



अटवा चौतारी Ottawa Chautari

Nepalese Canadian Association of Ottawa
ncao
नेपाली क्यानेडियन संगठन, अटवा



अटवा चौतारी | Ottawa Chautari | वर्ष २४, अंक ४७ | Year 24, Issue 47 | आश्विन २०८२ | October 2025

बडा दशमी तथा शुभ दीपावली २०८२ को शुभकामना



The Newsletter of Nepalese Canadian Association of Ottawa (NCAO)

विजया दशमी तथा शुभ दीपावली

२०८२ को हार्दिक मंगलमय शुभकामना।

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ISSUE 47 (October 2025)

The Nepalese Canadian Association of Ottawa (NCAO) has been actively engaging the Nepalese community in Ottawa for over two decades through various cultural, social, and sports events.

In April 2025, the NCAO organized its annual general meeting (AGM) where six new board members were elected to replace the outgoing members who completed their terms. Four dedicated members continued their roles making the current board size of eleven. We extend our sincere thanks to the former board members: Aayusha Gautam, Subash Paudyel, NB Chettri, Aspad Bhattarai, Himani Parajuli and Santosh Baral for their valuable contributions.



2025-2026 NCAO Board

This year, NCAO organized major cultural celebrations including Nepalese New Year in April and Teej in August, fostering a sense of community and promoting Nepali traditions. We are especially grateful to the Nepalese Embassy in Ottawa for its continued financial support in making these events possible.

Beyond cultural program, NCAO continues to promote recreational activities such as run-for-fun, table tennis, soccer and volleyball competitions, thereby encouraging community members to participate in sports. The annual sport event, Saugat Ojha Memorial Cup 2025, was just successfully completed on September 20th. Our annual Summer Picnic in July brought community together in an informal gathering providing space for community bonding and enjoying Nepalese delicacies. NCAO continues to support the Nepali language school, which started again this September, helping younger generations preserve their linguistic and cultural heritage.

Ottawa Chautari, the official newsletter published bi-yearly, provides updates on various community events and activities, allowing members to stay informed and create a platform for members to express their voices. Moreover, articles from our younger generation and adults on various issues and their experiences are incorporated, fostering a sense of creativity and sharing. We hope you will find them interesting.

On behalf of the NCAO Board and the Editorial Team members, we would like to wish you a joyful Vijaya Dashami, Deepawali, Nepal Sambat, and Chhath. May this festive season bring health, happiness, and prosperity to you and your families.

विजया दशमी र शुभ दीपावली

२०८२

देश-देशावर जता भए पनि, दशैं र तिहारको मायाले हामीलाई सधैं नजिक ल्याइरहेको हुन्छ ।
तपाईं जहाँ हुनुहुन्छ, त्यहाँ खुशी, शान्ति र समृद्धि सधैं साथ रहोस् । शुभ दशैं तथा शुभ दीपावली !



Nepalese Canadian Association of Ottawa (NCAO)
नेपाली क्यानेडियन संगठन, अटवा

विजया दशमी र शुभ दीपावली

२०८२

शुभ विजयादशमी २०८२ को पावन अवसरमा तपाईं
र तपाईंको परिवारमा सुख, शान्ति, समृद्धि र
उत्तरोत्तर प्रगतिका शुभकामना व्यक्त गर्दछौं ।



Nepali Heritage Centre Ottawa (NHCO)
नेपाली सम्पदा केन्द्र अटवा
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www.nepaliheritage.org



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NCAO Programs and Activities 2025 Updates

Since its establishment, the Nepalese Canadian Association of Ottawa (NCAO) has undertaken various initiatives and programs aimed at empowering community members and fostering collaboration among Nepalese individuals in Ottawa and the surrounding areas. Since the pandemic, the Nepali population in the region has significantly increased, driven by a rise in international students and improved employment opportunities in the Capital Region. NCAO is the only organization representing the Nepali Diaspora in Canada's Capital, serving since 2002.

This write-up offers a snapshot of NCAO activities conducted since its 24th Annual General Meeting on April 12, 2025. The activities organized during the first six months (from April to September 2025) are briefly outlined in this issue of Ottawa Chautari.

NEW YEAR 2082 CELEBRATION AND JOINT AGM OF NCAO AND NHCO

NCAO and the Nepalese Heritage Centre of Ottawa (NHCO) jointly organized their Annual General Meeting and celebrated Nepali New Year Vikram Samvat 2082 on April 12, 2025, at the Ron Kolbus-Lakeside Centre in a highly engaging and memorable manner. The event attracted over 300 participants and marked the 24th AGM for NCAO and the 4th for NHCO.

During the meeting, the achievements from the 2024-2025 period were reviewed. The AGM approved the Annual Report presented by Mohan Basnet and the financial report presented by him (prepared by Subash Paudyal). New board members were elected to fill vacancies left by fix members whose two-year terms had concluded. The AGM expressed appreciation for the contributions of outgoing members and warmly welcomed the new ones.

The newly elected NCAO board is composed as follows:

Mohan Basnet - continuation	Pratap Basnet - continuation
Monika Bhandari - newly elected for 2 years term	Lokendra Kunwar - newly elected for 2 years term
Bishnu Chhetri - newly elected for 2 years term	Jyoti Raj Sharma - continuation
Isha Bhattarai - newly elected for 2 years term	Kedar Timalisina - newly elected for 2 years term
Archan Dabadi - continuation	Sadiksha Karki - newly elected for 2 years term
Birendra Sapkota - continuation	

The AGM also expressed gratitude to the outgoing board members—Santosh Baral, Subash Paudyal, Aspad Bhattarai, Himani Parajuli, Aayusha Gautam and Narayan Kshetri—for their unwavering dedication and tireless efforts to make NCAO proud.

President Kalidas Subedi presented the annual and financial reports of NHCO. Additionally, new board members were elected (please see their report on the following pages).

Following the AGM, attendees enjoyed a celebratory program that included cultural performances, community discussions, and a festive meal, further strengthening the bonds within the Nepali community in Ottawa. The second part of the program began with the students of the Nepali Language School presenting the National Anthems of Nepal and Canada.

The Nepalese ambassador to Canada, His Excellency Bharat Raj Paudyal was warmly welcomed by three organizations: NCAO, NHCO, and NRNA Canada. During the event, the 23th year, 46th issue of Ottawa Chautari was launched, volunteers were recognized for their contributions, and young authors were honored.



CULTURAL PROGRAM

The second half of the evening featured a lively cultural program, expertly hosted by MCs Idika and Sadiksha. The community was treated to outstanding performances, with a special focus on the children's acts. The madal group treated everybody with a traditional Nepali folk music instrumental.

Swastika Sharma opened the cultural program with her vibrant dance performance in the song "Deurali Ma". Following this beautiful start, Shanvi, Aarnavi and Ashvika showcased their dancing talent with a traditional Nepali folk song "Balapanko Umera". Shreedika delivered a powerful dance performance in the song "Fulbari ma honi naran". Pratyusha GC also captivated the crowd with her graceful dance to a popular song "Siraima Sirbandi ."

Aviyan Acharya delivered a powerful singing performance in the song "Mohani Lagla Hai". The Himali Girls (Evani, Medha, Shreeja, Aarya, Anika, and Shruti) expressed their passion through dance, the performance telling a unique story with melodies like "Parana." Aashika Bist further enriched the evening with her dance vibrant performance of "Sustari Sustari." Asmita, Sandhya, Anu expressed their passion through dance, each performance telling a unique story with melodies like "Jhaljhal Aankhama."

Musical brilliance was added by Aspad Bhattarai, Suman Kharel, Shlok Gurung whose songs resonated with the audience. The Madal Group (Saugat, Sampada, Bibhisha, Prasoon, Shubham, Sambhav, Sanskar, Dilip, Kim, Kedar, Nabin, Aspad) performed the instrumental folk song. The night wrapped up on a high note with a captivating traditional Nepali rhapsody by the Madale Gothale Group (Uttam, Ajoy, Nawaraj, Dilip, Jagadish, Nabin, Deepak) leaving everyone with cherished memories.



NEPALI LANGUAGE SCHOOL REPORT

The Nepali Language School (NLS) coordinated by NCAO and administered through the International Language Program of the Ottawa Carleton District School Board (OCDSB) at D. Roy Kennedy Public School in Ottawa, is trailblazer in Nepali language education in North America. Since its inception in 2002, NLS has also fostered community connections among children and parents alike, creating a supportive environment that enhances social interaction during drop-off and pick-up times.

Language classes at NLS take place every Saturday from 9:30 am to 12:00 pm, running from September to June. NLS has over 60 students enrolled across various grades, all below grade 8 in year 2025-26.



At the closing of the 2024-25 academic year, a graduation ceremony took place on June 14, 2025. Four students - Aarnav Basnet, Aayam Parajuli, Manush Basnet, Arshiya Gautam and Evaan Dhakal - graduated from the program. They have received certificates and \$25 gift cards as a token of appreciation from NCAO.

Ms. Isha Bhattarai from the NCAO board commenced the program. Mr. Mohan Basnet, administrator from NCAO board, shared information about the Nepali Language School—its structure and its affiliation with the OCDSB board—and described the program as very successful and encouraged parents of Nepali community to enroll in the program. His Excellency Bharat Raj Paudyal, the Ambassador of Nepal to Canada, attended as a guest and expressed his happiness about the Nepali language classes available for the second generation of Nepali origin in Ottawa. Mr. Ajoy Bista, president of the Nepalese Heritage Centre of Ottawa (NHCO), also spoke at the event, encouraging attendees to volunteer at NHCO to gain community service hours. Mr. Deepak Sapkota, a representative of parents, also spoke at the event, emphasizing on the importance of the nepali language and the culture. The acting principal of D. Roy Kennedy Public School—where the Nepali Language School is being held—also attended the program and congratulated all graduates and their parents. NCAO sponsored light snacks and coffee to the participants. Many thanks to Ms. Isha Bhattarai from the NCAO board who hosted the program eloquently throughout. The NCAO board would like to thank Tara Regmi, Binu Baniya, Raju Gautam for their hard work throughout the year and also for continuing teaching in this academic year. We also extend our thanks to the pioneering seniors, the parents who support their children's education, those who sponsor snacks and everyone contributing to the school's success. We encourage all parents to register their children and ensure regular attendance. Our appreciation also goes to OCDSB for their ongoing support. NCAO also invites your feedback and contributions as we strive to enhance our language classes together.



Congratulations graduated students- Aarnav, Aayam, Manush, Arshiya and Evaan



Ambassador addressing students and parents



Students



Students reciting national anthems



Graduation ceremony

SUMMER PICNIC

On July 19, 2025, our community came together for a delightful summer potluck picnic at Britannia Beach Park. Despite the busy season filled with various activities, we were thrilled to see approximately 50 families join in for a day full of fun, food, and togetherness.



The park's scenic setting, just steps away from the stony beach, provided not only a refreshing atmosphere but also a perfect backdrop for memorable photographs. The beautiful weather added to the charm, encouraging everyone to relax and enjoy the day outdoors.

One of the highlights of the picnic was the wide variety of fresh, home-made dishes brought by all families who participated. The potluck table truly showcased the diversity and culinary talents of our community.

Throughout the day, several entertaining activities kept both children and adults engaged. Traditional games like ghainto futaune, the ever-popular musical chair, group dancing, and a friendly volleyball match ensured that there was something for everyone to enjoy. Laughter and excitement filled the air as families participated enthusiastically.

We extend our heartfelt thanks to everyone who attended and contributed to making this event a success. Moments like these remind us of the joy of togetherness in the community.



Summer Picnic 2025

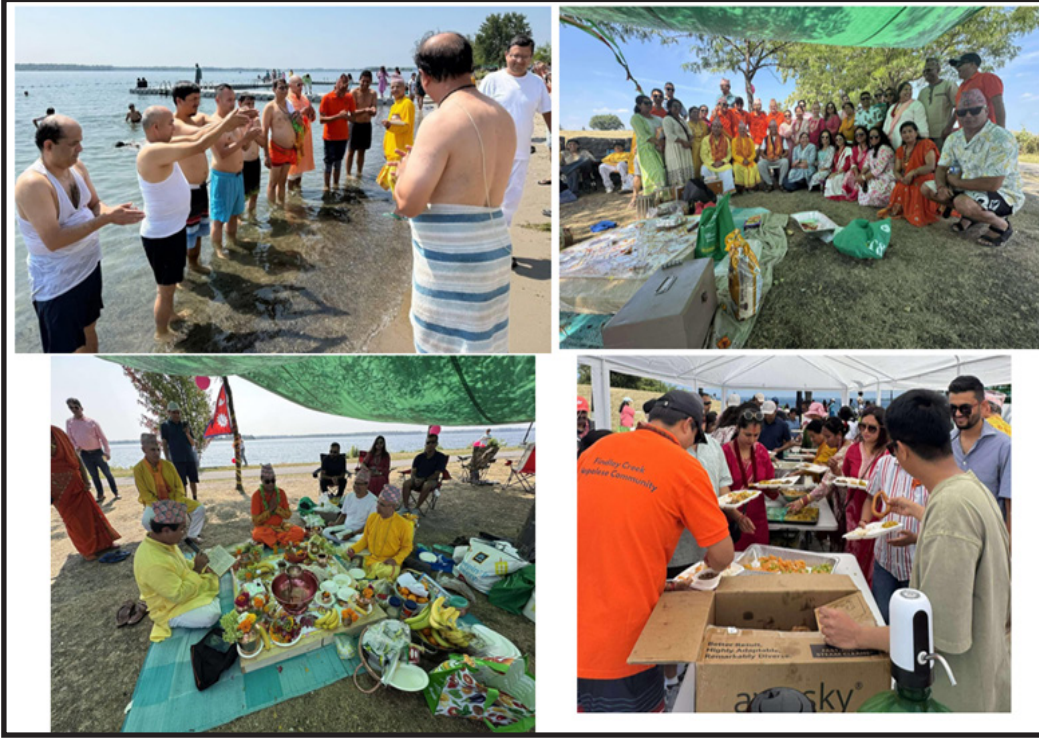


जनै पूर्णिमा

२५ अगस्ट ९ को उज्यालो पूर्णिमाको बिहान मोरिसबर्ग बीचमा नेपाली समुदायको ठूलो भीड देखिन्थ्यो। वरिपरिको शान्त वातावरण, ठुलो जमघट र वैदिक मन्त्रको मधुर ध्वनिले त्यो स्थानलाई पूर्णतया धार्मिक र सांस्कृतिक स्थलमा बदलिदिएको थियो। यो अवसर थियो – जनै पूर्णिमा – जुन ओटावामा बसोबास गर्ने नेपाली समुदायले पाँचौं वर्षको निरन्तरतासहित सामूहिक रूपमा मनाएको हो। कार्यक्रमको संयोजन हरेक वर्षझैं यस पटक पनि श्री डिल्लीराम शर्माको नेतृत्वमा सम्पन्न भएको थियो।

जनै पूर्णिमाको इतिहास प्राचीन वैदिक युगसँग जोडिएको छ। यो दिनलाई नेपालमा श्रावण पूर्णिमा पनि भनिन्छ र हिन्दू धर्ममा यसको विशेष महत्व छ। पुराण र वेदमा उल्लेख भएअनुसार, यस दिन ब्राह्मण, क्षेत्री र वैश्य समुदायका पुरुषहरूले आफ्नो जनै (पवित्र धागो) फेर्ने प्रथा चलनमा ल्याएको बुझिन्छ। जनैलाई संस्कृतमा यज्ञोपवीत भनिन्छ, जसको अर्थ हो – यज्ञ (धार्मिक कर्तव्य) र उपवीत (धारण गर्ने धागो)।

जनै धारण गर्नु भनेको सत्य, शुद्धता र अनुशासनको जीवन अंगिकार गर्नु हो भन्ने धार्मिक विश्वास छ। यो धागो केवल बाहिरी सजावट होइन, बरु तीनवटा सूतोहरूले जीवनका तीन प्रमुख सिद्धान्त – ब्रमाचार्य (संयम), गृहस्थ धर्म (कर्तव्य) र आध्यात्मिक खोज (मोक्षको बाटो) – लाई सम्झाइरहने काम गर्छ।



पुराणका कथाअनुसार यस दिनलाई रक्षाबन्धन पनि भनिन्छ । भगवान विष्णुले राजा बलिलाई बाँधेर देवताहरूलाई रक्षा गरेका दिनको स्मरणस्वरूप यो दिनलाई सुरक्षा र आशीर्वादको प्रतीकको रूपमा मनाइन्छ । जनै पूर्णिमा केवल व्यक्तिगत शुद्धता र धार्मिक कर्मको पर्व मात्र होइन, सामाजिक एकता र सामूहिक भावनाको पनि प्रतीक हो । विशेषगरी प्रवासमा बस्दा यो पर्वले समुदायलाई एक ठाउँमा भेला गराउने अवसर दिएको छ जसले हाम्रो सांस्कृतिक र सामाजीक समन्ध अझ बलियो बनाउँछ ।

ओटावामा जनै पूर्णिमा सामूहिक रूपमा मनाउने परम्परा २०२१ मा सुरु भएको हो । यो सानो पहल अहिले ठूलो समुदायिक उत्सवमा परिणत भइसकेको छ । प्रत्येक वर्ष सहभागीहरूको संख्या बढ्दै गएको छ । यो वर्ष त झन् करिब ३५० भन्दा बढी सहभागीहरू उपस्थित हुनुभयो जुन विगतका वर्षहरूभन्दा उल्लेख्य रूपमा धेरै हो ।

मोरिसबर्ग बीचमा अस्थायी मण्डप बनाएर वैदिक पूजा गरियो । आदरणीय पण्डित धर्मदास शास्त्री जसले पशुपतीनाथमा सांझको आरती प्रथा सुरु गर्नुभएको हो । वहां र देवनारायण अधिकारीज्यूले पूजालाई विधिपूर्वक सम्पन्न गराउनुभयो । पूजा पछि सहभागीहरूले पालैपालो जनै फेरेर शुद्धता र नयाँ संकल्पको प्रतीकका रूपमा नयाँ यज्ञोपवीत धारण गर्नुभयो ।

यसपछि डोरो बाग्रे कार्यक्रम शुरुगरियो । पूजापाठमा वैदिक मन्त्र, भजन र कीर्तनको मधुर स्वर गुञ्जायमान भएको थियो । उपस्थित सबैले भजन गाएर आध्यात्मिक आनन्दको अनुभव गर्नुभयो ।

यस कार्यक्रमलाई सफल बनाउन ओटावा र विशेषगरी Findlay Creek समुदायका स्वयंसेवक र सहयोगीहरूको योगदान अतुलनीय रह्यो । पूजापछि सबै सहभागीहरूलाई सामूहिक रूपमा प्रसाद वितरण गरियो ।

यो कार्यक्रम केवल एक दिनको उत्सव मात्र नभई, नेपाली समुदायलाई अझ नजिक ल्याउने माध्यम पनि हो । नयाँ पुस्ताका बालबालिकाले जनै पूर्णिमाको इतिहास र महत्त्व बुझ्ने अवसर पाएका छन् । मोरिसबर्ग बीचमा सम्पन्न जनै पूर्णिमा २०२५ केवल धार्मिक पर्वको उत्सव मात्र नभई ओटावामा बसोबास गर्ने नेपालीहरूका लागि एकताको प्रतीक र सांस्कृतिक पहिचानको पुनः स्मरण बन्न सफल रह्यो ।

आगामि साल अगस्ट २८ शुक्रबारको दिन जनै पूर्णिमा मनाउनको लागि आफ्नो छुट्टी मिलाउनु होला ।
धन्यवाद ॥

TEEJ CELEBRATION

२०२५ अगस्त २३, शनिबारको साँझ ओटावाको ग्रिली कम्युनिटी हल नेपाली समुदायको उत्साह, माया र रंगीन उज्यालोले भरिएको थियो। नेपाली क्यानाडियन एसोसिएसन अफ ओटावा (NCAO) ले आयोजना गरेको यस वर्षको तीज केवल एउटा सांस्कृतिक कार्यक्रम मात्र नभई आत्मीय भेटघाट सामूहिक खुसीको महोत्सव बनेको थियो। यसले पुराना साथीहरूलाई फेरि नजिक ल्यायो भने नयाँ परिवार र पहिलोपटक सहभागी भएका पाहुनाहरूसमेतलाई घरझैँ आत्मीयता दिलायो।

हलभित्र प्रवेश गर्नेबित्तिकै नेपालकै झल्को पाइन्थ्यो। रातो साडी, हरियो चुरा र गहुनाले सजिएका दिदीबहिनीहरूको चमकले हल झन् झकिझकाउ बनेको थियो। “घर सम्झी, माईत सम्झी तीजको लहर आयो बरीलै...” भन्ने धुनमा सबैतिर हाँसो, ताली र रमाइलोका ताल गुन्जिरहेका थिए। गीत गाउँदै नाच्ने क्रममा धेरैको आँखा रसाइरहेको थियो, किनकि उनीहरू आफ्ना गाउँघर, आँगन र माइतिको यादमा क्षणभरका लागि नेपाल फर्किएका थिए। पुरुषहरूले पनि हातेमालो गर्दै ताल मिलाउँदा त्यो सामूहिक खुसी अझ प्रगाढ र अविस्मरणीय बन्यो।

कार्यक्रमको सुरुवात स्वादिष्ट नेपाली परिकारहरूसँग भयो। त्यसपछि गीत-संगीत र नाचगानको लहरमा सारा हल रमाइलो उत्सवमय बनेको थियो। बालबालिका, युवा र वृद्ध सबै उठेर तीजको धुनसँगै नाच्दा त्यो दृश्य एक सुन्दर चित्रझैँ देखिन्थ्यो, जहाँ सबै उमेरका मानिसहरू एकै रंगमा घुलमिल भएका थिए।



यस वर्षको तीज उत्सवको सबैभन्दा विशेष पक्ष भनेको यसको समावेशिता रह्यो। नयाँ परिवारदेखि पुराना सदस्यसम्म, पहिलो पटक तीज अनुभव गर्ने गैर-नेपाली पाहुनासम्म सबैलाई आत्मीयतापूर्वक अँगालिएको थियो। यो आत्मीयताको भावना नै सम्पूर्ण कार्यक्रममा बगिरहेको मुख्य ऊर्जा थियो।

कार्यक्रमलाई अझ स्मरणीय बनाउन Realtor NB Chhetri र फोटोग्राफर समिर चौलागाईंको योगदान उल्लेखनीय रह्यो।

२०२५ को तीज उत्सव केवल धार्मिक वा सांस्कृतिक जमघट मात्र होइन, समुदायको एकता, प्रेम र पहिचानको उत्सव पनि बन्यो। कार्यक्रम सकिएर सहभागीहरू हल बाहिर निस्कँदा सबैको अनुहारमा एकै किसिमको मुस्कान थियो – आशा र अपेक्षाको मुस्कान। र सबैको मुखमा एउटै वाक्य घुमिरहेको थियो – “अर्को वर्ष अझै भव्य र अझै रमाइलो तीज मनाउने।”



Teej Program 2025



SPORTS AND PHYSICAL FITNESS ACTIVITIES

Table Tennis Competition

On August 23rd, the NCAO's first ever table tennis competition took place at the Ottawa Table Tennis Club, located at 146 Colonnade Rd. The event brought together eight enthusiastic participants, each showcasing a wide range of playing experience - from casual basement games to more advanced club-level skills. Despite the diversity in their skill levels, the matches were competitive. The participants performed their best while maintaining a friendly spirit of community sports.

The champion was Rajendra Rana, followed closely by Birendra Sapkota who became the first runner-up. Mr. Rana encouraged more members of the community to get involved in table tennis, particularly during the winter months.

All players demonstrated exceptional sportsmanship throughout the tournament.

Seeing this success and growing interest from the community, the NCAO has planned to hold another tournament in early spring. The event will be open to both youth and adults (male and female).

Events like this not only foster friendly competition but also strengthen community ties.



Rajendra Rana – TT
champion of 2025



NCAO Sports Day

On Saturday, September 20th, NCAO hosted Saugat Memorial Cup 2025 / NCAO Annual Sport Event. This was generously supported by Jagannath Ojha and family. It was a day filled with energy, competition, and togetherness. Families, friends, and sports enthusiasts came together to celebrate this event.

The day began at 9 a.m. with the much-anticipated "Run for Fun." The crisp morning air carried a gentle chill, but as runners gathered on the starting line, their excitement and determination quickly warmed the atmosphere. From Bishes Shrestha, just 5 years old, to senior participants, everyone embodied the spirit of participation and perseverance.



Soccer Fever: From Kids to Men

The soccer grounds became a hub of passion and excitement, with both kids and adults pouring their hearts into the game.

- Kids' Soccer Champions:

A dynamic team of young talents - Riti Baniya, Prachita Ray, Srinitya Gautam, Anika Paudel, Tejas Khanal, Shriyance Nepal, Prasoon Gautam, Asav Subedi, Rewas Lohani, Arav Thapa, Aayush Gautam, and Prashant Gautam - proved that the future of Nepali soccer is bright.

- Men's Soccer Champions:

The final match was a spectacle. Two strong teams clashed in a high-scoring battle, but it was Dikshyant, Aarogya, Kailash, Ramesh, Pradip, Aayush, Suprim, Narayan, Suman, Suchbir, Satkar, Kiran, and Aseem who

ultimately secured the win. With a stunning streak of four consecutive goals in the final minutes, they sealed the victory with a thrilling 9–5 scoreline. Dikshyant's brilliant performance earned him the well-deserved title of Man of the Match.

Honoring the Champions

- Medals were awarded to deserving winners by esteemed community leaders - Janaki Pandit, Kalidas Subedi, Jagannath Ojha, Ram Acharya, Krishna Hari Gautam, and Chiju Gautam. Their encouraging words and presence added immense pride and value to the event.



Adult Volleyball

As the day warmed up, the volleyball courts lit up with fast-paced rallies, teamwork, and roars from the crowd.

- Women's Volleyball Champions:

Binu Baniya, Sita Acharya, Ambika Paudel, Shivani GC, Prasamsa Paudel, Prachita Ray, and Evani Acharya came together with power to lift the trophy with pride.

- Men's Volleyball Champions:

The formidable team of Aspad Bhattra, Manush Basnet, Santosh Upadhya, Rosesh Baniya, and Jagannath Ojha proved unstoppable. Yet, victory did not come easily -the opposing teams challenged them fiercely, producing long rallies and nail-biting moments.



Run for Fun: Racing with Determination

The run was divided into four categories:

- 1 km Running (Age 5–9):

Evan Devkota blazed across the track to claim Gold, followed by Amay Subedi and Jack Sapkota.

- 1 km Running (Age 10–13):

Satkar Chudal took the lead with remarkable speed, while Srinitya Gautam and Evani Acharya followed close behind.

- 2 km Running (Women's Category):

Parisa Lamsal raced to first place, with Binu Baniya and Sita Acharya showcasing determination and endurance.

- 5 km Running (Open Category):

The longest and most thrilling race saw Rosesh Baniya claim Gold, Narayan Gautam take Silver, and Ramesh Baniya complete the podium.

Cheers and applause echoed as each runner crossed the finish line, proving that the event was as much about participation as it was about victory.



Run-for-fun participants



Champion: Run-for-fun



RUN FOR FUN 2025



A Day to Remember

The Saugat Memorial Cup is more than just a sporting event: it is a tribute, a celebration of community, and a reminder of the strength that comes from unity. Beyond the medals and trophies, what resonated most was the laughter, encouragement, and bonds shared across generations.

The NCAO extends its heartfelt gratitude to all participants, volunteers, organizers, and spectators for making the 2025 event a resounding success. As the sun set, one message rang loud and clear: the legacy of sports and community will always live on, stronger than ever.

Thank you everyone for your participation and support, and many thanks to Ojha family.



Nepalese Heritage Centre Ottawa (NHCO)

Nepali Heritage Centre Ottawa (NHCO; नेपाली सम्पदा केन्द्र अटवा) is a community based charitable organization that strives to serve principally the Nepalese Canadians living in the National Capital Region. The main objective of this organization is to promote and preserve Nepal's traditional and religious practices, culture, and heritage by organizing, promoting and showcasing various activities. The NHCO is currently operating at 3272 Jockvale Road in Ottawa. This brief report summarizes the key activities conducted by NHCO during the period from May to September 2025. A detailed report will be presented at the end of the year.

ANNUAL GENERAL MEETINGS (AGM)

On April 12, NHCO and NCAO jointly organized their AGM at the Ron Kolbus - Lakeside Centre in Ottawa. The event marked a dual celebration as it coincided with the Nepali New Year 2082. The gathering witnessed an impressive turnout, with over 300 participants, reflecting the active engagement and support of the community. Notably, it was the fourth AGM of NHCO, which featured a thorough review of its activities performed in 2024-2025. New board members were selected who will serve a two-year tenure. The AGM extended heartfelt thanks to the outgoing board members who served since the establishment of this organization and welcomed the new board members. The contributions made by various members were acknowledged with appreciation, underscoring the collaborative and enduring spirit of the community.



JOINT AGM of NCAO AND NHCO & HAPPY NEW YEAR 2082 BS CELEBRATION

RELIGIOUS AND SPIRITUAL PROGRAMS

NHCO conducts various religious/spiritual programs each Sunday, which has been the most popular and successful weekly event. This program has been running without any interruptions since 2021. The regular Sunday Puja includes spiritual discourses based on traditional Hindu scriptures, such as Srimad Bhagvat Gita, Ramcharitmanas (Ramayan), Srimad Bhagvat Mahapuran, Bhaktamal, and others. To celebrate birth-days, Asthachirinjibi puja on Sundays is also getting popular. Several community members have sponsored the Sunday Puja, other religious events, offered Prasad, made generous donations, volunteered, and helped the Centre morally. NHCO has been serving as a place for worship and important ceremonies such as Bratabandha, wedding ceremonies, Annaprāsana (weaning ceremony), welcome and farewell events. NHCO organized special Nepali festivals and religious events throughout the year, listed below.

• Ram Navami (April 6) - birthday of Lord Ram; Hanuman Jayanti (April 13) - birthday of Ram devotee Hanuman ji, Akshaya Tritiya (April 30) - the union of Shiva and Parvati, Janaki Navami (May 5) - birthday of Sita, Buddha Jayanti (May 12) - birthday of Lord Buddha, Krishna Janmastami (August 16) - birthday of Lord Krishna, yet another popular event at the Centre with attendance of over 100 devotees, and Radha Astami (August 31) - birthday of Radha. Most of all, the Centre organized Haritalika Teej (August 26) puja in the temple, which was a huge success. The temple organized two shifts of Teej puja where about 60 devotees worshipped for Lord Shiva and extended their best wishes to their spouse. The participants expressed their gratitude to the Centre for organizing the event.



Teej puja



Krishna Janmastami



Krishna Janmastami



Ram Nawami



Regular Sunday puja



Regular Sunday puja

We must acknowledge that such activities were possible only because of generous support, sponsorship, and volunteering by several of our dedicated community members. The NHCO board extends its sincere thanks to all volunteers and community members for their support without which the organization would not be able to host these activities and show our presence in the National Capital Region. We know that there are many challenges to run such activities with limited resources given the wide range of NHCO's objectives in promoting and preserving Nepali culture, heritage and traditions in Ottawa. We expect active participation and support from our community members so that we would be able to develop a vibrant Centre, which can provide a space for the Nepalese diaspora to gather and celebrate their cultural, religious and social functions and promote Nepalese culture and heritage in Canada.

COMMUNITY ACTIVITIES

- NCHO organized an interaction program with members of the Findley Creek Nepali community to highlight the ongoing initiatives and future plans for the heritage Centre on September 6. Around 40 participants attended the event. The participants expressed their enthusiasm about getting involved with the heritage centre and contributing to its development.
- The Findley Creek Nepali Community organized a one-day religious program to celebrate the Janai Purnima festival at Morrison's Beach on August 9. During the event, NCHO board members highlighted the importance of establishing a heritage center in Ottawa and shared its future goals with over 400 participants.
- As in the past years, this year also, we represented Nepali community in Ganesh Mahotsab on August 31. The participants sang a few devotional songs (bhajan) during the event.
- NCHO organized a talk program titled 'Spirituality in Modern Life – Towards Inner Peace and Wellness,' delivered by Rupeshwor Gaur Das on August 27 at its premises. More than 50 participants participated in the event. The spectacular turnout of community members shows great interest in spiritual discourses from invited speakers in the Centre.
- Mohan Sapkota of Toronto Nepal News organized an interaction program on September 6 via Zoom on the use of Nepali Patro that identifies festival dates, auspicious time (lagna/muhurta) etc. based on specific geographic locations. The meeting was attended by experts from Nepal involved in developing and authorizing Nepali Patros (for Nepal as well as various geographical locations) and representatives from various Nepali Temples in North America and interested community members. The experts recommended that to receive the Phal (results) of a religious observance / puja, it has to be performed at a Tithi and lagna/muhurta based on the Patro for that specific geography, and that at least all religious organizations (e.g., temples) should use the local Patro to organize its spiritual activities. If religious events were organized for a social purpose, they considered it a personal choice and had no comments.
- NHCO organized a discourse / QA session on September 15. The speaker, Acharya Dr. Sthaneshwar Timalsina, Endowed Chair of Indic Studies at Stony Brook University and founder of Vimarsha Foundation, was the resource person and the interaction was moderated by Navin Gautam. In this interactive session, the spiritual importance of Dashain was highlighted along with the significance of Ghatasthapana and how to do it properly at home, the deeper understanding of Devi and how we can do Devi puja in the context of modern North American life, as well as the meaning and significance of tika mantra, etc. Many questions raised by the participants also were answered during the session.

NHCO FUTURE PROJECT

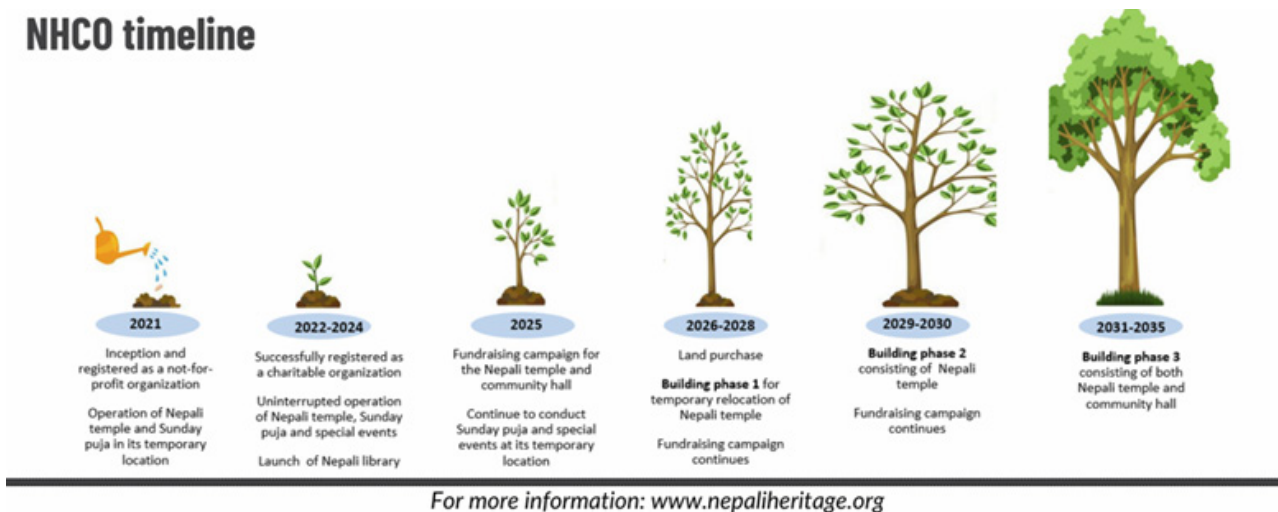
Currently, NHCO is running all its activities in a rented place. NHCO plans to build a multi-purpose community centre in the greater Ottawa area that will house a Nepali temple and a large activity hall with all relevant amenities. Once completed, the Nepali Community Centre is expected to become an excellent venue for a variety of community activities including religious and cultural festivals, yoga, meditation, health and wellness sessions, kid's day camps, and family and community celebrations.



Image: An artistic concept image of NHCO temple and multi-purpose community centre.

The project offers the whole community a shared sense of purpose and an exciting opportunity to join hands and work together to build a unique Nepali landmark.

NHCO timeline



Please support the organization by donating your time, skills, and money. As you know, donations to NHCO are eligible for tax deduction. As NHCO runs entirely by volunteers, we encourage all volunteers and especially the high school students, who can earn volunteer hours counted toward their graduation requirements. NHCO board would like to extend its sincere gratitude to all volunteers and community members for their unwavering support without which this organization would not be able to host these activities and thrive the organization attaining this progress. PLEASE JOIN HANDS ON THIS IMPORTANT MILESTONE!

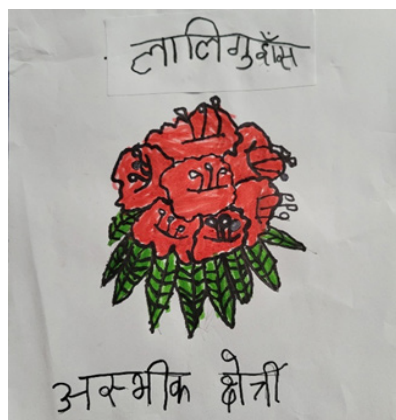
My drawing of Nepal's national flower

By Ashvik Kshetri

Namaskar. I am Ashvik Kshetri. I love drawing. This is a national flower of Nepal, called Laliguras. It is mainly found in Himalayan areas in Nepal. I love it and hope you like it too.



(Grade 2, Our Lady of Wisdom School, Ottawa)





विजया दशमी

तिहार तथा छठ पर्व

यो दशैं, तिहार र छठको पावन अवसरमा सम्पूर्ण दिदीबहिनी र दाजुभाइहरूमा हार्दिक मंगलमय शुभकामना । संस्कृतिको सुन्दर प्रतीक यी पर्वहरूले तपाईंको परिवारमा सुख, शान्ति र समृद्धि ल्याओस् ।

- दीपक, मुना, बेला र सहारा थापा -



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Dream big

By Aviyon Acharya

Hello, my name is Aviyon Acharya, and I am seven years old. My dream is to be a soccer player. My mom says I started kicking a ball when I was 2 years old. At home, sometimes she was not happy because the ball made marks on our bedroom wall.

To become a good soccer player, there are four things you need to know. They are - hard work, speed, skills and thinking. I take the ball with me wherever I go, and I practice my skills. Sometimes, I even sleep with my ball. I play soccer every day with my friends at school during recess and with my neighbour after school. I train more than my coaches tell me to



Here is a little secret: “to be great at something you need dedication and passion”. My favorite soccer player is Lionel Messi because he is very skilled, and he dribbles so well. My favorite team is Barca because they pass the ball well. Barca plays in Spain. In Spain, they call passing the ball Tiki-Taka. My favorite position to play is midfield because I can score and run back to steal the ball. I know that if I continue to work hard, I can be a good player.

There are many benefits to playing soccer. I can have fun, work in a team, practice my skills, and keep myself healthy. I will continue to play soccer because it is my favorite sport and it makes me very happy.

See you on a soccer field!

(Grade 2, Michel-Dupuis Public Elementary School, Ottawa)

My magical experience

By Evani Acharya

Last Christmas, I went to Disneyland with my family. Disneyland is in Anaheim, California. Its different from Disney World which has more theme parks and is located in Florida.

In this article, I want to share about my experience at Disneyland. You need to allocate lots of time for rides; wait times for rides are pretty long. On average, for the most popular rides, we waited over an hour, and this was with an express pass. Our first ride was a Peter Pan themed ride and it was really fun and interesting. Near the end, Peter Pan and Captain Hook were fighting. It was so realistic and it felt like I could reach out and touch them. After that we went to the Star Wars section and it felt like I was a heroine in an actual movie. We went on three



different rides. In one, I flew a plane (I learned I am not the best Pilot), in the second one, a tiny robot drove us to different places away from the danger, and the third one was a movie that turned into a ride. We were being attacked by the bad guys and had to jump off our ride and run away to a plane hangar. After that we did rides from some famous movies including, Pirates Of The Caribbean, Indiana Jones, Jungle Book and It's A Small World. We also went to the Swiss Family Treehouse. It was a unique treehouse because it had everything you needed to live.

My favourite ride was Indiana Jones because it was a bumpy and a wild ride. It was so adventurous and you did not know what danger lurked around the next turn. For my brother, his favorite was Star Wars. He was so into it that I think it was the first time that I did not hear the word soccer out of his mouth for a few hours. He was running from ride to ride, swinging his light saber pretending to be a Jedi. For dinner, we went to a pizza shop. Disney even does pizza - amazing because they make it in front of you with your favorite toppings. We then watched a parade where they had all the famous Disney characters. We went to the Cinderella castle and they lit up the castle and the sky with fireworks. After the fireworks, they even did a magical snowfall. It was exciting to see snowfall without feeling the actual cold I was used to in Ottawa - can't complain about a starry snowfall on a 23 degree day in shorts and a t-shirt ! Then, we went to the haunted mansion which was decorated for Christmas. It was less frightening because of the Christmas decorations. As we were getting ready to leave, they even held a water show with Mickey and friends, there were more fireworks and a massive ship came with ALL the Disney characters.

That was the end of my Disneyland experience. A magical experience! The thing that surprised me the most was that I think my grandparents enjoyed it more than me, and that's even more magical! We arrived at Disneyland at 8:00 am and left after midnight. It was such a magical experience that we all agreed we needed to go to Disney World within a few years. My grandparents are on board and now I just need to convince my parents. Disney World, we will come soon !!

(Grade 6, Michel-Dupuis Public Elementary School, Ottawa)



**HAPPY
Dashain
& Deepawali**

ओटावामा रहेका सम्पूर्ण नेपाली दाजुभाइ तथा दिदीबहिनीहरूलाई विजयादशमी र दीपावली (तिहार) २०२५ को हार्दिक मंगलमय शुभकामना प्रकट गर्दछौं ।
 दशैंको हरियो जमरा र टिका जस्तै तपाईंको जीवनमा आशा, समृद्धि र आशीर्वाद फैलियोस् ।
 तिहारका उज्याला दीपावली बत्तीहरू जस्तै तपाईंको घर, परिवार र मन हर्ष र उज्यालाले भरियोस् ।
 हामी सधैं तपाईंलाई घरको स्वाद, आत्मीयता र स्नेह अनुभव गराउने उत्कृष्ट सेवा दिन प्रतिबद्ध छौं ।
 आउनुहोस्, यी महान् पर्वहरूलाई माया, सद्भाव र एकताको भावनाले मनाउँदै हाम्रो समुदायलाई
 अझ नजिक ल्याऔं ।

शुभ दशैं र तिहार २०२५ !

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Pollution and its effects on Earth

By Shanvi Bhattarai

Earth is where we live and we must keep it clean, but sometimes it gets dirty. Who could possibly be causing this mess? Obviously, it's us, the humans, because we are the ones who throw trash and pollute soil, air and water. But we still do these knowingly.

I feel so upset when I see the garbage floating around. Our Earth must feel the same when we throw garbage on the ground – just keep this in mind if you want the Earth to be clean!

Have you realized that the more you pollute, the more unsafe our land becomes to live and do our activities. So, by polluting, we are actually affecting us. So, please keep the Earth clean.

(Grade 5, St. Kateri Tekakwitha Catholic Elementary School, Orleans)



The Greek story of Perseus

By Sarbesh Bhattarai

Greek mythology is a very fascinating thing to learn and study. One of the best things about it is that it will always make you feel happy and amazed. This story is about a hero called Perseus.

Around 4000 years ago, there was a kingdom in Greece called Argos. The king's name was Acrisius. Acrisius's wife gave birth to a daughter named Danaë. The king wanted to have a son, so he could carry down his name. When his wife died at an early age, he started to worry because if he died, his brother would rule Argos. He didn't want that. So, he went to see the Oracle of Delphi.



It was actually a very bad idea to go to the oracle. The oracle lived far and one would need to give her an offering. Moreover, you can ask her only one question and she will answer in riddles, which keeps you confused. The king just wanted to know who the next king would be. When he got there, he asked, "who will be the next king of Argos?" This time, the oracle didn't answer in riddles. She said that his daughter will have a son and he will kill the king and become the next heir of Argos. When the king heard this, he was furious. He went back, told Danaë what happened and he thought that she is a traitor. She was locked in the maximum-security cell. She stayed there for a long time, praying for the gods to save her from this mess. Her prayers were answered. From Mount Olympus, Zeus was watching her. He wanted to marry her. So, he came down to the cell to greet her. In mere moment, she fell in love with him and Danaë got married in the cell.

After 9 months, she had a baby named Perseus. One of the guards saw the baby and told the king about it. He was scared and puzzled. He went to Danaë and the baby's cell to see what happened. The king asked how she gave birth to a baby. Danaë told all that happened. The king couldn't kill the baby and Danaë because it would unleash a terrible curse, i.e., when you die, you would be sent to the underworld to face your bad karma. The king locked them in a box with air holes and he tossed them into the vast ocean. Danaë prayed to Zeus. Zeus made water come into the box so they can drink and made fish come out from the ocean so they can eat.

A fisherman saw the box and he caught it. Danaë told him what happened. The fisherman's name was Dictys. The fisherman said that she could look for hospitality from King Polydectes, his brother. When Danaë got there, Polydectes fell in love with her despite she being covered with sand, seaweed and other stuff. Polydectes swore to the gods he would protect her but that time he had not seen the baby. When he saw the baby, he was disgusted. He hated babies but he made a promise to Danaë. The king asked Danae about her husband. The king said that he will be raised in a special place since he is the son of Zeus. Polydectes wanted Danaë to fall in love with him. He thought it would only take 15 minutes but instead 17 years passed in vain. Danaë couldn't leave the palace and she knew that Polydectes was flirting with her. To prevent that, she acted like she hated the palace. Perseus could visit the palace any time. He glared at the king when he got near him and his mom. When Perseus was 7, he could beat up a full-grown person. When he was 10, he could shoot an arrow for miles. The king thought that Perseus is now the problem. He can't kill him because if he did, he would anger Zeus, the mighty god. So, he was going to make him do an impossible task. The king was gathering gifts for his friend, the king of another kingdom. The king held a party in the palace so he could talk to Perseus.

"Hello Perseus", said Polydectes. "What are you going to give to my ally? Everybody wants you to get something awesome because you are the protector of this village" "I don't have any money," said Perseus. "I have something you can get without money – actually, no, you are not that strong. People started laughing at him. He was furious. He rather gets his arm chopped than humiliation. He said "Name it and I'll bring it. I promise on the River Styx." Never promise on the River Styx. If you don't keep your promise, the Hades will pull you into the underworld and you will have torture for eternity. Polydectes said, "bring me the head of medusa." Medusa is a monster which has snakes for hair and if you look at her directly, you will turn into stone. Many tried to kill her, but alas, they failed. Perseus ran out of the palace. He went to a hill far away and prayed for his father, Zeus. A voice came from behind. Perseus saw the god Hermes. He gave him a hat of invisibility and a pair of sandals which can make him fly. Hermes told Perseus to go to the gray sisters because they had the weapons and the directions to medusa's cave. He had to go to east from there for two days to arrive. So, he took off.

When he got there, he found an island. There were 3 horrible monsters which were fighting in the public with eyes for looking and teeth for eating. Suddenly, the eye and the tooth fell out of their hands. He grabbed them in mid-air and he made a threat to the gray sisters that if they don't give the weapons and the directions to him, he will throw the eye and tooth into the ocean. The gray sisters gave the weapons to Perseus and directions. Perseus gave the belongings to them and took off to find medusa. When he got there, he found a very dark cave. He approached the cave and saw hundreds of stone bodies everywhere. Then, he checked the weapons he had in the bag. He had a sword so sharp that it could cut through metal. The second weapon was a very shiny shield which he could use to look medusa. Perseus heard a sound. It was medusa. She was a vile despicable looking beast with her face scrambled up. He quickly got his sword and chopped her head off. He picked up her head and put it in the bag. He flew off to go back to Polydectes kingdom. Unfortunately, he took a wrong turn and went to a kingdom he didn't intend to go to. When he got there, there was a huge crowd looking at a woman having her hands chained up on a rock. Perseus asked what had happened to the women. She said that she was the princess of this kingdom. She said that her parents wanted to sacrifice her to a beast which brings terror to the town. Just when he figured out what happened, he saw the big beast from the sea. He acted quickly and told everyone to close their eyes. Then he showed medusa's head. The beast turned into dust. Everybody cheered and praised Perseus. Perseus also fell in love with the princess and they got married. Then they flew to Polydectes kingdom.

Polydectes was forcing Danaë to marry him when Perseus arrived. To stop him he told everybody who believes that he has medusa's head to stop and close their eyes. Only Dictys, Danaë and Perseus's wife did it. All the people from the high court and Polydectes turned into stone. Dictys turned into the next king. Danaë, Perseus wife and Perseus fled to Argos and went to see his grandfather. Acrisius figured out Perseus was coming, so he fled. So, Perseus was the next king.

You are probably wondering about that thing the oracle said. Well, the king was killed by Perseus by accident. Perseus was joining the Olympics. The first game was who could throw a sharp circle blade the furthest. His grand dad, Acrisius, was watching disguised as a beggar. He did not know that Perseus was in the games.

Then the host of the game said that Perseus was doing the next throw. Acrisius ran the blade and sliced his head. The games were paused to see what happened. But then they figured that the beggar is Acrisius and the prophecy so they didn't blame him.

(Grade 7, St. Matthew Catholic High School, Orleans)



The significance of friendship

By Abideep Sapkota

Namaskar! We make friends when we share similar interests (hobby, profession, etc.). We all have experienced different levels of friendship. But, have we thought about what it means to be a true friend? Only when our friendship is in trouble, then we begin to think about what went wrong and why. When you make genuine connections with someone who shares similar interests with you and who appreciates you for your absolute true self, that's called a true friendship. In this article, I discuss some essential qualities for a long-lasting friendship, and how such friendship contributes to our mental well-being and ameliorates our personal growth.



Trust is the bedrock of any long-lasting friendship. It's the belief that your friend is being honest with you, and a feeling that makes you feel secure when you are with your friend. When you trust someone, you share with him/her more about you and begin to create a deeper emotional connection. You count them for your support when you are in need. It's easier to explain matters (personal too) to your trusted friend. And, conflicts are resolved easily and mistakes are forgiven (Trust: The Foundation of Strong Friendships).

Empathy is an ability to comprehend other's feelings by placing yourself into their shoes. You can do this by recognising their feelings, and responding to them with consideration and understanding. When we have empathy, we communicate better with our friends and we listen to them more effectively. This leads to stronger and more meaningful conversations. It then immensely helps in building a trust between friends, and making a long-lasting friendship (Empathy in Friendships: The Power of Understanding).

It's not just the interests - true friendship can contribute to our mental well-being as well. When socializing with your friends, a hormone called endorphin is released in your body, which helps in relieving stress and anxiety. (Harvard.health.publishing). It elevates your good mood and promotes a feeling of happiness in your body. (MySeneca.ca). Studies have shown that sharing your pain with your trusted friend or to someone who comprehends can reduce stress and anxiety and ameliorate your emotional stability (MySeneca.ca). True friends mean so much more - they inspire and motivate us to pursue and achieve our goals, and celebrate and acknowledge our achievements. Within your professional network, friends can help to advance your career by sharing their knowledge and experience and finding opportunities (Jobillico.com). They can help to unlock our full potential of personal growth.

According to Oscar Wilde, "Anybody can sympathize with the sufferings of a friend, but it requires a very fine nature to sympathize with a friend's success". True friends accept you for who you are. They do not use your weakness as a means of betrayal. They are loyal and supportive. They let you entrust and rely on them, making you feel assured. We must have mutual respect for each other.

Seeing such an immense benefit of good friendship, let's try and make good friends. Having good friends and interacting with them helps you to have empathy and socialize better, know your strengths and weaknesses, navigate through complexities with ease, and build our very own self-esteem.

(Grade 7, St. Francis Xavier High School, Ottawa)

Dashain: a festival of blessings and family togetherness

By Nirvik Kshetri

Dashain is the biggest Hindu festival in Nepal. It is also called Vijaya Dashami. It usually falls in September or October and lasts for 15 days. People celebrate the victory of goddess Durga defeating the demon Mahishasura, and reminding us that good always triumphs over evil.

The festival begins with Ghatasthapana, when families plant barley seeds in a sacred place in a sacred pot. The 7th day is Fulpati, the 8th day is Maha Ashtami, and the 9th day is Maha Navami – all are especially important for prayers and rituals. Some people also sacrifice animals to please Goddess Durga. The most important day is the 10th day called Vijaya Dashami. On this day, people visit their elders and receive Tika, and elder family members bless them with good health, long life and success. They also place Jamara, barley grass grown since Ghatasthapana on their heads or behind their ears. Jamara is a symbol of good luck and protection. Families wear new clothes, enjoy delicious meals, fly kites, swing on bamboo swings, and children receive gifts and money. Schools and offices are closed, and many people travel home to celebrate with their loved ones.



Dashain is more than just a religious festival - it is a celebration of family togetherness. It teaches us to honor our traditions and stay connected with one another. I found this festival is a medium to meet family and friends and share feeling and emotions. The tika and Jamara remind us of love, respect, and protection from our elders.

In Canada, we also celebrate Dashain, though it feels a bit different. Since we are far from Nepal, we usually celebrate in smaller groups. We do visit friends and relatives, share food, and put tika and Jamara on each other. Children receive blessings, gifts, and money from older ones. Celebrating Dashain and other festivals helps us keep our culture alive. Like my parents, I feel Dashain in Nepal feels more vibrant than here. However, I wish Canada one day recognizes at least one day as a Dashain holiday, so Nepali families and friends here could celebrate fully.

(Grade 6, Our Lady of Wisdom School, Ottawa)

Teej: Festival of Hindu Women

By Pratyusha Khatri

Teej is a special festival for Hindu women in our community. It is mostly celebrated in Nepal and India. On this day, women wear red dresses or green with red, and put gold bangles, sing songs and dance together. They pray to Lord Shiva and Goddess Parvati for their families' health and happiness. Married women fast for their husbands' long lives, while unmarried girls pray for a good life partner.

Teej is the most popular festival among Hindus in Nepal. When I was a tiny baby, I had lots of fun in Teej, mainly in my school program. I always participated Teej dance competition. I enjoy making TikTok Videos in Teej. In Nepal, people

celebrate Teej earlier. Here in Canada, Nepali people also wear traditional clothes, cook special food, and enjoy Teej just like in Nepal. Teej brings families and friends together. Before fasting, women eat lots of delicious food, this is called Dar.

During this year's Teej party in Ottawa, I also had lots of fun. I wore red lehenga and blue blouses, and I danced a lot. I made TikTok videos too. I like this festival as it brings families, communities, and friends closer.



(Grade 3, Viscount Alexander Public School, Ottawa)



विजया दशमी

तिहार तथा छठ पर्व

यो दशैं, तिहार र छठको पावन अवसरमा सम्पूर्ण दिदीबहिनी र दाजुभाइहरूमा हार्दिक मंगलमय शुभकामना । संस्कृतिको सुन्दर प्रतीक यी पर्वहरूले तपाईंको परिवारमा सुख, शान्ति र समृद्धि ल्याओस् ।





Ajoy Bista and Family ओटावा, ओन्टारियो




My trip to the U.K.

By Satkrit Adhikari

The idea for this trip was proposed by my brother who wanted to see a live Premier League. He suggested that he and I go to see a match in Old Trafford, the home of the soccer club 'Manchester United'. I was really excited to hear this as I'd always wanted to see a live match. My family also wanted to include London in the trip so that we could see various attractions.

It was only a six-hour direct flight from Ottawa to London. After we landed there, we dropped off our bags at the hotel and went downtown London for sightseeing. The vibes in London were completely different from Ottawa. The streets were bustling with cars, people, buses and trams. We went to see the London Bridge, Big Ben, London Eye, Buckingham Palace, British Museum, Hyde Park, and many more. All of these areas were absolutely jam-packed with tourists and locals. The next day we went to visit my cousins who lived in London, and we spent the whole day with them going to various trails and parks. We also ate mutton momos - quite delicious! On the third day, we took a four-hour train ride to Manchester. The city of Manchester was not as busy as London. The soccer match was in the evening. We stayed at our luxurious hotel until it was time for my brother and I to head to the stadium. We parted with our parents to go to Old Trafford. The stadium was packed with over 75,000 spectators. I had a hotdog and soda and my brother downed a bottle of beer before the match started. The vibes were unreal. Everyone inside the stadium was loud and cheering their teams. As it was a home game, most of the people were supporters of Manchester United. The game ended in a 1-0 loss to Manchester United but the atmosphere was a sight to behold.

After the match, everyone swarmed the exit doors and it took us a good amount of time to locate our parents who came to pick us up after the match. Afterwards, we went to a kebab restaurant for dinner where we feasted. After a good night's rest at the hotel, we headed to the Cotswolds. It is a picturesque countryside area of England known for its natural and scenic beauty. We strolled around the small, beautiful towns in Cotswolds for few hours. From there, we went to visit the Oxford University. My dad had always wanted to walk around the Oxford campus, so his dream came true. The following day, we returned home.

These were my three favourite days out of the whole week we spent in the U.K and I loved every minute of it.

(Grade 7, Longfields-Davidson Heights Secondary School, Ottawa)



Our greatest festival Dashain

By Pratyush Khatri

I am sure we all are counting days for our Dashain festival. Dashain is one of the most popular festivals in our Hindu culture. This festival holds great cultural, religious, and social importance and is celebrated with much enthusiasm across the country. It usually falls in September or October, depending on the Nepalese calendar. Dashain is a time for visiting relatives and friends. People travel from all over the country and sometimes even from abroad to celebrate the festival together. We celebrate Dashain by putting red tika and green Jamara on our forehead. Our favourite meat item is goat meat and selroti is equally special. Bamboo swings (called 'ping') is famous among kids, along with games like 'Ludo' and 'Hatauda,' as well as flying kites. These games and activities bring families and communities together, creating a sense of unity and joy. Dashain is a time to reconnect with loved ones and enjoy the warmth of togetherness.



Dashain marks the victory of good over evil, commemorating the victory of goddess Durga over the demon Mahishasura. The festival begins with Ghatasthapana, a ritual where people plant barley seeds in a pot to grow 'Jamara.' This marks the beginning of the 15-day celebration. Families from far and wide gather together, and the atmosphere is filled with excitement. The most important days are the seventh day (Fulpati) and the tenth day (Vijaya Dashami). These days are marked by prayers, feasts, and the offering of blessings.



On Vijaya Dashami, a significant part of the tradition is the tika ceremony where elders place a mixture of yogurt, rice, and vermillion on the foreheads of younger family members. This symbolizes blessings for good health, success, and prosperity. In return, the younger family members offer gifts and show respect to the elders. Receiving Tika is not just a religious ritual; it also strengthens family bonds.

Since I came to Canada, I miss my family in Nepal in every Dashain. I grew up in a big family. During Dashain, I was always happy to go to the village from the city to meet my great-grandmother, who is 92 years old, grandmother and grandfather and whole my family. We begin receiving Tika from my great-grandmother. As the youngest kid, my turn came last and I waited a long time for my Tika. We had about 58 people in my immediate family, so every Dashain, we could meet so many of our family members. Me and my sister Sarita, who loves me a lot, enjoy all of this.

Not only in our family, but the entire country also becomes a hub of joy during Dashain, and temples, homes, and streets are filled with decorations. People exchange gifts, wear new clothes, and share the happiness of the season.

Dashain not only honors religious beliefs but also strengthens the cultural ties among the people of Nepal, making it a truly special occasion. Happy Dashain !

(Grade 8, Hopewell Avenue Public School, Ottawa)

रहर -२: चेतनाको बिस्तार गर्न म सकूँ

मन्जु भट्टराई

चहाना र भावनाको लडाँईमा
विवेकको प्रयोग गर्न म सकूँ
भावनामा कहिँ कतै चोट लागेपनि
सत्बुद्धिको पक्षमा मत हाल्न सकूँ !

सन्सारै तिर बग्ने यो मनमा
अनुशासनको तारबारले बाँध बाँध्न म सकूँ
सम्यम र अनुशासनले मनलाई बाँधि
एकाग्रताको गहिराईमा डूब्न म सकूँ !

एकाग्रताको गहिराईमा डूबी
चित्त वृत्ति निरोध गर्न म सकूँ
स्थिर चित्तको तरंग माथि
चेतनाको बिस्तार गर्न म सकूँ !

बिस्तारित चेतनाको स्थिर ज्योति भित्र
प्रणव झंकारको संगितमा रम्न म सकूँ
आकाशीय प्यालामा सहस्र कमलको
सुधापान धैर्यताका साथ गर्न म सकूँ !

बग्ने यो मनमा आत्म अनुशासनको
घरिघरि बलियो बाँध बाँध्न म सकूँ
सम्यम र अनुशासनको तारबार गरी
मनको उँचाई बढाउन म सकूँ !

सुन्दर र शान्त मनको तलाऊमा
आफैलाई समाहित गर्न म सकूँ
सुन्दर र शान्त मनको तलाऊमा
तिम्रो स्वरूपको दर्शन गर्न म सकूँ
तिम्रो स्वरूपको दर्शन गर्न म सकूँ !
यि मेरा कामना पुरा गरिदेऊ
हे अम्बे माता पुकार म गर्छु
शरदिय दर्शैको मंगलमय शुभकामना
हामी सबैलाई अर्पण म गर्छु
हार्दिकताका साथ अर्पण म गर्छु !



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र छठ पर्व २०८२ को
उपलक्ष्यमा सुख शान्ति र
उत्तरोत्तर प्रगतिको हार्दिक
मंगलमय

शुभकामना



SANTOSH POUDEL & FAMILY
ओटावा, ओन्टारियो

Capitalism – a lonely shepherd

By Ramesh Shrestha



I preserved this T-shirt, which I bought in Bangkok in 1991 while I was with UNICEF in Vietnam, as a souvenir. The motto in this T-shirt seems to have fully realised with Vietnam and People's Republic of China adopting Capitalism as the model of their national economy. Capitalism is now the CEO of the global financial system based purely on production of organised profit owned largely by private individuals. However, questions arise - is this CEO satiated with all its achievements or is it still hungry for more? Given the recurring economic turmoil and spread of inequality worldwide, what would be the lifespan of Capitalism? Has the potential of Capitalism reached its ceiling? If yes, is Capitalism the final destination of global economic policy? The democratic



governance of all shades embraced Capitalism as the global economic system, not with a consultative process but became default as it was pushed by global institutions such as the World Bank and the International Monetary Fund backed by powerful economies. The world is dynamic, so one might ask what is the future of Capitalism?

What did we get from Capitalism?

Capitalism helped spread industrialisation, encouraged entrepreneurship, amplified job creation, encouraged marketing and consumption and crafted efficiency across all sectors of production through privatisation and generated enormous amounts of wealth. One of the biggest achievements of Capitalism is innovation through competition where achievers are rewarded. It also created choices for people's consumption. It strengthened global trade and investments with capitals provided by private banks. At the end of WW2, the global GDP was \$11.74 tr (1950). It increased to \$59.63 tr by 1990 at the time when communism was collapsing. The world GDP reached \$166.65 in 2023 with privatisation, industrialisation and excessive consumption assisted by deceptive marketing. Now, the obvious question is: will this miracle system last forever or is it transient or is it just a mirage - a blink in human history? Capitalists, not the governments, have virtually taken control of all natural resources such as fertile land, underground resources - oil, gas, minerals, forests, water, etc. Globally, governments are often dictated by overly opinionated capitalists with the wealth generation as the main destination, to show growth but no concern on social equity. These activities generate employment for people. However, contrary to the Rule of Law which is supposed to guarantee fairness, rights and due process for all decisions and protect people from coercion and abuse, the negative impact on people, environmental degradation, loss of public lands due to such activities are never questioned. Therefore, the failure lies in the fact that profit supersedes service to people.

Known fallout of Capitalism

Capitalism has three gears - competition, profit and creativity. Equity is totally missing. Medium businesses take over small businesses and big businesses take over medium businesses and when big businesses fail, the government rescues them. In capitalism, though, if one fails, it vanishes. AI is the latest product of creativity which has mesmerised the general public. Considering the way the idea of competition is applied and the application of AI, it feels like competition and creativity have crossed all legal boundaries and begin to be destructive. So, did Capitalism simply create hegemonistic society without consent and without a rule of law? Capitalism attaches monetary value on everything causing degeneration of social values and moral principles. Capitalism has also hijacked the independent media and as a result, the public opinion has become superficial and ineffective.

How is Capitalism exercised?

In the post-WW2 world, democracy and communism coexisted for decades. Poverty flourished in large segments of population in communist countries. Looking at today's Vietnam, we may ask a hypothetical question - what if Vietnam was never under international embargo. Vietnam was criticized for lack of democracy and dictatorial regime. But Vietnam today - still a communist state and dictatorial - the state of infrastructure, education level, access to social services, narrow gap between the top decile and the bottom decile and unbiased rule of law, the idea of Capitalism as viewed in the West might look a bit pale. My revisit to Vietnam in 2008 and 2012 clearly demonstrated how Vietnam applied capitalism in its own way that suits its centralised one-party-led communist system. The Vietnam war started with the aim to stop the spread of communism but today Vietnam is still very much communist, same as China. (The propaganda against communism by the West was unbelievably effective. Here is an example. I was visiting Indonesia in 1984 to meet professor Djokomulianto to learn about the iodine deficiency programme in Indonesia which could be adopted to Nepal. There was a note in the immigration form in Jakarta airport which read something like 'anything made in China is not allowed - must be left in the airport'. Which country has the guts to say this today?)

Meanwhile, Singapore is as democratic as democracy can be and Capitalists as a Capitalist can be. The commonality between China, Vietnam and Singapore is the equal application of the Rule of Law and being able to prevent capitalists from manipulating the governance. One might ask, did these countries manage to tame capitalism? What would a communist Vietnam be today if it was never under international sanctions?

In China and Vietnam, with one party system, their policy is long-term as they do not have to compete with rival political parties to show immediate results or take orders from lobbyists. It seems that in western style democratic governance, Capitalism dictates the governance while in authoritative government, the governance has control over Capitalism. It is up to the academics, politicians and the economists to interpret which system is delivering best to their citizens. In the contemporary world, irrespective of how Capitalism performs all systems of governance, must address two critical issues: income inequality and environmental governance. If we fail to do this, the future generations will have no means to survive.

Are there alternatives to Capitalism?

With the advancement of technology and the new dawn of AI which is changing the working environment worldwide in terms of increased automation of production and marketing suppressing many jobs, it is time to look for alternative economic policy to save us from the looming collapse of the economy and possibly human civilization itself. So, what are the options? Let's ask Nobel laureates who are still with us today, what their position collectively is on the current state of Capitalism and its impacts. The world needs a conclave of those laureates and other prominent economists to pave a new path to design an equitable economy to move away from an economy designed by politicians and private sector.

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पावन अवसरमा सम्पूर्ण
नेपालीजनमा सुख, शान्ति र
समृद्धिको हार्दिक मंगलमय
सुभकामना व्यक्त गर्दछौ।



- कुँवर परिवार , अटवा, क्यानाडा

खुसी अन्तरङ्ग अवस्था

प्रमोद कौशिक

आधुनिक जीवनमा व्यक्तिहरूको लागि धेरै सुविधाहरू र विलासीताहरू उपलब्ध छन् । तर सो को मूल्य स्वरूप चुनौतीहरू र सामाजिक मुद्दाहरू जस्तै, मानसिक र शारीरिक समस्या, डिजिटल जीवन र सामाजिक सञ्जाल, वित्तीय स्थिरता, जलवायु परिवर्तन, रोजगार असुरक्षा, शिक्षा, आजीविका, सामाजिक असमानता र राजनीतिक ध्रुवीकरण आदिका जटिल श्रृंखला हरु पनि अनेकन छन् ।

मनुष्य जीवनमा हुने विभिन्न ताप र आधुनिक जीवनको जटिलताको मध्यमा आफ्नो खुसी, सुख, आनन्द, शान्ति खोज्न पर्ने कठिन कार्य पनि छ । विश्वमा सर्वत्र वैषम्य र वैमत्य छ तर अलपज्ञ देखि सर्वज्ञ सवैले विना कसैले सिकाई एक मात्र आनन्द चाहन्छन् । आजको लेख यसै विषयको सेरोफेरोमा छ ।

अक्सफोर्ड अंग्रेजी शब्दकोशले “खुसी” लाई आनन्द वा सन्तुष्टि महसुस गर्ने वा देखाउने अवस्थाको रूपमा परिभाषित गर्दछ । यो मनको अवस्था हो जुन परिभाषित गर्न र मापन गर्न गाह्रो छ । धार्मिक ग्रन्थ अनुसार खुसी वा आनन्द प्रत्येक मानिसको अन्तिम लक्ष्य हो । मानिस सोहि प्राप्तिको लागि प्रतिक्षण प्रयत्नशील छन् ।

सुख-शान्ति अन्तरङ्ग भएकोले भौतिकवादको उत्कर्ष मात्रले सो प्राप्त गर्न सकिन्न । अधिकांशले संसार वाट पाउने अपेक्षा गरेका हुन्छन् भने केहिले खुसी मनको अवस्था भएकोले विभिन्न विश्व धर्महरूले तोकेका विभिन्न मार्गहरू द्वारा प्राप्त गर्न सकिन्छ भनेर लागेका हुन्छन् । संसारिक सुख सिमित आउने जाने भई निरन्तर अविच्छिन्न प्राप्त गर्न सकिन्न । सोको सवैले आफ्नो जीवनको पछिलो आधा भाग आई पुग्दा सम्म अनुभव गर्ने गर्छन नै ।

हिन्दू धर्म अनुसार सुख (खुसी) शब्दको धेरै अर्थहरू छन् । जसमा शान्ति, आनन्द र आराम, र भौतिकदेखि आध्यात्मिक स्तरसम्मको खुसी समावेश छ । सामान्यतया, सुख शब्दलाई सांसारिक खुसी र अनन्त (कहिले समाप्त नहुने) आनन्दको लागि आनन्द भनिन्छ । तीन गुणहरूबाट (तामसिक, राजसिक र सात्विक) मुक्त भएको व्यक्तिलाई “गुणाति” भनिन्छ । जो तीन गुणको नियन्त्रण भन्दा बाहिर छ, आनन्द वा दुःख, पीडा वा सुख वा कुनै पनि द्वैधताबाट प्रभावित छैन । यो स्तरमा पुगेर ईश्वरलाई साकार पारेर परम आनन्द प्राप्त गरेका सन्त, रसिक महापुरुषहरू पहिले पनि थिए, अहिले पनि केहि छन् र पछि पनि हुने छन् नै ।

ईसाई धर्मले खुसी लाई ईश्वरको उपहार मान्दछ । सो धर्म अनुसार वर्तमान खुसी सांसारिक जीवनको पूर्व अनुभवहरू मार्फत प्राप्त गरिन्छ र परलोकीय खुसी स्वर्ग मार्फत हुन्छ । सत्य र सद्गुणको चिन्तन गरेर यस जीवनमा खुसी प्राप्त गर्न सकिन्छ । यद्यपि साँचो खुसी परमेश्वरको दर्शनमा हुन्छ र यो भौतिक शरीरमा निर्भर हुँदैन । ईस्लाममा खुसी तीन प्रकारका (झुटो, अस्थायी, सत्य वा शाश्वत) हुन्छन् । पहिलो दुई जीवनमा छोटो अवधिको लक्ष्यहरू प्राप्त गरेर प्राप्त गरिएका हुन्छन् र अस्थायी हुन्छन् । साँचो खुसी जीवनभर स्थायी हुन्छ ।

बौद्ध दर्शन अनुसार खुसी एक मानसिक अवस्था हो । बौद्ध धर्मशास्त्रले कर्म र कर्ममा शुद्धता उल्लेख गरेको छ । बौद्धहरू दुई प्रकारको खुसी (सुख), भौतिकवादी खुसी (अमिसा सुख) र शाश्वत खुसी (निरामिसा सुख) मा विश्वास गर्छन्, जसले पार्थिव र शाश्वत खुसी लाई जनाउँछ । मानिसको आधारभूत चाहना खुसी, सुख, आनन्द, शान्ति हो । सबै धर्महरूको खुसीको अभिन्न अंग हो, दया, प्रेम, धार्मिकता, शान्ति र करुणा जस्ता मूल्यहरू । संसारका सबै प्रमुख धर्महरूले अनन्त खुसीको अवधारणा र यसलाई प्राप्त गर्ने बाटोलाई स्पष्ट पारेका छन् । खुसी प्राप्त गर्ने बाटो फरक भए पनि, उद्देश्य एउटै रहेको छ ।

हिन्दू धर्मले व्यक्तिको भौतिक र आध्यात्मिक आवश्यकताहरू समावेश गर्ने समग्र दृष्टिकोणको अंगालेको छ । हिन्दू धर्मले योग अभ्यासलाई आनन्दको उच्चतम अवस्था प्राप्त गर्ने प्रक्रियाहरू मध्ये एक मान्दछ । भगवत गीताले शाश्वत खुसी प्राप्त गर्ने चार तरिकाहरू बताउँछ - कर्मयोग (कर्तव्य-संचालित), भक्तियोग (भक्ति-संचालित), ज्ञानयोग (ज्ञान-संचालित), राजयोग (मुक्तिको मार्ग) ।

ईसाई धर्मले खुसीको प्राप्त गर्ने तरिका वा बाटोमा आठ कुराहरू (नम्र हुनु, आफ्नो पापको लागि पश्चात्ताप गर्नु, आत्म-नियन्त्रण गर्नु, धर्मी हुनु, दयालु हुनु, हृदयमा शुद्ध हुनु, शान्तिप्रिय हुनु र बाह्य कष्टहरूको बाबजुद पनि आनन्दमा रहनु) पालना गर्न पर्ने भन्छ । प्रार्थनालाई खुसी प्राप्त गर्न भगवानसँग एकताबद्ध हुने प्रभावकारी माध्यम मान्छ ।

बौद्ध धर्म चार आर्य सत्य र आठ-गुणात्मक मार्ग (सही जीवन, सही दृष्टि, सही बोली, सही कर्म, सही जीविका, सही प्रयास, सजगता र एकाग्रता) मा आधारित छ । जुन मुक्ति प्राप्त गर्न अनुसरण गर्नुपर्छ । अटल आनन्द प्राप्त गर्नको लागि प्राथमिक आवश्यकता त्याग हो भन्छ । माथि उल्लेख गरेझैं सुख, आनन्द, शान्तिको अन्तिम लक्ष्यमा पुग्ने बाटोहरू विविध हुन सक्छन् । खुसी मनको अवस्था र मानवको अन्तर्निहित गुण भएकोले परम खुसीको लागि सबै धर्महरूले राखेका कोसेढुङ्गाहरूको वैचारिक रूपरेखाले व्यक्तिगत र आध्यात्मिक खुसी लाई बुझ्न मद्दत गर्दछ ।



खुसीलाई क्षणिक आनन्दमा मात्र ध्यान केन्द्रित गर्नुको सट्टा जीवनमा राम्रो महसुस (hedonic) र जीवनको अर्थ र उद्देश्य (Eudaimonic) कल्याण दुवैलाई समेट्ने बहुआयामिक अवधारणाको रूपमा अहिले बढी बुझिन्छ । खुसी एक साधारण समीकरण नभई आनुवंशिकी, वातावरण, व्यक्तिगत छनौटहरू र सामाजिक सम्बन्धहरूको गतिशील अन्तरक्रिया हो भन्ने खुसीको बारेमा आधुनिक दृष्टिकोण हो । यसले क्षणिक आनन्दहरूमा मात्र ध्यान केन्द्रित गर्नुको सट्टा जीवनमा अर्थ र उद्देश्य खोज्नुको महत्त्वलाई पनि जोड दिन्छ ।

हिन्दु शास्त्रले मानिसहरू कसरी खुसी रहन्छन् भन्दै आश्चर्य प्रकट गर्छ किनकी सबै जिव जितापहर बाट पिडित हुन्छन् । आधिभौतिक (शारीरिक पीडा, चोटपटक र अरुसँगको द्वन्द), आधिदैविक (भूकम्प, बाढी, खडेरी, रोग र मानव नियन्त्रणभन्दा बाहिरका अन्य विपत्तिहरू) र आध्यात्मिक (शारीरिक रोग, मानसिक काम, क्रोध, लोभ, मोह आदि) ।

हिन्दुहरूको सांख्य दर्शन अनुसार संसारमा सुख छैन । कहि कतै सुख देखिन्छ भने पनि त्यो भ्रान्ति मात्रै हो किनकी संसारिक सुख अनित्य, सिमित र परिणामी हो । आनन्द सदा अनन्तमात्रको हुन्छ । सीमित मात्रको हुँदैन किनकी आनन्द-प्राप्तिको अभिप्राय यहि हो कि त्यसमा कहिले पनि दुखको अधिकार नहोस र प्राप्त आनन्द भन्दा बढि अन्य केही आनन्द न होस ।

मानिसको आधारभूत चाहना सुख शान्ति हो । धर्म व्यक्तिको भौतिक र आध्यात्मिक आवश्यकताहरू समावेश गर्ने समग्र दृष्टिकोण र प्रक्रिया भएको लेखकको विश्वास र अनुभव छ । धार्मिक हुन कतिलाई मन नलाग्न पनि सक्छ किनकी धर्मको नाममा गरिने थुप्रै शोषण हामी सबैले सुनेको, देखेको, भोगेको हुन्छौ । खुसीको आधुनिक अवधारणा आफु लाई राम्रो महसुस गराउने र जीवनको सहि अर्थ र उद्देश्य दिने हो । लेखकको बुझाई र अनुभवमा धर्म र आध्यात्मिक पनि सोहि प्रयोजनको लागि नै हो । कुनै पनि धर्मको बिकृति लाई अनुसरण नगरि धार्मिक र आध्यात्मिक हुन हामी स्वतन्त्र र निडर हुन सक्छौ । हाम्रो जीवनमा खुसी कायम गर्न र मानसिक रोग बाट मुक्त हुन हामीले नै प्रयास गर्न पर्ने हुन्छ ।

सबै जीवले चाहने सुख, आनन्द, शान्ति आदि नै हो । यस्तो चाहना गर्ने मन हो । हामी (जिव) वाहेक दुई तत्व सम्पूर्ण विश्वमा छ । एक हो प्रकृति/माया/संसार र अर्को हो भगवान । संसार क्षेत्रको खुसी सम्बन्धि अनुभव हामी संग छ नै अब कहिले समाप्त न हुने सदा वृद्धि हुने सुख हामीले प्राप्त गर्नु पर्ने हुन्छ । जो संग छ सोहि संग मायु पर्ने र जाह छ त्यही (भगवानको क्षेत्रमा) खोज्न पर्ने हुन्छ । त्यसकारण भगवान सन्मुख हुनु पर्ने हुन्छ । तर नित्य अनन्तमात्रको खुसी आनन्द संसार क्षेत्र वाट प्राप्त हुन्छ भनि विश्वास गर्न पनि हामी स्वतन्त्र छौ । हामीले अनन्तकाल देखि अहिले सम्म सोको लागि अनवरत प्रयत्न गरिरहेका छौ । सन्तजनले हाम्रो यो प्रयास लाई बालुवाबाट तेल निकाल्ने र चुना पानीलाई दुध सम्झेर मस्कन निकाल्ने प्रयास गरे झैं हो जुन कहिले पनि सम्भव छैन भनेर उपमा दिने गर्छन ।





विजया दशमी

तिहार तथा छठ पर्व

यो दशैं, तिहार र छठको पावन अवसरमा सम्पूर्ण दिदीबहिनी र दाजुभाइहरूमा हार्दिक मंगलमय शुभकामना । संस्कृतिको सुन्दर प्रतीक यी पर्वहरूले तपाईंको परिवारमा सुख, शान्ति र समृद्धि ल्याओस् ।

योगेन पौडेल, आयुषा गौतम र तृषाग्नी पौडेल

ओटावा, ओन्टारियो

हामी नेपाली (सन्दर्भ - नेपालको जेन्जी आन्दोलन)

राजेन्द्र सुबेदी

हामी नेपाली
स्वाभिमानी पनि छौं
बहादुर पनि हौं
हो, त्यसैले त
पुर्खाको ईतिहास मेटाएर
कायरताको स्टाटस् लेख्दछौं
बिस्तारा पुरै चिसो भईसकेपछि
शौचालय जाने ढोका देख्दछौं।

हामी नेपाली
मिलनसार पनि छौं
झगडालु पनि हौं
हो, त्यसैले त
सम्पत्ती आफ्नै डढाएर
खरानीको होली खेल्दछौं
झोले र भ्रष्टाचारीलाई लुकाउछौं
रोजगारी दिने उद्धमीलाई झनै पेल्दछौं।

हामी नेपाली
दयालु पनि छौं
घृणालु पनि हौं
हो, त्यसैले त
बोलीकै भरमा कतिको पछि पर्दछौं
कसैलाई त्यसै देबत्तोकरण गर्दछौं
बिदेसीको ईसारामा हिंसा बढाउँछौं
निर्दोस युवाहरुको बलि चढाउँछौं।

हामी नेपाली
सच्चा पनि छौं
लुटेरा पनि हौं
हो, त्यसैले त
भ्रष्टाचारको बिरोधमा आन्दोलन गर्दछौं
लुटेका सामानले घर भर्दछौं
चुनावमा त्यहि भ्रष्टलाई भोट हाल्दछौं
चुनाव पछि मुखै छाडेर गाली गर्न थाल्दछौं।



खै हाम्रो भाग्य उस्तो हो की बानि
देश डढेर बन्दा पनि खरानी
स्वार्थ भन्दा माथी उठ्न सकेनौं हामी
हो त्यसैले
आज एउटा प्रण गरौं
यूवाको जोसमा प्राण भरौं
खरानीको थुप्रो मा बिकासको मुल फुटाउँ
उत्साही यूवाहरुलाई राष्ट्र निर्माणमा
जुटाउँ।

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Footsteps of Nepali Gen-Z

By Prasoona Gautam

For years, the Nepal's government has swept corruption under the rug, stealing from the poor and embezzling what rightfully belongs to the people of this country. It was not until early September of 2025 when the Prime Minister banned social media that the younger generation (Gen-Z) decided to make their voices heard. The young citizens started working together to make their voices heard. In hours, streets across Kathmandu, Pokhara, Chitwan and other cities were filled with protesters, and they began setting flames on Nepal's most known buildings - banks, houses of the politicians, malls, theaters, and even the parliament itself. Thankfully, no religious buildings have been destroyed. Sadly, I can't say the same for the brave soldiers who risked their lives to make our country great again. 30 people have lost their lives, and over 400 are injured. In less than 36 hours, the government toppled down, the army mediated between the protestors and the president and a new government was formed. Western media poorly portrayed this movement as only due to the social media ban, but it was much more than that. Corruption for money, bad decisions were what ignited this movement. Many politicians are accused of taking bribes, misusing public money, and giving favors to friends or family. Paperwork, licenses, land registrations, and other services are notorious for scandals. These are just some examples of the things that the government has been doing. Nepal has a score of 31 for corruption (0 meaning very high corruption 100 meaning very little).



I hope our new prime minister, Sushila Karki, will take Nepal back to glory. It is a moment in history because Sushila Karki is the first ever female Nepali prime minister. I hope there is a lot to look forward in the future. One thing we can be sure though is that our people have the guts to take action about the despicable work of the government. In the recent protests you might be able to see a flag with a skull on it. This is the pirate flag from the Japanese anime series One Piece. The black pirate flag from the show has become a symbol of youth resistance against injustice and authoritarianism. This was a very creative idea and it's very inspiring. Very few countries have taken action against the corruption in their country. Nepali Gen-Z might inspire other countries to take action against corruption. I take pride in being able to call myself a Nepali Gen-Z.

Nepal has reached a point in history where people have proven they will no longer stay silent. Today, we've shown the world what our country is made of and why we stand among the very few countries that have not been colonized. The corruption, the stealing and the unfair treatment of the citizens pushed us to the edge and the youth finally took the lead to make change possible. The sacrifices of those who lost their lives and the destruction of the important building will never be forgotten, but they also mark a beginning of something new. Our people have shown the world that we are not afraid to stand up against corruption or the government, and that no matter how big the problem may seem, unity and courage will always win.

Here in Canada, lighting candles was a way to pay our respect to the courageous people that passed away in the commotion. I was lucky to go to Nepal for the first time in my life this year. I was able to see most of the buildings which now turned into ashes. I truly hope next time I go to Nepal, everything will be rebuilt.

(Grade 8, Longfields-Davidson Heights Secondary School, Ottawa)

धुर्वे महाराज

सुरेन उप्रेती (भिकटोरिया क्यानडा)

धरणीधर धौबडेलको धन्दुकारी छोरो धुर्वे देखि गाउँले समेत हैरान थिए । स्कूलमा गुरुहरूलाई गोरू भन्दै ढुङ्गाहानेर हैरान पार्थो भन्थे । स्कूलका शिक्षकहरू निन्याउरो मुखलाएर निगुराको टाउको जस्तै भएर धरणीधरका अगाडि आएर निहुरन्थे । ए ! बज्या धुर्वेले त्यसो पो गरेछ, भन्दै धरणीधर जुँगामा ताउ लाउथे र हा हा हा गरेर हाँस्यथे । उनको अटुहाँसले बारीका मकै ठुँदै गरेका चराहरू तर्सिएर उड्थे । छिमेकीका सुतिरहेका केटाकेटी तर्सिँदै बिउँझिएर रुन थाल्थे । टाटनामा बाँधेका पाडाबाच्छाहरू दाम्लो चुँडाएर पुच्छर ठाडो पाउँदै टाटनाबाट टाप ठोक्थे । धरणीधरको हाँशोको पराले पुर्पुरोमा लागेर शिक्षकलाई सिल्टिम्बुर खाएझैं हुन्थ्यो । कान ताताभएर जाली फुटेझैं हुन्थ्यो । कानबाट तातो रगत बग्योकी भनेर शिक्षकले कान छामे । औँलामा रगत लाग्योकी भनेर चश्माको चेपबाट चिहाए । विचरा शिक्षक आँगनमा चर्दै गरेका परेवा र कुखुराले समेत चिथोरेर चुच्चो गाड्लान भन्ने लासले लाहिमाम भए ।



एक दिनको कुरा हो धुर्वेले सुनौलको सनकसिंगलाई घरमा लिएर आयो । सनकसिङले सुनौलका शिक्षकलाई नै सुइँकिने गरी सुम्ल्याएर सुइँकुच्चा हानेको रहेछ । सनकसिङको साथले गर्दा धुर्वेको आँट पनि अक्कासियो । बनेपाको विर्खे, चित्लाङको चरी, चक्रपथको चक्रे, पोखराको पर्शे, सिन्धुपाल्चोकको सन्तेलाई धुर्वेले साथी बनायो । सबैजना उजस्तै मलका थुप्रोमा हौसिएका तोरिको साग परेछन् । कोही दश फेल, कोही आइए फेल, कोही स्कूल नै नगाका । गोठालो गएकै ठाउँबाट घोर्ले खसीलाई बोरामा खाँदिर गाउँ छोडेहरूका परेछन् । उनीहरूले साँझमा सोमरस सुँडक्याएर गफ हाँकेका बेला सुटुक्क सुन्नु पर्छ । उनीहरूका बिरता र साहसका कुरा बाहिर खुत्तु खुत्तु खस्छन् । खोरका खसी, गोठका गाई गोरू भैंसीलाई सुटुक्क सिमा कटाए पछि त भारूको बर्षानै हुने । घाँटीमा घण्टी लगाएका राँगा र गोरू चोर्दा गाउँलेले लखेटेको कुरा गर्थे । गाई बस्तु चोर्दा जुक्ती निकालेर एकजनाले घण्टी हल्लाएको अरूले बस्तुलाई सिमा कटाएको कहानी सुनाउँथे ।

माओवादीको ससस्त्र युद्धका शुरूवाती दिनमा चैं भागोरे भाग बनायो रे । केही समयपछि आफैं मास्क लगाएर माओवादी बन्दै र भन्दै हिँडेरे । फिरौती र चन्दा उठाउन थाले पछि त लाख हैन करोडका काम हुन थाले । बैङ्कमा मेनेजरसँग मिलेर माडेललाई तीनलाखका जग्गामा तीन करोड मुल्याङ्कन गराएर ऋण दिलाए । त्यसपछि त जग्गा मूला त ठाउँ ठाउमा । त्यसपछि पुलिस, प्रसासन, वकिल, न्यायधिस, सिडियो, सांसद सबै पकेटका भए । अड्डाअदालतका काम त फोनका भरमा हुनथाले । चुनाबमा कसलाई जीताउने, कसलाई मन्त्री बनाउने, ठेक्का पट्टा सबै धुर्वेकै कब्जामा । अब त धुर्वेको पाटी नै बनेको थियो ।

समयले साथ दिए पछि जे पनि हुने । धुर्वेको पार्टीको नाम थियो 'मनलागी हसुर, जोगाइ दिँउला कसुर' । नभन्दै धुर्वेको पाटी त सत्तामा सोजियो । धुर्वे प्रधानमन्त्री बन्यो । अब त ज्यानमारेर गए पनि माफी । बालिकालाई बलात्कार गरेर फाले पनि माफी । धुर्वेले त एउटा नारा नै बनायो । जसले धेरै लुट्छ उसलाई कर छुट्छ । धुर्वेलाई मन पर्ने एउटा कविता थियो । चोरी चकारी नगरे चतुराई हुन्न, दङ्गाफसङ्गा नगरे सुर्याई कहन्न, सोझा र सिधा नलिनु दलैमा पाटी चलाउनु छलऔ बलैमा । यो मन्त्र जानेको धुर्वेले त्यसै गर्यो । धुर्वेलाई छड्केआँखाले हेर्ने माल भने पनि त्यसको भविष्य चेट । पाँचसात जनालाई पाताल पुग्ने गरी पाखा लगायो । अनि त महाराजा नै बन्यो । धुर्वे नेता भगवान हुन् भनेर नारा लगाउन लायो । चन्द्रमा र मंगल ग्रहमा घडेरी दिउँला भन्दै मास्टर, पत्रकार, वकिल, इन्जिनियर, डाक्टर आदिलाई झोला थमायो । धुर्वे भगवानलाई हेरे पछि दिनभरको पाप नास हुन्छ भन्दै घरघर र अफिसअफिसमा फोटो राख्न लगायो । सन्सारको सबैकुरा जान्ने "धुर्वे महाराज" नामको किताब छापेर देशभरी पुर्यायो ।

CANEFOR: A gathering of inter-generational minds for academic excellence

The Canada–Nepal Forum for Research (CANEFOR) is a non-profit organization registered in 2024, with a vision of creating a bridge among Nepali-diaspora scholars across disciplines and generations in Canada and beyond. It began as a modest scholarly gathering in 2019 and has since evolved into a vibrant intellectual and professional platform, attracting around 100 participants annually from across North America and Europe. In 2025, CANEFOR hosted its fourth conference in Ottawa (August 16-17), featuring 27 formal presentations and a lively panel discussion titled “Perspectives on the Nepal-Canada Relationship.”

The annual conference goes beyond academic papers. It serves as a unique space where established scholars, graduate students, and even high-school learners share the same stage, sparking conversations that extend well beyond the event. To capture what makes CANEFOR 2025 significant, here are five frequently asked questions (FAQs) that highlight its goals, character, and future.



1. What are the goals and objectives of CANEFOR?

CANEFOR is founded on two clear goals: first, to provide a space where emerging and established researchers can showcase their work, explore different research opportunities, and highlight the strengths within the community, and second, to strengthen professional networks across Canada, Nepal, and the broader Nepali diaspora worldwide. However, the objectives extend beyond merely organizing presentations. The 2025 conference encouraged participants to address pressing questions about artificial intelligence, climate change, media ethics, and public health, while also sharing early-stage ideas. By welcoming everyone from senior professors to first-time student presenters, CANEFOR fosters a culture of curiosity and rigor. Presentations serve not only as academic exercises but also as opportunities to receive feedback, refine ideas, and build collaborations. This inclusive model ensures that research is not confined to silos but contributes to the broader mission of enhancing both Canada and Nepal through knowledge.

2. Is CANEFOR a multidisciplinary platform?

One of the most striking features of CANEFOR is its diversity of disciplines. Since its inception in 2019, CANEFOR conferences have included sessions on biology, economics, media, gender, solar energy, artificial intelligence, and more. A participant might attend a panel on digital platforms in the morning and another on agricultural practices in the afternoon. This multidisciplinary approach is intentional, as the organizers believe that the most pressing global challenges, such as climate change, technology, and health equity, cannot be addressed from a single disciplinary perspective. Bringing together physicists, social scientists, geoscientists, engineers, and communication scholars sparks meaningful dialogues. As participants often remark, this variety keeps the conference dynamic - rather than being confined to one narrow field, attendees are inspired to think across boundaries and connect insights that would otherwise remain isolated.

3. Why is CANEFOR's mix of participants unique?

What truly sets CANEFOR apart is the diversity of its participants. Unlike many academic conferences that are limited to senior scholars, CANEFOR brings together high-school students, undergraduates, graduate students, professionals, and professors. This inter-generational exchange fosters a mentoring environment rarely found at other conferences.

At the 2025 conference, for instance, high-school students presented posters alongside seasoned faculty members. Younger participants not only gained confidence by sharing their work but also received feedback that shaped their future academic paths. Meanwhile, established researchers found inspiration in the bold questions posed by the youth. The result is a culture of guidance and encouragement: graduate students mentor undergraduates, and professors help newcomers navigate the academic and professional landscape.

This blend of ages and experience levels ensures that CANEFOR is not a one-off event but a pipeline for future researchers. By giving young participants the stage early on, the forum helps them envision themselves as integral parts of the research community from the very beginning.

4. What are its potential achievements and way forward?

CANEFOR's immediate achievements are already evident. In 2025, it signed an agreement with the American Journal of STEM Education to publish selected conference proceedings as a special issue - a milestone that provides both young and senior researchers the opportunity to showcase their work in an international multidisciplinary journal.

Looking ahead, the forum has ambitious goals, including:

- Introducing poster sessions and workshops for high-school students to enhance their research and presentation skills.
- Establishing awards for outstanding presentations, particularly for undergraduates and high-school participants, to recognize and encourage excellence.
- Expanding webinar series on themes such as generative AI, migration, and climate change to engage a global audience year-round.
- Exploring new funding partnerships and sponsorships to reduce costs for participants and provide travel support for students.

As the 2025 organizers reflected, the true achievement of such conferences lies not only in the immediate program but also in the confidence and enthusiasm they instill among participants. By inspiring younger scholars and connecting them with mentors, CANEFOR lays the groundwork for a stronger, more collaborative academic community.

5. What are CANEFOR's future timelines and how can people connect?

The excitement of 2025 has already set the stage for next year. The CANEFOR 2026 Conference will take place on August 15–16, 2026 in Ottawa. The key dates are:

- Call for Abstracts: January 15–20, 2026
- Abstract Submission Deadline: April 15, 2026
- Registration Opens: July 1, 2026
- Presentation Submission: July 1–August 7, 2026

Until then, CANEFOR will keep its network active through webinars and community events, ensuring that the conversation continues between conferences. We would like to extend our sincere gratitude to all financial supporters, conference participants, and, most importantly, the past officials who have nurtured this platform to its current stage.

Contact Information

- Email: info@canefor.com
- Website: www.canefor.com

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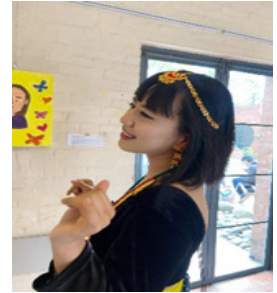
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A beginner's guide to media in the age of artificial intelligence

By *Reya Shreya Rai (Toronto)*

Introduction

One of the significant discussions in modern innovations centres on Artificial Intelligence (AI) and automation. You have probably heard, or even joined debates around AI, from ChatGPT and DeepSeek to image generators, plagiarism concerns, advancements in health and research, etc. Technological innovations exist to solve problems, make tasks easier and open up new possibilities for humankind. However, there is always a trade-off or downside to any of these feats if they are not understood and used carefully.



An equitable global adjustment to these advancements comes with a learning curve, especially with the technology that is advancing so rapidly. As humans, we need to keep adapting and moving forward, just as we've done all through evolution. While we can hope for more thoughtful and ethical design with innovations, the responsibility for the ethics in technology largely falls on policymakers and tech giants. But that doesn't mean we, as everyday users, are passive in this process. AI is shaping the information we see, the stories we hear, and even the way we form opinions.

In a world where the media is our main window to events and realities beyond our own experience, understanding how AI influences that window is crucial. So, the question becomes: as individuals, how can we stay mindful of what we consume in the media when AI plays a growing role in shaping it?

So, what is AI?

ChatGPT, an AI-powered conversational tool by OpenAI, defines AI as "the branch of computer science that enables machines to perform tasks that normally require human intelligence, such as learning, reasoning, problem-solving, language understanding, pattern recognition, and decision-making." AI is a technology that helps us perform tasks efficiently by mimicking human thinking through data analysis and machine learning. For example, Figure 1 (right) shows an image generated using Sora, an AI-powered image generator that creates visuals based on user prompts. As of September 2025, ChatGPT alone boasts over 800 million weekly active users. But AI goes far beyond its popularized large language models (LLMs). You can see the prevalence of AI in various areas, including content creation, language and voice tools, audio and video editing, image design, AI-powered browsers, healthcare, consumer electronics, and productivity tools.



Today, AI is deeply integrated into nearly every aspect of school, work, creativity, and daily life. You'll even hear Gen-Z and Gen-Alpha say things like, "Just ChatGPT it," for serious topics like mental health, to the most basic queries on daily life.

Not long ago, we were still getting used to Googling questions online and navigating the vast information on the internet. Now, not only is AI making that process even faster, but it is also changing how we interact with knowledge altogether. This shift is significant in media, where AI doesn't just deliver information but influences what we see, how we see it, and ultimately, what we believe about the world around us.

How does AI learn? Can this process be biased?

For AI to interact with the world in ways that resemble human thought, it must analyze and replicate patterns across vast amounts of data. AI is entirely artificial and, like any human creation, lacks consciousness. Yet, AI has advanced to the point where people are forming emotional bonds with LLMs they can't even replicate with other human beings. There are both positive and negative aspects to AI usage. On the one hand, it powers tools that make daily life easier, from language translation and accessibility features for people with disabilities to running medical diagnostics. On the other hand, AI-generated images and videos are rapidly spreading online, weaving false narratives which could slander personal lives, manipulate public opinion through manipulated content, and scam people by using AI-generated voices of loved ones. So how does AI learn to function like this?

AI uses Machine Learning (ML), the process that allows systems to learn from data. It helps AI identify patterns, make predictions, generate content, or mimic human behaviour without being explicitly programmed for each task. In supervised learning, AI is "taught" using labelled examples, such as images labelled as cats and dogs, so the system can learn to recognize them on its own. Unsupervised learning enables AI to discover patterns in unlabelled data, such as grouping customers by shopping habits or identifying topics in articles. Reinforcement learning teaches AI through trial and error, rewarding good decisions and penalizing mistakes, which is how game-playing AI or robots learn complex tasks. There's also semi-supervised learning, which mixes a small amount of labelled data with a lot of unlabelled data, and self-supervised learning, where AI generates its own labels from raw data, for example, predicting missing words in a sentence. Online or continual learning helps AI adapt to new information over time, while evolutionary algorithms evolve solutions over generations. And behind all of this is data scraping, which gathers massive amounts of content from the web to train AI, which has been the most controversial method due to legal and ethical concerns over using people's data without consent.

AI mirrors the data it learned. Studies have shown that AI systems can exhibit racial and minority biases in real-world applications. For example, the MIT Media Lab Gender Shades project (2018) reported that facial recognition systems from Microsoft, IBM, and Face++ performed less accurately on individuals with darker skin tones, particularly black women, due to biased training data, raising concerns about their use in surveillance and law enforcement. So, how can we expect AI to be unbiased when it's trained on a flood of human opinions, stereotypes, misinformation? Ultimately, the responsibility also falls on us to stay aware of how AI is gathering its data and to question what these sources are based on.

What to watch out for in AI-Driven media?

AI is everywhere in media, shaping what we see, hear, and read, often without us noticing. One of the scariest aspects of algorithm-based and AI-supported media on the internet is the 'filter bubble'. Platforms like social media sites, search engines, or streaming services use algorithms to decide what content to show you. These algorithms track your behaviour, such as the content you have already engaged with, and prioritize similar content on your feed. It's no secret that your devices track your activities for personalization and monetization, as seen when a similar ad pops up on your Facebook feed, even if you're just discussing it with friends on the commute, or when you see movie recommendations on Netflix after searching for it on Google.



Fake and manipulated content is becoming increasingly difficult to detect with AI, particularly so as AI tools have been increasingly advanced. So, for people who aren't as tech-savvy, distinguishing between real and AI-generated content is becoming increasingly challenging. During the recent Gen-Z protests in Nepal, we could see vast numbers of AI-generated images and videos across social platforms to incite aggression or humour (Figure 2, above). This process is unethical, particularly when the creator creates content during turmoil for quick views or shares, especially if it is misleading or the person portrayed has no control over the narrative. While these images were easier for the more informed audience to distinguish as generated, it was evident that the older audience engaging with this content was not aware of its origins.

So, how can we logically verify an AI-generated image or video? First, look for signs of discrepancies or abnormalities in the content, such as mismatched shadows, distorted faces, or inconsistent backgrounds. Next, check the source: if a creator shares it directly, check whether their account or website is credible. Reverse-image search and comparing the content with trusted news sources or official reports can help confirm its authenticity as well.

For a technology that is gaining momentum and advancing so fast, regulatory frameworks across various sectors are still catching up. Most countries are in the early stages of developing laws and guidelines to govern how AI is used, particularly in media and news. While the European Union (EU) is making strides with the AI Act, other countries, including Canada and the U.S., are still debating the scope, enforcement, and ethical standards for AI applications. This means that with thousands of companies and creators figuring out fast-track monetization content, much of the AI-driven media we consume today operates in a legal grey zone, with limited oversight or accountability.

It's time that we all get literate in this technology. AI is already shaping so much of what we see and consume, especially in media, which makes it even more urgent to understand both its perks and risks. While AI can play an essential role in our lives and careers, its purpose is to assist and not replace our own thinking and decision-making. We need to stay curious, critical, and aware of how these systems work, and use AI with both openness and caution.

(Reya Shreya Rai is currently pursuing her master's degree studies in Digital Media at the Toronto Metropolitan University).

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Home gardening nuisances: experience from summer 2025

By Jamuna Risal Paudel

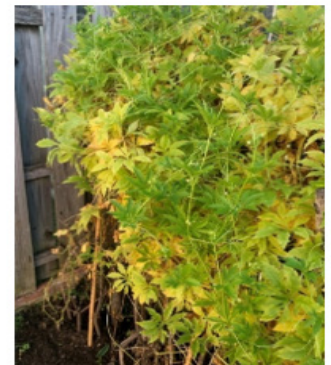
Gardening at home or in community gardens is a part of summer activity for many of us. Every gardener may have experienced that sometimes it's a rewarding (in terms of aesthetics, satisfaction, few harvests and sharing produces) but not always a very productive endeavor. Therefore, the purpose to engage in gardening should be more than just aiming for good harvests. Unlike previous years, this summer I was able to spend plenty of time to observe few plants put on ground and embrace the associated environment more closely. There were instances such as, some of my friends were posing questions on social media related to flowering but not fruiting trees and family members were enthusiastic to listen to my explanation on flower botany. These instances inspired



me ponder on some unique challenges that were prevalent at home gardens this year. Here, by focussing on few vegetable crops in the surrounding, I have described few examples of gardening nuisances ranging from the intricacies of flower botany to the intensifying effects of climate change and evolving pests that are becoming increasingly unpredictable.

Flower botany and sex differentiation

At the heart of many gardening frustrations lies the biology of flowering plants. Understanding the difference between monoecious and dioecious species is thus beneficial. Monoecious plants (e.g., corn, cucumbers) bear both male and female flowers on the same plant, allowing for self-pollination or close-range pollination. Dioecious plants (e.g., some varieties of mulberry and asparagus) require separate male and female plants for reproduction, which can complicate garden planning because fruit yield can be reduced if not properly paired. Furthermore, some plants with perfect flowers (having both male and female reproductive parts) cannot self-pollinate and require other compatible plants for pollination (e.g., some varieties of cherries).



Slipper gourd's massive vine growth without fruits

Climatic conditions such as high temperatures can disrupt the delicate hormonal balance in plants that govern flower sex differentiation. This phenomenon, particularly in monoecious species, can lead to an overproduction of male flowers, and thus, reduce fruit set. Dioecious plants, meanwhile, suffer from asynchronous flowering between sexes, further obscuring pollination.

This year's early heatwaves and prolonged high temperature disrupted plant's normal growth cycles. For example, cucumber vines grew well and produced many flowers, however, most of them were just male flowers (see image below). Long squash plants also produced many flowers, both male and female, but the small fruitlets just yellowed and dropped down prematurely. We did manage to salvage some fruitlets of pumpkin and long squash by plucking the male flowers and shaking the pollen out on to the female flowers.

Effects due to climate stress

This year, Ottawa experienced one of its driest summers on record with only sporadic rainfall and prolonged heatwaves. The effects of heat and drought were prevalent in the garden plants as they struggled to get sufficient amounts of water that led to wilting, stunted growth, and premature flowering. This was observed even in deep rooted plants like beans and tomatoes, despite regular watering during the growing period. The

most striking effect of heat stress was observed in slipper gourd (chuchhe karela or barela in Nepali), which did not produce any fruit despite producing dense climbers and heavy bloom (see picture above). Probably, the flowers were aborted early to conserve energy resulting in bare plants.

In contrary, drought-resistant weeds like dandelion, common yarrow, Ox-eye daisy etc. showed resilience to the climatic stress and overgrew on the lawn and right-of-way paths. The flowers of these plants, however, played an important role to invite many pollinators to the garden.

Insect pest: the Japanese Beetle surge

This summer, the most destructive insect pest was the Japanese beetle (*Popillia japonica*). The warm and dry conditions must have promoted the population surge of this insect. The beetles ate voraciously, skeletonized bean leaves leaving behind a lace-like pattern (as shown in picture on the right) and severely weakened the plants. Furthermore, these weak plants became susceptible to leaf rust pathogen later in the season. One of the common home-based management tools for this insect includes physical removal with hands or spraying with soapy water. Other preventative method includes companion planting with repellent plants like marigold, but this requires planning well before at planting period. Since neither of the tools were adopted, the bean plants in our garden were left to resist insect damage hoping them to grow and compensate the foliage loss on their own. To a certain degree, the plants succeeded and we could get few harvests.



Cucumber plants with many male flowers



Bean leaves damaged by Japanese beetles

Animal pests: squirrels and rabbits

We know Ottawa's urban wildlife continues to pose a nuisance in residential gardens. Squirrels, which are common everywhere, chewed not only tender shoots of cucumber and pumpkin but removed flowers of these plants and plucked zucchini and pumpkin fruits/fruitlets (see pictures below). In spite of our efforts to hide flowers and fruitlets under some dry leaves and stubbles, they were smart to find and nimble. To some extent, I enjoyed watching these uninvited guests feeding on tender shoots and fruitlets. Rabbits seem to love more leafy greens and carrots. We tried placing physical barriers like covering the growing fruit with boxes and smelly leaves (long gourd) that can deter pests but the fruit quality (appearance and taste) was impacted.



Squirrel feeding on zucchini and damaged pumpkin fruitlet



Conclusion

Home gardening is a special experience and a lesson in adaptation. The interplay between plant biology, climate extremes, and pest pressures demands a more informed and resilient approach to gardening. By embracing species diversity, understanding plant reproductive characteristics, and employing certain basic pest control approaches, gardeners can succeed to cultivate the beauty and biodiversity, even in the face of mounting nuisances.

Nepal's Gen-Z has given the nation a new heartbeat

After decades of corruption and despair, young Nepalis have reignited hope for a republic rooted in dignity, fairness, and opportunity

On September 8, Nepal's youth forced a reckoning long in the making. A youth-led uprising, born from years of frustration with corruption, arrogance, and elite indifference, brought the political establishment to its knees in just 36 hours. The immediate spark was horrific: nineteen students, still in school uniforms, were gunned down by state forces and hundreds more were injured. The following day, anarchists set fire to public offices, vandalized property, and looted businesses. By September 12, the parliament was dissolved, and an interim government was sworn in, led by the former Chief Justice known for her integrity and anti-corruption stance.



The death toll has climbed to seventy-four. But, out of sorrow, has risen a new resolve - a call that Nepal belongs to its people. The corrupt parties' belief that they could plunder the nation forever has finally crumbled. The youth were not seeking for power but dignity, not fighting for parties or ideology but demanding answers the Nepal's rulers have ignored for far too long - Why does corruption flourish while public services collapse? Where is the transparency democracy promised? Do citizens have any right in this country?

Historically, Nepal's democratic journey has been marked by repeated hard-won struggles. In 1950, a revolt ended a century of Rana autocracy and opened the door to democracy - only for it to be shut a decade later by absolute monarchy. My generation grew up under that regime, where even demands for the most basic rights were met with force. In 1990, a people's movement restored multiparty democracy, but corruption and patronage soon hollowed it out. In 2008, another uprising abolished the monarchy, and in 2015 Nepal declared itself a federal democratic republic. But the republic has delivered neither the substance of democracy nor its promise.

History explains it, but the crushing burdens left Nepal's youth with no choice. For example, education is a dead end. Unless parents can afford costly private schools, children attend public schools where there is no real learning. More than half fail the national Grade 10 exam; of those who continue, one-third fail Grade 12. And UNICEF finds that over half of children aged 9-14 lack even basic literacy and numeracy expected in Grades 2-3. These failures slam every door - no higher education, no jobs, no future in their own country. For countless families, exile becomes the only option. This brings us to the bitter truth of a jobless economy. Nearly six million Nepalis - more than half of the labour force - have taken foreign work permits. Each year, for every 100 youth who reach their working age, 50 leave for low-wage foreign jobs. Still, the official youth unemployment rate (certainly an underestimate) stands at 23 percent. The few jobs that exist are monopolized by party syndicates.

For those who cannot escape the country, even basic healthcare is out of reach. Political leaders bypass domestic hospitals for treatment abroad at public expense. The wealthy and middle class turn to private clinics, while ordinary citizens are left to languish in crumbling, understaffed public facilities, despite Nepal being one of the most heavily taxed countries in the region. On top of these eroded services and heavy taxation, citizens are forced to pay bribes for even the most basic government services. Corruption has seeped into every corner of daily life, the final assault that Gen-Z refused to accept. Compounding these burdens is a distorted economy. Remittances - one-third of GDP - sustain households but also drive up the cost of food, schools, and housing. Soaring costs have eroded living standards. Industries, strangled by inflated costs, have withered, taking jobs with them. What remittances sustain in households, they destroy in the economy.

Nepal sits between China and India, the two nations that together produce nearly a quarter of the global output. No other country has such vast markets at its doorstep, yet Nepal has no vision, no policy, and no strategy to benefit. A country of \$43 billion GDP, Nepal exports only \$3 billion against imports of \$14 billion. Instead of trading with its neighbors, Nepal trades with its people. Remittances paper over the widening trade gap, masking weakness rather than curing it.

Nothing shows Nepal's squandered chances more starkly than the gap with India and China. In the early 1980s, Nepal's income was comparable to theirs; today, at less than US\$1,500 per person per year, which is 2.7 per cent of Canada's, a Nepali earns half as much as an Indian and one-fifth as much as a Chinese. Policy, not destiny, made the difference. China and India built ecosystems but Nepal built patronage networks, Nepal drained talents while they trained them, Nepal exported people and their dreams while they exported products, and Nepal's leaders sabotaged their nation while their leaders implemented bold programs. The differences lay in mindset - China and India set out to build, Nepal's elites chose decay. These are only the visible burdens. Countless others made life suffocating, finally pushing Nepal's youth to rise, unwilling to accept a future of betrayal and wasted potential.

For generations Nepalis remained poor but there was hope. Over time, that hope turned to despair, and on September 8, even peace-loving and forgiving Nepalis had no choice but to rise. Their demand is simple: a system that serves ordinary citizens, not political cartels and patronage networks. They want schools that teach, hospitals that heal, jobs that reward merit, and leaders who answer to the people.

The Gen-Z uprising carries a clear message: Nepalis are done with empty slogans. They want a republic worthy of the name rooted in dignity, fairness, and opportunity. This movement has given the country a new heartbeat. For a nation long gripped by despair, where few dared believe change was possible, this uprising is a reminder that hope for democracy was never dead. It was waiting for the youth to awaken it and to reset the republic on a better road.

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Nepal's youth have spoken, now it's time to listen

By Pratap Basnet

Background: Nepal's modern politics

There has long been a growing frustration among Nepalis due to widespread corruption, even after the implementation of the modern Constitution of Nepal (2015). Political leaders in power repeatedly promised that the country's political and economic problems would be resolved once the Constituent Assembly delivered the constitution. Since then, Nepal has held two federal (House of Representatives) elections in 2017 and 2022. Neither of them produced a majority and stable government. As a result, coalition governments formed and the frequent changes in the alliance continued without delivering to the people. Instead of focusing on lawmaking or policy discussions, members of parliament spent much of their time engaged in political maneuvering to build or dismantle governments. Such acts of play resembled both in the federal and provincial governments, although the local governments were relatively accountable.



Thus far, citizens have always felt very poor service outcomes from the governments. The three layers of government have increased taxes to sustain their growing expenses, while inflation continues to rise, incomes remain stagnant, and burdensome regulations discourage private-sector growth. Brokers and syndicates interfere in all aspects of services, and corruption has been deeply rooted. As a result, unemployment has risen and the foreign labor market has become the only escape route for youths.

Public frustration in Nepal has been mounting for years, fueled by corruption, limited employment opportunities, and chronic political instability. Disillusioned with the existing parties, some citizens even began looking to the monarchy as an alternative. Former King Gyanendra often drew large crowds during his visits to temples and villages, symbolizing a nostalgia for perceived stability in the past. In this climate of discontent, several new political parties emerged with promises to fight corruption, restore accountability, and challenge the dominance of traditional parties. Notable among them were the Naya Shakti Party, Nepal (2016), Bibekshil Nepali (registered in 2013 but gaining traction after 2015), and Sajha Party (2017). These parties initially generated hope among voters seeking alternatives. However, internal disputes, weak organizational structures, and lack of sustained grassroots networks caused most of them to fade from the political battleground, disappointing citizens who had placed their trust in them. The most recently formed Rastriya Swatantra Party (RSP; 2022), was able to restore public trust, securing 20 parliamentary seats in both the 2022 and 2023 elections. This fulfilled a public appetite for alternatives and a readiness to back non-traditional leaders. However, public trust gradually eroded after their leader faced legal cases and the subordinate leaders were less convincing to address the entangled problems. At the same time, some citizens tried “catching fish in muddy water” by presenting themselves as a voice of frustration against the mainstream parties and their unfulfilled promises. This was because people were exhausted by corruption, broken commitments, and political gamesmanship, and were willing to consider any alternative that promised change.

Gen-Z movement and their voices

As both traditional and newly formed political parties failed to meet public expectations, young people particularly Gen-Z realized that no party could perform effectively under the current constitution, leading them to demand sweeping constitutional reforms to ensure stability and greater accountability among political leaders. A need-driven change was felt by all citizens but it was sparked by the Gen-Z-led protests that erupted nationwide on September 8, 2025. Their digital coordination invited huge crowds that ultimately led to the resignation of Prime Minister but at the cost of many lives and destruction of infrastructure. Protesters demanded investigations of post-1990 leaders for corruption and called for major constitutional reforms: a directly elected prime minister, removal of provinces (leaving two layers of government), and greater power to local governments measures aimed at accountability and reducing corruption. Although the Gen-Z movement

was historic, their agenda was not formally documented and co-signed by the president and their representatives. Missing such important documentation leaves fissures for future reforms. An interim government has now been formed with a limited goal of conducting elections and handing power to newly elected MPs. However, the Gen-Z agenda now are in the risks of being sidelined, as the interim government has shown little willingness to institutionalize the protesters' demands. Rather than drafting an interim constitution or introducing binding commitments that directly address issues of corruption, accountability, and constitutional reform, the interim administration has limited its role in preparing for the next election. In this situation, the movement's only option may be to establish a new party, take its agenda to the people, and seek a mandate.



Source: Kathmandu Post

Time to listen and plan ahead

Because the Gen-Z movement has become a household name in Nepal, its widespread recognition could be transformed into political capital through the formation of a new party, may be "Gen-ZY" (a coalition of Gen Z's energy and Gen Y's experience). By contesting elections under a unified banner, such a party could channel popular frustration into legislative power. Gen-Z brings passion, boldness, and digital organizing strength, while Gen-Y contributes towards institutional knowledge, professional expertise, and political maturity. Together, this intergenerational alliance could aspire to win a landslide mandate strong enough to amend the constitution, ensuring that the movement's demands for accountability and structural reform do not fade away.

Without a party vehicle, however, the movement risks being fragmented and underrepresented, particularly under Nepal's mixed electoral system where proportional representation (PR) plays a crucial role. Independent movements, no matter how popular in the streets, often fail to translate votes into seats unless they are organized as formal parties that can register under PR lists. A political party is therefore not just a strategic option but a practical necessity if Gen-Z's agenda is to survive and thrive in parliamentary politics.

For Gen-ZY to stand out, it would also need a clear and distinct ideological direction. Gen-ZY should emphasize private-sector-led growth and entrepreneurship as engines of employment generation. By lowering and simplifying taxes, reducing bureaucratic red tape, and ensuring that regulations are limited to what is essential for public safety and fairness, the party could present itself as a credible champion of both economic freedom and social accountability. Such a vision would distinguish Gen-ZY from existing parties and directly address the concerns of young Nepalis who are desperate for jobs, opportunities, and a political culture that values results over rhetoric.

Let's listen to them now !

Was the Ottawa Valley submerged under an ancient sea in the past?

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Introduction

The Earth was formed about 4.6 billion years ago. Since its formation, it has been in constant motion, breaking into different pieces known as tectonic plates, which continuously diverge, converge, or slide past one another. Geologists have determined the geological chronology of plate movements and the deposition of oceanic sediments using radiometric dating techniques and fossil assemblages, and based on these information, they explain tectonic geomorphology of an area.

In this study, we discuss the geological evolution of the Ottawa-Gatineau area. As shown in Figure 1, the topography is distinct between a low-lying Ottawa Valley and a steeper Gatineau area. Such surface relief features have been related to tectonic processes that have occurred since the formation of the Earth.



Figure 1: Areal image of Ottawa - Gatineau area (Source: NASA Earth Observatory, n.d.).



Figure 2: Panoramic view of Pink Lake, Gatineau Hills area, where the Precambrian rocks are exposed (left; view towards south-east). Figure 3: Close view of metamorphic rock (gneiss) exposed at the bank of Pink Lake (right).

Were Gatineau Hills likely part of a mountain range like the present-day Himalaya?

The rocks of the Gatineau Hills are composed of some of the oldest rocks on Earth, dating back approximately 1,160 to 1,600 million years (Precambrian Era within the Geological Time Scale) (Hogarth, 1962; 1970). These rocks include gneiss, marble, quartzite, and granite (Figures 2 and 3). They represent the deeply eroded roots of ancient mountains that were once comparable in height to the present-day Himalaya but have been significantly worn down by geological agents such as wind, rain, and glaciers. During the Precambrian Era, this ancient mountain range was located along the margin of an ancient ocean basin.

Is the Ottawa Valley a remnant of sediments from an ancient sea?

Between 505 and 437 million years ago, a warm tropical sea flooded the marginal part of this ancient mountain range, depositing sedimentary rocks such as sandstone, dolostone, limestone, and shale formed in terrestrial to shallow marine environments beneath the sea (Aylsworth and Dougherty, 2006; Aylsworth et al., 2006; Gall, 2010). The oldest rocks, such as sandstone, can be observed in Nepean (Ottawa), where it was deposited along the shore of an ancient sea around 505 million years (at the end of the Cambrian period) ago. This sandstone is overlain by younger, fossiliferous sedimentary rocks that formed around 478 - 458 million years ago (during the Ordovician period) and are widely distributed throughout the Ottawa region (MacDonald, 1980) (Figures 4 and 5). The variety of fossils preserved in the limestone include corals, stromatolites (ancient sponges), cephalopods, and evidence of animal activity (trace fossils) such as burrows and trails (Gall, 2010).



Figure 4: Ordovician fossiliferous sedimentary rocks exposed at Hog's Back Fall, close to Mooney's Bay, Ottawa (left). **Figure 5:** Ordovician fossiliferous sedimentary rocks exposed at Rideau Canal, Parliament Hill area, Ottawa (right).

Formation of Ottawa Valley

Around 175 million years ago, the landmass of the Ottawa-Bonnechere region subsided relative to both sides due to faulting (movement of one block with respect to another), forming a rift valley known as the Ottawa-Bonnechere graben (MacDonald, 1980; Aylsworth and Dougherty, 2006) (Figure 6), similar to the Thakkhola graben in the Mustang region of Nepal (Garziona et al., 2000). This created a sharp topographic contrast between the low-lying Ottawa Valley and the gradually rising Gatineau Hills. The distinct boundary between these two contrasting landscapes marks the fault line (a structural/tectonic weak zone). This ancient fault scarp occasionally reactivates due to crustal stress, releasing strain energy in the form of earthquakes, which are sometimes felt as ground-shaking in the Ottawa area.

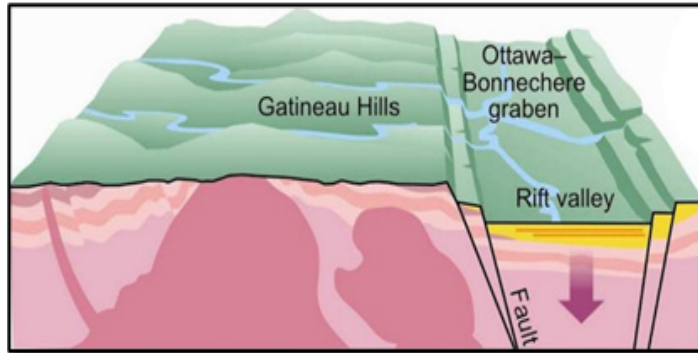


Figure 6: Schematic cross-section of the Gatineau Hills and Ottawa with Ottawa-Bonnechere graben (Source: Geoscape Ottawa-Gatineau. Geological Survey of Canada; not-to-scale).

Laurentian ice age and isostatic rebound

Northern North America was repeatedly covered by thick ice sheets up to 2 km known as the Laurentian ice sheets during the last 1.6 million years. Evidence of these glacial deposits can still be observed in the Ottawa area. The immense weight of the ice caused the landmass to depress by several meters.

Around 12,000 years ago, the glaciers began to retreat (i.e., shrinking in size and moving backward). As a result, the Atlantic Ocean flooded the depressed areas of the Ottawa Valley, forming a new sea known as the Champlain Sea (Aylsworth and Dougherty, 2006; McElroy and McElroy, 2005). This sea deposited marine sediments across the region. During this time, meltwater from the retreating ice and upland regions drained through temporary outlets such as the Fossmill Channel, contributing to the formation of sand plains and deltaic features along the valley floor (McElroy and McElroy, 2005). Eventually, the glacially depressed land began to rise, a process known as isostatic rebound causing the Champlain Sea to gradually recede. By about 10,000 years ago, the Champlain sea had fully retreated, leaving behind the present-day Ottawa Valley. As the land rebounded, proglacial rivers re-established their courses, carving through glacial and marine sediments. The Ottawa River incised its modern path, forming fluvial terraces and deltas observable today in areas such as Petawawa and Lac Des Allumettes (Ottawa Riverkeeper, Garde-rivière des Outaouais, 2020). Remarkably, some landlocked marine fish species that once lived in the Champlain Sea still survive in parts of the Ottawa area today.

Present-day geology of Ottawa-Gatineau area

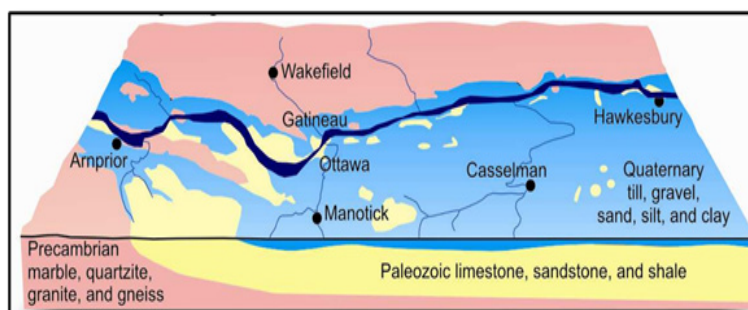


Figure 7: Geological map of the Ottawa-Gatineau area (Source: Geoscape Ottawa-Gatineau. Geological Survey of Canada). Not-to-scale.

The contrasting landscape between the Ottawa Valley and the Gatineau Hills is defined by a sharp escarpment along the southern edge of the Gatineau Hills, formed by normal faulting (Figure 6). The Gatineau Hills is represented by resistant granitic and metamorphic rocks (gneiss, schist, quartzite, marble and granite) of the Canadian Shield (Precambrian age) that form highlands (Hogarth, 1962; 1970) (Figure 7). In contrast, the lowlands are underlain by the Paleozoic rocks that include Cambrian sandstones exposed in the Nepean area, overlain by fossiliferous Ordovician limestone, sandstone and shale widely exposed in Ottawa area (Figure 7). The surface of the lowlands is largely covered by gently undulating plains and low hills formed by Quaternary glacial and fluvial (river) sediments (till, gravel, sand, silt and clay), as well as flat plains composed of marine deposits from the former Champlain Sea (Figure 7). Quaternary glacial and fluvial (river) sediments (till, gravel, sand, silt and clay) can be well observed in the Central Experimental Farm of Ottawa (Figure 1).

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वडा दशैं तथा शुभ दीपावली २०८२

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