



樂在其中

一個多元化的教育・尼泊爾
The diversity of education in Nepal

春季 Spring · 2026 · 第二集 Vol. 2



台灣老母雞協會年度紀刊

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台灣老母雞協會年度季刊是在整理出一個新的表達方式，它結合生活和理念，文化差異和人文素質的一種教育經驗的診合，它的舞壇是在尼泊爾，其特色是具有多元性實際的報導，並且提出問題讓人去思考，圖片重於文字的刊物。

The Magazine of Taiwan Mother Hen Society has combined a new expression with life and philosophy: integrating cultural differences and humanistic literacy in an educational experience. The location of implementation is Nepal. The feature of this report is to expose diverse education, focusing on photos and reflection.

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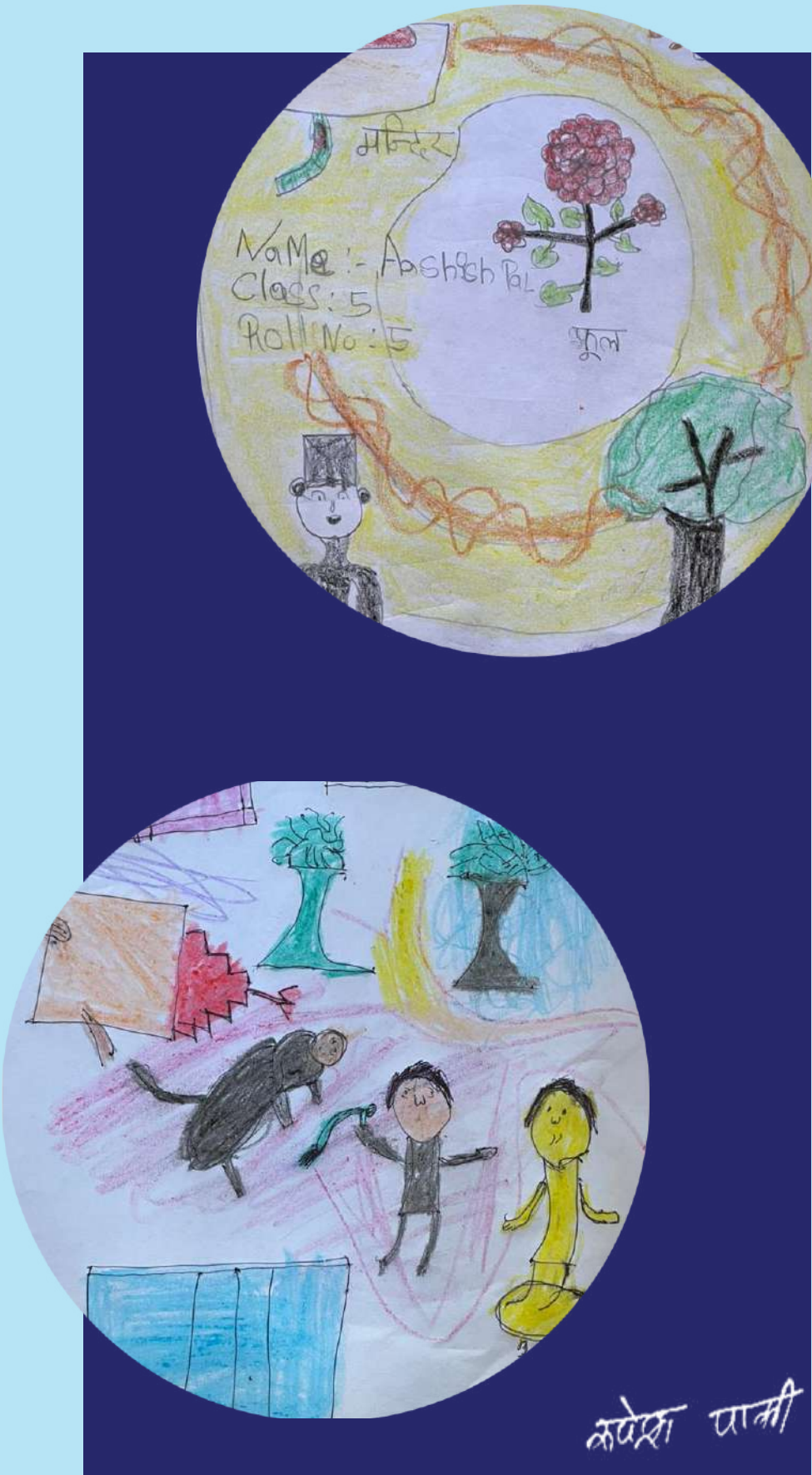
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生命的原點

About life: Reflections

要做出你自己
我透過教育，培養出生活的技能
我尋找答案，我尋找背後的意義；
用努力和奉獻
去完成一個自己的命運

Be who I am
through education I have been cultivating life skills
while searching for answers;
I am longing for the meaning behind
with efforts and dedication
I am fulfilling my own journey.



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那是
我們的故事

作者：
悲心師父

那是我們的故事



在這一期的生命當中，你想
要做些什麼？
如何啟發才智，完成一個特
殊的你！
這是我們的故事

2025年的三月，我第四次來到
Chandautra這個小鎮，我看到了一些改變！

這是一個靠近印度一步之遙的小
城鎮，天氣仍然很熱，街頭上，水
果小販一排林立著。自行車來來往
往穿梭著，少見到汽車和摩托車，
但有一種三個輪子的嘟嘟車噠噠的
叫。這只有一條大街，它非常的寬
敞。這個小鎮是個交通要道，凡是
要往南去印度，北上加德滿都，東
去倫比尼，西去尼泊爾西部的人都
可以在這條路上轉車。也因為是個
交通要道，我發現現在有許多印度
的水泥工廠搬遷過來，豎立在綠油
油的田野之中，黑煙四射，我的心
裡不由得有些隱憂！一個經濟正在
發展過程中的城市，外資的引進是
必要的，可是這種污染環境的工
廠卻會帶來當地居民健康上的問題
啊！

我們穿過了大街，一條碎石子路開延出去，垃圾
和紙屑四散各處，兩旁的住家瓦礫房子，牆壁的
磚塊外露，沒有水泥的佈蓋。老人悠閒地蹲坐在
板凳上，孩童在旁打混，窗門敞開著，沒有門和
窗的玻璃擋風。水牛任意倘佯在黑泥池中，牛糞
踩在我們的腳底下。我們終於來到了法龍學校。

啊！Chandautra是佛陀的故鄉，如今還是如此原始面
貌，我的內心又不甚嘔唏！

是的，這裡是貧窮的！

量身打造，我們就從學校開始，先改造硬體。

這一所公立學校，法龍學校，Dharmanagar School！三
年前我們就相識了！它隸屬於政府，有478位學生，11
位教職員。

改善校園環境：

1) 清理校園。

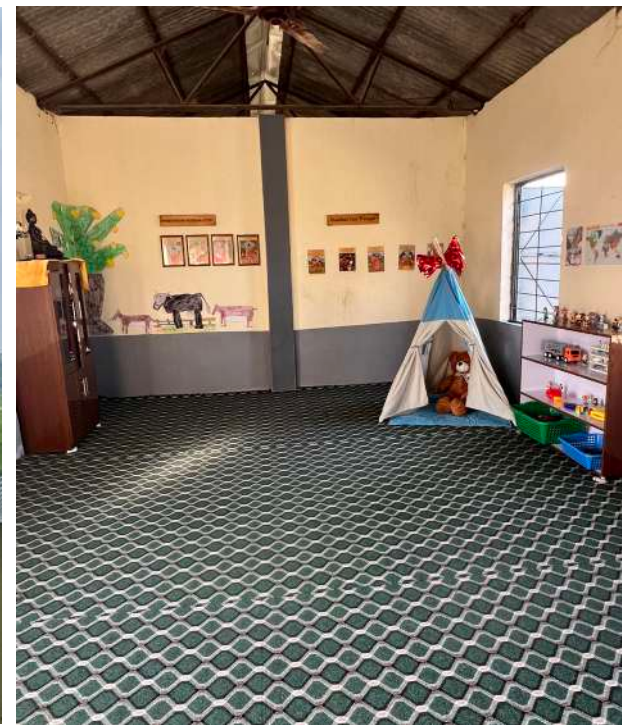
老師們帶領學生在校園裡撿垃圾，清理校園，教導他
們垃圾分類。

2) 粉刷教室。

把學校內外的牆壁和教室，添加黃色和藍色的油漆，
校園煥然一新。！

3) 種菜種花。

利用雨季，請工人清理後院的雜草和枯樹，畫線又播
種，開闢出一片綠色菜圃和花園。



4) 訂製桌椅。

給老師們訂製桌椅，老師們覺得受到了重視。

5) 換新地毯。

教室裡換上新的地毯，維持教室內的乾淨整潔。

6) 裝濾水器。

裝置大型的濾水器，水龍頭直接供給清潔的水，方便又衛生，淘汰地下水飲用。

學校經過十個月的打造粉妝，果然煥然一新，學生們也精神抖擻起來了！

軟體架構的重新嘗試。知性的思考，讀書樂。

學校新開了課輔班，加強英文和數學的學

習時間。

為了建立學習的風氣，我們特別整理出一間教室做為圖書館，內有尼泊爾文，英文和中文的兒童故事書，孩子們可以安心地在圖書館裡玩耍和閱讀。我們鼓勵學校每星期，每個班級要有一節的閱讀課（reading day），彼此討論，從課外書籍中培養閱讀的興趣和快樂！

校外教學，參觀文化博物館和佛陀的史蹟。

人格建立『秉持五戒，建立正確的生活態度』。

當地的居民為何如此貧窮？因為人們不守五戒，殺，盜，淫，妄語，酒。尤其是酗酒在當地很普遍，男人酗酒，沉醉於麻醉品中的人非常的多，我們唯有重新建立五戒，教誡因果法則，才能改善他們的習性，希望他們努力工作，脫離貧窮。

對於年幼的學生們，要告誡他們戒律的重要性，並要在生活中嚴厲執行，

希望他們從小就建立良好的生活習慣，才不喪失教育的初衷。

所以，在十個月的時間裡，我們改變他們的學習環境，同時嘗試加強他們學習的風氣。讓他們有一個新的開始，努力再努力！

孩子們是渴望學習的。當他們天真無邪的眼神望著你時，就好像是嗷嗷待哺的小鳥等待老鳥的哺育。

我想要學習

我想要被瞭解

我想要被尊重

請你們帶領我

用愛和知識

悲心師父 台灣人，緬甸出家，專攻南傳止觀禪法。
台灣老母雞協會發起人，志力於尼泊爾貧童教育事業。
熱愛大自然和學習。



That's Our Story

Text by
Sayalay Karuna

THAT'S OUR STORY



*What do you want to do in
this lifetime?*

*How to unleash your
talents and become the unique
you!*

This is our story

In March 2025, I visited the town of Chandrauta for the fourth time, and I saw some changes!

This is a small town just a stone's throw from India. The weather is still very hot, and fruit vendors line the streets. Bicycles weave back and forth, but cars and motorcycles are rare, though three-wheeled tuk-tuks clatter along. There's only one main street, and it's very wide. This town is a major transportation hub; anyone heading south to India, north to Kathmandu, east to Lumbini, or west to western Nepal can transfer here. Because it's a major transportation route, I noticed many Indian cement factories have relocated here, standing amidst the lush green fields, billowing black smoke. I couldn't help but feel worried! Foreign investment is necessary for a city undergoing economic development, but these polluting factories will

inevitably lead to health problems for local residents!

We crossed the main street, a gravel road stretching out, littered with trash and scraps of paper. The houses on either side were rubble, their bricks exposed, without any cement covering. An old man sat leisurely on a bench, children playing nearby, windows and doors wide open, without glass to block the wind. Water buffalo roamed freely in a muddy pool, their dung falling at our feet. Finally, we arrived at the Dharmanagar School.

Ah! Chandautra is the birthplace of Buddha, and it still retains its original appearance. My heart is filled with emotion!

Yes, this place is poor!

We'll start with the school, tailoring solutions to your specific needs, beginning with upgrading the facilities.

We met this public school, Dharmanagar School.

It is affiliated with the government and has 478 students and 11 faculty and staff members.

Improve the campus environment:

1) Clean up the campus.

Teachers led students to pick up litter and clean up the campus, and taught them how to sort garbage.

2) Paint the classroom.

The school's walls, both inside and out, and the classrooms were painted yellow and blue, giving the campus a completely new look!

3) Growing vegetables and flowers.

During the rainy season, workers were hired to clear weeds and dead trees from the backyard, mark lines, and sow seeds, creating a green vegetable garden.

4) Custom-made tables and chairs.

The teachers felt valued when custom-made desks and chairs were provided.



5) Replace the carpet.

The classroom carpet was replaced to maintain its cleanliness.

6) Install a water filter.

The system features a large water filter, providing clean water directly from the tap, which is convenient, hygienic, and eliminates the need for drinking groundwater.

After ten months of renovation, the school has been completely transformed, and the students are full of energy!

A renewed attempt at software architecture. Intellectual reflection, the joy of reading.

The school has opened new after-school tutoring classes to increase study time in English and mathematics.

To foster a learning atmosphere, we have specially set up a classroom as a library, which contains children's storybooks in Nepali, English, and Chinese. Children can play and read in the library with peace of mind. We encourage schools to have one reading day per week for each class to discuss and cultivate an interest and joy in reading from extracurricular books!

Off-campus learning includes visiting cultural museums and historical sites related to Buddha.

Character building: "Uphold the Five Precepts and establish a correct attitude towards life."

Why are the local residents so poor? Because they do not observe the Five Precepts: killing, stealing, sexual misconduct, lying, and drinking alcohol. Alcoholism, in particular, is widespread; many men are addicted to alcohol and drugs. Only by re-establishing the Five Precepts and teaching them

the law of cause and effect can we improve their habits and encourage them to work hard to escape poverty.

For young students, we must tell them the importance of discipline and strictly enforce it in their lives, hoping that they will develop good living habits from an early age so as not to lose sight of the original purpose of education.

So, over a period of ten months, we changed their learning environment and tried to strengthen their learning atmosphere. We wanted to give them a fresh start and motivate them to work even harder!

I want to learn

I want to be understood

I want to be respected

Please lead me

With love and knowledge

Sayalay Karuna was born in Taiwan and ordained a nun in Myanmar, the founder of Taiwan Mother Hen Society. She committed to education of poverty children in Nepal and practice Dhamma Enthusiastically.



これが私たちの
物語です

文：
サヤレイ カルナ



これが私たちの物語です

マンゴーの木とヤギの絵



この生涯で、あなたは何を成し遂げたいですか

自分の才能を解き放ち、唯一無二の存在として生きるにはどうすればいいのでしょうか

これは、私たちの物語です

2025年3月、私は四度目となるチャンダウトラの町を訪れました。そこには、これまでとは違う、いくつかの変化がありました。

チャンダウトラは、インドとの国境から目と鼻の先にある小さな町です。まだ暑さの残る空気の中、通りには果物売りが軒を連ねています。自転車は頻繁に行き交うものの、車やバイクの数は多くありません。代わりに、三輪のトゥクトゥクがガタガタと音を立てながら、ゆっくりと町を走っています。メインストリートは一本だけ。それも驚くほど広い道です。この町は交通の要衝であり、南はインド、北はカトマンズ、東はルンビニ、西はネパール西部へ向かう人々がここで乗り換えます。人と物が交差する、重要な中継地点なのです。その利便性ゆえに、近年インドのセメント工場が次々と移転してきました。かつて緑豊かだった田園地帯の上に、黒煙が立ち上る光景を目にしたとき、私は強い不安を覚えました。都市が経済発展を遂げるためには、外資の力が欠かせません。しかし同時に、汚染をもたらす工場が立ち並び、住民の健康被害へとつながっていく現実から目を背けることはできないのです。発展とは何か。豊かさとは誰のためのものなのか。この町の変化は、私たち一人ひとりの生き方や選択にも、静かに問いを投げかけているように感じました。

私たちは大通りを渡りました。そこから先は、砂利道が果てしなく続き、足元にはゴ

ミや紙切れが散乱していました。道の両脇に並ぶ家々は、ところどころ瓦礫と化し、レンガはむき出しのままでセメントでは覆われていません。一人の老人がベンチに腰を下ろし、穏やかな表情で時を過ごしています。そのすぐそばでは、子どもたちが無邪気に遊んでいました。窓やドアは大きく開け放たれ、風を遮るガラスはありません。水牛が泥だらけの池の中を自由に歩き回り、私たちの足元には糞が落ちていました。そして、私たちはついにダルマナガル小学校に到着しました。

—ああ、チャンダウトラ。
ここは仏陀生誕の地であり、今なお本来の姿を色濃く残しています。深い感慨を覚えずにはいられません。

確かにここは貧しい場所です。しかし同時に、失われていない価値と可能性が、静かに息づいています。

私たちは「学校」から取り組むことにしました。まずは施設の改善から始め、現場の状況と人々のニーズに応じた、きめ細かな支援を行いました。

この公立学校、ダルマナガル小学校と出会ったのは、今から3年前のことでした。政府傘下の教育機関で、学生数は478名、教職員はわずか11名。限られた資源の中で、教育が続けられていました。

校舎の改善

1) 校舎の清掃

教師たちは生徒たちを率いてゴミ拾いを行い、校内を清掃しました。同時に、ゴミの分別方法についても指導し、環境への意識を育てていきました。

2) 教室のペイント

校舎の内外の壁や教室は、明るい黄色と青に塗り替えられました。色彩が加わることで、キャンパスの雰囲気は一変しました。

3) 野菜と花の栽培

雨期には裏庭の雑草や枯れ木を取り除き、畝を整え、種を蒔きました。労働者を雇い、緑豊かな菜園をつくり出しました。

4)、特注の机と椅子の導入

特注の机と椅子が教室に並んだとき、教師たちは「大切にされている」と実感したと言います。

5) カーペットの交換

教室内のカーペットは新しいものに取り替えられ、清潔で快適な

学習環境が整えられました。

6) 浄水機の設定

校内には大型の浄水フィルターが設置され、蛇口から直接、清潔で安全な水が供給されるようになりました。これにより、生徒たちは地下水を飲む必要がなくなり、衛生面でも大きな改善が見られました。

10か月に及ぶ改修を経て、学校の姿はすっかり変わりました。校内は明るくなり、活気あふれ、生徒たちの表情も生き生きとしています。

それに加え、学びの内容も変えようと、新たな試みが始まりました。思考を育てる学び、読書の喜びを知る時間、そして知的好奇心を刺激する環境づくりです。

学校では、英語と数学の学習時間を増やすため、放課後に新しい補習クラスを開設しました。また、学習環境をさらに整えるため、教室の一つを図書館として特別に整備しネパール語・英語・中国語の本をそろえました。子どもたちは安心して教室に集い、遊びながら本を手に取り、物語の世界に浸ることができます。各クラスでは週に一度「読書の日」を設け、課外活動で使った本を通して、読むことの楽しさと想像力を育てることを大切にしています。

校外学習では、仏教にまつわる文化博物館や史跡も訪れます。知識だけでなく、自分たちの土地の歴史や精神文化に触れる機会を大切にしているのです。

人格形成と生きる力の教育

この学校では、仏教の「五戒」――殺さない、盗まない、みだらな行いをしない、嘘をつかない、酒や薬物に溺れない――を、人としての基本的な指針として教えています。

この地域では、特にアルコール依存の問題が深刻で、多くの家庭や人々を苦しめてきました。だからこそ、因果の法則とともに「自分の行動が未来をつくる」という考え方を、子どもたちに伝えようとしています。

若い世代には、規律と習慣の大切さを学び、日々の生活の中でそれを実践してほしい。幼いころから健やかな生き方の土台を築くことこそが、教育の本来の目的だと、私たちは考えています。

こうして10か月にわたり、学習環境と教育内容の両面から改革を重ねてきました。子どもたちに新しいスタートを切らせ、さらに努力したいと思う力を育てるためです。

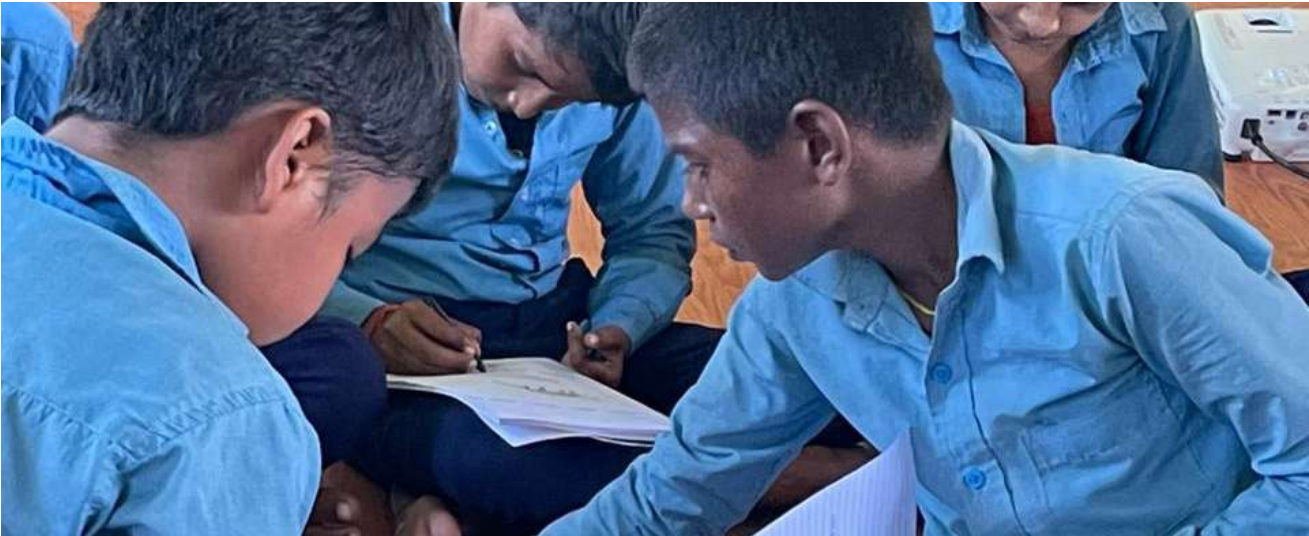
子どもたちは、驚くほど学ぶことに貪欲で

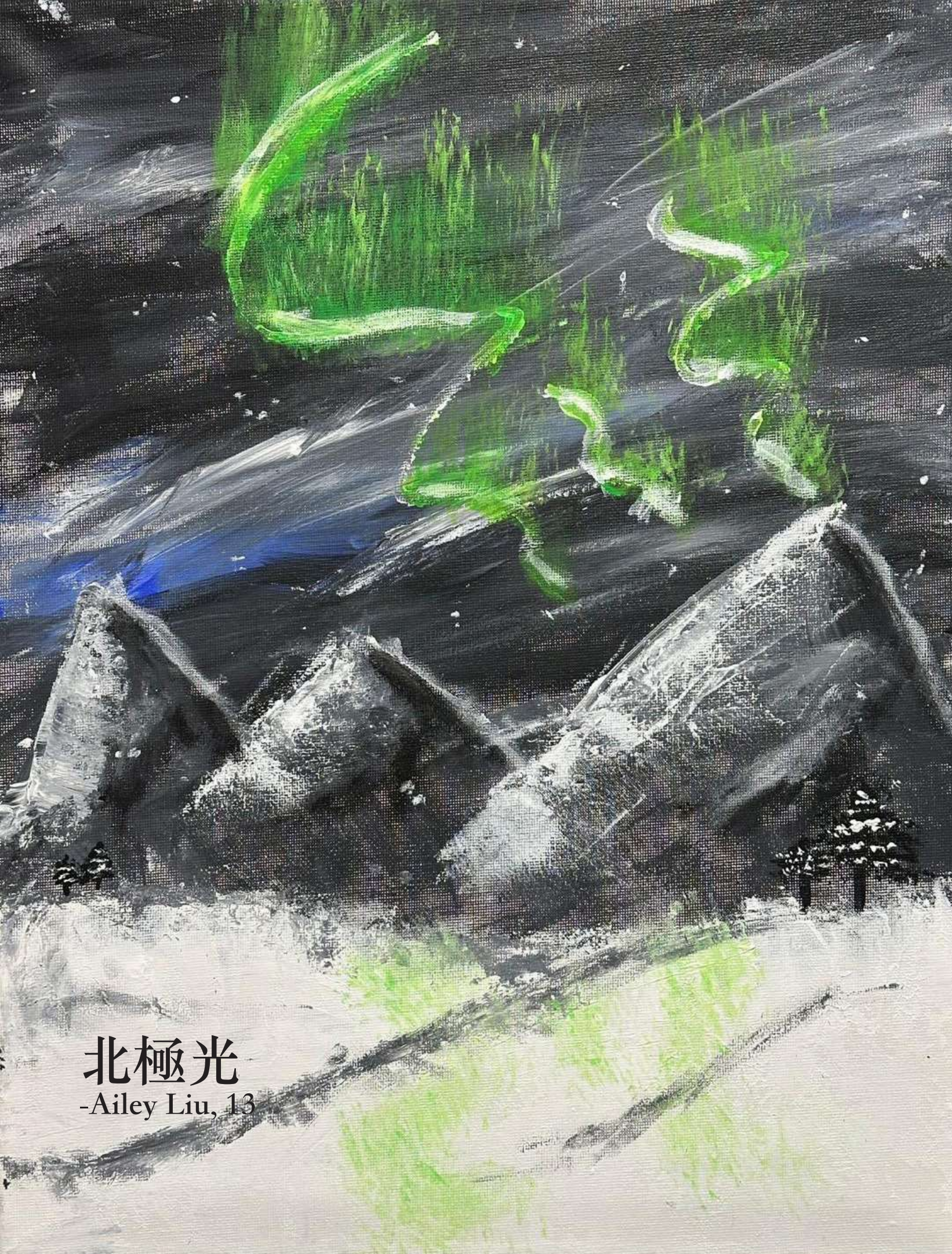
す。無垢な目でこちらを見つめるその姿は、まるで餌を待つひな鳥のように、可能性と期待に満ちています。

宇宙はなんと広大で、万物はなんと神秘的なのでしょう。その中に隠された原理は、私たちが一生をかけても学び尽くせないほど、無限に広がっています。

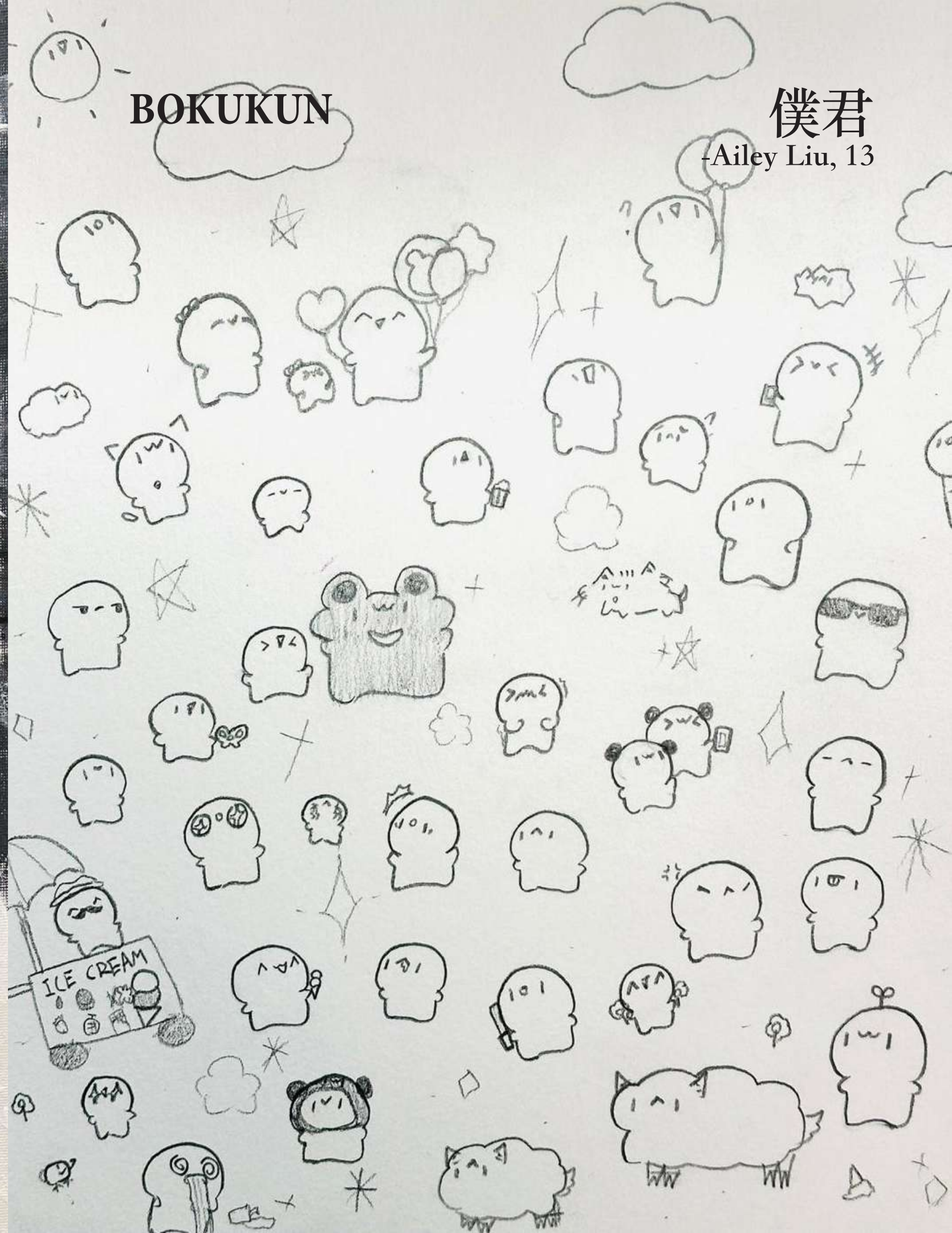
学びたい
理解されたい
尊敬されたい
愛と、知識をもって
どうか導いてください

サヤレイ・カルナは台湾で生まれ、ミャンマーで尼僧となった台湾マザー・ヘン協会の創設者です。彼女はネパールの貧しい子どもたちの教育に尽力し、ダンマ（仏法）の実践に生涯を捧げています。





北極光
-Ailey Liu, 13



BOKUKUN

僕君
-Ailey Liu, 13



尼泊爾料理 辛辣．有機 印度洋風味



在高海拔喜馬拉雅山佇足之地，你認為他們的食物會有什麼特色？

香料最有他的代表性，五顏六色，五花八門，各有各的個性。例如近代流行的薑黃、小茴香等香料就是代表，它們有抗發炎和助消化的醫療效用。又比如現代人喝咖啡，加一點豆蔻粉或肉桂粉，創造出另一番風味。這些香料在這地區是很常見的，每天的食物中都會嚐到，甚至於在路邊都可以採到蕁麻草。

尼泊爾美食完美融合了口味、傳統和文化，反映了該國的地理風貌，從巍峨的喜馬拉雅山脈到翠綠的山

丘和廣闊的平原，每個地區都有其獨特的食物、食材和烹飪風格。尼泊爾人民喜愛簡單、健康且充滿天然風味的美食。

大多數尼泊爾人的主食是達爾巴特塔卡里（Dal-Bhaat-Tarkari），也就是扁豆、米飯和蔬菜。這道菜幾乎每天都吃。一盤達爾巴特通常包括米飯、扁豆湯和什錦蔬菜。有時，也會加入雞肉、羊肉或水牛肉等肉類。人們也會搭配用番茄、蘿蔔或芒果製成的泡菜來增添風味。時令蔬菜是尼泊爾飲食的重要組成部分。芥菜、菠菜、豆類、馬鈴薯和花椰菜等綠葉蔬菜的烹調方法多種多樣。一種名為貢德魯克（Gundruk）的特色菜，由發酵的綠葉蔬菜（saag）製成，被稱為尼泊爾的國菜。它味道酸爽，營養豐富。人們通常把它和米飯一起吃，或做成湯。

尼泊爾的飲食文化也受到不同民族和地區的影響。每個民族都有自己獨特的傳統菜餚和口味。

尼瓦爾人

尼瓦爾美食尼瓦爾族美食是尼泊爾最古老、最著名的美食之一，屬於加德滿都谷地的尼瓦爾族。尼瓦爾族美食包括恰塔瑪裡（一種米粉薄餅）、巴拉（一種扁豆甜甜圈）和喬伊拉（一種辛辣的烤肉）。節慶期



間，拉克瑪里和約瑪裡等甜點非常受歡迎。這些美食常在慶祝活動中與家人和朋友分享。

塔卡利

塔卡利美食塔卡利人來自喜馬拉雅山脈和博卡拉之間的塔克河地區。他們以塔卡利塔利餐而聞名，這是一種營養均衡、美味可口的餐食，包括米飯、扁豆、蔬菜、泡菜和肉類。一種名為“迪恩多”（dhindo）的菜餚也很常見，它由玉米或蕎麥製成。塔卡利人以使用香料和製作美味的泡菜而聞名，尤其是發酵蘿蔔泡菜。

塔魯

塔魯族美食這種植物主要分佈在特萊平原地區，尤其是在奇特旺等地。塔魯族人喜愛以當地食材烹調特色菜。他們吃一種叫做「ghonghi」的蝸牛料理，以及一種用樹葉包裹的米飯糰「chichar」。

他們的餐食中也經常包含蔬菜，例如lakariya和chiti。這些食物體現了塔魯族人與他們所居住的土地之間的緊密聯繫。

喜馬拉雅山

在山區，跨喜馬拉雅 美食非常受歡迎。這包括受藏族文化影響的食物，例如餛飩（餃子）、藏面（麵條湯）和酸奶酥油燜飯。這些溫暖又飽腹的菜餚非常適合高山寒冷的天氣。

總而言之，尼泊爾美食看似簡單，卻風味十足，蘊含豐富內涵。它將人們凝聚在一起，展現了這個國家豐富多彩的文化。無論是鄉村家庭的達爾巴特（dal-bhaat，尼泊爾傳統米飯），加德滿都辛辣的尼瓦爾族菜餚，還是山區熱氣騰騰的饅饅（momo，尼泊爾餃子），尼泊爾美食都講述著尼泊爾人民的故事，以及他們對美味、樸實食物的熱愛。

沙基爾·圖拉達爾 (Shakeel Tuladhar)

我是來自尼泊爾的一位致力於改善兒童、婦女和弱勢群體福祉的敬業社會工作者。我擁有社會工作和農村發展的學士學位，這對我從事社區和永續發展工作至關重要。目前，我擔任Subhekcha Nepal的區域經理，並與台灣母雞協會合作進行社會福利和弱勢群體賦權計畫。身為時尚服飾品牌的創始成員，我累積了創業技能，並深入了解了尼泊爾布料、當地生產工藝以及傳統服飾的文化和經濟意義。我懷抱著遠大的願景，致力於創造一個更公平、多元、更有活力的社會。



NEPALESE CUISINE

SPICY, ORGANIC, INDIAN OCEAN FLAVOR



Standing at the high altitude of the Himalayas, what characteristics do you think their food would have? Spices are the most representative, colorful, diverse, and each with its own unique characteristics. For example, turmeric and fennel, popular in recent times, are representative spices, possessing anti-inflammatory and digestive medicinal properties. Another example is modern coffee, where a touch of cardamom or cinnamon creates a different flavor. These spices are very common in this region, found in everyday food, and even nettles can be found by the roadside.

Nepali cuisine is a beautiful mix of taste, tradition, and culture. It reflects the country's geography, from the high Himalayas to the green hills and flat

plains. Each region has its own special food, ingredients, and style of cooking. The people of Nepal enjoy food that is simple, healthy, and full of natural flavors.

The main meal of most Nepali people is dal-bhaat-tarkari, which means lentils, rice, and vegetables. This is eaten every day. A plate of dal-bhaat usually comes with a serving of rice, lentil soup, and mixed vegetables. Sometimes, it also includes meat like chicken, mutton, or buffalo. Along with these, people enjoy pickles made from tomato, radish, or mango to add more taste. Seasonal vegetables are an important part of Nepali food. Green leafy vegetables such as mustard greens, spinach, beans, potatoes, and cauliflower are cooked in many ways. A special dish called gundruk, made from fermented leafy greens (saag), is known as the national food of Nepal. It is sour in taste and full of nutrition. People often eat it with rice or make a soup out of it. Nepal's food culture is also influenced by its different ethnic groups and regions. Each group has its own traditional dishes and flavors.

Newari

Newari cuisine is one of the oldest and most famous. It belongs to the Newar people of Kathmandu Valley. Newari food includes dishes like chatamari (a rice flour crepe), bara (a lentil doughnut), and choila (a spicy grilled meat dish). During festivals, sweets like lakhmari and yomari are very popular. These foods are often shared with family and friends during celebrations.

Thakali

Thakali cuisine comes from the Thak Khola region between the Himalayas and Pokhara. The Thakali people are known for their Thakali thali, a balanced and tasty meal that includes rice, lentils, vegetables, pickles, and meat. A dish called dhindo, made from maize or buckwheat, is also very common. The Thakali people are famous for their use of spices and for making delicious pickles, especially the fermented radish pickle.

Tharu

Tharu cuisine is found in the Terai region, especially in places like Chitwan. The Tharu people enjoy special dishes made from ingredients found in their environment. They eat ghonghi, which is a type of snail dish, and chichar, a rice ball cooked in leaves. Their meals often include vegetables like lakariya and chiti. These foods show the connection between the Tharu people and the land they live on.

Himalayan

In the mountain areas, Trans-Himalayan cuisine is popular. It includes foods influenced by Tibetan culture, such as mo:mo (dumplings), thukpa (noodle soup), and dhindo with yogurt

and ghee. These warm and filling dishes are perfect for the cold weather in the high mountains.

Altogether, Nepali food is simple but full of flavor and meaning. It brings people together and shows the country's rich diversity. Whether it is a plate of dal-bhaat in a village home, a spicy Newari dish in Kathmandu, or hot momos in the mountains, Nepali cuisine tells the story of the people and their love for good, honest food.

I am **Shakeel Tuladhar**, a dedicated social worker from Nepal committed to improving the well-being of children, women, and marginalized communities. I have a Bachelor's degree in Social Work and Rural Development, which has been crucial to my work in community and sustainable development. Currently, I serve as the Regional Manager of Subhekcha Nepal and collaborate with the Taiwan Mother Hen Society on projects for social welfare and empowerment of marginalized groups. Being a founding member of a fashion clothing brand, where I gained entrepreneurial skills and knowledge of Nepali fabrics, local manufacturing processes, and cultural and economic significance of traditional clothing. With a strong vision, I am devoted to creating a more equitable, diverse, and empowered society.



加油！ 迦毗羅衛 2 0 2 5

義診就好像是一場完美的足球比賽！球，你傳給我，我再傳給別人，最後讓球進洞。它是一個完整的團隊運作！

2 0 2 5 年十一月的義診，我們從三月就開始籌劃。有來自四個國家的專業人員，新加坡的兩位醫生，一位紐西蘭的護士，馬來西亞的健康飲食專家和一位體育老師，加上四位志工，一共十個人的醫療團。在新加坡，醫生們透過網路的多次會議和一個月兩次的尼泊爾志工造訪，醫療團隊逐漸掌握當地的醫療情況，了解他們當地的欠缺和需求以及我們能夠提供的技術支援。一個四天的義診，我們花了八個月的準備工作和70萬盧幣的投入。它只是一個前奏曲！



2025年11月22日	昌德勞塔基礎醫院 與查爾斯醫生和瓦西烏爾醫生會面，了解醫院資源、工作流程、路徑和資訊科技系統。 下午5點全體志工會議
2025年11月23日	第一組：Chanai - Madrasah社區老年健康篩檢 - 健康生活方式講座和老年人運動計劃 - 老年健康篩檢 - 豆類的贈送 第二組：法龍學校節慶籌備 - 學生志工參與 - 籌建新圖書館和文化展覽
2025年11月24日	第一組：醫療培訓 - 查爾斯醫生（AM）的創傷管理實踐課程 - 心理健康問題及管理討論 黃衛眾醫生（PM） 第二組：社區家訪黃衛眾醫生 - 為身心障礙者提供探訪服務 第三組：法龍學校節慶籌備
2025年11月25日	法龍學校健康教育 - 查爾斯醫生的健康生活方式 - 黃衛眾醫生講訴《青春期性健康與尊重女孩與女性》 - 月經健康；女孩力量！——護士羅莎 法龍學校健康篩檢 - 學生健康體檢（眼睛、耳朵、頭髮、皮膚、指甲、飲食）
2025年11月26日	學校節 - 教師會議，旨在確定培訓和需求 - 馬來西亞、新加坡和台灣特色小吃文化展覽 - 午餐一起享用了新鮮烹製的健康豆漿和蔬菜沙拉配花生醬。 - 各種遊戲和獎品等你來拿 - 學生和志工一起跳舞 - 幸運抽獎

統計數據

- 查奈 - 伊斯蘭教學校健康檢查次數： 85人
- 法龍學校學生健康篩檢人數： 52人
- 捐贈物品總數： 20支拐杖、17副近視老花眼鏡、15副助聽器、120公斤豆類、衣物及文具
- 發放和捐贈的藥品總額： 460美元
- 最常見的治療病症包括肌肉骨骼疼痛；老年人的行動、視力和聽力問題；以及胃腸道症狀，這些症狀可能與飲食因素有關，例如大量食用超加工食品、吸煙以及新鮮農產品攝入不足。乾眼症和畏光也是常見的症狀，這可能與污染等環境因素有關。此外，許多患者也出現了與年齡相關的遠視（老花眼）。
- 非傳染性疾病（篩檢的疾病包括糖尿病、高血壓和失智症）的發生率低於城市人口的典型發生率。然而，人口普查數據較少以及篩檢點交通不便可能導致結果偏差。
- 大部分助聽器都配給了男性，拿到助聽器的人顯然非常高興。
- 近50%的女性憂鬱症篩檢結果呈陽性，而沒有男性報告有憂鬱情緒。

概括

「Go Kapilvastu 2025」計畫的成功舉辦，離不開當地社區、志工、社工、教師、醫生、護士、醫護人員以及海外志工的精誠合作。如果沒有當地團隊成員的協作與配合，這個計畫就不會如此意義非凡、影響深遠。

由於這些集體努力，當地社區受益於所提供的教育、培訓、藥物和捐贈，以及當地志工和國際志工之間建立的有意義的聯繫。

沙基爾·圖拉達爾（Shakeel Tuladhar）
我是來自尼泊爾的一位致力於改善兒童、婦女和弱勢群體福祉的敬業社會工作者。我擁有社會工作和農村發展的學士學位，這對我從事社區和永續發展工作至關重要。目前，我擔任Subhekcha Nepal的區域經理，並與台灣母雞協會合作進行社會福利和弱勢群體賦權計畫。身為時尚服飾品牌的創始成員，我累積了創業技能，並深入了解了尼泊爾布料、當地生產工藝以及傳統服飾的文化和經濟意義。我懷抱著遠大的願景，致力於創造一個更公平、多元、更有活力的社會。



GO! KAPILVASTU 2025

A medical mission is like a perfect football match! The ball is passed from one person to another, and finally, it goes into the goal. It's a complete team effort!

We started planning the medical mission for November 2025 in March. The team consisted of professionals from four countries: two doctors from Singapore, a nurse from New Zealand, a health and nutrition expert from Malaysia, a physical education teacher, and four volunteers—a total of ten people. In Singapore, through multiple online meetings and twice-monthly visits by volunteers in Nepal, the medical team gradually gained an understanding of the local medical situation, their deficiencies and needs, and the technical support we could provide. This four-day mission took eight months of preparation and an investment of 700,000 rupees. It was just the prelude!



22nd November 2025	Chandrauta Basic Hospital Meeting (Dr Charles, Dr Wasiwul) to understand the hospital resources, workflow, pathway, IT system General Volunteer Meeting 5PM
23rd November 2025	Group 1: Chanai - Madrasah Community Elderly Health Screening - Healthy Lifestyle Talk and Elderly Exercise Program - Elderly Health Screening - Distribution of beans Group 2: Dharmnagar School Festival Preparation - Student Volunteers Engagement - Setting up new library and cultural exhibition
24th November 2025	Group 1: Medical Training - Trauma Management with Practical Session by Dr Charles (AM) - Mental Health Issues and Management with round-table discussion Dr Ng Wai Chong (PM) Group 2: Community Home Visit by Dr Ng Wai Chong - Home visit for disabled elderly Group 3: Dharmnagar School Festival Preparation
25th November 2025	Dharmnagar School Health Education - Healthy Lifestyle by Dr Charles - Puberty Sexual Health and Respect for Girls and Women by Dr Ng Wai Chong - Period Health; Girls Power! by Nurse Rosa Dharmnagar School Health Screening - General Student Health Screening (Eyes, ears, hair, skin, nails, diet)
26th November 2025	School Festival - Teachers' Meeting to identify training needs - Cultural Exhibition with different snacks from Malaysia, Singapore, and Taiwan - Lunch Together with freshly-cooked healthy soybean milk and vegetable salad with peanut sauce - Various games and prizes for the winner - Dance Along for Students and Volunteers - Lucky Draws

STATISTICS

Number of Chanai - Madrasah Health Screening: 85

Number of Dharmnagar School Students Health Screening: 52

Total donations: 20 walking sticks, 17 near vision reading glasses, 15 hearing aids, 120kg of beans, clothing and stationaries

Total medications dispensed and donated: \$460USD

The most commonly treated conditions included musculoskeletal pain; mobility, vision, and hearing issues among the elderly; and gastrointestinal symptoms, possibly related to diet factors such as high consumption of ultra-processed foods, smoking, and limited access to fresh produce. Dry eyes, light sensitivity was also frequently observed, likely due to environmental factors such as pollution. Additionally, many individuals presented with age-related farsightedness (presbyopia).

Non-communicable disease rates (diabetes, hypertension, and dementia screened) were lower than those typically seen in urban populations. However, the low census and limited accessibility to the screening site might have contributed to skewed results.

Most of the hearing aids were prescribed to the men, and those who received them were visibly delighted.

Almost 50% of women are screened positive for depression, while none of the men reported depressive mood.

SUMMARY

Go Kapilvastu 2025 has been successfully completed through the excellent teamwork of local communities, local volunteers, social workers, teachers, doctors, nurses, paramedics, and overseas volunteers. Without the collaboration and cooperation of the local team members, the project would not have been as meaningful or impactful.

As a result of these collective efforts, the local communities benefitted from the education, training, medications, and donations provided, as well as from the meaningful connections established between the local and international volunteers.

I am **Shakeel Tuladhar**, a dedicated social worker from Nepal committed to improving the well-being of children, women, and marginalized communities. I have a Bachelor's degree in Social Work and Rural Development, which has been crucial to my work in community and sustainable development. Currently, I serve as the Regional Manager of Subhechha Nepal and collaborate with the Taiwan Mother Hen Society on projects for social welfare and empowerment of marginalized groups. Being a founding member of a fashion clothing brand, where I gained entrepreneurial skills and knowledge of Nepali fabrics, local manufacturing processes, and cultural and economic significance of traditional clothing. With a strong vision, I am devoted to creating a more equitable, diverse, and empowered society.





吹起來後的
氣球

作者 劉侃

吹起來後的氣球

我們的每一個人的心剛開始可能就像是一個還沒有吹起的氣球——扁扁的。很難想像他被充滿之後的樣子。

但是假如你開始做一件善事——也就是為了別人，為了環境，為了世界，而不是為了自己，所做的一件好的事，你就是為自己的氣球，那個還是扁扁的心，注入了一點空氣，一點活力。而當你不斷的做這些好的事情，慢慢的他們就不再只是好事了，他們變成了『慈善』。而你的氣球也漸漸的長大。他開始成型了。他開始充滿了可以帶你往上飛的氫氣，而你的腳也會漸漸的離開地面。你那充滿了慈善的心，雖然沒有離開原本所認識的人事物

，但是你的心擴張了，你的眼界開始變得更高，更遠。你開心了，你的心變得不一樣，他變成一個飽滿實在可以飛翔的氣球。我從來就沒有特別喜歡小孩。我只知道人是可以自立自強的，每個人、任何人都可以。可能是因為我認為我已經成年，小朋友自由自在的樣子，離我現在的狀態很遠，直到這次我去了Chandrauta參加自己協會辦的Free Clinic活動。

尼泊爾真的是一個神奇的地方。因為神奇我無法多做解釋；神奇的事情不可思議只能自己去體會。但是我只能說我的心開始飛了。

那天下午，我們剛剛結束了這次義診的活動，老師們放這尼泊爾的印度式混合電音，而小朋友們與老師跟志工們開始在校園中跳舞。一群小朋友們找到了我，拉著我的手要我一起跟他們跳。這種難為情的事情我以前是絕對會拒絕的。但是小朋友們實在是太

多，我被他們拉進去了。我開始跳舞。我拿出20幾年前我在美國、在東京、在台灣三更半夜在五光十色下的電音派對學到的舞技，我使用了出來。我跟尼泊爾的小朋友們在他們獨特的印度混合式流行音樂裡一同的跳著。

我變年輕了，我當下就回到當年。那個20歲出頭的自己。

這個應該就是活在當下的意思。當你活在當下時，時間是會消失的。你不再被年紀綁架，你如果投入，你就是原本的自己，在做原本自己活著最原始的狀態。這是自由自在的意思。而這個回到自己的可能性，需要被喚醒。因為人太在意別人對自己的看法，其實就是被別人、被社會給困在他們的想法裡。為了別人的做事情，是喚醒自己沈睡，被困著，疲乏，僵硬的心。做善的事情，做好的事情，讓自己的心重新充滿了血液，並開始擴張。你的腳開始離開了地面。你的心變成了一個可以帶你飛翔，漂浮的氣球。當你被他帶著，超越了雲層，你將會真正的看到自己原來的樣子。

劉侃 台灣人，生於美國鳳凰城，從商。

台灣老母雞協會共同發起人，關心台灣、美國、尼泊爾等地的社會議題。





THE BALLOON
THAT IS FILLED

Text by
Kohn Liu

THE BALLOON THAT IS FILLED

In the beginning, our heart may be like an uninflated balloon— flat and lifeless. It is hard to imagine what it could look like once it is fully filled. But when you begin to do a good deed— something done for others, for the environment, for the world, rather than for yourself— you inject a small breath of air, a spark of vitality, into that still-flattened balloon, into your heart. As you continue to do these good things, they slowly stop being just “good deeds.” They become compassion, they become charity. And your balloon begins to grow. It starts to take shape. It fills with a kind of energy that can lift you upward, and little by little, your feet leave the ground. Your heart, now filled with compassion, has not abandoned the people, places, or things you once knew. But it has expanded. Your perspective rises higher and stretches farther. You feel joy. Your heart is no longer the same—it becomes full, whole, and capable of flight.

I have never been someone who especially liked children. I have always believed that people can stand on their own, that anyone—everyone—can be self-reliant. Perhaps it is because I see myself as fully grown, and the carefree freedom of children feels far removed from my current state. That was true until this trip to Chandrauta, where I participated in a free clinic organized by my own society.

Nepal is truly a magical place. Its

magic is difficult to explain; magical things are beyond logic and must be experienced firsthand. All I can say is that my heart began to fly.

That afternoon, after the clinic had just ended, the teachers played a mix of Nepali and Indian-style electronic music. The children, teachers, and volunteers began dancing together in the schoolyard. A group of children found me, took my hands, and pulled me in to dance with them. In the past, I would have absolutely refused such an embarrassing situation. But there were simply too many children, and I was swept in.

I began to dance. I drew upon the dance moves I had learned more than twenty years ago— at electronic music parties in the US, in Tokyo, in Taiwan, late at night amid neon lights— and I let them flow. I danced with the children of Nepal to their unique blend of Indian-influenced pop music.

I became young again. In that moment, I returned to who I once was— the version of myself in my early twenties.

This, I believe, is what it means to live in the present moment. When you truly live in the present, time disappears. You are no longer held hostage by your age. When you are fully engaged, you return to your original self, to the most natural and essential state of being alive. This is what freedom feels like.

But this possibility of returning to oneself must be awakened. People care too much about how others see them, and in doing so, they become trapped by others’ expectations, by society’s judgments. Doing things for others awakens a heart that has been sleeping— confined, exhausted, and rigid. Doing good, doing kind things, allows the heart to fill with blood again, to expand once more. Your feet begin to leave the ground. Your heart becomes a balloon capable of carrying you upward, floating freely.

And when it lifts you beyond the clouds, you will finally see who you truly are.

Kohn Liu Taiwanese American, born in Phoenix Arizona, Businessman. Taiwan Mother Hen Society Co-Founder, Chairman. Contributes and involves in charitable organizations in Taiwan, US, and Nepal to improve on social issues.



克不容緩的親職教育

2025年7月19日上午十點於AlokoHouse舉辦第一場親職教育工作坊。籌辦親職教育工作坊是一項有意義又挑戰性的構思。因為不確定Yamdi和Gosti地區的父母親們是否能意識到教育的價值，是否願意花時間關注孩子的未來。所以會前我們一一拜訪家長，邀請他們出席，並且前一天再請Subita老師提醒。很幸運的，有31位家長參與工作坊，表達了他們對孩子教育的重視。值得一提的是，目前Rainbow Class有40位學童，78%家長的出席率，對一個非正式學校的機構而言，家長對親職教育的支持率，實屬可貴。台灣老母雞協會在此地的耕耘逐漸開花結果。

為了凝聚父母親對學童教育意義的共識，在AlokoHouse舉辦親職教育工作坊。邀請Right4Children（NGO）的專家Ms. Smritee Gurung 分享雙親在孩子成長中，如何陪伴與找到孩子的興趣，並且更新目前尼泊爾技職教育、高等教育的多項選擇。幫助父母親了解不同的升學階段、生涯發展、就業市場分析。席間，家長們與Smritee頗多互動，分享為人母、為人父個人的辛苦與難處。有單親家庭的育兒心酸、也有雙親缺席的隔代教養、亦有子女分攤家務、複習功課的困擾。

Smritee是位相當專業的trainer，十分瞭解底層家庭的困難和困

境，聆聽他們的情緒，轉化思維，幫助雙親找到解決可能性。特別強調基礎教育、規律學習的重要性。學校教育只能擔任三分之一的功能，社會教育也分擔任三分之一的功能，然而家庭教育分量是相當重要三分之一的責任，孩童自小在家庭成長，家庭的成員是首先學習的對象。因此，家庭成員必須理解自身言行對孩童們的深刻影響。Smritee也提醒在場的父母，尼泊爾童婚、童工違法的社會問題，勿中斷孩子的教育。

教育以中文的語境理解是教導與養育、培育。以英語語境而言 educate拆解它的拉丁語字根，其組成非常優美，揭示了教育的本質。字根拆解 educare”，進一步拆解為：e-（ex-）：意為“out”（向外）。duc-（ducere）：意為“to lead / to draw”（引導、拉動）。ate：動詞字尾。因為古希臘與羅馬人認為，教育並非強行灌輸知識，而是將學生內在的天賦、潛能與智慧「引導出來」。同理，親職教育也是引發父母對孩子們接受教育資源的關注。

在尼泊爾的低種姓社群中，親職教育具有特別重要的意義。這些社群往往面臨社會歧視、經濟資源不足與教育機會有限的困境，導致家庭在培養下一代時缺乏支持與指引。透過親職教育，可以幫助父母理解兒童的心理發展與學習需求，培養正向的教養方式，減少體罰與忽視等不良行為。更重要的是，親職教育能夠提升父母對教育的重視，鼓勵他們支持孩子持續上學，打破「低種姓＝低教育」的惡性循環。它也能增強家庭的凝聚力，讓父母在面對社會歧視時更有能力保護與鼓勵孩子，培養自尊與自信。長遠來看，親職教育不僅改善家庭氛圍，更能促進低種姓社群的社會流動性，為下一代創造更公平的機會。

姚曼菁

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研究專長：尼泊爾政教關係、尼瓦爾佛教、Dolpo 地區研究、喜馬拉雅山區苯教與藏傳佛教的社會實踐



THE URGENT
NEED FOR
PARENTING
EDUCATION

Text by
Teresa Yao



THE URGENT NEED FOR PARENTING EDUCATION

On the morning of July 19, 2025, at 10:00 a.m., the first Parenting Education Workshop was held at Aloko House. Organizing a parenting education workshop is both a meaningful and challenging initiative, as it was uncertain whether parents in the Yamdi and Gosti areas would recognize the value of education or be willing to devote time to their children's future. Prior to the event, we visited parents one by one to invite them personally, and on the day before the workshop, we also asked Teacher Subita to remind them again.

Fortunately, 31 parents participated in the workshop, demonstrating their commitment to their children's education. It is worth noting that Rainbow Class currently has 40 students, and the parental attendance rate reached 78%. For a non-formal educational institution, such a high level of parental support for parenting education is truly commendable. The long-term efforts of the Taiwan Old Hen Association in this area are gradually bearing fruit.

To build a shared understanding among parents of the importance of children's education, the Parenting Education Workshop was held at Aloko House. We invited Ms. Smritee Gurung, an expert from the NGO Right4Children, to share insights on how parents can accompany their children as they grow, discover their interests, and explore the many current options in Nepal's technical and vocational education as well as higher education. Her sharing helped parents better understand different stages of schooling, career development pathways, and labor market trends.

During the session, parents interacted actively with Ms. Gurung, sharing their personal struggles and challenges as mothers and fathers. These included the

hardships of single-parent households, the difficulties of intergenerational caregiving due to parental absence, and the pressures of children having to share household chores while keeping up with schoolwork.

Ms. Gurung is a highly professional trainer who deeply understands the difficulties faced by underprivileged families. She listened attentively to parents' emotions, helped reframe their thinking, and guided them toward possible solutions. She placed particular emphasis on the importance of basic education and consistent learning. She pointed out that school education accounts for only one-third of a child's development, social education another one-third, while family education represents an equally crucial one-third of responsibility. Since children grow up within their families, family members are their first role models. Therefore, parents and caregivers must understand the profound impact their words and actions have on children. Ms. Gurung also reminded parents of the serious social issues of child marriage and child labor in Nepal, emphasizing that children's education should not be interrupted.

In the Chinese context, "education" encompasses teaching, nurturing, and cultivation. In the English context, the word "educate," when traced back to its Latin roots, reveals a beautiful understanding of the essence of education. The root "educare" can be further broken down as follows:

- e- (ex-): meaning "out"
- duc- (ducere): meaning "to lead" or "to draw"
- are: a verb ending

To the ancient Greeks and Romans, education was not about forcibly instilling knowledge, but about drawing out a student's inner talents, potential, and wisdom. By the same logic, parenting education is meant to awaken parents' awareness of the educational resources available to their children.

Parenting education holds particular significance in Nepal's lower-caste communities. These communities often face social discrimination, limited economic resources, and restricted access to education, leaving families with insufficient support and guidance in raising the next generation. Through parenting education, parents can gain a better understanding of children's psychological development and learning needs, cultivate positive parenting practices, and reduce harmful behaviors such as corporal punishment and neglect.

More importantly, parenting education enhances parents' appreciation of the value of education and encourages them to support their children in staying in school, helping to break the vicious cycle of "low caste equals low education." It also strengthens family cohesion, enabling parents to better protect and encourage their children in the face of social discrimination, while fostering self-esteem and confidence. In the long run, parenting education not only improves the family environment but also promotes social mobility within lower-caste communities, creating fairer opportunities for the next generation.



Teresa Yao

Secretary General, Taiwan Mother Hen Society
Ph.D. in Religious Studies, National Chengchi University

Research Specialties:

- Religion-State Relations in Nepal
- Newar Buddhism in Kathmandu Valley
- Studies of the Dolpo Region
- Social Engagement of Bon and Tibetan Buddhism in the Himalayan Region

一茶三百句。

小林一茶經典俳句選

こばやし いっさ

小林一茶

陳黎
張芬齡

譯

米袋雖
空——
櫻花開哉！



春來了．．．

．．．
第一音方出，
四野皆綠

在元旦日
變成
一個小孩吧

閃電
橫切過雨中
讓涼意也帶
電！

菊與我
同為
偽隱者矣

一茶三百句

作者：

小林一茶（1763～1827）日本江戶時代的俳句大家。他的詩樸素田野，靈接自然，帶有中國禪宗的風味，在在流露出悲天憫人的胸懷和天真無邪的赤子之心！

俳句是日本詩歌的一種形式。排列成三行，五・七・五的共十七個音節組成，至今為日本人喜愛。

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終結貧窮 

傑佛瑞．薩科斯 Jeffrey D.Sachs

世界知名的美國經濟學家針對世界上的赤貧國家，做了一個整體的研究報告，如何解決赤貧的問題？

他以非洲的馬拉威，孟加拉和中國為研究對象，提出了兩個新的觀念：

a) 全球性思考(think globally)

b) 貧窮陷阱(poverty trap)。

他的研究指出這個世界是一個整體，如果非洲某個國家發生了AIDS，它會間接影響到其他地區國民的健康，彼此互為影響的認知就是全球性思考。貧窮陷阱是指在一個赤貧的國家裡，如果生育率過高，由於醫療資源的缺乏，嬰兒的高死亡率必定很高，所以要先從“節育”開始解決赤貧問題，中國的一胎制就是一個脫貧成功的驗證例子。

他又指出落後地區的國家如能引進外資，提高教育水準，改善醫療設備都有助於解決貧窮問題，當然聯合國的金額贊助也是必要的條件之一。

最後他提出一些問題：富人樂於支助窮人嗎？

他抱著樂觀其成的態度。

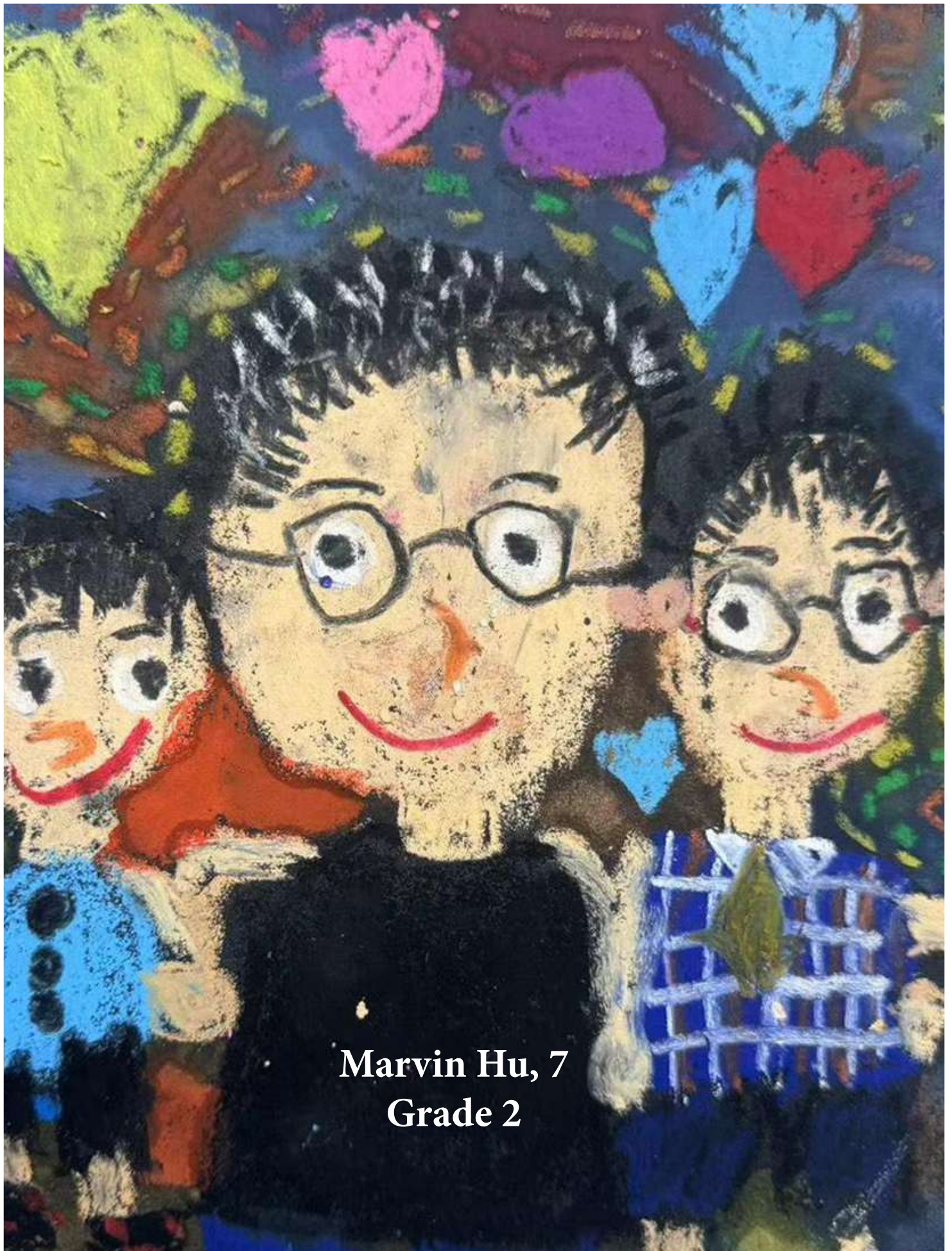
導讀：

為何要終結貧窮？

終結貧窮可以做到嗎？

造成貧窮的原因有哪些？





Marvin Hu, 7
Grade 2



Marvin Hu, 7
Grade 2



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2025 FREE CLINIC KAPILVASTU EXPENSE REPORT

Item	Date	Description	Category's	Who	In	Out	Balance
1	22-Nov	Received	Money	Sayalay	100000		100000
2	22-Nov	Received	Money	Sayalay	31500		131500
3	23-Nov	Transportation @usd40 x 6	Transportation	Charles			131500
4	23-Nov	Beans for villagers	Food	Charles		4000	127500
		Walking sticks and hearing	Medical				
5	23-Nov	aid	equipment	Rosa		38000	89500
		Reading glass (Jagdamba lens	Medical				
6	23-Nov	Craft)	equipment	Rosa		3000	86500
		Medication (Dhrubs Tara					
7	23-Nov	medical hall) with lump sum	Medicines	Rosa		63000	23500
		Beans for villagers and soy					
8	23-Nov	milk for students	Food	Rosa		12200	11300
		Medicine (Dr Ng prescribed)					
9	24-Nov	for student	Medicines	Shakeel		4290	7010
10	24-Nov	Broom and Rope & sayalay	Misc	Solomon		4590	2420
			Medical				
11	24-Nov	Medical Equipment	equipment	Charles		0	2420
12	25-Nov	Paper cups x500	Misc	Rosa		650	1770
13	25-Nov	Received	Money	Kohn	50000		51770
14	26-Nov	Received	Money	Kohn	20000		71770
15	26-Nov	Food for doctor, teacher and	Food	Shakeel		51000	20770
16	26-Nov	Woman health worker @400	Medical misc	Shakeel		1200	19570
		Chef tips for preparation soy					
17	26-Nov	milk and others	Misc	Sayalay		2000	17570
18	26-Nov	Board for library	School	Anush		8500	9070
19	27-Nov	Received	Money	Kohn	30000		39070
20	27-Nov	School misc	School	Kohn		25910	13160
Total					231500	218340	
21-Nov to 26-Nov					Lumbini Green Resort, Chandrauta	Food & Room	434,424.94
26-Nov to 27-Nov					Ocean View Hotel, Lumbini	Food & Room	36600

KAPILVASTU PROJECT 2025 EXPENSE REPORT(MARCH-DECEMBER)

Month	Salaries and Wages				Lodging	Transportation	Communication	Meals	Meals for Parents and Teachers	Computer Maintenance	Students Expenses	School Supplies	Vegetable farming	Filter and			Total
	Shakeel	Teachers	Toilet Cleaners	Others										Bench Construction	Cupboard and Racks	Trees and Miscellaneous	
10-13 Mar	50,000	-	-	-	6,000	15,950	500	4,990	-	-	-	-	-	-	-	-	77,440
1-6 Apr	-	-	-	-	8,000	5,035	500	6,190	2,000	-	-	-	-	-	-	-	11,725
22-26 Apr	50,000	-	-	-	6,000	4,395	500	5,400	-	-	-	-	-	-	-	-	66,295
25-29 May	50,000	10,000	-	10,500	6,000	4,400	500	4,830	-	8,300	4,060	-	-	-	-	-	98,590
8-12 June	-	-	1,500	-	6,000	4,410	500	4,900	-	-	800	6,950	6,200	-	-	-	31,260
24-28 June	50,000	10,000	1,500	6,300	6,000	5,390	500	5,010	-	-	-	4,670	1,525	-	-	-	90,895
7-11 July	50,000	-	-	700	6,000	4,390	500	5,140	-	-	-	97,000	1,100	-	-	-	164,830
18-20 Agt	-	-	-	-	8,000	28,500	-	3,670	-	-	-	3,610	-	-	-	-	43,780
1-6 Sept	50,000	10,000	-	-	8,000	19,930	500	5,970	4,970	-	-	-	-	-	-	6,855	106,225
16-20 Sept	50,000	10,000	-	-	8,000	7,090	500	6,500	-	-	-	-	-	129,353	-	-	211,443
October	50,000	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	50,000
11-15 Nov	50,000	-	-	-	6,000	5,095	500	7,980	-	-	-	750	-	-	36,960	-	107,285
21-23 Dec	50,000	-	-	-	2,000	4,168	500	3,500	-	-	-	-	-	-	-	-	60,168
Total	500,000	40,000	3,000	17,500	76,000	108,753	5,500	64,080	6,970	8,300	4,860	112,980	8,825	129,353	36,960	6,855	1,129,936