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SUPPLEMENT



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Govt's Policy And Programmes

Political Will Key To Attain Lofty Goals



Ritu Raj Subedi

The objectives stated in the policy paper are not unattainable, but they require strong political will, stability, policy consistency, transparency, and administrative accountability.

It is no wonder that various schemes and projects incorporated into the government's annual policies and programmes are repeated because they were/are not completed in the previous or current fiscal years. Budgetary and administrative bottlenecks come in the way of realising the lofty goals that every government devises in line with its commitment to the citizens. One big challenge is low capital spending. This has been a recurring malaise infesting Nepal's economic health for decades. When a whopping amount of taxpayers' money goes to meet administrative costs, the development projects suffer from inadequate resources, impelling successive governments to rely on foreign aid, loans, and grants. This inherent contradiction visibly creates a financing gap for implementing the big projects.

The ruling parties also have the tendency to roll out some 'populist' programmes bearing catchy slogans with a view to projecting themselves differently from the previous administration. If the practical considerations are overlooked, the populist announcements turn out to be a nine-day wonder. Such programmes are ambitious and partisan in nature, lacking a far-sighted approach and timely allocation of funds. This sort of practice is disadvantageous to rapid development and should be owned by a broad section of the populace.

House deadlock

On Tuesday, the coalition government, led by Prime Minister Pushpa Kamal Dahal Prachanda, unveiled its policy and programmes for the fiscal



year 2081/82 B.S. amidst the protracted deadlock in the federal parliament. The main opposition Nepali Congress (NC) has been disrupting the House proceedings, demanding the formation of a parliamentary panel to investigate the alleged involvement of Home Minister Rabi Lamichhane in the misuse of cooperative funds. However, the NC has refrained from obstructing President Ram Chandra Paudel from presenting the government's policy and programmes at the joint meeting of parliament, as such an act could invite a constitutional problem and give the wrong message about the motive of the old grand party.

The policy and programmes have served as the theoretical framework for the upcoming fiscal year budget. The policy document has set nine key priorities – implementation of the constitution, institutionalisation of federalism, economic reform and revival, increase in production and productivity, employment generation, promotion of good governance, streamlining of public service delivery, establishment of a people-friendly governance system, and corruption control.

The government has announced several campaigns to boost agriculture, hydropower, industries, information technology, and social security, among others. The 'Partnership for Production and Employment' scheme to be implemented through collaboration among the government, private sector, cooperatives, and communities will give a fillip to domestic industries and help reduce the soaring trade deficit. 'Investment Decade in Agriculture' starting with this, the country expects

to attain self-reliance on the production of fruits in five years and livestock and fish in two years. The upcoming fiscal year is another promising drive aimed at modernising and commercialising agriculture. Through this, the country expects to attain self-reliance on the production of fruits in five years and livestock and fish in two years. The installed capacity of electricity will be increased to 4,500 MW in the new fiscal year. This goal is not unachievable, given the abundant water resources.

Similarly, another initiative, 'Information Technology Decade, envisions developing Nepal as a global IT hub and producing 5,000 jobs. Under the national campaign for innovation and start-ups, around 1,000 youths will receive concessional loans to run startups. The Citizens Service Centre will be established in coordination with the local level to provide service to the different agencies from a single point while the settlement problems of 500,000 landless squatters will be sorted out.

The government is determined to conclude the remaining tasks related to peace processes and transitional justice, introduce the Federal Civil Service Act to institutionalise the federal system, and bolster anti-graft agencies such as the Commission for the Investigation of Abuse of Authority (CIAA) to curb corruption. Thousands of people have lost their money deposited in various cooperatives. The depositors have hit the streets while the parliament has been virtually dysfunctional over this issue for many weeks. Taking the gravity of the problem into account, the government has decided to set up a dedicated regulatory body, specialised funds, and

recovery mechanisms to solve the problem.

Capacity building

In order to avoid the duplication of some programmes, it is necessary to enhance the state's capacity, efficiency, and management to implement them. For instance, the government has announced to re-open the closed industries in the upcoming fiscal years by attracting the private sector's investment, which was also included in the current FY. It seeks to resume the Gorakhhali Rubber Industry, Butwal Yarn Factory, and Hetauda Textile Industry based on a public-private partnership or any other viable means. These industries were shut down owing to various factors, such as mismanagement and political interference. No doubt, this is the right step towards correcting the past erroneous policy when state-owned enterprises were heavily politicised or recklessly privatised without considering their implications.

The government's step to bar the teachers, professors, and employees involved in the teaching profession from becoming members of political parties sounds bold. The objectives stated in the policy paper are not unattainable, but they require strong political will, stability, policy consistency, transparency, and administrative accountability. Now the time has come for the leadership to walk the talk to achieve democratic order, inclusive development, and the vision of a welfare state.

(The author is Deputy Executive Editor of this daily.)

Rato Machhindranath Festival in Dolakha



Dr. Shyam Joshi

The Rato Machhindranath festival began on the 29th of Baisakh in Lalitpur by pulling its chariot. The chariot, after revolving around all the toles of Patan, is brought to Jawalakhel on the day of Asar Sukla Chauthi, where the famous Bhoto is displayed and the festival ends. However, this festival is not limited to Lalitpur alone, even if the Bhoto is not displaced as in Lalitpur.

The Rato Machhindranath Jatra (festival) is celebrated only in the historical town of Dolakha outside the Kathmandu valley. As a festival of chariots, Bhaktapur has a Bisket Jatra, Kathmandu has a Seto Machhindranath Jatra, Patan has a Rato Machhindranath Jatra, and Dolakha also has a Rato Machhindranath Jatra. Machhindranatha is also known as the Karunamaya Bodhisattwa Abloketeswar. The festival of Machhindranath, celebrated in the month of Baisakh, seeks blessings from the deity, known as the god of rain and prosperity, to bring forth rainfall crucial for agricultural prosperity. It is said that the onset of rainfall follows the culmination of this vibrant celebration.

Beginning of festival

The Machhindranath festival, celebrated for nine days, is one of the main festivals of Dolakha town, which is inhabited exclusively by the Newar community. Looking at the physical structure of Dolakha town, the narrow stone-paved roads beside having stairs in some parts of the road, and above all the steep uphill of the road, no one would easily believe that the large chariot of Machhindranath revolved around the city. Once, one of my friends, after watching on television the pulling of a chariot through the steep, winding, and narrow roads of Dolakha town, was extremely amazed and, out of curiosity, asked me how it was done.

According to a legend, Machhindranath

installed Bungmati in Patan in 632 B.S. to make rainfall to get relief from a long-time drought. However, available evidence indicates that in Dolakha, the festival was started only in 1575 B.S. during the reign of Nandadev Singh, the king of Dolakha, about 505 years ago. It follows that by the order of King Shri Gurudev Bajracharya, a small, eight-inch-sized replica of Rato Machhindranath was brought from Bungmati on the 17th Baisakh of 1575 B.S. and installed in a temple built in Dwakulunga tole. Since at that time, Dolakha town was a trading hub, traders and businessmen from Patan and Bhaktapur used to live in Dolakha for business purposes. It is obvious that since Machhindranath was brought from Bungmati, the deity is called 'Bungdeo' in Kathmandu Valley and 'Bugdeu' in Dolakha, where 'Deu' means god in the local language.

To make the Jatra sustainable, King Basudeva of Dolakha gave land to the Thami community of Lapilang in 1650 B.S. under a Guthi to construct and maintain the Machhindranath's chariot every year. As per that, the Thamis from Lapilang village, east of Dolakha city, used to come to Dolakha bringing wood, bamboo, ropes, wild garlands, etc. required to construct the chariot every year. They used to return to their homes only after fully constructing the chariot. At that time, it was believed that a chariot with four wheels should be 32 haat (feet) in height. The tradition of pulling chariots in this Jatra has had to stop since 2039 B.S. due to financial difficulties. Later, with the initiative of the Kalinchok Youth Club and people's participation, the Jatra was resumed in 2055 B.S., which is now celebrated with more fanfare than before.

Celebrated for nine days

This festival is celebrated for nine days, from Baisakh Purnima to Astami. On the first day of the festival or Purnima, the idol of Machhindranath is bathed in milk and worshipped. On that day, interested women fasted and lit lamps at night. On the second day, Guthiyar (trustees) and Gubaju, by playing traditional music, come from Pingal tole to the temple in Dwakulunga tole. Then they carry the idol of Machhindranath to Pingal tole and install it on the chariot kept there. To keep the chariot balanced, a large and long piece of wood is placed in the middle of the chariot, which is called "Darmashi" in the local language. The mask of Bhairav is fixed in Darmashi, and a sheep is sacrificed on the mask as a sign of reverence.



Since the priest of Machhindranath is a Gubaju, the festival looks like a festival of Buddhists, but the people of Dolakha, despite most of them being Hindus, celebrate this festival with great enthusiasm. On the third day, from Dwitiya around 3 p.m., the chariots start pulling from Pingal tole. Traditional music is played frequently throughout the pulling time. Sitting on the chariot, a person says "Hoste " loudly, and others respond by saying "Haise " and pulling the

chariot. In this way, on the first day of pulling, the chariot is stopped for a night in the Nakchhe tole, the second day in the Korchhe tole, the third day in the Tasicha tole, the fourth day in the Mathillo tole, the fifth day in the Dungal tole, and finally, on the sixth day, the chariot is returned to the Pingal tole, the point of origin.

The most difficult day of the journey of the chariot around Dolakha town is the day of pulling the chariot from Tasicha tole to Mathillo tole. Since on that day the chariot will have to be pulled up on the steep uphill of the road known as Rasni, a special arrangement must be made for that purpose. This job needs strong and experienced men to pull the chariot upwards without any accidents or losses. Since the Jatra is worth observing on that day, crowds of people from far and wide assemble in Dolakha town and take part in chariot pulling. Due to the availability of transport facilities, people from Kathmandu Valley overwhelmingly participate in the festival on that day, and it becomes difficult even to get parking areas. The devotees from Kathmandu Valley become active as if the festival were their own. Apart from worshipping the god and pulling the chariot, they play different music, provide drinking water to the devotees fetching from faraway stone taps called Raiti, and sing Bhajan in the evening.

Machhindranath temple

The roaming of the chariot around Dolakha town is completed within six days if there are no accidents during the festival, such as the breakdown of the chariot. If the chariot breaks down or falls on the ground, it is considered a bad omen, and the trustees beg for forgiveness by sacrificing a sheep. According to the prevailing custom, the trustee of the tole, where Machhindranath's chariot reaches, performs a puja called "Twal Puja " on behalf of the people of the tole. The speciality of this festival is that the residents of the tole where Machhindranath reaches celebrate the festival and eat a delicious Newari feast on that day. It is customary for the residents of the tole to invite their friends and relatives for the feast or to send the food called "byakoon" in the local language to the relatives. During this festival, children make and sell "Tilauri," called "Chaksala " in the local language, made by cooking Chaku. During my childhood, I also used to make and sell chaksala to earn a little bit of money.

Final day

On the final day of the festival, the idol of Machhindranath is brought back to its temple in Dwakulunga tole by playing traditional music and singing Bhajans. The residents of Dwakulunga tole seem overly happy on that day, not only because the deity of their tole is returning home but also because it is their day of celebrating the festival and eating a delicious feast. The women of the tole welcome Machhindranath by sitting in queues on two sides of the road, offering garlands, and performing puja on the deity with great reverence. In the courtyard of the temple, first, the priest, called Gubaju, worships Machhindranath according to the ritual. After that, in the course of entering the temple, the Gubaju sitting at the door of the temple recites a sloka loudly to make it audible to all assembled there, saying, "May the effect of this Rath Yatra save all living beings, the whole world, and the then king of Nepal," and takes Machhindranath inside the temple. It may be guessed that since Machhindranath was brought from Bungmati of Newari-speaking Patan by a Gubaju, the sloka is still recited in Nepal Bhasha (Newari language). This year, this festival was celebrated from the 11th of Baisakh to the 19th of Baisakh with great fanfare.

(The author is a professor of business economics.)

Understanding Artificial Intelligence



Ujjwal Subedi

“Why are humans considered the most intelligent species on earth? The answer to this question is based on the concept of human intelligence. Humans have evolved over time, developed new technologies, and they are able to think and learn. Also, humans have developed advanced languages, both in spoken and written which allows them to communicate ideas, share knowledge, and even express emotions. Likewise, humans have the ability to plan for the future, set goals and make decisions based on past experiences. This is why humans are the most intelligent species on earth.

The oxford dictionary defines “Intelligence” as the ability to acquire and apply knowledge and skills. Due to this intelligence we humans are separated from the rest of the species.

Now, another question arises: Where do we learn this knowledge and skills? We learn from our mistakes. We gain these knowledge and skills from books, articles, movies, listening to stories, mistakes made by oneself, our friends, relatives, and our cognitive behaviors. Simply, we learn from own mistakes, external sources and other people.

Artificial intelligence

Artificial intelligence also learns the basic patterns and analyses it. But, unlike humans who learn from external sources and other people, AI learns from the Internet. It collects and analyses millions of articles, posts, images etc. all around the internet and trains itself to become intelligent.

This is what Artificial Intelligence is about. It consumes information, gains knowledge artificially from the internet. Like we humans, it also constantly learns and gains knowledge over and over again. Like we humans, AI is also self-taught, learning from the mistakes and



We humans have evolved over time due to the advancements in thinking and technology. Imagine living in a stone age, where, to cook food, you would have to rub 2 stones to generate fire. You would need some firewood and utensils to cook. But, as we humans evolved, we developed gas-stoves, matchsticks, stove-igniters to cook.

Imagine using AI tools like ChatGPT on the day of launch. It was not able to do the complex task that it does today. That's because, in the past, these tools only relied on the internet for information. You can consider it as the stone-age of AI.

As these AI tools were improved by training with human experiences and stories, they could give almost accurate and reliable answers. These trainings on which the AI tools were trained are commonly known as parameters. As of now, ChatGPT is trained on 1.5 billion parameters (Gewirtz, 2024). Imagine, training a human being trained with so many parameters. The fun fact is that still these parameters are increasing. These AI tools are indeed learning over and over again.

When an AI system is first created, it may not be very good at a particular task. However, we humans are feeding ChatGPT and other AI tools millions of data. This is how, it starts to identify patterns and learn to improve its capabilities more effectively. Over time, as AI systems are exposed to more data and more feedbacks, it continues to improve its performance, similar to a human who keeps practicing and learning. This iterative process of learning, feedback, and improvement is at the heart of how AI systems become more capable and effective over time.

Need for AI in modern world

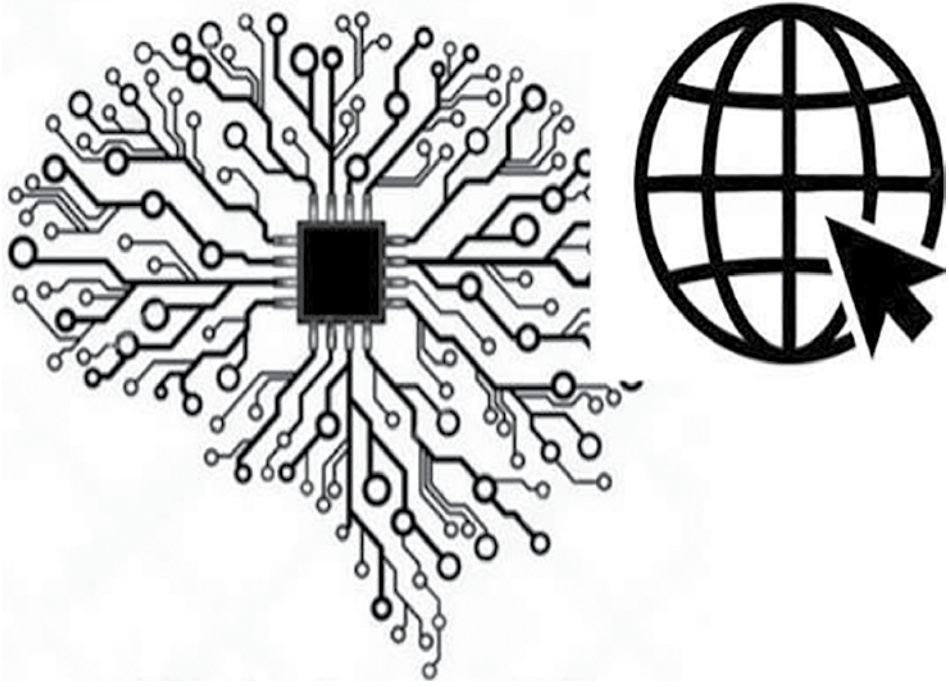
Why is there a need for AI then? After the release of ChatGPT on November 30, 2022, the hype of Artificial Intelligence has increased. Posts on AI, videos relating to AI, talks on AI have been hyped after the release.

AI's impact in various areas of society including education, healthcare and marketing is undeniable in today's world. Due to its ability to automate complex tasks, AI has become hyped nowadays.

Let's take an example of analysing a financial statement. To analyse financial statements, you should know about key terms like assets, liabilities, cash and cash equivalents, and many other terms. Also, you should know formulas to calculate financial ratios. Imagine, doing all these by yourself. They are quite tedious and time-consuming.

Now, let's ask AI to analyse the financial statements. It analyses the statements in less than a minute. It looks for key terms and formulas on the internet, learns about them, gains knowledge and give you valuable insights, which would take a human, who is inexperienced in finance, much more days to do. This is the power that AI possesses. AI can perform complex tasks in some minutes that require us humans more time, and more resources to solve. This technology of solving complex tasks, tasks involving problem solving and decision-making in a matter of few seconds, set the AI apart.

(The author is a freelancer.)



Elderly Regain Sight Through Cataract Treatment



Rasmita Bhattarai

Untreated cataracts persist as Nepal's primary cause of bilateral blindness, a critical issue compounded by longer lifespans and limited utilisation of cataract surgery. The country faces a significant challenge with untreated cataracts, especially among its ageing demographic, resulting in bilateral blindness. The prolonged existence of untreated cataract patients is attributed to both the longevity of individuals and their inability to access cataract surgical services. This challenge has created a growing pool of individuals facing compromised vision and its subsequent impact on their daily lives.

According to the World Health Organisation, it is estimated that globally, only 17 per cent of people with vision impairment due to cataracts have received access to an appropriate intervention.

Cataract surgery emerges as the sole solution to remove cataracts and restore clear vision. During this surgical procedure, an ophthalmologist removes the clouded natural lens and replaces it with an intraocular lens (IOL), a crucial step towards reclaiming visual clarity. Various hospitals across Nepal, recognising



a family of five and relying on agriculture for their fundamental needs, Yad Bali Ram's eye problems had created a noticeable gap between himself and his grandson. The assistance required to perform his day-to-day activities was a burden for him. Not being able to spend quality time with a family member and do anything on his own reduced his self-confidence, left him isolated from his social life, and disappointed him in his elderly phase of life, in which he would rather live in peace and happiness.

The persistence of Yad Bali Ram's eye issues significantly hampered his family members' daily routine as well, since one of the family members had to assist him and could not be engaged in income-generating activity, which was seen to be necessary to manage the family's financial crisis. Despite dedicating a substantial part of his life to looking after his family's needs, Yad Bali Ram found himself constrained by a health issue that could be addressed through proper medical intervention.

Having previously undergone surgery for his left eye due to cataracts, Yad Bali Ram eagerly anticipated the arrival of the screening camp in Barju Rural Municipality. Following the surgery on his right eye, he expressed immense gratitude, describing the restoration of his vision as the greatest gift for himself and his grandchildren. The surgery not only enhanced his self-confidence and improved his well-being but also enabled him to actively interact and play with his grandchild, bridging the gap created by impaired vision.

For economically challenged patients like him, the hospital's accessible and invaluable services proved to be a lifeline. Yad Bali Ram expressed profound gratitude for the support extended to those in need, underscoring the hospital's dedication to providing top-notch, affordable, and easily accessible eye care services to all.

In conclusion, untreated cataracts in Nepal pose a significant threat to the vision and well-being of its population. Biratnagar Eye Hospital's proactive approach is exemplified by cataract screening camps and accessible services. The hospital's commitment to delivering high-quality, affordable, and accessible eye care is transforming lives, bridging the gap between impaired vision and a future of clarity for many in Nepal.

(The author is a communication and documentation associate at eye care facilities in Biratnagar.)



the urgency of addressing this issue, have been contributing to providing cataract surgery services.

For instance, Biratnagar Eye Hospital, situated in the bustling city of Biratnagar, stands at the forefront of delivering comprehensive eye care services in Eastern Nepal. The hospital plays a pivotal role in combating the untreated cataract crisis by organising cataract screening camps.

A cataract screening camp is a diagnostic procedure performed by an eye care professional to detect cataracts, which are clouding of the eye's natural lens, leading to a decrease in vision. These camps extend the hospital's reach to remote communities, identifying individuals in need and providing them with the necessary information and assistance.

A recent cataract screening camp held at Barju Rural Municipality in the Sunsari district of Koshi Province by the Biratnagar Eye Hospital has given a heartwarming example

of the impact of such outreach efforts. The camp unveiled a significant demand, evident in the long queues of people seeking assistance. Among them was 80-year-old Yad Bali Ram, a man who had endured cataract-related issues in his right eye for three years.

Accompanied by his 65-year-old son, Yad Bali Ram's screening in the camp proved to be a turning point in his life. The hospital's dedicated team screened and identified that he had a cataract in his right eye. They informed him about the availability of free surgery at the hospital. Yad Bali Ram, burdened by economic limitations, expressed intense happiness upon learning about the opportunity for timely treatment.

The barrier to accessibility and affordability of services that impact the health and well-being of community members is not a new story to us. Against the same backdrop, Yad Bali Ram's story shows the struggles faced by many in Nepal—economic limitations preventing them from seeking necessary medical care. Living in

Spiritual Poet With Fervent Vision



Prof. Mohan P. Lohani

Poet Laxmi Devi Rajbhandari is a familiar name in Nepali poetry. She has initiated a new trend by making spiritual truth and reality the dominant themes in her poetry. It is different from poetry, which is based on didacticism. The message that she conveys through her spiritual poems has deeper significance and calls for understanding and appreciation at a higher level of consciousness. What is spiritual reality? She describes it as 'the inner glow aflame'. The acquisition of academic knowledge is not her goal. She affirms that divine grace transcends bookish knowledge. She would prefer to be left alone and lost in nature, away from concrete structures that symbolise material civilisation.

The poet considers herself a 'lone traveller' in the spiritual journey of life and is prepared to 'withstand all deceits, disrepute, and despises' to which she was subjected in the past. She was a misfit in the mundane world. Now she is faithful to her own being. The poet who compares herself to the briar rose had to undergo unimaginable misery and suffering before she realised herself. Attempts were made to crush her spirit, but they failed. Nowhere did she find peace and tranquillity except when she was with myself within the cave of my inner being' (Eternal Vigilance).

The poetic persona in all 3 anthologies that were launched on 2081/1/14 with excellent comments by 3 learned speakers is preoccupied with the spiritual world, which stands for 'inner light, self-realisation, and illumination'. The Bird of Paradise, one of the three anthologies with a preface by me, impressed me most with the poet's ability to forcefully and with unwavering conviction communicate her perception of the inherent dichotomy between matter and the spirit (the body that perishes and the imperishable soul). The dichotomy is resolved when the poetic soul becomes the bird of paradise on a spiritual flight. It is the poet's strong conviction that it is possible to perceive divine presence in an intuitive flash. In other words, the ultimate truth can only be perceived intuitively, not intellectually. Reasoning or a rational approach can't solve the enigma of spiritual truth or bliss. In all her spiritual poems, we come across recurring expressions like the vast ocean, the vast expanse, and the vast jungle to demonstrate or reveal the contrast between the 'radiant effulgence' epitomising divine grace and profound darkness, or pitch dark, which symbolises the ignorance of the ego-self. The poet who does not crave worldly fame and name wants to be a liberated soul without ego. The price of such liberation, or emancipation, is eternal vigilance. Impressed by God's eternal surveillance, the poet considers herself only 'a spark in your unceasing circuit of cosmic energy'. God is a 'continuum' or a continuous rhythm: the poet elaborates: 'I am but finely attuned to your soulful flute; my heart flows out spontaneously

I have compared poet Laxmi Devi Rajbhandari with the well-known 19th-century English romantic poet William Wordsworth, whose poem 'The Prelude' has been acclaimed by most critics as the poet's spiritual autobiography.



to the celestial melody'. These lines are noted for their poetic elegance and are aesthetically appealing. There are multiple lines like this in all her poems.

I have compared poet Laxmi Devi Rajbhandari with the well-known 19th-century English romantic poet William Wordsworth, whose poem 'The Prelude' has been acclaimed by most critics as the poet's spiritual autobiography. It is described as the most admirable record of a soul's progression towards full possession of itself. Just as nature to Wordsworth was more than an external phenomenon, the manifestation of divine being, Rajbhandari too calls herself the 'daughter of nature' and a 'child of brooks and creeks, 'rocks and pebbles' that are the source of her spiritual bliss. A solitary briar rose, the poet loses her identity in the crowd and finds solace in solitude, or 'the natural nature'.

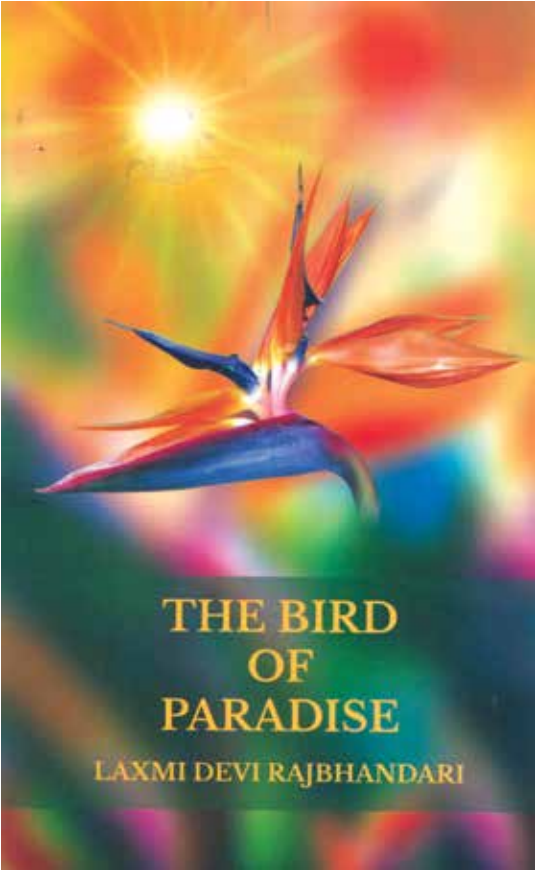
As she finds solace amidst the 'natural nature', she can hear the un-strummed divine symphony even in the dark, pitch-black pitch-black. The rhythmic melody of the 'throbbing water' exhilarates her and uplifts the spirit. She is alert to the rustling of the leaves and the chirping of the birds. Her love abounds in the glimmer of the stars, in the mellowness of the moon, in the affluence of the sun, and in the vibrancy of nature. She goes a little further and says that the divine being can speak 'through the gurgling stream, the blowing winds, the thunder in the sky, and in silent or unspoken words'. It is in the silence or beauty of nature that the presence of a divine being is deeply and ultimately felt. The death of her husband, Dr. Purushottam Rajbhandari, the first ENT specialist in Nepal, in March 2018, led the poet to pour out her grief in these words: Now spirituality has been a strong pillar for me to hold. She further adds: My husband's pure spirit is still with me; my soul, which is infinite, guides me through.

I would like to conclude this paper by quoting the following stanza, which brings out the poet's spiritual vision and fervour:

When the body is a wick
The mind is the oil
burns into a flame in God's name
All is burnt
what remains?
The complete soul
the ember, a nonentity
an eternity.
(The Bird of Paradise)

The use of the wick and oil metaphor is so appropriate in the above stanza to convey her absolute faith in the 'complete soul'. Rajbhandari feels rejuvenated in this state of existence where a soul lives spiritually. In other words, her goal is to reach the pinnacle of peace, sublime bliss, and tranquillity.

(The author is a former head of the Central Department of English at TU.)



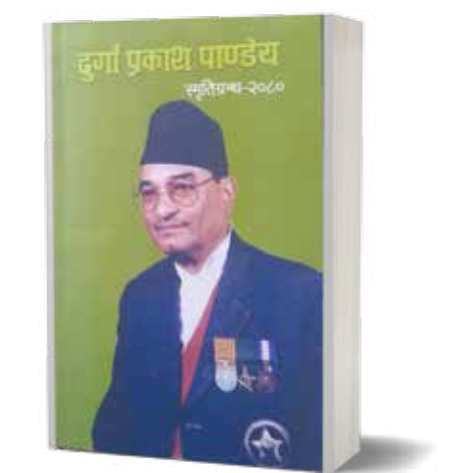
Memorial Of An Ace Administrator

While several books are published every month these days and very few of them attract commentaries and reviews, it becomes more difficult for one to assess the work when the person under discussion happens to be the boss and that too as a role model. This has become the exact state of affairs for me to review the book entitled DURGA PRAKASH PANDAY Smriti Grantha-2080, which can roughly be translated as Durga Prakash Panday: A Memorial Work-2023.

The book dedicated to an administrator of repute and rare integrity that Durga Prakash Panday so eloquently exemplified, to mark the first anniversary of his demise, has a total of 60 articles, including the concluding piece by Madhav Dulal, who has edited the volume. It has an impressive 104-page photo gallery that the editor has nicely preferred to name as pages from memory. There is a huge collection of 335 photos featuring Panday from his student days until his sad demise two years ago, at age 89, and some official documents.

With an impressive cover of the photo of the late Panday in full decorations that he was awarded for meritorious service to the country at large, Indira Panday has contributed an elaborate article paying tribute to her most beloved husband, detailing aspects of their married life that lasted more than six decades. She has also written a preface that pays handsome tributes to Panday and thanks contributors.

The majority of contributors to the book are family members or close relatives who have highlighted different aspects of the impressive persona of Panday, including his strong conviction and moral strength, earning him an indelible name and fame in the annals of Nepal's bureaucracy. Incidentally, his eldest daughter-in-law,



Niru Dahal Pandey, retired as secretary.

There are contributors who hail from professional discipline in the sense that they know Panday well. Some of them worked under his direct stewardship. There is a lone representative from the business community, Chiranjilal Agrawal, to give his own impressions of the senior administrator.

Contributors include a public stalwart, Dr. Bhekh Bahadur Thapa, almost a permanent fixture in our public life for over five and a half decades. He loomed large in the horizons of Nepal's administration and financial landscape as member-secretary of the Planning Commission, Finance Secretary, Finance Minister, and Governor of Nepal's central bank.

He also had longer stints in diplomacy as both Ambassador to the United States (twice) and India, and Foreign Minister and Ambassador-at-Large.



Madan Kumar Bhattarai

DURGA PRAKASH PANDAY Smriti Grantha-2080 Editor, Madhav Dulal
Publishers: Indira Panday,
Kathmandu, 2023, Pages 294
Price: not mentioned

BOOK REVIEW

Besides, he was the convenor of the Eminent Persons Group, which once caused fire and fury in the media but seems to have now been conveniently forgotten. Incidentally, this humble chap was Dr. Thapa's longest-serving deputy.

Other top-notch administrators to pay tribute to Panday include Chief Secretary and Ambassador Damodar Prasad Gautam, Secretary Gorakshya Bahadur Nhuchhe Pradhan, and Chief Secretary and Chief Commissioner of the Commission for the Investigation of Abuse of Authority Lok Man Singh Karki. Four former bureaucrats, Kabi Keshari Basnet, Harsha Raman Upadhyaya (Satyal), Dilli Ram Nakarmi, and Kapil Prasad Sharma Sedhai, have also spoken of their impressions of

Panday from their practical experience.

Damodar Prasad Gautam has depicted Panday's diplomatic skill and prudence that he found in eloquence during the visit of a Nepali delegation to Tibet when there was hardly any infrastructure on both sides with impediments for road travel and accommodation facilities. As the information about Tibet was poor, the government had even deputed one expert from the Department of Mines to ascertain if Tibet had coal mines to probe an alternative supply route for the item. It is remarkable that China has over the years developed Tibet in an expeditious manner, including the introduction of high-tech facilities, while the situation on our side is almost at the same level, if not more degraded.

Gorakshya Bahadur Nhuchhe Pradhan has talked of his ties with Panday since student days, as they both were educated at Lucknow University and stayed at Subhas Hostel. Pradhan, Banarasi Mahato, and Ambassadors Narayan Prasad Arjel and Gopal Prasad Sharma were studying at MA level, and Durga Prakash Panday, Madan Bahadur Pradhan (mistakenly referred to as Bhattarai in the article), and Tek Chandra Pokhrel were studying at BA level. It may be recalled that Madan Bahadur Pradhan joined politics and became minister. He was also the father of Justice Sapana Pradhan Malla, who is tipped to become the second female Chief Justice of Nepal in early 2026.

Kabi Keshari Basnet, a contemporary, distant relative, and close friend since childhood days and a known sportsman who served as a deputy to Panday in the Department of Customs as the duo enjoyed the best of relations, calls him his pioneer and pathbreaker in terms of bureaucracy and probity in public life.

Two educationists, Ambassador Surendra













Bahadur Shrestha and Shankar Raj Pathak, have written articles extolling Panday. Pathak calls Panday a self-made man with a commitment to purpose and proven integrity. It may be recalled that both Shrestha and Pathak, along with the late Sashi Narayan Shah and Durga Prakash Panday, were instrumental in setting up Saraswati College.

I am particularly grateful to the Panday family and the editor for finding it convenient to give space to two pieces of mine that include a copy of a letter that Panday sent to me soon after my departure from Kolkata, reflecting close interactions and intimate ties that governed our relations during my almost five-year stay in Kolkata during my maiden diplomatic posting and even later when he was Commerce Secretary. Incidentally, the article that elaborately speaks of working relations and the assessment of Panday and his best half, Indira Panday, is the longest one in the volume.

While common posting at Kolkata was a defining moment of our relations, Panday first impressed me after I met him as a representative of the Ministry of Foreign Affairs during the meeting of a committee formed to sort out files that had piled up in the Tribhuvan International Airport Customs Office relating to questionable imports made by our diplomats.

To conclude, I wish to congratulate the family for the publication of the volume in memory of a titan in the civil service whose demise has caused a void that is quite difficult to fill in the context of Nepal's administrative history and in the larger perspective of severe erosion in the standards of civil service in recent years.

(Dr. Bhattarai is a former Foreign Secretary, ambassador, and author.)

FUTURE WATCH			
(Based on birth names)			
From May 17 th to 23 rd 2024		- D. N. Lohani	
 ARIES	Work will be completed after causing expenses. Financial concerns will rise. The technical line will turn profitable. Avoid debates and discussions tomorrow. Avoid risky decisions on Thursday.	 TAURUS	A stomach disorder is probable. Unnecessary doubts and confusion can reside within oneself. A serious disease is not probable. Financial status will improve. You may have to treat others at your own expense. Travelling to the west is likely.
 GEMINI	Health-related expenses will rise. Business will help you meet emerging challenges. Students will have to work harder. You can meet friends after a long gap. New friends can join the circle.	 CANCER	The return will be lower than the effort applied. You need not feel disappointed. Doubts and confusion can reside within oneself. The mid-portion is profitable. Study will take a progressive course.
 LEO	The week will have a pleasant start. Celebrations or similar events can occur on Friday. Circumstances will improve starting Saturday. Hardship will guide you ahead. Opponents will remain active. The family may not provide adequate support.	 VIRGO	A health disorder is predicted by oneself or family members. It is likely to influence business. A favourable planetary transition will guide you ahead. Despite your keen interest, you won't be able to devote ample time to studying.
 LIBRA	Despite strong leadership, diplomatic inability can create some problems. Friends can betray you, so be careful. Expenditure levels will rise on Saturday and Sunday. Technical lines will yield low returns. Students will have to work harder.	 SCORPIO	The first half is better. Major tasks will be completed successfully. The expenditure level will rise during the second half. Health disorders are predicted. You will find it difficult to retain savings.
 SAGITTARIUS	You will be keen to undertake philanthropic obligations. Undertaken assignments will be completed successfully. Financial status will improve. Opponents will remain active. Expenditure will exceed your expectations on Thursday.	 CAPRICORN	The starting day is ordinary. Job-related problems are probable. Periods starting Sunday are better. Major tasks will be completed successfully. Investments will generate returns. You will be eager to learn something new. Married life will take a progressive course.
 AQUARIUS	An ordinary week is in the store. Opponents will remain active. Others can misinterpret your noble intention. Students will have to work harder. Expenditure levels can rise. Circumstances will improve starting Monday.	 PISCES	You may have to handle numerous challenges. Expenditure can surpass income. Health disorders are predicted. Support provided by friends and business will guide you ahead. The technical line will turn profitable.

Equal Dignity For Every Job



Pushpa Priya



Happy employees deliver work to their best; therefore, employers must create a motivational atmosphere at the workplace.

People have usually experienced a hunger for courtesy and respect since time immemorial. One of the strongest prerequisites for most people is the need to feel noteworthy. The most important thing to realise is that "no work is big or small." In practicality, discrimination based on profession is caused by human superiority complexes and hierarchical systems. We must adopt a new perspective on good and bad work. Since all professions are either directly or indirectly interconnected with each other or contribute to the prosperity of the country, they should be treated with decency and respect. Labourers are not an exception. We anticipate receiving the greatest, most well-known physicians, engineers, educators, attorneys, and chartered accountants; nevertheless, in the interim, we sometimes overlook the true pioneers or supporters of such fields.

Labourers deserve respect and dignity too in terms of being provided with a humane and equitable environment; their contributions cannot be overlooked. These working professions provide us with our needs: agriculture, sanitation, construction, and manufacturing jobs that comfort our lives. They are the ones who mentally and physically do heavy work like mining, factory work, and construction. In our society, labourers are categorised on the basis of their poor wages. We cannot imagine sanitation in the absence of them. For instance, it is important to perceive that if we do not have garbage men and women, who would keep our cities clean? Where would you put your garbage, and who would haul it off? Almost all of us fall into the hands of suffering. We cover our noses while we pass a garbage dump that gives us bitter experiences. Even we may not be ready to do such volunteer work.

Human intelligence needs perception to understand this. No human is a genius; we are all made up of a unique mixture of intelligence and stupidity. For instance, a doctor's expertise is in healing the diseases of patients, but his intelligence is not of use when his vehicle breaks down. In this situation, he must hasten up to the auto mechanic. And mechanic repairs his vehicle because he has earned expertise in repairing vehicles. Therefore, every profession has its own importance and deserves mutual respect to have a peaceful and harmonious environment. There is an urgent need to stop judging and start appreciating the efforts of workers, regardless



of the nature of the work they do.

The realization of equality in every profession on the basis of importance helps one feel comfortable with the job he or she does. Benjamin Franklin said, "When you are good to others, you are best to yourself. Movies like 'The Hunger Games' are a warning about class division. The movie demonstrates the worth of labourers, emphasising that we should treat everyone equally. Abraham Lincoln and Andrew Carnegie were a couple of those labourers who became leaders in a great nation. That is why labourers, like other professions, must be treated with dignity and respect. In addition to this, they must be rewarded with decent wages.

Additionally, respect for all professions should be taught at home and in schools and colleges. Teachers can also have a big impact on beneficial societal transformation. Most importantly, imbining respect for all kinds of professions helps to create harmonious and healthy relationships among

all professions.

One must cultivate a sense of gratitude without allowing ego to stand in the way. Gratitude ought to be a way of life. It can mean a smile, a thank you, or a gesture of appreciation. The psychologist William James said, "One of the deepest desires of human beings is to be appreciated. The feeling of being unwanted is hurtful. One should give a positive interpretation of someone's job. Sincere appreciation is one of the greatest gifts you can give to the people who deliver service to you. Mother Teresa said the biggest disease today is not leprosy or tuberculosis, but rather the feeling of being unwanted. Appreciation must come from within. It is not important to wait for acknowledgement in return. This is not sincere appreciation.

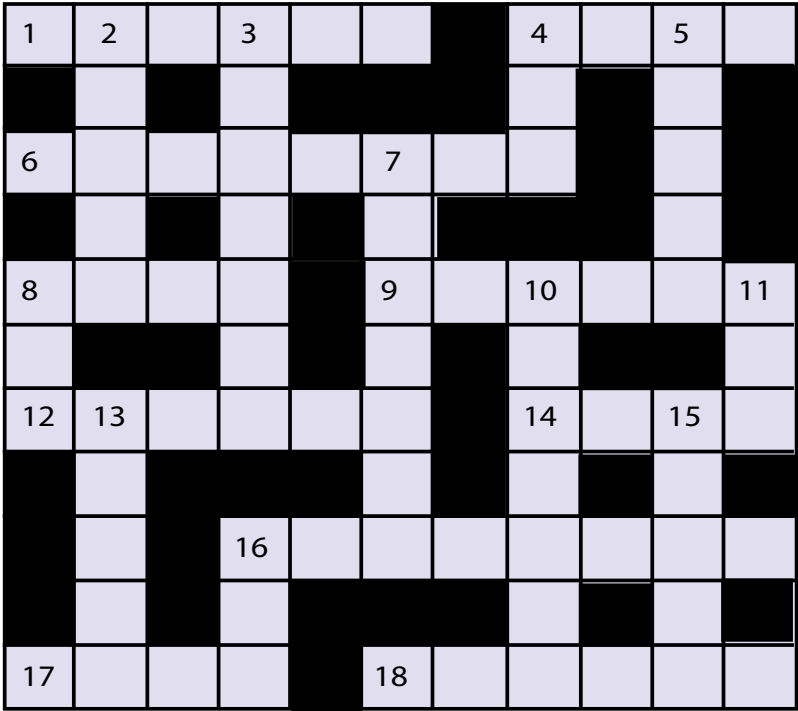
Another key is to show your appreciation whenever someone helps you. Everyone, from higher authorities to office cleaners, wants to feel appreciated for their contributions. So, genuinely compliment the people around you when they do some good tasks. This will be key to fostering and strengthening work relationships.

Yet another key skill to maintaining good relationships is to develop people skills. Good relationships start with good people skills. Find out how well you score with soft skills such as collaboration, communication, and conflict resolution. One has to identify relationship needs. Look at your own relationship needs: do you know what you need from others? And do you know what they need from you? Understanding these needs can be instrumental in building better relationships with a sense of mutual respect. Happy employees deliver work to their best; therefore, employers must create a motivational atmosphere at the workplace. A smile is infectious when the boss is grumpy and everyone is stressed. Just like a negative attitude spreads negativity, a positive attitude spreads happiness.

In the end, it all comes down to how you regard people from different walks of life; that is the way of experiencing peace and harmony not only at the workplace but everywhere. Humanity blooms blissfully when there is love and respect among all professions.

(The author is a visiting faculty, assistant professor at Kathmandu University School of Law and School of Science, and lecturer of English at Global College of Management.)

TRN CROSSWORD PUZZLE NO. 1790



Name
Address
Signature

Last date of entry:
May 22, 2024

Win a prize of Rs. 600. In case there are more than one correct entry the prize will be split into three sums of Rs. 200 each. The winner will be selected by a lucky draw. Only cuttings (not photo copy) that include the Crossword Puzzle no. will be accepted.

- Across
- 1. What a striker does
 - 4. Bring to an abrupt stop
 - 6. Cloths used for painting
 - 8. Take responsibility
 - 9. Belongs to an organisation
 - 12. To lower in dignity
 - 14. Morning
 - 16. Noble woman of lower rank
 - 17. Not generous
 - 18. Very selective
- Down
- 2. Run after a score
 - 3. To the contrary
 - 4. Hours
 - 5. Rent out apartment
 - 7. Training, workshop
 - 8. It grows into flower
 - 10. Gift given
 - 11. Scored in cricket
 - 13. Group of rich, powerful people
 - 15. Scented flowers
 - 16. Legal prohibition

Sergio Shumsher JB Rana



Vibrant rectangular pieces of paper adorned in motifs of unbelievably immaculate details and featuring exotic native species, the Nepali Rupee, locally called "Nepali Rupiya" or "Nepali Rupee," is the currency of Nepal, serving as a true representative of this small nation celebrated for its diversity. While the notes range from the rare Rs. 1 note to the more common Rs. 1000 note, their value on the international market is notably low. But how do we determine the value of a currency? And more importantly, why is Nepal's currency value so low?

For starters, the Oxford Dictionary defines currency as "the system of money that a country uses." In general terms, we can simply refer to currencies as unique systems of money that are used in exchange for goods and services. For any flourishing economy or business in general, a strong currency is central. But for most of history, currency as we know it hasn't even existed. So what is its history?

The "barter system," the predecessor to physical currency, depended on the exchange of products or services for products or services. Imagine having to own something valuable and in demand just to exchange it



for something as simple as groceries. Now, with money, we can exchange anything materialistic for cash. The emergence of currency in a physical form such as bronze, gold, or silver coins is credited to Ancient Greece and later to the Roman Empire in the 6th century BCE. However, "paper notes" were developed in the ancient Chinese Tang dynasty, with Western countries adopting them around the 17th century.

Now that we can define currency, let us understand how currency value is determined. The determination of a currency's value is important, especially since the world is now a global village and trade takes place between different countries with their own unique monetary systems. Before, the value of money was dependent on how much valuables like gold or silver were in reserve in the country. But now, the value of currency solely depends on the policies formed by the respective nation's central banking system. To be more precise, currency value is determined by the teamwork of factors such as the supply and demand of the currency, economic

indicators such as the GDP of the country, interest rates, political stability, and trade balance (the ratio of imports and exports).

Now, Nepal is not particularly known for having a balanced import-export ratio, and the country is also in debt. This means that almost all amenities are expensive, and the money is sent abroad. Combined with the insufficient number of industries capable of competing on an international level, Nepal does not have the best cards to play with. Nepal's dependence on remittances sent by migrant workers and an unstable political environment are also factors that work against us. The limited earnings of the people create more trouble as the market is made up mostly of products imported from elsewhere. Also, the value of 1 Nepalese rupee is pegged to that of India at a ratio of 1.6:1, which was established in 1994. Consequently, Nepalese rupee conversions to other currencies are determined using this ratio. A combination of these factors influences the value of the rupee.

Historically, the first nationwide

currency issued was the Mohar, by King Prithivi Narayan Shah, but the use of coins issued by smaller kingdoms before his time existed. Then, the use of the Indian currency in the Nepalese market during the British colonial period was predominant. The silver mohar would eventually be replaced by the Nepali rupee (NPR), the first official currency of the country. Continuous reforms by the Nepal Rastra Bank, such as the 1955 monetary reforms and the recent implementation of measures to "stabilise the Nepali rupee by managing inflation, promoting financial inclusivity, and addressing economic challenges and external shocks," have shaped the currency and transformed it from 1 USD = estimated NPR 4.76 in the 1940s to 1 USD = 133.6 NPR as of the latest exchange rate.

Nepali notes are admired internationally for their aesthetics, but implementing certain measures could also enhance their stability. Reducing the national debt and dependence on foreign remittances, boosting export rates to counteract the trade deficit, investing in fields like technology that guarantee long-term benefits, and implementing effective interest and exchange rate policies are all feasible steps towards achieving a stable economy. Now, it is up to us to decide if the currency is worth saving, as the alternative is a devastating devaluation that could wipe out the entire ecosystem of Nepal's business market. The choice is obvious. As Aristotle put it, "Money is a guarantee that we may have what we want in the future. Though we need nothing at the moment, it ensures the possibility of satisfying a new desire when it arises."

(A-Levels, Trinity International College.)

Solutions to TRN Crossword Puzzle No. 1789

- ACROSS: 1. REVEAL 4. TAME 6. TREASURE 8. CHOP 9. APATHY 12. MESEUM 14. DEEM 16. SCARCITY 17. ENVY 18. STREAK
- DOWN: 2. EARTH 3. EXAMPLE 4. TOE 5. MORPH 7. URAEMIA 8. CUM 10. ADDUCER 11. YAM 13. ENURN 15. EXTRA 16. SPY



LUCKY WINNER

Sunil Sharma Bhattarai
Smriti Shrestha
Bal Krishna Shrestha

ALL CORRECT ANSWER

Mukunda Ranjit, Archana Devi Shrestha, Surya Shaky, Abhijeet Rajopadhyaya, Krishna Chandra Gautam, Radheshyam Shrestha, Rekha Rajopadhyaya

TRN PUZZLE NUMBER-422

All you have to do is to fill up in the seven boxes below with the numbers in such a way that the sum will be 364 whether you go diagonally, horizontally or vertically. The numbers should be 28 to 76 between. The number should not be used twice.

66	75	28	37	46	
		36			
33		44		62	
42		60		71	
58	67	76	29	38	

90	99	108	61	70	79	88
98	107	67	69	78	87	89
106	66	68	77	86	95	97
65	74	76	85	94	96	105
73	75	84	93	102	104	64
81	83	92	101	103	63	72
82	91	100	109	62	71	80

TRN PUZZLE SOLUTION-421

Prepared by: Bishwo Nath Kharel



Prajwol Wagle, SEE, LRI School