भिंम्ह नेवालं वयात छैय् यंकाः साक्क भिंक नकी । बुलुहुं वया मनस्थिति बांलानाः वइ । स्वये नं जिया वइ । बांलाःगु ज्या नं दइ । थःगु तुतिं चुयाः म्वाये फइ । ध्यबा नं कमाय् यायेफइ । लिपा वं थः जहान, काय्, म्हाय् लण्डनय् सःती । छैजःपिं नापं न्हाइपुक जीवन हनी । दच्छि लिपा हानं व हे ‘इनिंग टाउन हल’य् पासा पुचः गुथिया म्हपुजा ज्याइवलय् वनी । अन वयात न्हापा थें तिंतिं न्हुयाः लाखे प्याखं ल्हु धकाः मचातय्सं इनाप याइ । वं थुगुसी धात्थैया हे ख्वाःपाः व वसः पुनाः तसकं बांलाक लाखे प्याखं ल्हुइ । वया प्याखं सकस्यां यइ । उबलय् निसें दैय् दैसं वं लाखे प्याखं ल्हुइ । वं ल्हूगु प्याखं लण्डन प्याखंकथं नां जायावनी” । बाखंचुं थुलि हे खः ।

‘लण्डन लाखे’ सफू नेपा- लभाषाया मचा साहित्यया छगू हलिमय् ब्येबहःगु मूवंगु सफू जुयाब्यूगु दु ।

‘लण्डन लाखे’ सफू नेपालभाषाया मचा साहित्यया छगू हलिमय् ब्येबहःगु मूवंगु सफू जुयाब्यूगु दु । सफूया न्हाखाः व दुखाःया ल्याखं जक मखु, थुकिं बियाच्वंगु सन्देशया ल्याखं नं थ्व सफू अतिकं न्हाथने बहः जू । थुकी न्हाब्या तःगु बाखं बांलासे च्वं, समसामयिक नं जू । नेपालय् दकलय् तःधंगु समस्यात मध्यय्

छगू तःधंगु समस्या परम्परागत ज्या अर्थात सीप न्हा वनाच्वंगु खः । सिँकःमितय् सिँज्या नं नेवाःतय् छगू परम्परागत ज्या खः । तर थ्व ज्या नं मेमेगु नेवाः पुर्खौली ज्या थें न्हियान्हिथं तना वनाच्वंगु दु । थ्व पेशाकथं ज्या याइपिं सिँकःमित आः वयाः तसकं म्ह जुइ धुंकूगु दु । लगानी व प्रविधिया हुनिं परम्परांनिसें ज्या याना वयाच्वपिं सिँकःमित प्रतिस्पर्धाय् न्हाः वने फुगु अवस्था मदयाच्वंगु दु । थ्व बाखंया मू पात्र हलूचा थ्व हे हुनिं लण्डन वंगु खः धैगु खँ थ्व बाखनं ब्याच्वंगु दु । थुगु ल्याखं थ्व बाखं सफुतिं नेपाःमित विदेश वना ज्या याः वनेमाःगुया छगू तःधंगु हुनि परम्परागत ज्या न्हा वनाच्वंगुलिं खः धैगु खँ क्यनाच्वंगु दु । थ्व खँय् नेपाः सरकारं व नेपाःमितसें बिचाः यायेमाल धैगु सन्देश थ्व बाखनं बियाच्वंगु दु ।

थ्व बाखं वियोगान्तया च्वकाय् थ्यंकाः संयोगान्तय् क्वचायेका तःगु तसकं बांलाः जू । बाल साहित्य धैगु मचातय्गु निंतिं खः । फचिफतले मचाय् वियोगान्त क्यने मज्यू संयोगान्त क्यनेमाः धैगु मचा साहित्यया मान्यता खः । थ्व मान्यताकथं थ्व लण्डन लाखेया अन्त संयोगान्त अथवा सुखात्मक जुइक क्वचायेका तःगु तसकं बांलाः जू । थ्व बाखनय् थःगु भाय् व तजिलजि धैगु गुलि महत्वपूर्ण धकाः नं तसकं मार्मिक जुइक क्यनातःगु दु । वय् थें जुइधुंकूम्ह हलूचा ‘लसकुस’ धकाः थःगु मांभासं च्वयातःगु कापः छकू खनेवं वया मनोभावय् तःधंगु ह्यूपाः वःगु क्यनातःगु तसकं बांलाः जू, स्वभाविक नं जू । थ्व बाखनय् लसकुस खँवलं आकर्षण जुयाः हलूचा, पासा पुचः गुथिया ज्याइवः जुयाच्वंथाय् दुने थ्यन । तसकं लय् तायाः वय्सू पिकयाः व लाखे प्याखं ल्हल । थुकिं सकसिगु ध्यान साल । थ्व हे हुनिं यानाः वयागु जीवनय् तःधंगु ह्यूपाः वल । थुकिं तजिलजि, रितिथिति, नखःचखः, जात्रा-पर्व झीगु जीवनया ला व लुसि थें क्यनातःगु दु ।

थुकियात म्वाके माः धैगु ज्ञान बियाच्वंगु दु । हलिमयय् झी न्हात्थाय् च्वंसां नेवाः खः धैगु भावना ब्यायातःगु तसकं बांलाः जू । झी न्हात्थाय् च्वंसां न्हात्थाय् वंसां झीगु भाय् व तजिलजि नं नापनापं यंकेमाः धैगु बांलाःगु सन्देश थ्व सफुतिं बियाच्वंगु खः । थ्व सफूया थ्व तसकं बांलाःगु व च्वछायेबहःगु पक्ष खः ।

नेपाः त्वःताः विदेशय् वनाच्वंपिन्त अप्वःसिनं तसकं आमदानी दुपिं, तसकं ध्यबा कमाय् याये फुपि, सोखिन जीवन हनाच्वपिं कथं कायेगु यानाच्वंगु दु । तर ओजेश सिंहजुया थ्व सफुतिं विदेशय् वनाः जीवन हने गुलि थाकु धैगु खँ क्यनाच्वंगु दु । विदेशय् च्वनाः नेपाःमितसें थः म्वायेत व अन स्थापित जुइत गुलि

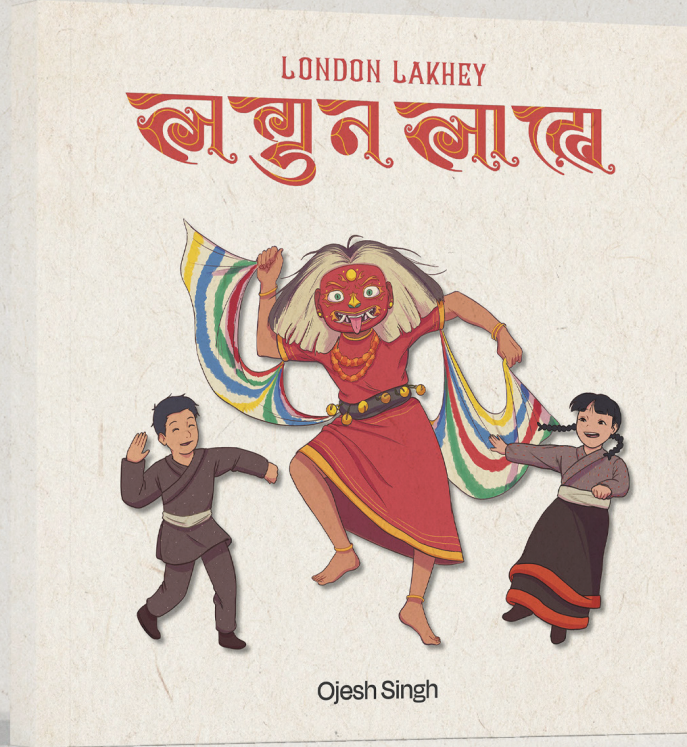


थाकु धैगु खँ ब्यातःगु दु । मिखा तिसिनाः परदेशय् वने मज्यू, अन वनेत थःपिं सक्षम जुइ फयेके माः । उलि जक मखु न्हाथें जाःगु परिस्थिति वःसां संघर्ष यानाः न्हाः वनेमाः धैगु सन्देश नं थ्व बाखनं बियाच्वंगु दु । थ्व नं थ्व सफूया छगू बांलाःगु पक्ष खः ।

बाखं साहित्य धायेबलय् थुकी बाखं जक बांलानां मज्यू, बाखनय् छ्यलातःगु भाय् नं उलि हे बांलाये माः । थ्व लण्डन लाखे सफुतिइ छ्यलातःगु भाय् बांलाः जू, व्याकरण नं सुद्ध जू । किपात नं न्वं वाइ थें हे च्वक न्हाब्वया तःगु दु । छता हे जक जितः थ्व सफूया च्वमियात सुझाब बीगु मत्ती दु । थ्व सफूया बाखंया वर्णन तप्यंक वनाच्वंगु दु । साहित्यिक जुइक स्याचुगु खँवः, खँपु, खँत्वाःखँभाय् छ्यलाः मनोभाव प्वंके फःसा अझ बांलाइ थें जितः ताः । थुलि सुझाव बिसे लिपतय् जितः थ्व हे धाये माःस्ते वः कि थ्व सफू नेपालभाषा मचा साहित्यया इतिहासय् छगू तसकं महत्वं जाःगु हलिमय् हे

ब्वयेबहःगु सफू जुयाब्यूगु दु । थ्व सफूया च्वमि भाजु ओजेश सिंहजु छम्ह बांलाःम्ह साहित्यकार जुइत ताःलाःगु दु । च्वमिं थ्व बाखं सफू खालि कल्पना व भावनाय् जक न्हायानाः च्वयादीगु मखु । थःम्हं हे व्यवहारय् भोगे यानाः च्वयादीगु सफू खः थ्व । वय्कः येंदेय्या तजिलजिं भय्ब्यूगु थाय् मरुहिति त्वालय् च्वनाः ब्वलंम्ह छम्ह नेवाः ख । थौंकन्हय् लण्डनय् च्वनाः जीवन हना च्वनादीगु दु । निगू देय्या नं जनजीवनया अनुभव वय्कःयाके दु । उकिं वय्कलं थ्व बाखं कलमं जक च्वयादीगु मखु थःगु नुगलं हे च्वयादीगु खनेदु । वय्कःपाखें झीगु भाषां अझ तःजिगु साहित्य सृजना जुइ तिनि धैगु खँय् झी आशावादी जुइथाय् दु । थ्व सफूया किपा च्वमि भाजु शहनशील डंगोलजुया प्रतिभा नं तसकं च्वछाये बहःजू । वय्कःया किपां थ्व बाखंयात जीवन्त यानाब्यूगु दु । पिकाक रातोघरं तसकं स्तरीय जुइक सफू पिथंगु दु । वय्कःपिं सकसितं नेपालभाषा ख्यलं सुभाय् व भिन्तुना मब्युसे मगाः । सुभाय् ।

(थ्व लण्डन लाखे सफूया चिखि फ्यनेज्या वंगु न्हिल्याः ने.सं. १९४४ गुंलाथ्वः एकादसि, सुक्रबार (अगस्ट १६, २०२४) खुन्हु नेपाःया येंदेय्या ऐतिहासिक हनुमान ध्वाखा लाय्कूया त्वहंचुकय् जूगु खः । थ्व ज्याइवः पिकाक रातोबंगलाया नायः कवि स्नेह साय्मिजुया नायःसुइ, यें महानगरपालिकाया उपमेयर हनेबहःम्ह सुनिता डंगोलया मूपाहांसुइ व नेवाः न्हालुवाः मल्ल के सुन्दरजुया विशेष पाहांसुइ जूगु खः । च्वमि ओजेश सिंहजुया विशेष उपस्थितिइ जूगु थ्व ज्याइवः साहित्यकार शशिकला मानन्धरजुं न्हाकादीगु खःसा मज्यू अष्पीता मानन्धरजुं लसकुस न्वचु बियादीगु खः । थ्व च्वसुया च्वमि लोककवि राजभाइ जकःमिजु नं विशेष पाहांकथं उपस्थिति जुयाः ‘लण्डन लाखे’ नां छुनाः छपु कविता न्हाब्वया दीगु खः । थ्व च्वसुइ वय्कःया व कविता छपु नं घानागु जुल । च्वसुया च्वमि जकःमिजु नेपालभाषाया नांजाःम्ह व लोकंहाःम्ह छम्ह लोककवि जक मखु झीगु जाति, भाषा, साहित्य ख्यलय् प्यंगू दशक न्हाःनिसें मदिकक योगदान याना च्वनादीम्ह छम्ह नांजाःम्ह आन्दोलनकारी नेवाः न्हालुवाः नं खः । जगतसुन्दर ब्वनेकुथिया संस्थापक नापं शंखधर साख्वाः स्मृति केन्द्रया थौंकन्हय् नायः जुयाः च्वनादीम्ह वय्कः विश्व नेवाः संगठन ‘हलिं नेवाः दबू’या साहित्यिक एम्बेसदर व ‘नेपाः पासा पुचः अमेरिकाय्’या सम्मानार्थ संरक्षक खः । सं.)



लण्डन लाखे

‘लण्डन लाखे’ सदांसदां छ स्वां थें नस्वा: वय्मा
नेपा: देय्या नेवा: संस्कृति हलिमय् हे ब्वय् फय्मा ।

राक्षसरूपी दानव ख:सां
मानव नुगलं जा:म्ह
मतिना ह्य्का: मानवपुत्री
नापं य:त्य: या:म्ह ।
नेपा: मण्डल रक्षक ख: छ, नेपाल जुया: त्वय्मा
‘लण्डन लाखे’ सदांसदां छ स्वां थें नस्वा: वय्मा ।

नेपा: संस्कृति दूत जुया: हे
लण्डनय् तक वन छ
‘लण्डन लाखे’ नामं हलिमय्
सकसिगुं मनय् थ्यन छ ।

‘थेम्स रिभर’ थें करुणा हाय्का: गुनुनुगुनुनुनु थ्वय्मा
‘लण्डन लाखे’ सदांसदां छ स्वां थें नस्वा: वय्मा ।

Newa MARRIAGE

(now and then)



Dr Uttam Kakshepati



All photos: Bishal Sigdel Photography

A marriage is defined as a relationship between a male and a female bringing both souls together with love, understanding, helping each other for life.

In Newa society during 19th and 20th centuries, a marriage of a girl or a boy took place after being arranged by parents and close families of both parties. Once confirmed, an engagement was carried out one or two days before the wedding day by sending decorated betel nuts, a set of gold jewellery, make-up items, varieties

of Newari delicacies and fruits etc in a procession. On the wedding day the groom would not go to the bride's house; instead the bride was carried in a procession to the groom's house and then the wedding used to start with a ceremony with family and friends present.

It was talked about that sometimes a bride were betrayed, once arrived in the would-be groom's house, she had to marry with another member of the family. Because such type of mischief occurred, a rule was established that the



groom should go to the bride's house on the wedding day and bring the bride back. At the time of farewell, the bride used to cry a lot because of the insecurity of leaving her parents house forever and not knowing her fate with a new family.

Sometimes if the marriage happened without parents' permission or a girl or a boy married to a lower level family member in Newa society or a different caste in another society, they would not be accepted back to their parents' house. Nowadays such prejudices have disappeared.

In 21st century, the marriage of both bride and groom takes place cheerfully together on the wedding day in a Banquet hall or a Palace or a Castle with a special ceremony in presence of parents and guests of both families. They do their first wedding dance and then followed by parents and guests.

We hope the system will carry on without deviation in this ever-changing modern world.



Empowering Young Nepalese Professionals



Pranay Raj Shakya

The Importance of Learning and Development for South Asian Communities



In an ever-evolving professional landscape, learning and development are crucial to achieving career success and personal growth. For first- and second-generation immigrants, particularly from South Asian communities, the journey of professional advancement holds unique challenges. Young professionals from Nepal often find themselves at the intersection of traditional values and the demands of modern work environments. Striking the right balance between these worlds is essential, and learning and development—through mechanisms like training, mentoring, and coaching—play a pivotal role in shaping not just careers, but identities.

UNDERSTANDING THE TOOLS:

Training, Mentoring, and Coaching

While terms like training, mentoring, and coaching are frequently used interchangeably, they each serve distinct purposes in professional growth.

Training is the most formalised and structured of the three. Its focus is on delivering specific skills or knowledge, often in a technical capacity. For example, an IT professional might undergo training to learn new programming languages or software. The aim here is skill acquisition, ensuring professionals have the tools they need to perform their jobs effectively.

Mentoring takes a broader, more personal approach. A mentor shares their experiences and provides guidance, helping the mentee navigate both career challenges and personal development. For young professionals from South Asian backgrounds, including Nepalese, mentoring can be invaluable. Having a mentor who understands the cultural complexities they face—balancing family expectations with professional goals—can help them chart a course that respects both worlds.

Coaching is distinct in that it doesn't provide direct advice but rather helps individuals unlock their potential by encouraging self-reflection. A coach will ask probing questions, encouraging professionals to assess their goals, strengths, and areas for growth. This approach empowers them to take ownership of their personal and career development. For first and second-generation professionals, coaching can be particularly transformative, helping them build confidence and leadership abilities.

COACHING VS. COUNSELLING AND THERAPY

It's important to differentiate coaching from counselling and therapy. While coaching is forward-focused and developmental, counselling and therapy address emotional or psychological challenges, often rooted in past experiences. Counselling tends to be short-term, dealing with specific issues like stress or anxiety, while therapy is deeper and addresses more complex mental health concerns.

For young Nepalese professionals who may face cultural pressures or feelings of self-doubt, counselling or therapy may be necessary in some cases. However, for those looking to advance in their careers and build leadership skills, coaching, training, and mentoring are the tools

Coaching is distinct in that it doesn't provide direct advice but rather helps individuals unlock their potential by encouraging self-reflection.

that focus on growth, resilience, and self-awareness.

COACHING AND TRAINING:

Empowering Nepalese Young Professionals

For Nepalese young professionals, coaching and training are key to unlocking their full potential in both personal and professional spheres. Coming from a culture that often emphasizes humility, respect for elders, and communal values, these individuals may face difficulties asserting themselves in competitive work environments. Coaching helps bridge this gap by fostering self-confidence and encouraging them to embrace their unique cultural perspectives as strengths rather than challenges. Training complements this by providing the technical expertise needed to succeed in their fields.

Together, these tools empower young Nepalese professionals to thrive, helping them navigate the often-complex balance between their cultural roots and the demands of the modern workplace. Through coaching, they can develop leadership qualities while staying true to their heritage, leading to success that is both authentic and personally fulfilling.

ARE NEPALESE PROFESSIONALS READY FOR COACHING?

Nepalese young professionals are increasingly showing readiness for coaching, though their approach may differ from their white counterparts. Cultural factors, such as a deep respect for authority and tradition, may initially make them more hesitant to engage with coaching. However, as they become more exposed to global professional practices and recognize the value of personal leadership development, their enthusiasm for coaching grows.

Once Nepalese professionals understand that coaching helps them amplify their own strengths rather than pushing external ideals, their engagement deepens. The ambition to break through traditional barriers and



succeed in unfamiliar industries drives their openness to coaching. In many ways, their readiness for this personal and professional development is strong; they just require a shift in mindset that reframes coaching as a powerful tool for growth, not a sign of weakness.

CONCLUSION

Shaping Identity and Building Leaders

For young professionals from South Asian communities, including Nepalese first and second-generation immigrants, the journey to leadership is not just about climbing the corporate ladder. It is about discovering and

shaping an identity that balances their cultural heritage with their career ambitions. Learning and development—through training, mentoring, and coaching—play a key role in this process.

By engaging in these developmental activities, young Nepalese professionals can confidently step into leadership roles, embracing both their unique perspectives and the demands of the modern workplace. Ultimately, learning and development are not only about acquiring new skills but also about fostering a deeper sense of self-awareness and empowerment—qualities that define strong, capable leaders in any community.

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General Secretary Report



यामा यवः गवि, यवः
PASA PUCHAH GUTHI, UK

Lisa Dali Shrestha

Nhu Dan, Nepal Sambat 1144

LONDON, NOVEMBER 18, 2023

The Nepalese community in London gathered for a vibrant celebration of Nhu Dan, marking the beginning of Nepal Sambat 1144, organized by Pasa Puchah Guthi UK at Greenford Hall. This year's event drew an enthusiastic crowd of over 300 attendees, reflecting the growing interest in preserving and celebrating Nepalese culture within the diaspora.

The Ambassador of Nepal to the UK, His Excellency Gyan Chandra Acharya, attended as the chief guest. Guests received a warm welcome with traditional tika, Jajanka, and Samay baji offerings, setting a festive tone. The event officially opened with a ceremony led by Ambassador Acharya, Pasa Puchah Guthi UK Board of Trustees Chairman Sushil Prajapati, and President of Pasa Puchah Guthi UK London, Rukmani Manandhar. Together, they unveiled the 23rd volume of the Annual Guthi Magazine, a publication that has become a cherished tradition for over two decades.

One of the event's highlights was the recognition of Mr. Mahanta Shrestha, a founding member of Pasa Puchah Guthi UK, who recently received the Order of the British Empire (OBE) from King Charles. This honor recognized his outstanding contributions to the Nepalese community in the UK, particularly in the London Borough of Ealing.

The celebrations featured a Bhintuna Rally and an array of captivating cultural performances, including the Kumari, Mahakali, and Lakhey dances, along with traditional Newah and Nepali songs and music. Kutah Band and Prayash Band added to the festivities with live music that energized the audience. The iconic Kumari Yatra procession, complete with Lakhey Aaju and Pulunkisi, brought even more excitement, with performers moving through the hall to the resonant beats of dhimey and bhusya drums.

In recognition of their talent and dedication, all performers received tokens of appreciation for their contributions to the evening's success. The celebration also included a raffle draw, adding an element of excitement for attendees.

The event concluded on a high note, with participants expressing their enjoyment and leaving positive feedback for the organizing team.



PPGUK LONDON NHU DAN 1144

Reviving Tradition: Pasa Puchah Guthi UK Hosts 'Kasi Mana Paye' Ancient Newah Game Day

LONDON, MARCH 30, 2024

Pasa Puchah Guthi UK hosted a fun event to revive a traditional Newah game called "Kasi Mana Paye" on March 30, 2024. The gathering took place at the Monkey Temple Restaurant in Shepherd's Bush, where 22 people of all ages joined to learn and play this traditional game together.

PPGUK founders Amrit Ratna Sthapit and Sashi Manandhar were present, making the event even more special. Everyone, from children to elders, came ready to learn since no one was an expert at the game. They formed small groups, working together to figure out the game rules and sharing tips as they went along, which led to lots of laughter and a relaxed, friendly atmosphere.

The event allowed people of all generations to connect over a common activity, creating happy memories while learning something new about their culture. Participants appreciated the chance to enjoy and explore this piece of Newah heritage in a hands-on way, and they praised Pasa Puchah Guthi UK for organizing such an enjoyable, family-friendly event.

"Kasi Mana Paye" wasn't just a game day—it was a fun step back into Newah culture, showing the importance of keeping traditional activities alive and sharing them with others.



Exploring Newah Activism: Insights from Nepal and Beyond

OXFORD, APRIL 20, 2024

On April 20, 2024, Pasa Puchah Guthi UK (PPGUK) – London hosted an engaging event titled "Newah Activism: Perspectives from Nepal and Beyond" at the Pauling Human Sciences Centre, Oxford University. The gathering brought together over 30 participants, featuring thought-provoking presentations from four speakers from Nepal and one from the UK, each providing unique perspectives on the challenges and opportunities in Newah activism.

The event opened with a warm welcome from Lisa Dali Shrestha, General Secretary of PPGUK, followed by a welcome address from Sushil Prajapati, Chairman of the Board of Trustees of PPGUK. To enrich the occasion with a cultural touch, Newah activist and Charya Dance expert Sudan Munikar performed the Manjushree Dance, offering a captivating start. Dr. Sachetan Tuladhar, the event's moderator, facilitated the discussion, guiding conversations between the speakers and audience with ease and depth.



Ojesh Singh, Patron of PPGUK, shared a heartfelt reflection on PPGUK's journey of nearly 24 years, highlighting its mission to preserve Newah culture in the UK while fostering a strong, united community.

Heritage photographers Achut Prajapati and Padma Sundar Shakya of Kipagraphy Bhaktapur shared their inspirational journey into heritage photography, driven by the catastrophic 2015 earthquake in Nepal. Their work, centered on documenting and preserving Nepalese heritage, underscored the importance of safeguarding cultural legacies for future generations.

Sudan Munikar delved into his personal experiences with Charya Dance and his dedication to Newah activism, enriching the dialogue around cultural preservation and the challenges faced by advocates.

A particularly powerful presentation was given by Ganapati Lal Shrestha, a prominent Newah culture and heritage activist. Titled "Legacy of the Past to be Protected by the Present for the Future," Mr. Shrestha's presentation detailed his extensive activism, including his role in halting the privatization of heritage sites and defending

historic landmarks such as Ranipokhari, Tundikhel, Kamalpokhari, Shleshmantak Forest, the Pashupatinath World Heritage Site, and Boudhanath Stupa. Shrestha's leadership in opposing the controversial Guthi Bill, a legislative proposal that threatened communal heritage assets, was a standout achievement that inspired many present. His tireless work to safeguard UNESCO heritage sites and preserve cultural identity has made him a beacon for preservationists worldwide.

The event closed with remarks from Dr. David Gellner, who praised the dedication of the Newah community in both Nepal and the UK for their efforts to maintain their cultural heritage. He also expressed concerns over increasing pollution levels in the Kathmandu Valley. Rukmani Manandhar, President of PPGUK London, offered a final vote of thanks, marking the conclusion of an impactful day dedicated to exploring and advancing Newah activism.

The Gentrification on Kathmandu

A talk program by The Deputy Mayor of Kathmandu Metropolitan City, Nepal Sunita Dangol

LONDON, APRIL 20, 2024

On 20 April 2024, Pasa Puchah Guthi UK, London hosted a talk program on 'The Gentrification of Kathmandu' by the Deputy Mayor of Kathmandu Metropolitan City at Oxford University. The presentation offered a detailed analysis of the socio-economic and cultural challenges arising from urban transformation in the historic city.

Sunita discussed the displacement of marginalized communities due to rising property values and policies such

as road widening, which have particularly affected the Newar community, often forcing them to sell their ancestral homes. She highlighted the lack of systematic data on where displaced families move and the long-term impact on their livelihoods.

Focusing on the need to balance development with cultural preservation, Sunita underscored the importance of safeguarding Kathmandu's architectural and intangible cultural heritage. She advocated for collaborative efforts between policymakers, scholars, and local communities to craft sustainable solutions that retain the city's unique identity while addressing modernization pressures.

Her talk engaged the audience, sparking discussions about the responsibilities of elected officials and the human cost of urbanization. The presentation was praised for its depth and relevance, with attendees commending Sunita for shedding light on a critical issue that resonates far beyond Kathmandu.

Her talk sparked meaningful dialogue, with attendees reflecting on the responsibilities of urban planners and the significance of cultural sustainability.

Dr. David Gellner commended her for raising critical questions and shedding light on these pressing issues, making her presentation a valuable contribution to the event and broader discussions on urbanization in Kathmandu.



Talk Program and Meet & Greet with Deputy Mayor of Kathmandu - Ms Sunita Dangol



Late Mr. Tulsi Ram Maharjan

27 Kartik 2010 - 26 Bhadra 2081

We extend our deepest condolences to the family of Late Mr Tulsi Ram Maharjan, father of our esteemed member, Mr. Badri Maharjan. We understand the immense grief and loss they are experiencing, and we offer our heartfelt wishes for strength and perseverance during this challenging time.

Executive Committee 2024, PPGUK -London

Pasa Puchah Guthi UK London's 23rd Annual General Meeting

LONDON, SEPTEMBER 28, 2024

Pasa Puchah Guthi UK (PPGUK) London held its 23rd Annual General Meeting (AGM) on Saturday, September 28, 2024, at Nepal Authentic Dining, located at Boston Manor Parade. The AGM marked the successful conclusion of the 2022-2024 term, celebrated the achievements of the outgoing executive committee, and ushered in a new team for the 2024-2026 term.

During the meeting, General Secretary Lisa Dali Shrestha shared a detailed overview of the term's activities, highlighting the organization's significant contributions to the community. Over the past two years, PPGUK London had organized 11 major events, which saw enthusiastic participation from over 1,000 people. Shrestha also spoke about various other initiatives undertaken by the organization, reinforcing PPGUK's commitment to promoting Nepali culture and supporting its members in the UK.

Treasurer Mandira Manandhar, who took on her new role this year, provided a comprehensive financial report, offering transparency on the organization's funding and expenditure. Outgoing President Rukmani Manandhar also took the opportunity to thank the executive members, advisors, and general members for their



continuous support throughout her tenure, noting the collective effort that contributed to the organization's success during her time in office.

New Leadership for the 2024-2026 Term

The election of the new executive committee was a key highlight of the AGM. The election process was overseen by an election committee, which included Founder Member Mr. Amrit Ratna Sthapit, Past President Dr. Sachetan Tuladhar, and PPGUK BOT Chairman Mr. Sushil Prajapati.



In a show of confidence and continuity, Ms. Rukmani Manandhar was reelected as President for the upcoming term, ensuring stability and leadership within the organization. A total of 20 members were elected to serve on the executive committee for the 2024-2026 term.

Position	Name
President	Rukmani Manandhar
Vice President	Ojesh Singh
General Secretary	Lisa Dali Shrestha
Treasurer	Mandira Manandhar
Joint Treasurer	Pablika Shrestha
Cultural Secretary	Aastha Joshi Batajoo
Joint Secretary	Amita Shrestha
EC Member	Sandeep Tuladhar
EC Member	Preeti Khadgi Shahi
EC Member	Dinesh Tuladhar
EC Member	Nisa Dali Shrestha
EC Member	Pramod Manandhar
EC Member	Rabindra Joshi
EC Member	Sunny Shahi
EC Member	Wilson Maharjan
EC Member	Suman Maharjan
EC Member	Mani Raja Maharjan
EC Member	Aashutosh Kakshepati
EC Member	Rupesh Maharjan

The Oath of Service: A Moment of Tradition and Commitment

A particularly moving and symbolic part of the AGM was the swearing-in ceremony, where the newly elected members took their oaths of office. In keeping with the organization's traditions, the ceremony was presided

over by PPGUK's founding president, Mr Amrit Ratna Sthapit, who administered the pledge to each new executive member.

The swearing-in ceremony was not just a formal requirement but a moment of deep significance for the members. Each newly elected individual pledged to serve PPGUK London with dedication, integrity, and responsibility, reaffirming their commitment to the organization's values and its mission of Newah cultural preservation and community engagement.

Celebrating with Tradition

As is customary at PPGUK events, the AGM also featured a cultural element. Attendees enjoyed a traditional Newah Samay Baji lunch, offering a delicious spread of authentic Nepali dishes that highlighted the rich culinary heritage of the Newar community. The meal was a perfect complement to the afternoon's discussions, fostering a sense of togetherness and cultural pride among the participants.

Looking Ahead

With a new executive committee in place and a renewed sense of purpose, Pasa Puchah Guthi UK London is poised to continue its important work in the coming years. As the organization enters the 2024-2026 term, it remains committed to its mission of preserving and promoting Newah heritage, while building strong, supportive networks within the Nepali diaspora in the UK.

The successful AGM not only celebrated past achievements but also set the stage for the future, ensuring that PPGUK London will remain a vibrant force for cultural exchange and community development in the years to come.



PPGUK LONDON ACCOUNTS

1ST SEPTEMBER 2023 - 31ST AUGUST 2024

Opening Balance as at 1st September 2023	
Current Account	£7,413.15
Saving Account	£5,776.08

Incomings	Amount
Mohani	
Ticket	£1,355.00
Sponsorship from Ojesh Singh	£165.00
Workshop	-
Newah Game	
Sale	£360.00
Mha Puja	
Advertisement / Vintuna	£2,700.00
Tickets	£4,034.37
Drinks	£380.00
Raffle	£378.00
Raffle Sponsorship	£225.00
Stall world remit	£300.00
Others	
Balance received from Ojesh Singh (2014/2015)	£400.00
Total Incomings	£10,297.37

Outgoings	Amount
Mohani	
Hall charge	-£400.00
Food	-£415.00
DJ Cost	-£500.00
Gift	-£31.00
Kokha	-£12.00
Workshop	
Stationery	-£92.12
Newah Game	
Mis expenses	-£339.20
Mha Puja	
Hall 50% Balance payment	-£806.00
Photographer	-£300.00
DJ/Sound	-£500.00
Food	-£3,300.00
Sumup /online fee	-£6.52
Printing Magazine	-£796.95
Gift Hamper	-£58.00
Raffle Prize	-£225.00
Mis Expenses Ojesh Singh	-£254.42
Mis Expenses Sushil Prajapati	-£194.54
Mis Expenses Lisa Dali	-£75.39
Others	
123 Reg	-£100.66
Postage	-£3.50
BOT Fee	-£250.00
Total Outgoings	-£8,660.30

Current Account	£7,413.15
Saving Account	£4,075.84
Closing balance 31st August 2024	£11,488.99



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**HAPPY NEW YEAR
NEPAL SAMVAT 1145**

झुवै १११११
या सिंतुना

— Sanyukta Shrestha & Family



Yenha Punhi art by Sanyojan Shrestha (15)





A BADMINTON JOURNEY

Sumi Nakarmi

When I was six years old and first grabbed a badminton racket I had no idea that such a simple action would eventually lead to growth and an enduring passion within me. This was all with the encouragement of my dad. He played every Sunday, and that sparked my inspiration to also try this amazing sport, and I don't regret it. At around the age I also started practising karate. Both badminton and karate have shaped my journey, complementing each other in building my physical and mental resilience. Today, at 14, I've earned a Brown Belt 3rd Kyu in karate, a milestone that has made me stronger, faster, and more determined—both on and off the court.

My passion for badminton shone through when I participated in the Under 16 Boys' Championship event. Despite being a girl player, in a male competition I decided to enter the tournament with the goal of showcasing that dedication and talent are what truly count regardless of gender. Match after match, I pushed myself, reaching the final round. Although I finished as second place, competing in a boys' tournament at just

Today, at 14, I've earned a Brown Belt 3rd Kyu in karate, a milestone that has made me stronger, faster, and more determined—both on and off the court.

14 was a remarkable achievement.

Winning gold in the Junior County Club League was an incredible achievement for me. Competing against older players sharpened my skills, and securing second place in the under-16 boys' category made me even more determined. Taking the top spot in my own age group felt like the ultimate reward for my hard work and dedication.

Sport is a part of my life as I hold a brown belt 3rd kyu in karate and have become second in badminton. I believe that this is the beginning of my journey as I strive to achieve more in both badmintons and karate. I am excited about the challenges and opportunities that lie ahead and am determined to face them with confidence, optimism and perseverance.

Let us be proud Newar



Balmukund Joshi

Originally Newars are the inhabitants of Kathmandu Valley which then used to be known as Nepa De. The Newar Community is known as Newa and in course of time they spreaded in various parts of Nepal. As per the historians and researchers Newars had also settled in Sikkim outside of Nepa De. Still today one can find strong Newa community in Sikkim.

The Newar share a common language, the Nepal Bhasa. Newar practices both Hinduism and Buddhism side by side. Hence it is a distinct linguistic and cultural group. From a very long time, some hundred of years ago, a division of labour and a sophisticated urban civilisation not seen elsewhere in Nepal has been developed and implemented by Newars. Newars have continued their age-old traditions and practices and pride themselves as the true custodians of the religion, culture and civilisation of Nepal.

As per the latest consensus Newars are ranked the 8th largest ethnic group in Nepal having almost 5% of the total population. Newars are known for their contributions to culture, art, literature, trade, agriculture and cuisine and they consistently rank as the most economically and socially advanced community in Nepal.

The Newar community within it consists of various strands of ethnic, racial, caste and religious heterogeneity, as they are the descendants of the diverse group of people that have lived in Nepal Mandala since prehistoric times which were assimilated with local cultures and gave rise to the current Newar civilisation. Newar ruled in Nepal Mandala for hundred of years that ended with its conquest by Gorkha King

Prithvi Narayan Shah in 1768.

Newars have formed a complete self sufficient community based on the Division of Labour, distinct from all the other ethnic groups of Nepal. Newars are divided into various endogamous clans or groups on the basis of their ancient hereditary occupations, deriving its roots in the classic model.

Some of the pure occupational castes are:

Jyapu: Traditionally farmers; majority of Newar population that also includes Maharjan, Dongol, Suwal, Singh, Basukala etc. Kumha/Prajapati (potterers and clay workers), Awale (brickmakers), Saapu (looking after cows),

Bha/Karanjit (death ritual specialists), Chhipi/Ranjitkar (dyers), Duhim/Putwar/Dali (carriers), Gathu/Malakar/Mali (gardeners),

Khusa/Tandukar (palanquin bearers/farmers), **Uraya/Tuladhar/Udas/Bania:** Chief trader, merchant and artisan, **Kasaa/Kansakar:** (bronzesmiths), **Tamrakar:** Trader and merchant group traditionally involved as coppersmiths, Kau/Nakarmi (blacksmiths), Nau/Napit (barbers), Puñ/Chitrakar (painters), **Bare/Shakya:** traditionally goldsmiths, Rajbahak.



Sayami/Manandhar (oilpressers), Shilpakar/ Sthapit: Wood carvers, carpenters and architects, **Halwai/Rajkarnikar:** Traditional confectioners and sweetmakers.

Syasya/Shrestha: Shrestha, Pradhan, Malla, Hada, Rajbhandari, Gorkhaly, Rajbanshi, Kayastha, Raya, Amatya, Maskay etc are comes under this category. **Baidya:** Ayurvedic Doctor.

In olden days following used to be in Schedule Caste categories:

Chyami/Chyamkhala: Traditionally sweepers and those who clean stored toilets, **Dhobi:**

Traditionally washermen, **Dyahla/Pode:** Traditionally temple cleaners, fishermen, **Jogi/ Kapali:** Traditionally tailors, musicians (plays Mwaali baja), **Nayé/Khadgi/Shahi:** Traditionally butchers and musicians.

Since Newars are having both faith Hindu and Buddhists, there are different priest categories:

- **Aachaaju/Karmacharya** (Tantric priests)
- **Joshi**(astrologers)
- **Rajopadhyay** (Jujubaaajya) and
- **Jha Bajya** are for Hindus and **Gubhaju/ Bajracharya** is priests for Buddhists.

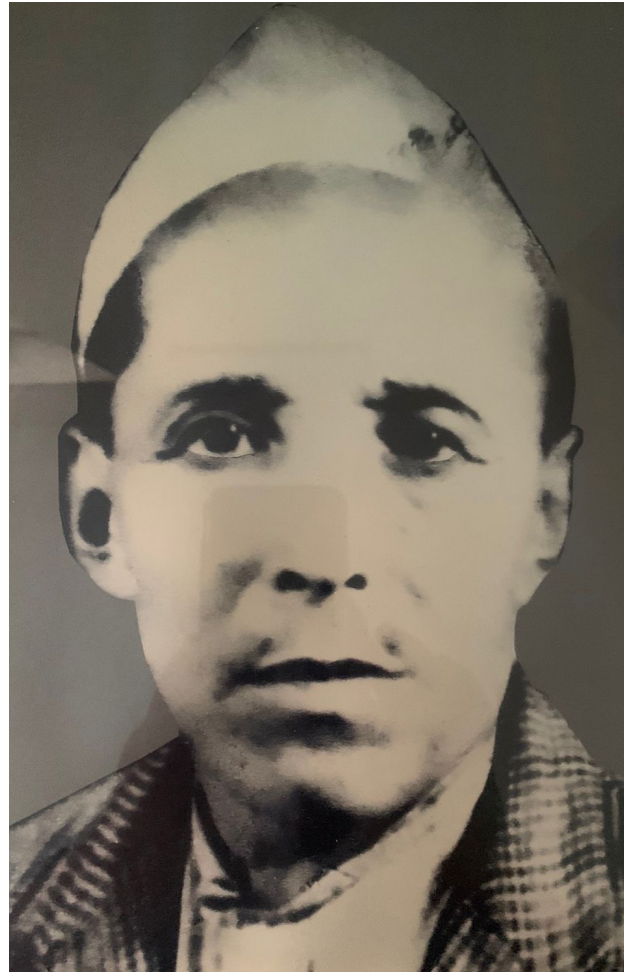


We feel proud to be Newar having self-sufficiency and rich in tradition, culture, language (with our own script of Ranjana Aakhah), cuisines and many more unique customs and traditions. In modern days, we have spread all over the world. We are second to none inside and outside Nepal. We need to feel proud of our own language and use it to converse with each other. We must stop criticizing spoken language of different regional Newar. We must teach our language to our new generations. We must read our literature and respect past and present writers and personalities who had dedicated their services for the cause. There are many such people like: Baidya Panna Prasad Joshi, Kavi Chittadhar Hridaya, Prem Bahadur Kasa, Durga Lal Khobeelu, Iswaranand Shresthacharya, Kamal Prakash Malla, Satya Mohan Joshi and many more.

I feel fortunate to write few lines on my grandfather Baidya Panna Prasad Joshi. He was Chief Royal Physician to Rana Prime Minister Bhim Sumsher JB Rana for many years. The first ever Ranjana Lipi Books “Nepal Desh Ya Akshar Bodh” and “Sri Nepal Dadwa Anubadh” were written and published by Baidya Panna Prasad Joshi in 1950s AD. In 1960 AD the first ever Nepal Bhasha Dictionary, “Samkshipta Nepal Bhasha Shabdakosh” written by my grandfather Baidya Panna Prasad Joshi was published by my father Late Ratna Prasad Joshi.

My grandfather was born on the auspicious day of Baikuntha Chaturdashi, Kartik BS1945 (i.e 1888 AD) and heavenly abode in BS 2022 (i.e 1965 AD) at the age of 77. He died in the motor-bike accident for the cause of Nepal Bhasha, while he was going to meet the Education Minister Late Kedar Man Byathit. He was given an appointment by the minister in his Departmental Office at Singha Durbar to discuss about my grandfather's new Nepal Bhasha Dictionary. He had never travelled on the back of the motor-bike. Prof. Asha Ram Shakya took him by motor-bike to Singha Durbar though he was reluctant to travel on the motorbike. He was carrying the “Pandulipi of his new Dictionary” with him to show and discuss with the Minister. Unfortunately, the accident happened, his motor-bike was knocked down by a Van at the corner of Padmodaya High School. The van was coming from Singha Durbar side. He was taken to Bir Hospital along with Prof Asha Ram Shakya. He passed away same evening in spite of Doctor's vigorous effort to save him. Unfortunately, he died for the cause of Nepal Bhasha and the “Pandulipi of his new Dictionary” also was never traced, lost in the accident.

We must remember with pride of our past personalities



We must stop criticizing spoken language of different regional Newar. We must teach our language to our new generations. We must read our literature and respect past and present writers and personalities who had dedicated their services for the cause.

and celebrate their birthdays to express our gratitude to their services. We must support each other in time of need. We must celebrate our festivals and cuisines with pride and priority.

There are many Associations and Organisations nationally and internationally dedicated for the Newar cause – it is essential that we should collaborate with each other and support each other to uphold our strong Newa heritage.

Jai Newa!



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**HAPPY NEW YEAR
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हृदय ११४५
मा सिंगुना

— Sachetan Tuladhar & Family



A MILLENIUM GIFT TO WORLD NEWA



Balmukund Joshi

The establishment of The Pasa Puchah Guthi, UK (PPG,UK) in November 2000 was a most precious Millenium Gift to the Newa World. The “Nhu Dan Ya Bhintuna” was celebrated in the Ealing Town Hall in Novemeber 2000 in the presence of Sri Durga Lal Shrestha “khobeelu” and His Excellency Nepalese Ambabassador Singha Bahadur Basnyat as Chief Guests. Sri Durga Lal Shrestha “khobeelu” was specially invited from Nepal by the PPG,UK as the Chief Guest to inaugurate the Nhu Dan Ya Bhintuna in the UK. The huge Hall of the Ealing Town Hall was fully occupied and the crowd of Nepalese Community in the UK participated with their utter enjoyment. It was not only a celebration with Newa tradition, foods and cultural programmes. But it was a Great Gift from UK Newa Community to the Newa World on the most celebrated Millenium 2000.

One will be surprised to know what was going on quietly for more than a year in forming PPG,UK. We had innumerable number of meetings were held among us in

processing the formation and the establishment of the Newa Organisation, which was to enhance the Newa Culture, Tradition, Script, Language, Cuisines and Ethics.

Initially, the idea of Forming Newa Organisation was brought by Arjun Pradhan in presence of Myself, Dr Dharma Shakya, Shashi Manandhar, Amrit Sthapit, Mahanta Shrestha, Uttam Amatya and Ishwor Manandhar – when we were attending one of the Nepal Embassy Programme. After few weeks, we had called couple of meetings in the Monty’s Restaurant. And later, we decided to have regular meeting in our Residences on turn by turn. As all of us became more positive in the formation of the Organization, we formed an Interim Committee with Amrit Sthapit as President and Shashi Manandhar as General Secretary and others Member . We made more progress in the establishment of the Newa Organization and successfully made a suitable Constitution of the Organization with clear cut Aims & Objectives of the Organization.

The “Nhu Dan Ya Bhintuna” was celebrated at the Ealing Town Hall in November 2000, which was fully occupied, and the Nepalese community in the UK participated with great enjoyment.



It was very Conservative Community during late 90s among the Nepali Community and we Newar were in minority. People were gossiping against the formation of our Organization. It was very awkward situations for us in the breaking the Ice of forming Newa Organisation. I feel proud to mention that my suggestion of welcoming every-one (other than Newa) in the Organization, who accept whole heartedly our Aims & Objectives; was accepted by the Committee. As a result, we brought in JB Tandon (who was dedicated for our Organization from the Non-Newar Community) and Rameshwor Dangol (for his untiring support for the cause) in the Founder's Committee;

Amrit Sthapit, Shashi Manandhar, Arjun Pradhan, Bal-mukund Joshi, Uttam Amatya, Ishwor Manandhar, Dr Dharma Shakya,

Mahanta Shrestha, JB Tandon and Rameshwor Dangol.

Unfortunately, in last few years - we have lost Sri Ishwor Manandhar, Sri JB Tandon and Sri Rameshwor Dangol. God bless eternal Peace to their Departed Soul.

We unanimously named this World Famous Newa Organization as “The Pasa Puchah Guthi, UK” with Prof. David Gellener as the Founder Advisor.

Long Live Pasa Puchah Guthi, Jai Newa !

My Experience with NEPAL BHASA

Liwen Liu



Although Nepal Bhasa is a beautiful and significant language, its study is quite limited in China. Despite my background in South Asian Studies, I was unaware of Nepal Bhasa until I delved into it during my doctoral studies. I completed both my undergraduate and Master's degrees in South Asian Studies at Peking University, China. In my university, studying South Asian Studies primarily involves learning languages such as Sanskrit, Hindi, Urdu, and Bengali. However, there is no faculty working on Nepali or Nepal Bhasa. Even though Nepal is a neighboring country, the study of Nepal and its languages remains limited in China. A few universities, such as Beijing Foreign Studies University, Communication University of China, and Yunnan University, offer courses in Nepali, but to the best of my knowledge, there are no programs teaching Nepal Bhasa. The lack of focus on

Nepal Bhasa and Newar culture may be due to the study of Nepal in China often being centered on international relations, which is politically oriented. This focus tends to prioritize the study of modern Nepal, while overlooking the rich cultural traditions embodied in Nepal Bhasa.

My journey into studying Nepal Bhasa and Newar culture began during my doctoral studies at the University of Toronto. I studied Nepal Bhasa under Prof. Christoph Emmrich, who introduced me to the vast literature and ritual traditions of the Newar people. I have read several classical Nepal Bhasa texts, including the *Vetālapañcaviṃśati*, *Batāsaputrikākathā*, and *Durgatiparīṇodhanasamādhi*. In 2023, I traveled to Patan and stayed there for six months. In addition to collecting manuscripts relevant to my doctoral project, I also experienced various Newar festivals, such as Nyaku Jatra, Mohani, and Devi Pyākha. This hands-on experience gave me a deeper, more tangible understanding of Newar culture and Nepal Bhasa.

As a native speaker of Chinese, I have found several fascinating parallels between Nepal Bhasa and Chinese. For example, in the *Vetālapañcaviṃśati*, the Vetala says to the king, “Jeche ne nemhā ma wō ma gka l?” which translates to “Do the two of us have to go?” Syntactically, the sentence is structured as “You and I both not going does not suffice.” While this syntax does not appear in English, it mirrors a Chinese expression, “bu qu bu xing,” meaning “not going does not work.” My background in Chinese provides me with a unique lens through which I can better understand Nepal Bhasa.

Having completed my PhD, I am now part of a post-doctoral project focused on the linguistic study of Nepal Bhasa, specifically analyzing its diachronic development through the digitalization and study of manuscripts. Looking ahead, I hope to further improve my proficiency in both classical and modern Nepal Bhasa and contribute more to the understanding of Newar culture.

**Liwen Liu is a Post-doctoral researcher, SOAS, University of London*



THE FAME OF CHHOYELA

Marilena Frisone

University College Cork /University of Padua



Introduction

(*Wāgu lapte tuyū baji, hāku musyā kyā majjā; pālu chwaylā dyane dayāh, bwayā khwālā jhan bālāh*) “Green leaf plate, beaten rice, black soy beans, how nice! Placing ginger, and grilled meat on top [of the beaten rice], her face is even more beautiful!” This is the incipit of a song composed in 1958 by the singer Prem Dhoj Pradhan who modernised the traditional tune called Malashree Dhun, probably dating back to the 17th century and usually performed by Newars in Nepal, around the period of Mohani. The lyrics were written by the Newar poet Durga Lal Shrestha. The song describes a sequence of dishes served during a typical Newar bhwoye and the music video shows how food is consumed eating by hands out of a leaf plate while sitting on a suku mattress. And a parallelism is drawn between the taste of the food and the beauty of a lady that the singer is in love with. This is just one of many examples of how Newar food and its festive consumption are celebrated in songs, videos and various types of media, and of how both food events and food talks are constantly used to reshape social relations. Food and feasts play an important role in defining Newars’ social practices both in Nepal and abroad, and Newar Londoners, members of PPG UK, regularly engage in practices of socialisation in which food plays

a central role. From annual Mha Puja celebrations to Yomari Punhi, Kuchi Bhwoye, Mohani, Yenya Punhi, Brihat Newa Muna, and various Guthi Bhwoye, these events require an enormous organisational effort. However, the “social life of Newar food” is not exhausted in the process of production and consumption in London, rather it “reverberates” in the sphere of songs, social media, publications, and more recently online events, and gastronomic discourse.

The preparation, social consumption and mediatic reverberation of Newar food allows Newar Londoners to connect with a broader transnational community of Newars in Nepal and abroad, while also marking a meaningful path of food practices that could be followed by future generations to express and experience their Newar belonging in a way that makes sense to them.

Chhoyela

On 29th of September 2018, a joint Guthi Bhwoye was organised by all Guthi UK branches. The event was held at Basingstoke Carnival Hall, Reading, and more than 250 people attended. The president of the Southeast branch Sushil Prajapati planned a list of items to be served in the samay baji, and in the bhwoye. The list was impressive, and for the first time it raised the number of items from

the 35 cooked in 2017 to the 45 prepared for this occasion. I will focus here on the tantric meal called samay baji and on the reason why chhoyela is such an important part of it. Thaaybhu: bhoje jwalanyaa vivaran (“Thaaybhu (brass plate): a description of feast materials”), one of the books consulted by the community in London when preparing samay baji, says: “when preparing samay baji, the items that should absolutely be there are the following: 1) puffed rice (syaabaji); 2) beaten rice (baji); 3) beans (musya); 4) ginger (paalu); 5) roasted meat (chhoyela); 6) thwon or aila: one of the two”. The book also specifies a list of items that can be added to it and how they should be placed in the plate. Variations to this dish are common, and can depend on caste, place, or the host’s choices, and in London, also on what volunteers are willing to prepare. For that guthi bhoje lamb meat was used to make chhoyela, instead of the traditional buffalo meat.

In a conversation, one of the members of the community mentioned the fact that as a kid in Bhaktapur he remembered eating a handful of baji with two pieces of roasted meat (chhoyela), cooked straight after the sacrifice, and consumed as a sort of quick prasada. This type of chhoyela is called haku chhoyela (“black chhoyela”) because of the colour that it takes having been cooked directly on fire. Another member of the community stressed the importance of chhoyela also in chhoyelabu, a special meal consumed by the family on the day before any big event, like for example a wedding. Chhoyela and meat more in general, constitute a distinctive aspect of the Newar festive meal, as explained by Gérard Toffin in a detailed structural analysis of food consumption in Pyangaon, where we also learn that haku chhoyela is specifically consumed

during guthi feasts (Toffin: 1977). After all, according to Bikram Vaidya, a Newar chef instructor who presented at an online conference organised by the WNO in 2020, chhoyela, which is roasted on fire, also represents the easiest and fastest way to cook meat. And this is in tune with the practice of covering the sacrificed buffalo with straws and then burn it, which the chef had also witnessed as a child. According to Robert Levy (1990: 303-6; 325) the ritual importance of (water buffalo) meat in samay is of course justified by the fact that it is a Tantric offer, but it also symbolises the idea of feeding the Tantric Goddess residing in each participant, and it would be connected to the Hindu logic prescribing meat consumption in sacrificial context already stated in the Manusmṛiti. As noticed by David Gellner, the interpretations

The “social life of Newar food” is not exhausted in the process of production and consumption in London, rather it “reverberates” in the sphere of songs, social media, publications, and more recently online events, and gastronomic discourse.

of this Tantric meal may vary. According to the Buddhist tradition, samay baji can represent the five elements (sky, air, water, earth, light), or the six tastes (sour, sweet, bitter, hot, salty, astringent) to be consumed by the Tantric practitioner, as prescribed in the Hevajra Tantra, but according to the Hindu tradition, samay baji could rep-



Screenshot from video of PPGUK Guthi Bhwoye 2018, Reading, 29th September 2018. Courtesy of Aashish Shrestha.



Like the song Waungu lapte tuyoo baji, this mediatic reverberation of Newar food constitutes an example of how the Newar community in London tries to consciously engage with its heritage, and how specific dishes like chhoyela become iconic of the Newar identity of the guthi.

resent the nine-grain fire offerings (beaten rice; puffed rice; meat; fish; egg; lentil cake; ginger; black lentils; one green vegetable) (Gellner 1992). Alongside these Hindu or Buddhist interpretations however, I would like to also suggest that we follow the life of chhoyela and Newar food beyond the bhwoye event itself. Few days after that guthi bhwoye in fact, a video was released containing the most important scenes of that event. The President of the Guthi BOT Ojesh Singh, who acted as narrating voice over the video, mentioned some of the five food items (nyata ghasa) required for samay baji and then also presented the three courses (chasara, nisara, sosara) that constitute a guthi bhwoye, including a long list of some of the main dishes served on that occasion. Like the song Waungu lapte tuyoo baji, this mediatic reverberation of Newar food constitutes an example of how the Newar community in London tries to consciously engage with its heritage, and how specific dishes like chhoyela become iconic of the Newar identity of the guthi. After all as Sanyukta, one of the organisers, put it during an informal interview: “no chhoila, no ailaa no bhwoye!”. On 4th of October 2018 (18th Asoj 2075), a press release concerning that guthi bhwoye was published in Wenepali.com entitled: “A Newar feast in the UK for the preservation of culture” (saṁskṛti saṁrakṣaṇa ko lṅgi belṅyatmṅ newṅ bhoj). The Newar community in London has been discussing whether and how to also preserve the Newar

culinary tradition without betraying it. Some members of the community, for example, support the preparation of mushroom chhoyela, as a possibility for commercialising the dish or making it appealing to a Western vegetarian/vegan audience, others instead, remain adamant in saying that chhoyela can only be meat as suggested by the word -laa. The “limits of interpretation” (Eco 1990), so to speak, in deciding to what extent a certain Newar dish can be changed before it becomes something else, and to what extent a certain dish can shift from a traditional culinary practice to a contemporary gastronomic discourse, are thus negotiated within the community according to aesthetic, religious, moral, political, and social values. Such a reflexive interest in Newar food both in relation to food practices and media discourse on food, is part of an older and overlooked tradition of discussing Newar foodways within the community and in media, including food talk in pop songs. This tradition goes from songs like Waungu lapte tuyoo baji to online newspaper articles, seminars on food heritage organised by the Newar diaspora up to more recent Newar songs like Chhoyla Baji, composed by the heavy metal band Boo:Khya (Kathmandu: Opus studio 2013). The lyrics of this song talk about the importance of chhoyela in Newar bhwoye and the music video shows the traditional way of preparing this roasted meat. The social life of chhoyela thus extends beyond the limits of its consumption, and beyond the single bhwoye, reverberating in other medias, and this tells us a lot about the reflexive way in which Newars prepare, consume and discuss their food. I would argue that the reverberation of chhoyela discourses significantly contributes to the creation of a new space of discussion and consumption of Newar food. A space which is meaningful to the diasporic community, and which could potentially constitute an opportunity, for the next generation, to continue their engagement with their Newar heritage.



This Day

थव दिन

Sashidhar Manandhar

A paragraph from the book "Bhaju Nibandha"
by Thakurlal Manandhar

"A day in ones life is always an almighty day. The happenings of this day can bring on many changes. Yesterday we were out and about happy, cheerful and laughing but today we are in bad spirits, uncontrollable tearful state. We, all brothers and neighbours, rallied as we wished or could in our lives, accomplished and enjoyed the moments like it was the "sindurjatra" of our lives.

Today we are distraught, our hearts weep. We are all here, the same people around us, but where is that feeling now? There is not one who will stand up with us! Instead the fear that the same people might tear us life and limb, flesh and blood. Not what we expected. Yesterday's mother and father becomes today's prime enemy. Yesterday's exemplary son is today's destructive off spring. Yesterday's virtuous, loving woman of one's life is today's destructive, opposing woman ready to chew your head off. Oh the blessed supreme, people did not expect to see today such a sorrowful scene and a complete reversal in way of things in this world. Oh, what's happening today! What someone's trying to express, somebody else cannot but misinterprets.

When one says go, go away, the other understands it to mean come hither. A sign of love is interpreted as hate. Pouring out a religious ideology is taken as atheistic intent. Today we amongst us wrestle, fight, hit, stab and kill. One digs his own grave, one brings his destiny. We who have built this temple, the sign of one's civilised society we are now tearing it apart brick by brick. Now how much more untoward can be happening. For the father and son to eat the dinner of rice meal, first it has to be weighed in the weighing scale. Oh my goodness! What is reflected on this day. Where is life's godliness is the world? Where has it disappeared?"

"Now today's day is another day in life. But who knows,

थव दिन

धव दिन धइगु तःधं । दिनया प्रभावं जीवनय अनेक परिवर्तन हया च्वन । म्हिगः गुलि न्हिलाः-न्हिलाः जुया, आः थौ ह्वाँय-ह्वाँय ख्वाँय मुत्ताः मदु । म्हिगः भी सकल दाजुकिजा, इष्टमित्र न्ह्योन्ह्यो-ल्यूल्यु च्वनाः भी इच्छाया अनुकूल फु फु थे यानाः भी जीवन मार्गय सिन्दुरयात्रा न्यायेकल सकसिनं । तर थौ जि नुगः ख्वल । वहे मनूत, वहे सकल छ्वाःख्वल, अयसां रव ? छम्हं मदु भीत तेवा बीत । ज्युसा अभ भीगु लाकू-हिकू तानाः नइया भय । इच्छानुकूल जुइगु ला गन ! म्हिगःया बौ-मां थौ परम शत्रु । म्हिगःया सुपुत्रम्ह कायमचा थौ कुलाङ्गार । म्हिगःया परम प्रेमी शीलवतीम्ह गुणवतीम्ह मिसा थौ अत्यन्त विद्रोही, अत्यन्त दुराचारी जुयाः भीगु हे छ्वां न्ह्ययेत तत्पर । अहो धन्य परमात्मा, थौ थुलि ध्व संसारया रङ्ग हिली, थुलि विकृत दृश्य स्वये दइ मताया ! थौ छु जुल ध्व ! छम्हसं धाःगु खं मेम्हसं धवामथू, हुं धाःसा वा धाःथें ताल । प्रेम याःसा धृणा याःथें ग्यन । धर्मया विचार कसा अधर्म मतिइ तः थें च्वं । आः थौ थःथः कोस्ति ल्वा, दा, स्या, पा । थःगु गाः थम्हं म्हु, थःगु काल थम्हं तुं मा । थःपिसं दनागु सभ्यताया देगः थःपिसं हे छपा-छपा यायां अप्पा लिक्क्याः थुं । आः थुलि उप्वः छु जुइगु दिन ? बौ-कायया जा इनाः नयेत न्हापां ताल्जुइ लनाः भाग तये माल । अहो हो हो ! क्या दिनया प्रभाव । संसारय् जीवनया ऐश्वर्य रव ? गन लुकुं बित ?

भाजु निबन्ध

ठाकुरलाल मानन्धर

will it chew our heads or bite off forehead or will someone build a new pagoda, who knows? "

Having read this paragraph in my father's book Bhaju Nibandhaa few times, I have come to understand how any day in peoples lives can mean a change in the direction for better or for worse. He often would say nothing in life is certain. One day all things will work as you would expect but another day not. When you leave the house and you are on the streets what befalls you is something you cannot predict will happen on that day.

How the societies and how the world is changing is another meaning to be understood in this. Yesterday is years gone by when life was different, people of a different generation, thoughtful of each other and getting along well. Today is the present times when in comparison there is discord, no harmony between father and mother, between them and their off spring, between once close families and between circle of friends who once rallied and celebrated a festival or a local event. In the older times societies were closer knit. There were

“

A civilised society is about the activities and organisations that bring us together, the values and norms that make a good society, and the places and spaces where we come together to discuss the issues of the day face to face.

Photo Credit: J. Schiemann/Unsplash



limitations and boundaries set.

People did not express their inner feelings but adhered to the societal norms. In the present times this would be mean less freedom of speech and not being able to be an individual with feelings.

This individualism and having the freedom of speech in the present times does not take the other persons feelings into account. The self righteousness and the egoism is the reason and the root of all the violence, wars and discontentment in the world.

The new innovations like world wide web does helps us to communicate globally but also encourages individualism. As human beings we need company of other humans. These days most things are done on the internet without seeing peoples faces. A civilised society is about the activities and organisations that bring us together, the values and norms that make a good society, and the places and spaces where we come together to discuss the issues of the day face to face. Digging ones own grave and tearing apart brick by brick of yesteryears is a strong metaphor for the breakdown of society in this changing world.



By: Sashidhar Menandhar

MY IDENTITY AS A Newah/Newar

There is nothing more than the temples of Kathmandu valley that make me feel I have an identity of a Newah or Newar. This identity is deep in my veins because of these historical architectural structures that define the people.

I have to identify myself with the architects and artisans, the builders of the famous temples and shrines of Kathmandu as I was born in the midst of these temples and grew up seeing these dotted around the valley. These can be very simple one pagoda style to famous five pagoda one called Nyatapola.

The religion, culture and civilisation of Kathmandu valley are symbolised in these. The Newah peoples contributions to culture, art and literature, trade, agriculture and cuisine are also enshrined in these pagodas.

As a Newar I like to believe in the mythological and historical Buddhist scriptures that say that Kathmandu Valley was a giant lake and that Manjusri, buddhistwa, a buddha reincarnate, who came from Tibet and with the aid of a holy sword, cut a gap in the Chobar hills and let the water out to form the present valley and settlement.

Swonti arrives in London

Durga Lal Shrestha, Janakabi

How am I to know there can be
A Nepal away from Nepal,
Little then did I to expect
The air to carry the aroma,
Of taasi" in all its fragrance.

Of being lost and moving about in a mad rush,
Drawn by the unbridled power of wealth,
A place such is London.
Little too did I expect
The New Year Gwayswan? to flower
In the garden of London.

Preparing to bear losses,
Withdrawing from routine momentarily,
To get together one and all
To wish each other a Happy New Year.
Little had I expected to find the Nepalis here
To be taking a close look at themselves.

लन्डनय् नं स्वन्ति थ्यन

दुर्गालाल श्रेष्ठ, जनकवि

अहह ! नेपाल पिने नं
जिं छु स्यू नेपाल दै,
जिं छु स्यू थनया फसय् नं
तःसिया नस्वाल ब्बै,
तःसि मगमग बास वै ।

थःत हे लिमलाः व फमलाः
त्वःफिकाः लँय गन गन,
सात्तु सायकाः चा-न्हि धैबां
जुइगु थाय् खः लन्डन,
जिं छु स्यू थनया क्यबय् नं
न्हैदँया ग्वयस्वान है ।

न्हाक्व द्याःसां नित्य-नियमं
घौखिसां बिस्कं च्वनाः,
फुक्क चाःलानाः छथासं
भिंतुना थःथः इनाः,
जिं छु स्यू नेपाःमितयसँ
थन थवं थः ख्वाल स्वै ।

16 November 2001

Shepherd's Bush

London Rose

Published by Pasa Puchah Guthi UK

११२२ कछलाथ्वः १

शेफर्ड-बुश लन्डन

पासा पुचः गुथि युकेपाखें पिथंगु



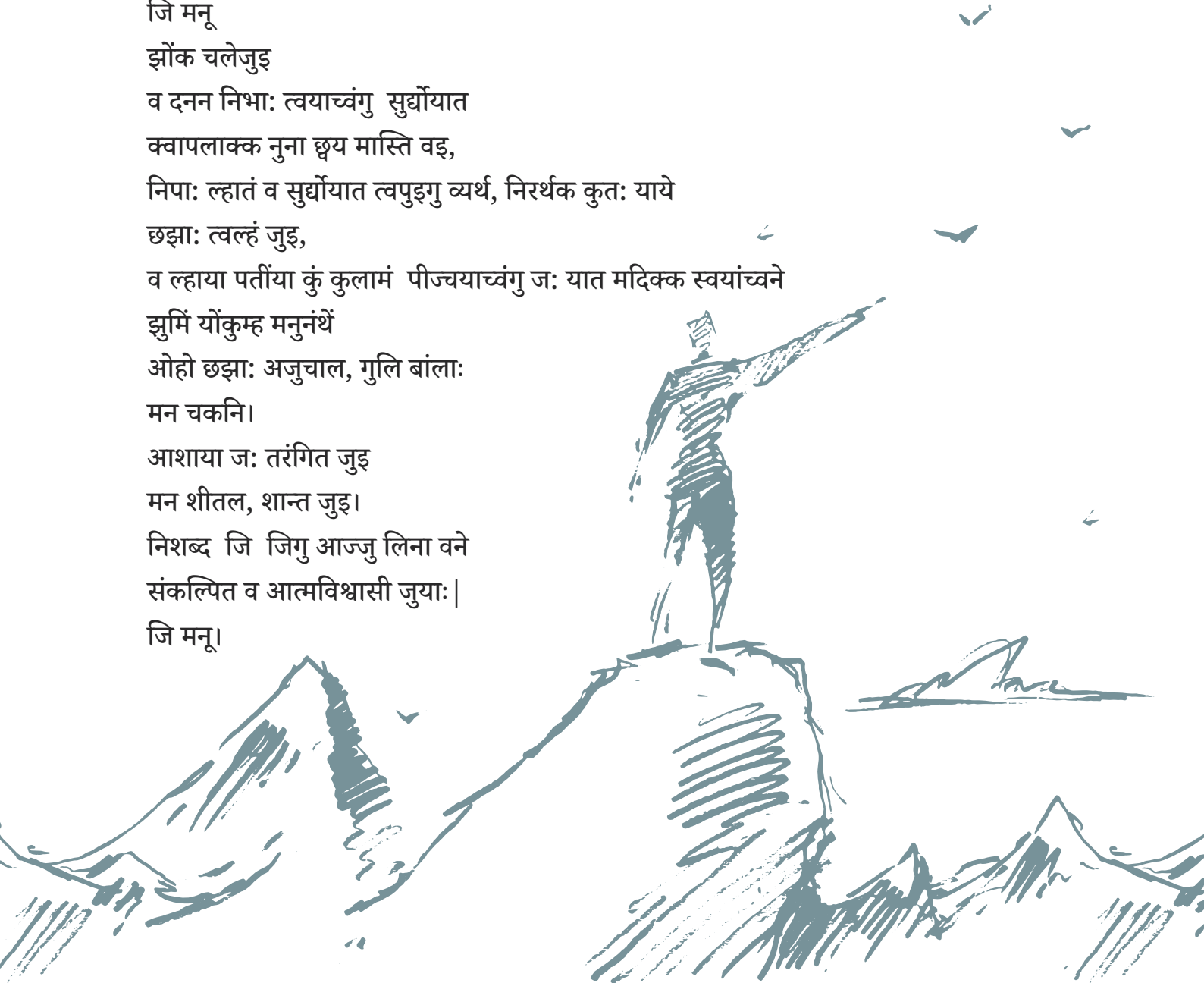
जि मनू

डा. सचेतना तुलाधर



जि मनू,
मन पिपिच्याई
पहाडया च्वकाय् वना: तिन्हुइ, उन्मुक्त चिल्लाय् दने
थ्व याये व याये मदयेक: अत: मत: कनि
छझा: झासु लने
खसुं भुंगु सुपाचं खाउंक न्यतालय् चुप्पा नइ
मन शीतल, शान्त जुइ।

जि मनू
झोंक चलेजुइ
व दनन निभा: त्वयाच्वंगु सुर्घोयात
क्वापलाक्क नुना छय मास्ति वइ,
निपा: ल्हातं व सुर्घोयात त्वपुइगु व्यर्थ, निरर्थक कुत: याये
छझा: त्वल्हं जुइ,
व ल्हाया पतीया कुं कुलामं पीज्चयाच्वंगु ज: यात मदिक्क स्वयांच्वने
झुमिं योंकुम्ह मनुनंथें
ओहो छझा: अजुचाल, गुलि बांला:
मन चकनि।
आशाया ज: तरंगित जुइ
मन शीतल, शान्त जुइ।
निशब्द जि जिगु आज्जु लिना वने
संकल्पित व आत्मविश्वासी जुया:।
जि मनू।



GROWING UP WITH *Nepal Bhasha*

Lijala Maharjan

When I was a little kid, I learned to speak Nepal Bhasha (Newa language) at home. Nepal Bhasha is my mother tongue, and it felt so natural to me. I can't really remember how I learned Nepali and English in kindergarten, but I know I picked them up after starting school. I enjoyed those languages too.

One day, when I started grade one at Shankari School, something amazing happened. A teacher walked into our classroom and began speaking in Nepal Bhasha. I was surprised and happy to find out it was our Nepal Bhasha class, where we get to learn my own mother language .

Learning Nepal Bhasha at school is special for me because it feels like a part of who I am. My friends from different communities also love learning new languages. Sometimes, they ask me for help when they don't understand something, and I'm always happy to teach them. It's fun to share my language and help my friends learn.

The name of the book we are learning in Nepal Bhasha is "Yen Dey Mhasike." In this book, we explore Nepal Bhasha grammar, Newa culture, and lipi (Nepal Bhasha writing), but we haven't started learning lipi yet. I am really excited to learn Nepal Bhasha lipi as well. Hopefully, I will learn it in the near future.

I have participated in several Nepal Bhasha poetry and singing competitions. I received letters of appreciation from former Prime Minister Pushpa Kamal Dahal and the Deputy Mayor of Kathmandu Metropolitan City, Ms. Sunita Dangol. These awards have motivated me to learn more about Nepal Bhasha.

Language is important because it connects us. I feel proud to learn and speak Nepal bhasha along with Nepali, and English, and I love that my school helps us celebrate our languages together.

**Lijala is eight years old, studying in class 3 at Shankari School, Chhauni, Ktm.*



Nature Is Amazing!

Hind Maiya Vaidya



Quiet Street
Grey skies
Somehow
Did not feel like
Going to town
To wander the market
AS I planned
Instead,
Out in the garden!
Most flowers, looking tired
Some are already in sleep
But,
My mind is brightened
With bright orange
"Crocosmia flowers
And,
Another side of flower bed

With beautiful Helianthus
"Lemon Queen"
Standing tall!
Tortoiseshell butterfly
And cabbage white flying around
Soft breeze!
Let
Lemon queen and Crocosmia dance!
Oh! Those grass like long foliage of Crocosmia
Swinging with wind!
And
I could not stop wondering and smiling
When I noticed,
One single leaf of Crocosmia
Shaking around so fast!
Nature is Amazing!
In the lawn,
Self-heals are still creeping!





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Carrying Heritage Forward

The First **Kh:Jatra** in the UK

Ojesh Singh



The 2024 Ta: Newah Muna, hosted by Pasa Puchah Guthi UK (PPGUK) in its Reading Chapter, marked a defining moment in the Newah diaspora's cultural journey. Featuring the first-ever Kha: Jatra and Cultural Show in the United Kingdom, the event brought together over 500 attendees to celebrate the richness of Newah heritage. However, the event's significance goes beyond preservation; it exemplifies the ongoing continuation of culture, evolving and adapting to new contexts while remaining true to its roots.

The Origins and Objectives of Ta: Newah

Muna

Ta: Newah Muna, which translates to "Huge Newah Gathering," is a biennial celebration organized by PPGUK that unites Newah communities across the UK. First initiated in 2009, the event serves as a platform to bring individuals of Newah heritage together to celebrate, connect, and ensure the continuation of their cultural identity. Each of PPGUK's six chapters takes turns hosting the event, selecting a theme rooted in Newah traditions. Past themes have included Yenyaa (Indra Jatra) and Biskaa Jatra.

Ta: Newah Muna emphasizes cultural education, unity, and intergenerational engagement. Beyond celebrating heritage, it offers an avenue to adapt traditions for diaspora contexts, ensuring they remain relevant and sustainable for new generations and diverse audiences.

A Historic Kha: Jatra with Five Khats

The centerpiece of the 2024 Ta: Newah Muna was the recreation of the Kha: Jatra of Yala (Patan). This year's event marked the first time Kha: Jatra was performed in the UK, with a total of five Khats (palanquins) included in the procession. Four of these Khats represented the participating chapters: London, South-East London, Reading, and Aldershot. In addition, the event featured a Kumari Jatra, with the fifth Khat carrying the living goddess, Kumari, adding a sacred and iconic dimension to the procession.

One of the most electrifying moments of the event was the 'Kha Lwakegu,' a traditional spectacle where Khats are deliberately crashed into each other. This act, symbolizing energy, power, and communal spirit, was recreated with enthusiasm. The UK adaptation balanced the dramatic intensity with safety considerations, ensuring the ritual retained its cultural essence while aligning with the diaspora setting. The loud cheers and vibrant atmosphere during Kha Lwakegu made it one of the most memorable parts of the event, creating a powerful display of tradition in action.

This multi-Khat celebration underscored the creativity and adaptability of the Newah diaspora. While rooted in tradition, the event reflected the resources and logistics of the UK setting, ensuring it resonated with both Newah attendees and a broader multicultural audience. The synchronized procession of five Khats, accompanied by the beats of dhimay, Dhaa:, and Khing Baja, created an unforgettable atmosphere of cultural immersion.

Adapting Culture to New Contexts

Newah Muna exemplifies how traditions can evolve to align with the realities of diaspora life. In Nepal, Kha: Jatra and Kumari Jatra are tied to religious calendars and specific socio-cultural contexts. In the UK, the timing and format were adapted to accommodate a geographically dispersed community while maximizing participation and impact. The event was also scheduled to nurture a sense of belonging, rejuvenating the memories individuals already have of Nepal while creating a space for connection and celebration for new ones.



Traditional music and rituals were seamlessly integrated into the event, offering authenticity while addressing the practicalities of organizing a large-scale event abroad. These adaptations not only preserved the essence of the traditions but also made them accessible to younger generations and those less familiar with their cultural significance.

Collaborative Effort and Shared Vision

The success of Ta: Newah Muna 2024 was a testament to collective effort and shared vision. The PPGUK Board of Trustees, led by Sushil Prajapati, worked closely with Executive Members, Chapter Presidents, and an extensive network of volunteers. Event coordinator Dibya Maharjan played a central role in orchestrating



the event, supported by traditional artists, performers, and logistical teams.

Reflecting on the effort, organizers shared: "What we achieved yesterday was a full TEAM event; everyone stepped up to make it possible regardless of how small or big their contribution was." This collaborative spirit was evident throughout the months of planning, preparation, and execution.

Evolving Cultural Practices for Relevance

Cultural continuation is not just about preserving traditions but making them meaningful and relevant in new contexts. The five Khats and accompanying rituals at Ta: Newah Muna 2024 illustrated this principle by blending authenticity with thoughtful adaptations. For example, the use of locally sourced materials to construct the Khats and the inclusion of the Kumari Jatra and Kha Lwakegu reflected the diaspora community's ability to reimagine traditions creatively.

For younger members of the diaspora, the event was an opportunity to engage with their heritage in a format that connected with their lived realities. This approach ensures that traditions remain vibrant and accessible across generations.

Leadership and Vision for Cultural Continuation

Strong leadership played a pivotal role in the success of Ta: Newah Muna 2024. The PPGUK Board of Trustees and chapter leaders demonstrated exceptional vision in balancing authenticity with innovation. Their ability to unite a geographically dispersed community, coordinate complex logistics, and inspire participation highlights the importance of leadership in sustaining cultural initiatives.

By creating a space where everyone felt included and valued, the leadership team reinforced the event's core values of unity and shared responsibility.

A Platform for Unity and Identity

While the event focused on the continuation of cultural traditions, it also served as a unifying platform for the Newah community. Members from across the UK gathered to reconnect with their roots, share their heritage, and strengthen their sense of identity. The recreated Kha: Jatra, Kumari Jatra, and the exhilarating Kha Lwakegu became touchpoints for collective pride, showcasing the richness of Newah culture to a diverse audience.

The statement, "Let's all stick together as we do and move forward with our organization to preserve, promote, and present our culture and traditions," captures the community's shared commitment to cultural continuity and evolution.

Looking Ahead: Sustaining the Momentum

The achievements of Ta: Newah Muna 2024 lay a strong foundation for future events. As the Newah diaspora continues to grow, PPGUK must navigate the delicate balance between authenticity and adaptation. Engaging younger generations, leveraging digital tools for outreach, and reimagining traditions for contemporary audiences will be key to sustaining this momentum.

Conclusion

Ta: Newah Muna 2024 was a milestone in the Newah diaspora's cultural journey. The inclusion of five Khats, featuring both Kha: Jatra, Kumari Jatra, and the dramatic performance of Kha Lwakegu, highlighted the community's ability to honor its heritage while adapting to new contexts. By combining respect for tradition with innovation, PPGUK ensured that Newah culture remains meaningful and impactful in a changing world. As the community awaits the release of official photos and videos, the legacy of this historic gathering continues to inspire and strengthen the Newah diaspora in the UK and beyond.



जिन्दगी इवा: जूगु छपच: स्वाँ

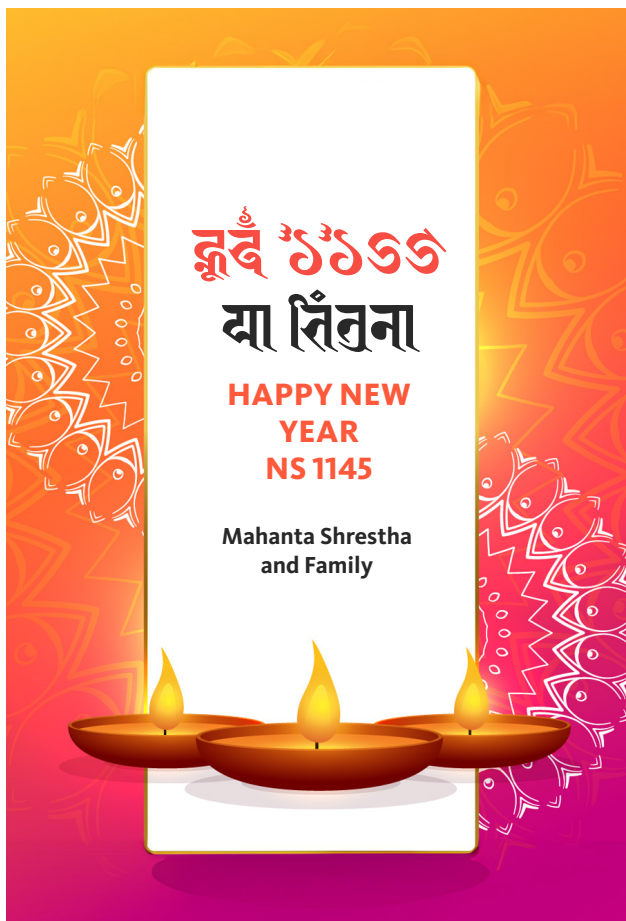
ई. बिकास महर्जन
किर्तिपुर-८, पाँगा, नेपा:



थन जिन्दगी
छगू ब्यापार जुयाचन
धेबाँ न्यायेमदुगु मूवंगु जिन्दगीयात मनुखँ,
फाइभ स्टार, होटलया शोकेशयतया
सिन्की भावं मियाचन।

अहो! गुजोगु जिन्दगी
जि म्वानाचवनागु जिन्दगी
जिन्दगीया लागि धाधाँ
जिं जिगु जिन्दगी ध्वगिका चवना
बाध्यताया सिखलं चिका:
कतःपिन्त क्यनेथें धयाचवना जिं
"आहा! जिन्दगी !"

जिगू जिन्दगी जिं
ध्यबानापं कालविल यानाचवना
उकिं थौं जिके
जिन्दगी म्वायेत
ई मदु, धैर्य मदु, प्रेम मदु
छुं छुंहे मदु
जिन्दगी तंगु जिगु जिन्दगी
इवा: जूगु झपच: स्वाँ जुयाचन।



**HAPPY NEW YEAR
NEPAL SAMVAT 1145**

**झुवै ११४५
या सिंवना**

— Madhusudan Kayastha & Family

**झुवै ११४५
या सिंवना**

**HAPPY NEW
YEAR
NS 1145**

**Saurav Thapa Shrestha
and the family**



**झुवै ११४५
या सिंवना**

**HAPPY NEW
YEAR
NS 1145**

**Yogesh Shrestha
and the family**



ॐ सूदं २२४५ या भिरुता

पासा पुचः गुठी युके लन्दन



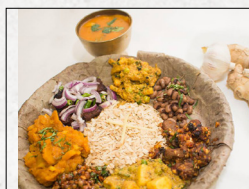
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