

.....the book that sent me to jail.

# **HIDDEN FACTS IN NEPALESE POLITICS**

**Sixth edition in .....**



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**Preface :**

*Mr. Gopal Gurung, the author of this book, was arrested by the Panchayat Government on the 30th of August, 1988, (just after the publication of the second edition in 1988) base on the charge on racial discrimination against the Hindu rulers and politicians. He was arrested under the two State Offence Act at a time and was sent to the Bhadracol central jail for three years without any adequate charge sheet. In the jail there was no separate cell for the political prisoners and he had to share the room with other criminals. He was given 700 grams of coarse rice and four rupees per day (nearly 10 cent) for minimal subsistence. On 1st January 1989, he established his political organization Mongol National Organization along with its own flag and manifesto. During his stay in jail he was not sound in health, and any prolonged confinement in the unhealthy atmosphere at the jail would have badly deteriorated his physical condition. But luckily after the abrogation of the one party Panchayat system, a multiparty system came into existence and people became free from the bondage of the arbitrary Panchayat government. Consequently Mr. Gopal Gurung and many other political prisoners were released unconditionally. Mr. Gurung was released on the 13th of April, 1990. He spent one year and eight month in jail. During his stay in jail he received much support from journalists, writers and other well wishers not only from his homeland but also from abroad. PEN and Amnesty International London, Amnesty International Denmark, Press Foundation of Asia Manila, Philippines, All India Journalist Council, India and many others had corresponded on the government level for his early release along with their human rights efforts. A chain of letters poured in from the well wishers of Nepal, India, Indonesia, Norway, France and Denmark. A host of people of Buddhist and Christian religions prayed for his sound health and early release. Here are some of the excerpts of these*

letters; "..... I hope it will be possible for you in 1990 to leave prison as a freeman." –Mrs. Lone Hindo, Lord Mayor Arhus, Denmark.

"..... the hardships of your imprisonment have not affected your courage and determination to fight for your humanistic ideals. I want you to accept my admiration for what you did, not only to your own country but also to the human rights all over the world."– Krestle Mehean, Copenhegen, Denmark.

"..... from an Amnesty News letter I had already learned the wonderful news that you had been released from prison and I can't tell you how happy I was"– Gitte Lynge Fensen. Odder, Denmark.

" .....If there is anything we can do to supplement the prison diet, please let us know. We had not realised that Nepal is so divided racially."– K.V. Simsen, PEN London.

"..... I wrote all your names on a piece of paper and carried it in my brooch, which I had around my neck. Each time I held it in my hand I was thinking about you and prayed that you are alright " – Annette Loye. Havelodden. Denmark.

"..... people now discuss whether the danish queen should have invited your king for a state visit, which took place last year. I encourage you to keep on working with your new book ..... you know that your release and work now has been described in Amnesty Internationals magazine" – Friederike French. Hojlundsh-Usene. Denmark.

".....We would like you to know that you will not be forgotten even though Nepal and Denmark are far away from each other. We are still working on your case and a lot of

people have heard about you already. On behalf of Amnesty International group." – Anne Pederson, Odense. Denmark.

"..... Hopefully 1990 will be the year when you will be able to leave prison and start a new life as a free man. I am 13 years old." – Renate Iversen. Denmark.

".....You will be allowed to live as a freeman in 1990" – Hanne Bisgard, Paris.

".....We are some students from a school in Denmark. We have heard about you from our teachers. We are looking forward to hear from you." – Eva and Nina.

These above excerpts are just a few drops of a pond. It shows how the present world responded on humanistic grounds towards the good cause of a freedom fighter. They know Mr. Gurung's struggle is not a communal one, and their support is for universally approved human rights, democracy and freedom. So, **"HIDDEN FACTS IN NEPALESE POLITICS"** is a short of pavement for the manifesto of his newly formed political organization, Mongol National Organization

– Bhimsen Deusa Rai.

## HOW THIS BOOK WAS WRITTEN ?

*At first I loved to call myself a Nepali. But when I travelled extensively in Nepal to the villages of Tamu (Gurung), Mager, Sherpa, Tamang, Tharu, Dhimal, Limbu, Rai, Coach (Rajbansi), and studied their condition and unwritten history, to my dismay, I found these people neglected in every respect in every part of the nation. Some households were always under the yoke of poverty and they were always in debt even though their five or six family members were serving as mercenaries in foreign countries. I found the aboriginal Mongol tribes of Nepal, who were crushed and dominated to be backward in every political, economical, religious, educational and cultural aspect. The CDO of the districts, who are appointed mostly from Bahun and Chetri castes, as other civil servants of all government offices are mostly favoured and selected from these two castes, discriminated against the children of the retired soldiers from these Mongol tribes by not giving them their rights or their citizenship. Even in schools admission for these children was not encouraged. Ironically, myself I had been known as a brave Gorkha even though I had been from one of these neglected Mongol tribes. Now however I feel proud to call myself a Gurung (Tamu) rather than a Nepali .*

*A few years back I was invited to deliver a speech during a programme in a Gurung community in Butwal. An old Tamu (Gurung) person was carried there from a remote Parbat district by his sons. The route was a long walk of many days. That old person was an ex-soldier of pre-independent India. He was over one hundred years old. Can you imagine, how much his pension was ? It was unbelievable but true. He was getting only five rupees per month. He sacrificed his valuable*

*life for others' sake in a foreign land and came back to Nepal earning a pension of only five rupees per month. I met another ex-serviceman in Dharan in 1963, he was a Limbu, a Mongol. I felt two bullet leads near his temple with my own hand and asked him, "Do they hurt you?" He said-"No". During Nepal's independence struggle of 1950, so many Mongol people of Nepal died for their country, many became physically disabled, many were brutally jailed, but these Mongols are not mentioned in Nepal's history. Funds were not raised for their families, nor was the question of erecting any memorials for the soldiers. In the long run I came to know that the image inside of Nepal was not the same as it looked from outside of Nepal.*

*The Gorkha force is one of the main sources of foreign currency in Nepal, for it brings in around ten thousand million rupees every year. But the Gorkha soldiers are neglected in every respect. They have no good schools and lack road facilities in their villages. Even though 20 percent of the total population of Nepal is the Hindus, they hold 60 percent of the total land, where as aboriginal Mongol people have about 7 percent of the total land for their livelihood. You can count on your fingers the number of those neglected people holding high prestigious ranks in the government and even in the domestic forces like army and police. Even these few examples can provide the sad picture of our reality. Once I gave a complimentary copy of Newlight weekly paper to a well known Bahun poet, who I used to respect very much. But he suddenly flared up saying- "Why on earth is a Gurung publishing a paper ? Your race is meant for handling bows, arrows and rifles". I was shocked and retorted back something before leaving him.*

*An intellectual, political figure and economist Bahun once had counselled another Bahun about a certain development programme on a remote hilly area; said that a road should never be built in an area where there are no Bahun and Chetri settlements; because to open good roads in the villages of the Bhotias (Mongols) is like cutting off one's leg. There are so many examples of such favouritism and nepotism. The Bahuns and Chetries keep aside even their mutual struggles for power and collaborate together to suppress our peoples. Such instances make me inwardly rebellious. They will continue to treat us inhumanly unless our Mongol people wake up and fight for their rights. So I have taken up my pen to fight this racial battle, even though they have often imputed and intimidated me by phone calls and letters under fictitious names.*

*A freedom fighter of the democratic movement of 1950 had taken a photo of himself with king Tribhuvan and had it hanging in his room. He was sincerely serving and handling his government office with great efficiency. But his post was sacked just before a few months of his retiring date, just because he was one of our people. At that time, Kirtinidhi Bista was the PM of Nepal. After retirement the poor old man had to survive under the shelter of others. Then he became sick and died on the foot path. A book of records can be published if we collect such tragic events, as these reflect our past, present and future. So I am writing and spreading as best I can about the hidden facts of exploitation, suppression and deprivation against our race. by the caste. Let's pronounce, we are no more blind folded, dumb and coward. This book is a compilation of a series of editorials written and published in the New light weekly from Sept. 1984 to Feb. 1985.*

*Now, I am so happy to let the readers know that the readers of Gorkha battalion in Borneo readily paid even 110 Borneo dollar for a single copy of this book, whereas the cost of the second edition was only rupees 25 Nepali currency. Since the book was not available to many interested readers some of them distributed photo copies of this book and some even copied the book with their own hand writing. Readers and book sellers faced torture of the police in different parts of the country. So far I have received thousand of appreciation letters from the readers. This book is still band in Sikkim, the 22nd state of India. Some of the Bahun's paper criticized badly and advised to the government of Panchayat system to keep me in jail for a long time. One of them is a minister (Ramchandra Paudyal) in present government and the other is one of the advisors (Jayaprakash Anand) of the Prime Minister GP Koirala.*

*At last, I would like to extend my cordial thanks to Ratan Gurung [Tamu], one of the Vice-Presidents of All India Gurung [Tamu] Association, Darjeeling, Capt, Padam Gurung, Bhalbari, Rupendahi [his name was published Balbahadur Gurung in the third edition of Nepali by mistake], BK Rai, Gangtok, Sikkim and Bhim Deusa Rai [translator of this book] for their assistance.*

*Kathmandu  
June 1994*

*– Gopal Gurung*

Before the compromise of the two leaders Manmohan Adhikari and Sahana Pradhan, the Communist party of Nepal had been split into 22 factions. Manmohan's political alignment was towards Moscow, although he had visited Beijing for medical treatment. Later he justified his intention to visit Moscow by spreading a rumor that he was going to visit Moscow in the near future on the grounds of needing medical treatment and to support this justification, he held a joint meeting of different factions of the Communist party in Biratnagar and later in Gorakhpur, where he indicated his pro-Moscow inclination. No one could believe his statement that said his intentions were still to be in alignment with China. His shrewd stance was neither on this side nor on that side. At last he visited Moscow, but not on medical grounds. His political maneuver on 11th August 1984, for coalescing the different factions of Communist parties under one assembly in order to exchange of ideas was significant, because the Panchayat system had been previously benefited by too many factions in the parties and it was enjoying a divide and rule policy.

The Communist factions led by Manmohan, Sahana Pradhan, Nirmal Lama, Krishnaraj Burma, Tulsilal Amatya, Siddhilal Singh, Malay (Marx-Leninist) and some other major leaders of other factions had participated in the Biratnagar meeting, excluding the pro-Russian Kesharjung Raimajhi's group that had aligned itself with the Panchayat system from the very beginning, and Mohanbikram's group (Mashal) which had already secretly been affiliated with the Panchayat system in its every activities. Many pro-Chinese Communist parties preferred to choose the line of the pro-Russian

Communist party as a result of this meeting. Besides these parties, a big group of radical Communists was attached to the Panchayat system and this Pancha-Communist group was working actively within the frame work of one party Panchayat system.

Despite the fact that the above joint meeting had acted as a common arena for the change of the leaders' views, it did not prove their readiness to join together for revolution. If they all started agitation against the Panchayat system unitedly, then the Congress party would ally itself with the Panchayat system in order to strike back against the Communists. Two factions of the Congress party had already joined the Panchayat system, deserting their own group, primarily because of racial discriminations.

The Panchayat and the Congress alliance could get along together better than a Panchayat and Communist alliance. In spite of this, to create a greater force against the Panchayat party which claimed to be the only authentic flawless democratic party, both the Communist and Congress parties should have united together to bring the dawn of the multi party system in Nepal. But the so-called iron pillars of the Congress and the Panchayat parties considered themselves to be the pioneers of the Hindu religion by contributing secret donations to their Indian Hindu counterparts. They declared Nepal as the only Hindu kingdom of the world, but I would say, the lonely and the last Hindu kingdom. The communal pioneers of the Panchayat system and the alleged leaders of the prohibited Congress party and even the radical Communist leaders have a mutual understanding and parallel dialogue in such a racial issue. Their

ideologies never contradicted in such a communal matter. The Congress party seemed to be divided into two factions comprising Krishnaprasad Bhattarai in one faction and Girijaprasad Koirala in the other. Pro-Panchayat faction, Koirala's political dream would come to an end if he had complied with ruling party, as other Communist factions had merged themselves into oblivion.

Ganeshman Singh who had a long political experience had been an iron man not only for the democracy struggle but also for his party. He had undergone life and death trials during the Rana period. He put his life at stake in that democracy movement more vigorously than BP Koirala, who was in favour of merging Nepal into India at that time for the sake of his ancestral land, religion and culture as India's Benaras was the only holy pilgrimage place of the Bahuns, who preferred to go there to take their last breath or to have dipped their ashes remanent after death and dreamt of attaining salvation afterwards. Therefore, Koirala's educational and political carrier was rooted in his birth place India. Because of this Ganeshman Singh, a Naywar, had to ponder and move carefully every time since he was not a Bahun.

While Ganeshman Singh was committed to freedom fighting both in thoughts and in action, even at the risk of the death sentence, BP Koirala was supporting India. At that time the repercussion of the second world war had broken the British rule in India extensively and as a result the British rulers were leaving India with the subsequent effect of the Rana rule being shaken badly in Nepal. The British rulers were prepared to leave India but they

were not prepared to disown the Gorkha army dupe. It was not because they had affection towards the Gorkha army but because of a long history of Gorkha's undaunted service fear of another worldwar and whole hearted blind dedication without raising any question or doubts to their commanders. The Rana colonial regime and the British colonist rule had conspired against the Gorkha army, treating them as tools and turning them into mercenaries. The Gorkha race is mostly comprised of the Gurung (Tamu in mother tongue), Mager, Rai and Limbu tribes. The word Gorkha doesn't mean the protector of cows as described by the Hindus (that connotation has created confusion to the foreign scholars). Mongol are non-Hindus and they are beef eater not cow worshiper. Naywar, Tamang, Sherpa, Thami, Hylmo, Gurung (Tamu) Mager, Lepcha, Rai, Limbu, Thakali, Sunuwar, Danuwar, in the mountain and hilly region and the vast populations of the tarai belt like Tharu, Meche Coah (Rajbansi), Dhimal, etc, belong to the aboriginal Mongol race of Nepal. But in the Gorkha army why were there only Gurung, Mager, Rai and Limbus recruited? Those warriors belonged to the Mongol race, whose definition the Bahun and Chetri attempted to distort.

The ancient history of our land has been mentioned in the Hindi scripts where the Kiraties are despitefully depicted as an uncivilized wild race. The Mahabharat and the Ramayan epics also have mentioned the Kirati race and land. The Kiraties were the Mongol and other aboriginal tribes of India. They were non-Aryans and non-Hindus. A large number of them were the followers of the Lord Buddha. The word Hindu identifies Bahuns and Chetries in which the Bahuns are the A class. Even in

Bahun's superior and inferior class, they observe Hindu rituals. The Bahuns of Nepal are mostly from Kumaon, Garwal, Kashi and other places in India. These people are of Indian origin but Nepali. Therefore, they should be addressed as Indian-Nepali in Nepal. Some of them have created the problems not only in Bhotang but also in some parts of India i.e. Nagaland, Assam and Meghalaya. They are the dreamer of not greater Nepal and greater Sikkim but multi-Hindu-kingdoms. Once Myanmar (Burma) took a strong step against these people. What was the reason behind it? Who were the problem creator? Their forefathers were of black Aryan and they had come to Nepal seeking shelter during the period of the Mughal invasion in India. But in course of time the ownership of the land was gradually confiscated from the hand of the aboriginal race; even their political, economical, religious, educational, cultural, human rights and heritage were deprived, distorted and suppressed by the wily refugees, who eventually became the owners of the land and, ironically, the landless owners were crushed and portrayed as refugees.

The Gorkha soldiers who could face any unprecedented hardships and could survive by any means during war time had fought valiantly for the British and safeguarded their interests at any cost. In the second world war, sixty-two thousand Gorkha soldiers were killed. They were all from Gurung, Magar, Rai, Limbu and Tamang tribes. On the 1st of Sept. 1939, England and France declared war against Germany. On the 30th of April 1945, Hitler committed suicide in a bunker of the Reich Chancellery, Berlin, and on the 7th of May 1945, Admiral Dönitz's government surrendered. But as Japan had not stopped war, America dropped atom bombs consequentially on Hiroshima on the 6th of

Aug. 1945, and on Nagasaki on the 9th of Aug. 1945 killing innumerable citizens and disabling others. Five days later on the 14th of Aug. 1945, after two major cities were devastated, Japan had to surrender without any pre-term of agreement and on the 2nd of Sept. 1945, had to sign a truce. Now the devastating war was over.

The world war had claimed the lives of sixty-two thousand Gorkha soldiers leaving behind a host of widows and orphans. Who loved and cared for them? During the war time Gorkha soldiers were scattered worldwide in many corners of action. But ironically the Japanese and Germans, against whom the Gorkhas had fought and sacrificed their lives, were not their enemies. Nevertheless, Nepal earned an identity in the international arena as "a land of Gorkhas". Similarly the Gorkhas had fought valiantly during the first world war. After the world war, the ex-servicemen, equipped with the full training and bitter experiences of modern war, fought against the Rana rule, not as mercenaries but as true freedom fighters of the motherland.

The British rulers who politically had promoted the Rana regime to stabilize its dominance in Nepal in exchange for cheap Gorkha troops, were rooted out from India resulting in bringing the downfall of the Rana regime in Nepal. The Rana which lasted for 104 years was marked by family rule, conspiracies, bloodshed and the exploitation of the Nepalese people. But unfortunately even after its downfall the Rana system lingered on in the form of the Panchayat system, that was initiated by Chandrasamsher Rana. Now multiparty system has been restored in 1990. But it is only in name. Constitution is similar to Panchayat system.



The racial conspiracies of the Bahuns with the collaboration of the Chetries is one of the reasons for the penurious state of our present nation. After the independence struggles of 1951, the Mongol people who fought valiantly, playing prominent frontline roles, were discriminated against ruthlessly and a class rivalry started between the Bahuns and the Chetries. As a matter of fact Bahuns considered themselves to be the most superior class of human beings like Hitler and considered the rival Chetries as their guards of their selfish motives. Ever since the epic age, class fractions existed between them. In their own scriptures and myths Parsuram and Brihaspati were their rival leaders and they were after class supremacy at the cost of their lives. Even among Bahuns, the Jaisis are considered to be of a lower status and are despised in their circle. But they stand united, when they are prepared to eliminate the Mongol people. This kind of filthy role of the caste (jat) against the race invites a civil war in the country.

Not only in Nepal, but in other parts of the world also, they unite together for their communal cause of suppressing their foolishly duped but brave Gorkha people, because the source of their ancestral place, religion and culture was the same. After the freedom fight, these two so called upper class people always manipulated our honest people in fulfilling their selfish motives, treating them inhumanly, brain washing their children from a young age, using them as instruments, and turning them into their fatalistic follower who never could open their eyes to realise the real situation and the value of their own identity. On the other hand, the class struggle between the two rival castes Bahuns and chetries became more visible than during the Rana

period; a fact that can be supported by the series of political events of Nepal after 1951. After the independence, the first ministry of Nepal was comprised of 11 Bahuns 21 Chetries, 11 Naywars, 3 Rais and 1 Yadav. Before the elections for the next ministry, a ministry was formed during King Mahendra's rule, and that ministry consisted of 8 Bahuns, 14 Chetries, 3 Naywars, 2 Limbus, 1 Mahat and 1 Bengali. After the elections, BP Koirala came into power and in his ministry there were 6 Bahuns, 1 Chetri, 1 Naywar, 1 Tharu and 1 Limbu. A careful analysis reflects the picture of class struggle between these two so called upper class castes. They called European, mlekcha. It meant untouchable.

After the 15th of Dec. 1960, the late King Mahendra introduced the Panchayat system, dissolving the democratic parliament. This revival of the Rana period's Panchayat spirit caused more damage to our race. Now is the time for us to be aware of the surrounding, gnawing barricade that shuts us in perpetual darkness. The above mentioned ministries could not represent the vast majority of the aboriginal people as well as the Buddhists, Christians and Muslims who were discriminated against. Since Nepal was declared to be the only Hindu kingdom, all universal rights of the Buddhists, Christians, Muslims and other religions have been crushed adamantly in a comprehensive manner. But some of our contemptuous, opportunistic fellow persons have outcasted themselves, accepting the lowest grade of Sudra in the Hindu caste order; and have accepted the perpetual bond of Hindu slavery. Some people have called Mongols the Janjati (sub-caste) of Hindu religion. However, Janjati refers to nomad. People should have or clear idea of mulbasi, adibasi and Janjati. Indigenous people mean mulbasi and

not adibasi and Janjati. Bahuns and Chetries have started campaign against us. They say, "There is no mulbasi in Nepal." It creates another confusion and mislead people.

After 1960, these two Hindu masters have become arbitrary under the slogan "one nation, one religion, one language and one culture." A minority group has ill treated a majority group just as a minority white people have ill treated an aboriginal black people of South Africa. The children of Bahuns have all sorts of facilities, like free sanskrit schools, campuses and boardings, and other financial assistance like pocket money and other allowances. They have budgeted for a sanskrit university already. The government spends around two million rupees for running a sanskrit university in Dang, west Nepal; where the student number has only increased from 10 to 14 over such a long span of time. This annual expense is met from national finances alone. On the other hand the government of course does not set aside a single penny for the preservation and upliftment of other language, dialects, scripts, religions, or cultures. On the contrary, it ruthlessly closes down the schools opened and run by our private sectors, about which only sparse news has been published from time to time in the Newlight weekly.

Sanskrit is introduced as a compulsory subject in schools from the primary level on wards resulting in the strangling of the mother language of our children. It has become an excuse to fail our children in this subject so that drop out and laggards would easily prevail, whereas the Bahun children would get through easily and be more able to capture all the good posts from the bottom

to the top. Ironically our Mongol representatives have never dared to raise voice in the house for our good cause, but have supported the expanding of the sanskrit campuses and universities. Even Radio Nepal and Nepal television never included Mongol programme, but wasted time playing cheap records. Radio Nepal and NTV never included Buddhist programme, Christian and Muslim programme.

The Panchayat system has always aggrandized the publicity of the Hindu religion and culture under the banner of one nation and one religion, and the something has repeated at present in so called multiparty system. At the expense of national revenue, the arbitrary rulers are crushing the Mongol people, Muslims and Christians all alike. Having the political power in their hands, they have the police force, army force and emissary in their control, making it easy for them to play their own cards. They manipulated the government policy and finances accordingly. They preach 'the land of Buddha, in foreign countries and talk highly about peace, at the same time begging like beggars. But in practice, they sabotage internal peace by demolishing Buddhist temples that are under construction and never preaching Buddhist teachings on Radio Nepal programmes. Only Hindu ideology is preached on morning programmes. Even after restoration of so called multiparty system and democracy other religions are suppressed. For example newly built Buddhist temple was destroyed near Bhairawa, Christian organisations are not registered. It happens here till Nepal remains Hindu kingdom. We aboriginal Mongol people and their only the organisation Mongol National Organisation (political organisation) wants secular country, fullfledged human rights. But so long there is

king there can't be no secular country. The king of Nepal is the king of minority Hindus' only.

Once they conspired to demolish a Buddhist stupa constructed by Gurung in Pokhara and put him in jail. While the paid crooks of the Hindus beat a Japanese monk mercilessly and thus defamed the good name, the land of Buddha outside Nepal. At that time the local zonal commissioner was a Bahun, whose name was Anandraj Pathak. Because of his communal act of demolishing a Buddhist Stupa, he earned the merit of holding a high government post for good. Through its different publicity media, His Majesty's government widely publicized fabricated and misleading reports regarding this communal event, incurring the resentment of all Buddhist organisations. Eventually Rev. Shanti Shugei, the incharge of India -Nepal Buddhist Organisations, gave a statement on the 6th of Oct. 1974, against the false allegations charged by the government to the Japanese monks, and described it saying -"Rare incident in the history of Buddhism, it is nothing but a planned attack on Buddhist by His Majesty's Government".

A few years back the Nager Panchayat of Butwal had pulled down all the pillars of a Buddhist monastery which was under construction being financed by a social Gurung community. When the situation became tense at the response of the local people they reluctantly allowed the pillars to be put back on their foundations. But in the dark of the night, the authorities along with some Bahuns put up a wooden post for the slaughtering of animals during Hindu festival sacrifices. The Gurung community along with the local people strongly objected against such an unsocial activity and consequently the Hindu priests

dared not to hold any sacrificial ceremonies on the premises of that non-violent monastery. If they openly suppress the religious activities of the Buddhists in the land of Buddha, What about the activities of the Christian and other religions ? Yet the Hindu officials of Nepal have always presented misleading reports to the world falsely claiming Nepal as a Hindu kingdom based on fictitious population data in which 90 percent of the total population is falsely claimed as Hindus. They know that all top ranking officials belong to their caste and therefore they don't worry about their licence for corruptions. When I wrote in my weekly paper demanding secular nation, Devbahadur KC, then Rastriya Panchayat member from Dang, tabled a demand of action against me in the assembly because he didn't want to accept the fact that the religions as well as the yearly calendar of Nepal are not national in the true sense of the word, but foreign.

One day they will pay very clearly for their oppression of the aborigines, for their number is 20 percent of the total population. The privileged class of the Hindus are the Bahuns and Chetries. Shah, Rana, Singh and Rajput of tarai are Chetries. There are Mager and Tharu Rana and there are Singh in Naywar. The Kami (black smith), Damai (tailor), Sarki (cobbler), Mater (street cleaner) Gainay, (street singer) and Janjati (nomad) are Hindu sub-caste order by their birth. They are untouchable. Even Bahuns and Chetries become Hindus only after observing certain religious ceremony. Here 80 percent of the people of the total population are non-Hindus, most of whom are Buddhists and a few of them are Muslims and Christians. But Rais, Limbus, Gurungs, Magers, Naywars, Sherpas, Lepchas, Tamangs and other Mongol tribes have their own traditional faiths and

practices. So when the monotonous, deceiving slogans of the Hindu religion, the Hindu nation, the Hindu calendar, the Hindu caste, and the Hindi language and Hindi script become intolerable for the majority non-Hindu people, then the king will have to face a crucial question, will he be a king of only the minority Hindus or the king of the majority non-Hindus also? If he is the king of the 80 percent non-Hindus as well then it is quite natural for them to seek their rights, or else their reverence towards the royalty will be questionable. On the first day of January 1994 addressing to a mass meeting of Mongol National Organization at Kutihawa near Bhairawa Gopal Gurung, the Founder President of MNO Central Assembly advice to the king to remain as a life long President and announce Nepal a secular country.

Some Mongol non-Hindu persons have become Hindus by accepting the lowest sudra creed; (Sudra means foot, they are counted as an insect grasshopper and animals). Some such ignorant Sudras invite Bahun priests to perform their rituals on important occasions like birth, marriage festivals and death. A Bahun priest is called a baaje in Nepali (literally it means grand father or an old man). These Sudras and the sub-caste bow their head to the feet of the Bahun. Bahun is the supreme caste of all Hindus. They taught Sudras fore fathers to address them baaje irrespective of their age. The father and brother of the Christian religion have to study before attaining their religious titles. But the Bahun baaje becomes Sudras' grand father by birth and makes other foots. The Hindus bow to them and drink the filthy water from the washings of Bahun's feet. Generations after generations of them have exploited us and made us

slaves of their communal politics and customs. When will our people wake up against such vile, dominating practices and learn to live like a man? Two non-Hindus who accepted sudra caste identity and defamed our Mongol race were Dilmansing Thapa, a Mager from Syanja district and Padmasunder Lawati, a Limbu from Panchther district. They were tempted, and sold out their souls losing their self identity and social status. An influential Gurung lady protested against their actions and allocated a fine against all the Bahun priests who had conducted this vile ritual.

Nepal is a strange country, where antinational religion, calendar, mantra (a vedic text) and scripture is transformed into a national asset and the genuine local elements into anti national elements. One of the Mongol scripts or Naywari script was approved in the UNO, whereas the Hindi script of Indian origin has been in vogue as the national script. A great number of people are Buddhists in Nepal. Lord, Buddha was from Nepal and he was a pure Mongol. Buddhism is absolutely different from Hindus and Hindus are against Buddhism. He was a Tharu, a branch of Mongol blood. His renunciation was not because of his seeing an old person, a sick person and a dead body. He was against the prevailing caste system and revolted against the discriminating Hindu religion that preached, hate and disparity among human beings. The Lord Buddha was always for human equity, the very same viable ideology of the Mongol race since its dawn of history, but continually crushed and distorted by the Hindus though without much success.

The Buddha's father was misled and appointed into this Hindu cult and the Lord Buddha, being a prince of the kingdom, was not in the position of a commoner to be hanged, nor was he allowed to preach against Hinduism in the kingdom. So the conspirators exiled him and their prejudiced historians presented the Buddha's early life in a nihilistic and flowery manner, that we have been bound to study in our school curriculums. The Buddhist philosophy and principals do not tally with the Hindu religion, and they contradict Bahunism. Not only in Nepal, but also in some other places the political leaders with vested interests claimed that Buddha was an incarnation of the Hindu god, Bishnu. Buddha himself did not believe reincarnation. It seems conspirators tried Hinduize to Buddhism. The birth anniversary of the Lord Buddha is wrongly dated in Nepal's calendar. It should be on the 8th of April. The Lord Buddha's father, Suddhodhan, (suddha = pure, dhan = paddy) had nuptial relations with his aunt's (father side) daughter and the Buddha's wife was his uncle's daughter (mother side). This custom is found prevalent among the Mongol tribes like the Tamu, Tamang, Mager and Sunuwar.

The Lord Buddha was from Nepal, but Buddhism did not become the national religion of Nepal. Instead the religion brought by the refugees of India became the national religion of Nepal, whereas India itself is a secular country. The national calendar, Bikramsambat, that was established in memory of an Indian king, was brought in by these Hindu colonists. Not only that, an important so called national mantra itself has endangered the sovereignty of our nation by merging Nepal into India as a buffer state. This sanskrit mantra says that the segment of Bharat (India) lies in the Jambu continent, and in this

segment lies India and Nepal is a part of India. It clears us who are national and who are anti-national. The gist of their mantra is such. "Jambu Deepay, Bharat khanday; Bharat khanday Nepal Dasay." Previously they use to say Kirata Dasay (landa).

This mantra or holy slogan is a part of a Hindu prayer brought by the colonists during the Mughol and Muslim invasions and rule in India and unquestionably challenges the sovereignty of Nepal. The Hindus visit Kashi (Benaras) for their last breathe or if that is not possible they go to dip ashed remnants of the dead Hindu in the holy river Gangas. Does this prove their national feelings? Rather they preach to us about nationality and try to fool us with their witty remarks. The Hindu historians have written a fictitious story about a sage named Nemuni and have derived the name of Nepal from him. On the way to Pokhra, there is a cave near Damauli. They spread the rumor that it was the cave of a sage named Vyas, the author of Vedas. Narharinath, one of those so-called Hindu historians of Nepal has that licence to misguide our people ?

The word Nepal was actually derived from a Tibetan word nebal. It has been noted in Tibetan and Chinese historical statements that the Tibetan rulers of 7th and 8th centuries were very powerful and had brought Nebal, Shensi, Urumtsi and Kuncha under their dominion. Kathmandu's ancient name was Nebal. In the 8th century, Jayapide, a king of Kasmir, invaded Nebal and became a captive of the local ruler Armudi. Armudi was a Tibetan name. Sunitikumar Chatterji, the Chairman of the Asiatic Society and a professor at the Calcutta University, has verified this historical fact. In the Tibetan language Nebal meant "a house of wool".

Nationality is superficial in Nepal, which claims to the outside world that Nepal is "Zone of Peace". If Nepal really wants peace, it must stop to bartering away its mercenaries who are misused in disrupting the peace and order of other countries by shooting their citizens or by sacrificing themselves insignificantly. There should be provisions of food, clothes and shelter for these mercenaries who come back to the motherland after a long absence in others' services. These stranded citizens should be brought back home from other countries. The sale of man power through foreign recruits must be stopped.

Before the second world war, Nepal was earning one million rupees in exchange for Gorkha troops to India. After the second world war was over this amount was doubled. There are two hundred thousand Gorkha soldiers in India alone. The Nepal government collects ten rupees per person per annum. This amount of money can purchase a kilo of coarse rice. You can imagine the value of brave Gorkha youths in terms of the above agreement. Those brave Gorkha youths are all from the Gurung, Mager, Rai and Limbu tribes. Supposedly India is planning to increase the strength of the Gorkha army by one lakh.

As mercenaries the brave Gorkhas from a nation that begs in the name of Lord Buddha, are always ready to confront any nation even those countries, who have endorsed the "Zone of Peace" proposal (eg. China, Pakistan, Bangladesh, Sri Lanka and other nations) all for the sake of another's selfish interests. Are the well known Gorkhas really brave? They have no political, religious, economical, educational cultural and other

rights in their own homeland and have always been instruments of others' scheme. What worth while will be left behind for our coming generations, if we ourselves are cowardly backing out from demanding our rights? The ex-servicemen who have served others in their youth and have come back to the motherland for retirement are above hundred thousand in number.

The Gorkha army is a major source of foreign currency. The soldier's salary and pension has been raised in India, so that the annual income of four billion rupees from the Indian army must have been increased more than double. But what is the condition of these ex-servicemen in their own homeland after retirement ? They have to hunt for petty jobs (eg. darwan or guard) to sustain their lives, or else have to resort back traditional farming. In the Nepal army, 95 percent of army officials are Bahuns and Chetries. In the government administration they hold 98 percent of the official ranks. They are never satisfied even after they have captured 98 percent of the administrative jobs, virtually taking everything from the aborigines. The real landowners have been brought down to the status of refugees in their own land. Opportunities are closed for them. Their coming generations have no future. The 60 percent of the total land is in the hand of Bahuns and Chetries, whose population is 20 percent of the total population. About 30 percent of the total land is covered by forest and barren hills and 3 percent of the total land is snow-covered. Thus, around 7 percent of the total land is left in the hand of 80 percent of the remaining population. Therefore the so-called upper caste Hindus have become masters in every respect.

To demonstrate the extent to which the Mongol people were despised, let me quote Rammani Dikchit, Bahun. "This is a land (Nepal) of barbarians, idiots, uncivilised hillmen, brute, peasants, kharpane (which means basket carrier or Naywar) and porters. Oh God, let it be always this way. If they become civilised, we will lose everything. Appoint only Bahuns and Chetries in the ministry, never let in any drunkard or matawala, (which meant Mongol people)."

You can see attitude of the so-called poet, from the rude way in which he has addressed our Mongol people. He has rightly admitted and clarified the ownership of this land and indicated a demeaning communal policy of discrimination. And this country has been running in this policy. The Bahun teachers of many schools openly discourage our children from admission to those schools. They discourage our youth from working in government offices and encourage them to join the Gorkha army. They make fools of our ex-servicemen with such remarks as "you are toothless lions, you can do nothing". After much harassment they refuse to issue citizenship papers to our Mongol people, where as the Indian Bahuns and Chetries can easily acquire. The Bahuns and Chetries are cunning in suppressing the Mongol people by increasing their own numbers from India, their ancestral motherland, their nuptial relationships are from India as well. Through conspired false publicity they have shown a greater percentage in the Hindu population than in the non- Hindu population. We can roughly analyse the population in this way:

There are four castes and six sub-castes in Hindu religion in Nepal. Bahun, Chetri, Baisa and Sudra are

castes and Gainay (street singer), Kami (blacksmith), Damai (tailor), Sarki (cobbler), Mater (street cleaner) and janjati (nomad) are sub-castes. Some of the branches of the Naywar tribe like Pradhan, Shrestha, Amatya, Joshi etc, may feel proud calling themselves Hindu, and in gratitude for this the Hindus rank them in the Sudra caste. Though they call themselves Hindu, not one of the Naywars have ever been appointed as the Prime minister of Nepal. After the first publication of this book in 1985, Marichman Singh, became the first non- Aryan PM of Nepal. Singh added Shrestha to his name after coming to power. Although some of the Naywars feel proud when they say they are from India, they are Indo-Mongol and carry a separate history of their own. The word Naywar was not derived from the Indian word Naiyar but was derived from the english word Nay-war which mean no-war. Originally they were non-violent Buddhists and they abstained from warring and fighting. So when the Hindus came into political power even the converted Hindu Naywars got opportunities to hold good positions in the ruling class.

In Nepal the census system itself is defective. They count every Nepali as a Hindu. However, for example, I am a follower of Lord Buddha. But during the census, as I don't speak my own mother (Gurung) language, they put my name in the column of Hindu. Only if a person doesn't speak Nepali, (khash-kura) but only his mother language or dialect, will his tribal identity be retained and eventually he will not be entitled to enjoy other facilities of the Hindus. Unless they study such matters carefully and get the freedom of expression, the people of Nepal, foreigners will not understand these hidden facts. The privileged personnel of Nepal Embassies in foreign

lands and the outgoing VIPs of the Nepal government are predominantly Hindus and most of them are from Bahun and later Chettri caste, and they do not throw light on these hidden facts.

They strongly criticize racial segregation and discrimination in south Africa, but what about internal racial segregation and religious discrimination, which is not different from the apartheid policy of the south African white government. Hindu Barna ved also is called colour discrimination. Barna means colour and ved mean difference or discrimination. How could those outgoing representatives speak about human rights and democracy, if they inhumanly discriminate against and hate our Mongol people at our home-land. We are cheated of our political rights and all other facilities, no matter how efficient and how learned we might be. Our people move out of their home-land in search of employment and they come back to their birth place after several years. But the Bahun and Chettri District Officer stamp them as foreign Nepalese and refuse to issue them citizenship. Some months back a CDO of Kathmandu district (Regmi) arrested some local residents of Bansbari, Kathmandu (Lama and his sons) and confiscated their citizenship cards, which were issued by himself two years back. A Bahun CDO of Limbuan also had harassed our simple people in the same manner. This news was published in the Newlight weekly. A Bahun official of the citizenship procurement team, who had migrated here in Nepal from Assam, India, confiscated the citizenship of a Limbu in Kakarbhita, Jhapa, who had born in Panchthar and had his house and land overthere. These are some of the burning examples of racial segregation and discrimination.

They are always after our Mongol people trying to stamp them as foreign Nepalese and trying to trap them within the frame work of genocide. But in the case of BP Koirala, who was born, brought up, and educated in Benaras, India, he maneuvered his political activities in Benaras and dreamt of merging Nepal into India. He even contrived a plane hijack from Biratnager to India in which he created a scandle over 3 million IC being robbed. Why don't the local Bahuns consider him as a pravasi, muglane or foreigner ? KP Bhattarai and Girga Pd Koirala also born, brought up and educated in Benaras and Bihar, India. But they are called not pravasi and muglanay. Hindu rulers and mostly the Bahuns claim that Nepal and India are for Bahuns and Hindus only. We the Mongol people are different in every respect.

According to their national motto, Nepal is a part of India. This is the only Hindu kingdom of the world. But I refute it saying, 'the last and alone Hindu kingdom of the world.' On the 25th of January, 1947, the inaugurating day of the Nepal National Congress, BP Koirala had remarked, "In fact Nepal is not different from India. It has age old political, religious, cultural and social solidarity with India." He had forgotten to mention language. Rather the British rulers had pronounced free Nepal's entity long before. Keeping this relationship, in mind the Nepal National Congress was formed. On the next day, the 26th of January, 1947, BP Koirala gave a written statement in which he said-" In fact India and Nepal are not two separate nations. Nepal is a part and parcel of India both in racial and economic terms. The contradictions and diversities that we see in our political arena are nothing but the deceptions of our diplomats and politicians with



vested interests." On the 24 th June, 1979, BP Koirala had remarked, "Nepal is an administrative unit, but not a state." He was not in favour of the friendship between China and Nepal being on equal basis. The Panchayat leaders have the same nature and aspirations of BP Koirala, but in publicity arena they are cautiously diplomatic. BP Koirala was more straight forward in his statement than the panchas.

The ruling panchas have given shelter to notorious businessmen driven out of Burma and India. On the basis of religion, culture and nuptial relationships they welcome outsiders who pay them back handsomely in money earned illegally from black market and fraud. But on the other hand those pancha rulers are always conspiring to genocidally terminate our Mongol people, harassing them by all means. I have said openly in a population planning seminar speech that our Mongol people don't need to practice family planning. The Hindu rulers of the Panchayat system are continually and indirectly encouraging the influx of uncontrolled Indian. Hindus across our wide borders. In the course of time the numbers of Hindu population will be multiplied causing our Mongol population to become a minority group and consequently there would be no obstacle to merging Nepal into India. It indicates their well planned conspiracy, because of which our sovereignty is at stake.

It reminds me of an historical event of Sikkim: The sorry plight of Chogyal, the last king of a free nation, who before the endorsement of Sikkim into the Indian territory, had said tearfully- "Remove me from power, but let Sikkim be in the hands of Sikkimese." I myself have overheard the remarks passed by many ministers and by

the Rajsabha members of the Panchayat system that Nepal could enjoy more democratic rights and accelerate its development, provided that it be merged into India. Those dignitaries were the Hindu Bahuns and Chetries. In the analytic context of these examples we can question their nationality. Here nationality is exchangeable with money for such people. Two renowned journalists go to Sikkim frequently to meet the Chief minister Narbahadur Bhandari. They enjoy at hotel at the expense of state. At hotel they write Indian nationality and when they come back to Nepal they become Nepali national. Both of them are Bahuns and from the local news weekly Bimarsha. One of them is Bharat Koirala.

In 1977, in the far western Mahakali zone near the Mahendranagar rehabilitation area, four demarcation pillars (nos 197,198,199,200) were removed merging 686 hectares of land of Nepal into Indian territory. It was published in the Newlight weekly. There was no protest against such an insult from any quarter of the government. It reflects the striking similar intentions and aspiration of the Panchayat rulers and the Congress party leaders. The areas of Nepal on the old maps was 56 thousand sq. miles. Now a days on the maps the area is shown to be 54,362sq. miles, on others it only is 53,300 sq. miles. Now I want to raise a question to those Hindu rulers, who talk of nationality, creating fascinating slogans and wrapping themselves up in so-called national dress: "Why is the area of Nepal decreasing ?"

Now let us discuss, what the attitude of the Communist Bahun leaders towards the Mongol race of Nepal is. A national convention on the problems of population was held in 1984 from the 18th to the 20th of

May, and from the speakers chair I strongly demanded to stop discrimination against non-Hindu people. The existing national slogan (mantra), religion, and calendar were non-national since they were imported from India. We have to become genuine Nepalese before determining the fate of our nation. I further said that most of our Mongol people who were serving in the army were away from home, children and wives. They come home after every three or four years for vacation. This trend had created a natural family planning situation for them. After the delivery of my speech, the supporters of the Panchayat system, Congress and Communist speakers they refuted my bid of truth unanimously.

Bahun newspapers are against the appointment of non-Hindus in the post of director, and suggest every time to bring in Hindu intruders to supersede the number of Mongol people, Christians and Muslims. A group of Bahuns had a meeting at the Sanskrit college against me with intention of teaching me a retaliatory lesson. Their head, Purnaprasad Bahun, Raj Sabha member, had one day even given a threaten speech in New Road, Kathmandu against me and my writings. They were all after me, because I had sincerely expressed my opinion that our nation had to be rescued from the yoke of Bahunism or Hinduism in order to safeguard its sovereignty and well-being.

I contend that for the sovereignty and dignity of the nation we must be aware that the Bahuns and their supporters are secretly conspiring against the nation and its people. Their strategy proves their intentions to barter away the land with all shrewdness. But ironically, they claim themselves as the true nationalists and retaliate

others like us as anti-nationalists, separatists, communalists etc. Even history proves how they have subdued our national heroes, e.g. Bhimsen Thapa, Mager, against whom they conspired a trap for his suicide. Balabhadrasingh Thapa, Mager and Amarsingh Thapa, Mager's national contributions is well known to all history writers that they were true pioneers of our nation and had fought valiantly in the nation building struggle. The British and Ranjeetsingh (a Sikh King) as well were very much impressed by their valor, but you know about their fate after the treaty. The Hindu historians who always project their superiority by twisting the historical truth, confused the readers by introducing them as Kuwar and Thapa, Chetri. If they were not brave and had not done great deeds they would not have been introduced as Chetries.

Tenzing Sherpa, a true son of Nepal, was despised in his own land as a Bhote. So he deserted his motherland and settled in Dorjeeling. After he scaled Everest (Chomolung) the Hindu rulers were tempted to claim him as a Nepali citizen. But he declared himself an Indian citizen. Our Mongol youths join the army after 17 years of age because of their poverty. They are deprived of a smooth academic life and they carry the impression of army life from their fore fathers. They are exploited in all fields. They are made to stand in a vacuum of no hope, no future, but only to leave or migrate elsewhere. They have no alternative but to join the foreign army. They return home after retirement. Around 95 percent of the total retired army are below havildar (sergent) ranks; 4 percent of them are below nayab-subedar and one percent of them are below subedar rank. In the British Gorkha army only one person was given high official

rank above subedar major as a special case. Subedar is a Gorkha captain in the British Gorkha army. There is a vast discrimination among British army and British Gorkha army. At the time they go back home they are helpless physically, financially and mentally. So they have little opportunity for employment here in Nepal; whereas their Bahun and Chetri friends of the same age of their own village will have been enjoying all sorts of high level posts like PM, ministers, Chairman, secretaries, CDOs, EDOs, etc. Whatever little was earned by the retiring soldiers, will be spent in no time, and their condition will roll back to what they were before joining the army.

Our people never tried to understand this stagnant life cycle, rather they themselves disagreed with those who were against Gorkha recruitment. Our people never realised why were devoid of their basic human rights and why they are unemployed in their own land. For the 20 percent Hindus; there is full support and ever ready recommendation from top level ministers and secretaries to bottom level officials in all government offices; whereas in our case it is a reversed attitude and discrimination. The martyrs of Nepal like Dharmabhakta and Gangalall were shot dead by the Rana rulers whereas their Bahun co-workers of the revolutionary group were only put behind the bars. The dead heroes were non-Aryans. They were given the death sentence; because the Hindu rulers knew it would take decades or centuries for the Mongol race to have such able leaders and consequently the political power would be safe in the hands of the black Aryan-Hindus. But in their case, those Hindu co-workers of the group were appointed to high posts after their release from the jail following

independence. Thus through political power they are able to fortify their racial interests and manipulate all other aspects like religion, culture, education, language, script etc. They have political power, police force, army and national wealth in their hands. So they put the non-Aryan people behind the bars every time they demand their basic rights. There is always discrimination and conspiracy against our race. They had conspired against Mongol politicians like Laldhoj Gurung. Major Dhan Bikram Rana Chetri had ordered to shoot Laldhoj Gurung. During the political agitation of 1960, all political prisoners were brought to the capital. The Bahun and Chetri prisoners were only put behind the bars, but the prisoners of the Mongol race were shot dead by the Bahun and Chetri Nepali army. It was heard that many innocent people were tortured and many of them were slaughtered mercilessly. If we could make a documentary film of it, it would give a glimpse of a brutal homicidal case of an uncivilised age, which would be denounced by the civilised world, such as is now happening in south Africa. They killed Dewansing Rai, Yogendraman Serchan (Thakali) and Nandalall Tharu conspiratorily. The same fate may befall on us any day any time. The lives of our Mongol leaders is not safe as long as the Hindus hold strong political power. They will continue to strangle unless we unite to defend ourselves. Our sacrifice and death, inside and outside the country, will continue to be worthless and mislead as usual, as long as the Hindu historians and rulers continue to over rule our fate. They will justify to their outside observers their fake stories of false accusations concerning our dying heroes.

For two centuries we Gorkhas were fighting and dying like sacrificed animals in foreign lands and in return we neither achieved any rights of freedom nor could earn any amount of wealth or wisdom for the embetterment of our coming generations. In such a dilemma of desperation, shouldn't we take our chance and fight for our own sake as the only resort ? In order to check such boiling questions the rulers will have to share all freedoms and rights with the down trodden Mongol people when there is time. Let them have equal rights. Let them not feel that they are treated as slaves any more like in the old days. Multiparty government should take prompt step to give full fledged democracy as well as human rights equally to all citizens of Nepal.

Yamnath Baral was a Bahun Communist spy. One day he left Dharan and worked as a teacher in a village school of Dhankuta. He began to play a leading role in the village and instigated the innocent Rai youths of the village into the undesirable plan of looting the village after having taught them revolutionary songs against the land lords; but on the other hand he was trapping these straight forward Rai youths by secretly informing the government authorities of their plans. Thus he had two identities: out wardly he was a true revolutionary Communist comrade, but in-wardly he was a conspirator and a government agent.

He gathered the poor village people and sent them in a group to borrow grains from a land lord. But he informed the government authorities that they were going to loot the village, mean while he himself, disappeared from the village. The police force surrounded the village and open fired at the armless innocent villagers. Among

many Rais some Kamis (untouchable sub-caste) also were shot dead. At that time the administration was after Anand Rai a Communist leader, who they thought was at that village and had planned to kill him there. But police could not find him there. It was known later that the Communist Bahun comrades of the Manmohan group used to discourage him from his pursuing further academic qualifications by saying to him." that one should not indulge in feudal education, rather should devote oneself to the works of the party," But in practice those Bahun Communist comrades themselves were after academic degrees. At the time of this incident, the PM of Nepal was Suryabhadur Thapa, Chetri who was a leading figure against our race. Long before he came to the power, he had reproached our people saying-" If I come to power, I will skin the Rais and wear shoes of their skin," It is said, he had passed same comment to the Limbus also. But he represented the Dhankuta district winning the majority votes of the Rai and Limbu communities. Most probably the Rai and Limbu people forgot his bitter comment against them during the campaign and they were tempted and allured by hand fuls of money.

Let me tell you another example of Bahun leadership that existed in the Jhapa Communist group. These Communist leaders always conspired to kill our people at any cost. One morning our Mongol race lost a promising leader in a conspired and trapped encounter with the police force in the jungle. There the armed police force cornered an intelligent and active Mongol Communist youth, Ratnakumar Bantawa, Rai and shot him dead. That day the police force celebrated his death and gave a report stating that Bantawa was encountering

the police force with weapons. But in fact it was because he had many times raised the issue of racial discrimination in their group discussion in the Jhapa Communist party and had hinted that the Bahuns were exploiting the Rais and Limbus and Hindus were cheating the villagers by all means, that he was killed. This is why the leftist Bahun leaders conspired against Bantawa and trapped him to be shot dead with a misleading story following after wards. In this connection the whole Chitray village was ransacked. Nima Sherpa and Bomprasad Bantawa, Rai were killed, thirty-two Rais of the village were jailed and many others were marooned out side the village. But from the same group Radhakrishna Mainali and Jhalanath Khanal (both Bahuns) became heroes. Now they are the members of parliament.

A peace-core scandle in a Thami village was another conspiracy contrived by leftist Bahuns against the innocent Thami villagers, who were extremely exploited by the Bahuns under the protection of the local administrative officers. The armed police force surrounded the gathering of the villagers and open fire. The villagers who never knew what was leftist or rightist communism were accused as Communists and were shot innocently. As a consequence many of the villagers had to leave their village for good. This incident shows, how Bahun leaders of any party are always contriving plans to eliminate our Mongol people, even in their own villages. Thus the Hindu Aryan leaders of all Communist and Congress parties along with the wily Panchas have trampled our people's freedom and rights, and have always conspired to eliminate our promising leaders and active workers throughout the country. It indicates that there can be only two political parties in future Nepal, one

Hindu Aryan party and the other non-Hindu Mongol party. Because, Bahun and Chetries parties whatever may be the name will jointly come forward to demolish Mongols demand. BP Koirala, who had attempted to merge Nepal with India, used to go to foreign lands under an Indian passport and had enjoyed travelling facilities in trains with body guards.

Once during his foreign tour, BP Koirala had hinted about an armed revolution in Nepal. He had out side sources of ammunition. But who would handle those arms and ammunitions ? In the revolution of 1951, the Mongol fighters were in the frontline. For this new revolution he had dreamt the same strategy. He had thought these same duped Mongol fighters would blindly fight for him as before in exchange for a handful of loot or booty. But when the 1951 revolution toppled down the Rana regime, the Congress leaders deceived our Mongol heroes and kicked them out from the power and political arena. That was a bitter lesson, which our freedom fighters had not yet forgotten. Some response to Koirala's threatening against the nation, some of our afflicted Mongol leaders said - "Let the arms come in, we know whom to shoot at very well." BP Koirala was shocked and stared at such an unexpected answer.

The retired soldiers of the Mongol race in Nepal, are well trained, and BP Koirala must have envisaged the risk of Bahunism being at stake if these afflicted Mongol people had gotten a hold of the arms and ammunition. He was aware of his deception of the martial race, and he knew that his racial discrimination policy had created much affliction to them. The Mongol people were traditionally exploited and crushed by the unfaithful

Bahun in every corner of the country, so he aptly guessed the discontented attitude of the martial people toward him and his communal race. He knew it was because of the martial people being in the front line that the 1951 revolution had succeeded. If they get weapons again they will march forward for a complete change under the leadership of their own Mongol leaders. They will fight for their lost freedoms, rights, liberation lands and everything; and the impact of this movement will be unbearable for Koirala and his race.

Because of all these possible changes in the would-be-movement, he was disheartened to press the threat of revolution from his stance in India. Afterwards he changed his political maneuver, and at the same time, due to many political reasons, his privileges in India were dismissed. Then to cover his disgraced face he appeared in the disguise of a national leader with national slogans. On the pretense of saving our nation he contrived a complacent slogan of 'friendship and unity' and accepted repatriation for his whole group.

Our Mongol ex-servicemen as a whole body was a hidden force that acted to end a 104 years of Rana rule and this force was one of the main factors that shattered the deadly intimidations and threatenings of the Congress party against the government after 1960. No matter how much the Bahun and Chetri leaders boast of their courage and contributions in the freedom fighting against the Ranas, no matter how many adulatory descriptions of so-called higher castes and leaders have been written at the cost of hiding and distorting the dauntless sacrifices and contributions of other tribes, the fact is, the first person who, by putting his life at stake,

had dared to advise. Chandrasamsher Rana, a ruthless PM of Rana regime, about the formation of a democratic government was a Mongol Gurung.

Sentencing Mongol convicts to death was common in the Rana era. It was not their custom to give death sentences to the Bahun convicts, because it was a big sin, equal to slaughtering a cow. So it was easier for Bahuns to do political activities than it was for others. They were only sent to jail while others might be waiting for their nooses. The Bahuns always had a bright future even in adverse situations, because after their release from jail, their brother historians would magnify and adulate their actions, which in later years would certify them to hold top posts either in the party or government .

Now you can imagine that it was not possible for a Gurung to submit a written petition demanding a democratic government to a fascist ruler without putting his life at stake. That first person who dreamt of a democracy in Nepal was Kesharsingh Gurung, whose records are still in the National library. He had forwarded his petition on the 18th February, 1918. Eleven months after the petition, on the 17th of December, 1919, the Rana rulers pretended to show a democratic rule by holding a municipality election. At that time there was not a single political party concerned with demanding and fighting for democratic rights. This historic event of public consciousness and courage concerning the installation of a democratic process in Nepal was left unwritten in the history of the Bahun and Chetri historians, who were more interested in Indian politics in Nepal. Even Narharinath Yogi who had always longed for the title of being an authentic historian of Nepal, never mentioned

this historic event, just because Kesharsingh Gurung was not of Hindu black Aryan descent but belonged to Mongol descent.

If our Mongol race had political power, this event and so many other hidden facts like it would have been included in the history and our Mongol people would be better off not only economically, educationally but also in every other respect. Many schools would have been opened long before in our predominantly occupied villages. The mass population of Nepal would not have become devoid of education resulting in illiteracy and in a poverty rate which is so shameful to our national ego. The note worthy names of the Mongol, their deeds and biographies would have been inspirationally written in the history for the coming generations. But alas, everything is just the opposite and very arbitrary. The exploited people are as helpless as sacrificed animals in front of a Hindu shrine.

When our people raise their voice for their freedoms and rights, they are falsely accused by these wily class A and class B Hindus and are extensively, inhumanly mistreated by the Hindu racial network from the bottom to the top. The A and B class Hindus, even when being caught redhanded in committing crimes, are always protected and safe from any administrative rebutted due to the nepotistic and racially infiltrated system. When we demand legal rights for our group based on our identity their accusations on us will be- "communal, antirational and separatist." Now my question is; "What is communalism, and who has committed it in Nepal ?"

The communal person is he who only safeguards his own community's political, social, economical,

religious, educational, cultural, and other interests at the cost of others' similar freedoms and rights, and misuses the national finances with the wily intention of eliminating others' identity (political, social, religious, cultural etc.) and heritage (which is a common national asset). This is what class A and class B Hindus of Nepal have intensified by all means ever since they have migrated here to Nepal. They have accused us of being separatist. Separatists aim at political separation. To demand a provincial government is not a crime. Let the province be in the name of rivers like the zone of previous system. We want provincial government. We don't want unitary government. Province should not be in the name of community i.e. Limbuan, Khambuan, Gurung and Magrat state etc.

On the other hand the Hindu leaders and rulers have imported an alien religion, script. language and calendar into Nepal, and are conspiring to merge Nepal into India by escalating the influx of foreign Hindus into Nepal, who have reserved all powers and privileges only for their so-called upper class castes by suppressing the majority non-Hindu tribes, communal or benevolent ? Why do they accuse those who are demanding their own human rights and democracy in their own land of being communal and separatists ? Which of the above are the real threat to danger for Nepal ? The role that playing by the minority Hindus are inviting not only communal riot but also civil war in Nepal and inviting foreign power in this country. Which proverb wants to select by the power, "Prevention is better than cure" or "After death the doctor ?" The power should not forget that their divide and rule policy has become out dated.

No matter what parties (Congress, Communist, Pancha etc.) they join and quarrel among themselves for their own personal political norms and power; in the racial matter of oppressing other Mongol tribes, they stand consolidated. So our Mongol people have to contemplate such serious matters and have to publicize these matters for the benefit of all by keeping aside all our misunderstandings and by helping consciousness emerge from all walks of life. Only then will our slave and refugee status imposed by the Hindus be banished from our future generations. They will no more be in the 'Sudra' status. No history of the world has written about Bahun and Chetri are superior. Once the Bahuns were untouchable, because they conspired against the Buddhist emperor Ashoka.

Once I had published an article in the "Thunderbolt" weekly about the Sikhs of India. The Sikhs were very much oppressed by generations of Hindus. The Sikhs are like a lion that once awakened will not sleep again. Even though the Hindu rulers publicize their own racial adulations and fabricated glories, the Sikhs know fully well about the cruelties committed against them. The Hindus had tortured and killed the 5th Sikh Guru, Arjundev by pushing him onto a hot iron pan and pouring hot sand on him. They tortured the 9th Sikh Guru, Tej bahadur, by confining him to a tight cell for many days. Seeing these cruelties and brutal tortures rendered by the Hindu rulers against the Sikh race, the 10th Sikh Guru, Govindasingh started a movement against those Hindu rulers and thereafter to all Sikh followers he gave the title Singh (that means lion). In my speeches and writings I have several time referred to the Mongol people as sleeping lions. They are well known as Gorkhas

outside the country. If they wake up they will not sleep again. They are impatient to wake up. There is a saying, "The brave dies once, but a coward dies many times." Let us not forget, we are brave Gorkhas. We fought many sinful wars for other in foreign land. If necessary why should we not fight righteous war for our future generation in our home land ?

Now the time has come to wake up for the sake of our tribes, who are densely populated in the villages. We have to identify our representatives during elections, without being tempted by any sort of enticements, for the strong goal of human rights and upliftment of our people in all spheres. If two unworthy Mongol candidates are contesting in elections, let us elect the one who would be the relatively less nuisance to our society. But in case of a good Mongol candidate, he must be elected unquestionably. But in case of two contestants, one wise Hindu and one foolish non-Hindu let us inculcate a habit of electing that foolish one. Let him be foolish but not be a renegade, and opportunist, who deserts his own herd. If he is foolish, it doesn't matter, because at least his children will have the opportunity of good education and the next generation will be no more the dull headed and dominant like him. Our non-Hindu tribes are in a critical situation due to the centuries old tradition of caste politics and discrimination. There is no ideological politics in Nepal but the caste politics against the race. All of our traditional heritages have been distorted or destroyed. We have had no rights to handle administrative policy and power. We have had no voice against the misuse of power. It is not easy for us to practise fair elections. Even so, we should not forget to push our candidates at all costs.



The so called upper caste Hindus people have always sowed hate against us in our own land. They are using our men to strangle us for their selfish motives. So we should never be tempted by their nominal offers. Employment or anything else for crushing our own racial people. That would be counted as a grave unpardonable crime. We must stop this genocide in time. He who banishes his herd and becomes a slave of the intruder tyrants, will be a curse for his own tribe. Any civilised nation of the world can not with stand such faceless deceivers. Eventually, often the Bahun and Chetri Hindus had encroached upon the non-Hindu Sikh people, trampling all their rights, the Sikh lions woke up and now they are roaring for their rights. The non-Hindu Mongol people of the north eastern parts of India like the Nagas, the Mizos, Khasias and Maiteis (Manipuries) have woken up to demand their rights. So why not with the aboriginal people of Nepal ?

Let us examine the attitude of the high caste Hindus toward the non-Hindu in the following events. Let us not forget these events but communicate them to our coming generations, because we have been deprived of studying our own history in our schools and colleges. Srijunga Limbu was accused and killed, because he was charged with opening a tribal school at his own expense in east Nepal and teaching the Limbu language in that school. He was also accused of collecting documents bearing the old scripts of his language. The Limbu youths in Panchthar both boys and girls, being trapped in the conspiracy of the local Hindu administrators, left their villages and became homeless. In Panchthar, a Limbu's house was burnt down because he had been charged with collecting old documents of the Limbu language and

scripts. At that time no one raised a voice nor protested against such arson in the Rastriya Panchayat assembly. That act was a crime, but the government itself was behind it. But this author raised voice against this practice through Newlight weekly. I have called them Hindu refugees several times, because they taught us to humiliate and hate others still they spitefully call us Bhotay, Jyapu, Lahure etc.

When they ran away from India because of fear of the Mughal rulers, they took shelter in our himalayan kingdom as Hindu refugees. The Mager tribes became the first victims of these Hindu refugees. Instead of showing gratitude to their hosts, they shattered the strongholds of the Magers, exploiting them by every possible means . Later on in the period of the Jungabhadur Rana, the Banarasi Behuns started a racial destruction campaign against the non-Hindu Mongol races. This anti Mongol movement was institutionalised during Ranodeep's period, and it was intensified during Chandrasamsher's time. Rammani Dikshit, Bahun was the advisor of the movement at that time. Afterwards he was appointed to the Gorkha Language Publication Committee, and he burnt and destroyed 30 thousand invaluable historic manuscripts, Mongol documents, Bangsawalies (history) and other scripts. Thus the refugee Bahuns were burning our homes in our own land. They sent our youths to be mercenaries so that they could exploit our helpless villagers at their whim.

Due to their politics of racial discriminations in Nepal, they were able to eliminate a large number of our Mongol population by sending them to foreign lands,

acting as puppet cliques and instruments for others. The Gorkha army is a burning example of this. From 1911 to 1962, within a range of 51 years, the death toll of the fighting Gorkha race was 42,29, 575. Among them were 20,66,705 Rais, 6,50,999 Limbus, or 6,13,142 Magers and were 2,76,216 Tamangs, 2,10,513 Gurungs, and the remaining number spread out among the others groups.

I have already mentioned a poem written by Rammani Dikshit, Bahun against our race and nation. Now let me quote from the Rig-veda, the holiest script of the Hindus. These quotes clearly projects their racial egoism at the cost of other castes, a despising that has continued even from that ancient epic age. "The Bahun was born from the mouth, the Chetri from the arms, the Vaishya from the thighs and the Sudra from the foot." Can any one imagine a man born from the mouth ? "Worship a Bahun even though he has no merits. But never worship a Sudra, whatever qualities, merits and skills he might have. The penance you observe for killing a Sudra, is equal to the penance for killing a cat, a kitten, a bird, a frog, a dog, a lizard, an insect or a grasshopper. The trader, the Kirat, (Mongol) the kayastha, the gardener, the weaver, the Chandal, (an untouchable) the Kol etc; are born from the bottom of the Bahun. To talk with them is a crime, which can be erased only by looking at the sun."

"Never share wisdom with the Sudras. The Sudras should never earn wealth, or else they will afflict the Bahuns. For the Sudras, left over food for eating, torn cloths for wearing, and hay for sleeping, will be fitting." These are some of the quotes from their holy scripts. Even in the Geeta they have demonstrated their communal attitude. "The prostitutes, the Sudras and the

women are of sinful births." The non-Hindu Mongol people who have accepted the lowest Sudra status of the caste-order, especially for a transitory and selfish motive, need to learn a lesson from these quotes. Even the real Sudras like the Kami (black smith), Damai (tailor), Sarki (cobbler) etc; sub-castes need to reflect upon their status and inferiority complex under Hinduize. But I don't understand the attitude of the real Sudras. They are greatly despised in their Hindu religion and culture, nevertheless they proudly claim, 'We are Hindus.'

A Sudra had to move off the road with his hands folded before his so-called high caste neighbours or passers by. It was a crime to let him go into a public hall, school or temple. They were served food in cheap utensils outside the house of other people, and they had to wash their own utensils. It was considered unholy and unauspicious to be touched even by the shadow of a Sudra or untouchable, These inhuman Hindu customs are still prevalent in many parts of the country. Yet these Sudras or untouchable prefer to be called Hindus. Are they slaves of the Hindus by birth ? Buddhism was against these spiteful social customs of Hinduism. The ancestral religion, rituals and customs of the Mongol tribes had treated mankind in equal. Status with equal freedoms and rights. There was no caste system in the Mongol society. Lord Buddha was a Mongol, so he manifested the ideals of the Mongol race and religion in his Buddhism. The Mongol people are of many tribes but not castes. All Rais are of equal status in the tribes. All Limbus, Gurungs are equal. In the same manner all other tribes are equal. There are no racial discriminations in all tribes of the Mongol race. The caste system and religion have little effect on us, because of the Hindu rule.

Buddhism is the religion of our land, Internally, the Bahuns are conspiring to demolish the foundation of it; externally, they have transformed it into a begging pot. Some of them openly argue, "There are exploitations in all religions. So it is better not to be involved in religious disputes." When I refused to accept their verdict, they threatened me on phone calls and letters. Some officials of the Home ministry and the Communication ministry overly reacted and tried to ban the publication of the Newlight weekly. They tried to bribe the printing press to cease printing the Newlight weekly. If they argue that exploitations exist in all religions, why are they stubbornly unjust to Buddhism in Nepal ? I think Lord Buddha was treated unjustly in Nepal. He must get justice, for he dedicated his life for the welfare of all humankind. Before Christ, Gautam Buddha preached the message of peace. The present world denounces war and craves for peace. Even Nepal is seeking global recommendations as a Zone of Peace. This universal message was propounded by the Lord Buddha, who taught all to love but no to hate, who himself had suffered the hateful casteism and discriminations of Hinduize.

No matter how much the Hindu leaders publicized the minority Hinduize and constitutionalised Nepal as the only Hindu kingdom of the world by subduing religion of the universal approval and significance of Buddhism, the Buddha's message is still the only universally accepted one. Actually the word Hindu means the one who harms others, hurts others, and insults others. Hin means vile and Du means wicked in Sanskrit. In practice also they have proved, to be worthy of their title, ever since they have been split from their ancestors. Those Hindus have always despised the non-Hindus tribes and have named

them as Rakshas (demons), barbarians, monkeys etc. In their epics, it was in their inborn nature to speak sweet language in front of their face and to sting in the back with its poisonous tongue like a crate. So trusting them is like chopping off one's own leg.

It is amusing to see some converted foreigners marching out in procession singing "Hare Krishna Hare Ram", in the streets of Kathmandu, wrapped in saffron gowns and dangling beads, wagging their top-knots to the ruthenic sound of jingling bells and dholaks (drums). One of them, a joker in posture, came to me selling his books about Krishna. He began to lecture about the gods of the Hindus. Then I interrupted him - "The Hindu black Aryans despise the Christian white Aryans of the west addressing them mlechcha in a contemptuous sense, it means lowly, unclean, untouchable, barbarious, and alien race. Do the local Hindus accept you in their community as Hindu Bahuns just by putting that ritual thread (janai) and keeping that top -knot on your head ? Do they allow you to enter in the Pasupati temple where it is signposted "Hindus only" ? You are mlechcha Hindus. So you are allowed to go into worship, aren't you ? "

He was dazed for a while, he was stunned at my last question and said with humiliation- "No." Then why are you crazy for Hinduize ?" was my final question. But he did not respond and quietly left me alone. Their holy script the Ramayan is an epic full of imaginative fictions. The non-Aryans are depicted as demons. Ram was sent to Lanka south India to annihilate the non-Aryan martial race. He killed the powerful and learned non-Aryan Rawan treacherously after cutting off Superna Khan's nose (Rawan's sister). Rawan was Buddhist. What would

you do if some one cuts off your sister's nose (a male against a female) ? A non-Aryan Bali was killed from a hiding place, and it was treason. A real brave hero does not kill others in such a treacherous manner.

The strongest monkey leader, Hanuman was only a duped follower, an instrument used against his own non-Aryan race of Lanka. They have also up dated their epic moral of deception and conspiracy here in Nepal by publishing their legends. For our blind followers, to recite these epics is considered to be a meritorious deed that washes away your sins. The Hindu Aryans discard the civilised western Aryans and despise those mlechcha alien races. Purnaprasad Bahun, who claims himself a genuine Hindu Bahun, protested many times against the import of beef because he believed, that it makes the Hindu kingdom unholy. But when a stray cow dies, they send the untouchable sub-caste (sweeper) to drag it away and dispose of it some where. The cow is regarded as their mother. Why do they send sweeper to bury their holy mother ? Further more, do they regard the ox as their father ?

I am not hinting at my resentment against the Aryans of the whole world; it is only confined towards the age old racial policy, racial discriminations of these black Aryan. It is against their caste system that spreads social hatred and injustice; it is against their suppression and exploitation in all fields. It is against their corruption, that I wish to fight. The Aryan Christians of the west are despised by them as much as the non-Aryans of the east are despised. But they do not hesitate to salute the mlechcha or alien race of the west with their begging pot. They have a craze to go to the west, which has

fascinated them so much that to visit the west is like reaching heaven for them. I heartily pay my reverence to the great personalities like Marx, Lenin, Engels, Abraham Lincoln, John F. Kennedy and a host of others, who were non-Hindu Aryans. I pay homage to Jesus Christ, who at the age of 32 years, was crucified by the feudal arrogant priests, as he was speaking on behalf of suffering mankind.

I have already mentioned how the Hindu writers have depicted our non-Aryans as Raksas or demons in their epics. In the Ramayan king Dshrath had three wives with no children from any one of them. So they performed the fire -worship (Hom), and after eating sweet-rice (Khir) Ram and his brothers were born. How can woman conceive a baby after eating sweet-rice ? Ram's spouse Sita was found in a paddy-field. She had no parents; and you know what you call a baby found in a field or on the road. The Hindu writers have twisted everything and have established gods and goddesses out of it. The great writer of Bed, Vyas was a son of an unmarried fisherwoman, who had been raped by hermit while crossing the river in a boat. The famous legendary spy Naradmuni was an illegal son of a slave girl. Basista, the great teacher of Ram was a son of a prostitute. Laxman's mother was a maid wife, who was a kept wife of Dasrath. Laxman served his brother Ram for his whole life, because he was born from the slave wife of Dasrath, and in the long run he was despised. Some Hindu sages were born from deer, some from claypot, some from rabbit, some from grass (kush), some from termite hill and some from slaves. It is said Krishna had 1,681 concubines. In Hindu mythology it is written that they used to eat beef, horse-meat, and sacrificed animals. All these misfits were

their great gurus (masters, teachers), who were highly praised with misleading legends. "Like father, like son."

I openly contend their belief of these fictitious episodes that relate the birth of a human being from animals and inanimate objects. These fabricated and misleading myths have caused a great deal of damage in the long process of our faith and practices. The Hindu authors treated us as slaves, animals, fools, demons and barbarians. Nevertheless if we continue to follow their faith and practices blindly, then they have named us correctly. If we don't want to be slaves of their dominion, then we must think seriously about such matters for the sake of our coming generations; and let our coming generations not be exploited like our predecessors, in the lure and blind devotions of the Hindu gods, goddesses and myths.

Ironically we celebrate the dasai festival to commemorate the death of a non-Aryan king Rawan by a Hindu Aryan king Ram where as it should be the reverse, a time of mourning. It is shameful that we are helping their cause. It is actually a sad occasion rather than a happy one. The dasai festival is like the Indra jatra festival, because the Naywars of Kathmandu celebrate Indra jatra on the day when they had lost their kingdom. We non-Hindu Mongol people should not celebrate Hindu festivals. The black Aryan Hindu considered themselves as gods. But they worshipped Pasupatinath a Kirateswar (non Hindu Kirat) as their Mahadev (great god). It signifies how mighty the non-Aryan gods were.

The king of Mustang was a Mongol. But the cunning Bahuns have given him 'Bista' as title, so that their historians may mislead the coming generations by falsely

claiming a Hindu rule in Mustang, a remote mountain zone of northern Nepal. Bista is a family title of Bahun and Chetri. The Panchayat system is a replica of the Rana system. The land reform movement, that was introduced during the Panchayat system, sounds ideal. How much land was procured from class A and class B Hindus, who were holding land at the rate of over a thousand acres of land per person ? They were not affected by this movement because only, names of the land lords were transferred and new names of their offspring were added. The mostly affected classes were the Mongol Limbus of the east with their ancestral land system. Similarly the aboriginal residents of the tarai, like the Coah, Dhimal, Tharu and others were exploited by the tarai Bahun and Chetri like the Jhas, Kayasths, Misras and Singhs, Rajputs. After the land reform movement the local farmers were mostly affected. Now they have become the landless labourers of the Hindu feudals.

When Prithivinarayan Shah could not conquer Limbuan, the kingdom of the Limbus, a royal treaty (lalmohar) was arranged with conditions that the Shah dynasty would be ruined if pertained not only to the time during Prithivinarayan Shah's rule but also any time any one in the lineage of the Shah dynasty ever confiscated Limbuan from Limbus hand, the result would be ruin of the Shah dynasty. The gist of the treaty (lalmohar) given by Prithivinarayan Shah was such "I Prithivinarayan Shah retain Kirat land within Baraha Chetra Sanga Hang, Lohang, Illam, Morang and Saklee. Other petty rulers will be extinct, but not the Kirateswar. I know you well. You were mighty rulers for ten generations. No one could subdue you. I know you had equal relations with Tibet

and other kings since ancient times. I hereby solemnly sign and pledge, not to interfere or confiscate your kingdom, in so doing against my pledge by me or by any or my descendents, all the gods and goddesses of heaven, earth and the hades may ruin my kingdom and my dynasty..... August 2,1757. The rulers of the Panchayat system have neglected and refuted the pledge committed by Prithivinarayan Shah by confiscating the land of the Limbus. If the Hindu god and goddess are really powerful, it is the right time for them to show it.

Around the 7th and 8th century Tibet had dominated Nepal. If we study the treaty (lalmohar) in detail we will find "ng" consonants or sounds in most of the names of persons and places. This "ng" consonants or sound is common in the Tamang, Gurung and Limbu languages. The same thing was true with the names by the Chinese people; eg. Den Tiao Peng etc. Some names of the places and rivers; Chang Chung, Tung Hang, Gwang Dong, Hongkong, Beijing, Chinglung etc. It is very interesting that I have found many Gurung words similar to Japanese and culture with Korean.

Now let's look at some of the names of the Mongol peoples and tribes: Chemjong, Chepang, Tistung, Siling, Thing, Khapung, Chamling, Chong, Hang, Suhang, Peng, Bali Hang, Sang Pang, Lorung, Thulung etc. Let's look at the names of the places of Nepal: Dlang, Chang, Baglung, Morang, Dhading, Kamjalung, Waling, Olangchung, Chomolung (Mt. Everest) etc. Let's look at the names of out side Nepal. Lising, Chong Lachung, Dorjeeling, Kurseong, Sudung, Tunsung, Bhotang, Kalebung, Shilong, Chykhung, Jorthang, Samsing, Tung,

Bungthing (Lepcha priest), Perung, Turlung, Furlung, Khang etc. Although the Bahuns Hindunised many names of the peoples and places, some original names have been retained still from the east to the west of the snowland ranges.

One of the main factors of the centuries old oppression of the aboriginal tribal culture is the similarity that exists between the snowland neighbouring countries. The Hindu rulers always tried to distort the tribal culture with their political, army and police forces. Their pre-historic fore fathers deceitfully killed a mighty non-Aryan king and two in blindly celebrating the dasai festival commemorate his death instead of mourning it. In the tihar festival we celebrate bhaileni, deosi and bhaitika. But on the first day the Bahun priests curtly innovated a Laxmi puja (worship of wealth goddess) and tried to impair the significance of our festival. From now we have to stop celebrating the dasai festival and we have to give up worshipping the Hindu Laxmi (goddess of wealth) similarly we have to stop observing the sacred-thread ritual, (rakcha bandan) naag panchami (serpent-worship) and other Hindu rituals, because they were introduced by the Bahun priests in order to raise alms from us, We have to follow our own culture and rituals on various occasions, from birth to death.

The tihar festival came into vogue to commemorate the good name of a Mongol king, Balihang. The king Balihang was sick. When he became seriously ill, all his subjects were very sad. Seeing the gloomy faces of his subjects the king told them to pray to almighty if they wanted his recovery. All the subjects prayed to the almighty for their king's recovery. Fortunately the king

became well. So they all lit lamps making the dark night bright and took part in the rejoicing. Kirati does not mean Rais and Limbus of Nepal only. It is an abusing word to non-Hindu Aryans used by black Aryans in India and Nepal. It symbolizes a hateful word. BP Koirala in his book Sumnima has written that the kirati was born with the cross-breed of an uncivilised non-Hindu, non-Aryan girl and a civilised black Aryan boy. Especially the Rais and Limbus have pride to say they are kirati in Nepal. BP Koirala, whom the Nepali Congress says a democrat leader has twisted his writing falsely about Sumnima.

The king Balihang sent the youths through out his kingdom to spread the good news of his recovery. As there was no modern media of communication the youths went house to house singing, dancing and spreading the news. Thus a tradition of bhaileni and deosee-ray was commemorated every year. Even today they say "We did not come on our own, on the command of the king Balihang, we have come here." When the youths returned their own homes they celebrated and rejoicing the sisters gave tika to their brothers. After that night (new-moon) the Mongol Naywars celebrate their New-year. But Hindu Bhuns and Chetri because of having political power in their hands conspired to introduce Laxmi puja on the same night. I have already hinted most of the land of the Mongol people was confiscated by the Hindu A class and B class castes, who long before had clutched the kingdoms of Mager and Gurung tribes in the west and had Hinduised them in every way. They forced the dasai festival on us and forced our people to make merriment over the death of our ancestral non-Aryan heroes. So we have to wake up, taking our fate and fortune into our own hands. We have to understand that

political power plays a vital role in making fortunes for us and for our coming generations.

Those refugees from India captured our land not by defeating us, but by taking advantage of our modesty and generosity, and by fabricating a conspiracy in the spirit of their political guru, Kautilya, (Kautilya sastra was their political philosophy) and Manusmriti which taught them to hate us. They could not subdue the Rai and Limbus of the east for a long time, so they conspired to commission their able youths into the foreign army. Although all Mongol people of Nepal were Kiraties, to the Hindu rulers the Rais and Limbus were genuine Kiraties. Those who defended themselves against the suppression of the Hindu policy in every respect were termed as Kirati. Kiraties were called in India also. The Indian aborigine people who defended their land were called Kiraties and koal vhil etc. They were non-Hindus and non-Aryans. In Nepal there were places called wallo Kirat, maajh Kirat and Pallo Kirat. In the Hindu epics like the Mahabharat and the Ramayan, the Bahun authors have written about demons, who were Kiraties. To a certain aboriginal people of India they have written Vhil (which means pig). It is also a despised term as the word Hindu itself was a despised word for the Persians. In the Persian language the word Hindu means plunderer or robber. Similarly the word Kirati is an abusive word used by the black Aryan Hindus, as pointed out by Francis Tooker in his book Gorkha History.

Having political power the Hindu rulers gradually plundered us and used subtle force in distorting the Mongol religions and cultures. This poisoning practice is still in vogue. For a long time the Limbus were against the

poisoning practice of the Hindu rulers. After failing to subdue the Limbus, the rulers allowed them to maintain their culture. But in practice the rulers were torturing the promising leaders. At one time the Hindu rulers had forced the buffalo sacrifice, and the use of buffalo meat for eating in Limbuan. In spite of the threats of the Hindu rulers, the Limbus raised their voice against such practices that were not in their tradition. The king at that

Hemkarna Thapa, Mager you have sent a petition in hand of Narsing Thapa, Mager, requesting that buffalo killing has bothered you, and that you want your own custom in vogue. So from now on according to the treaty you may kill buffaloes or goats. A Subba may sacrifice a buffalo or a goat depending on his capacity. If others are unable to sacrifice anything, then you do not need to kill anything. This is the lalmohar (treaty) I grant you ." July 29, 1834 .

Today the Limbus of Sikkim are allowed to preserve and develop their language, culture and script, and the Indian Democratic Government is financing such activities. The Limbu language is taught up to class XII and Limbu magazines are published there. But in our motherland, if the Mongol tribes raise the issue of their language, religion, culture or script, the Hindu rulers will suppress their activities on the basis of communal charges, when in actuality they themselves are plotting communally. Under the banner of one nation, one religion and one language, the Hindu rulers are imposing the Hindu religion, the Hindu language, the Hindu culture at the cost of the Mongol religions, Mongol languages and Mongol cultures and script. It is a pity, that our people are crushed in our own land just as the people of PLO and

time had to allow them to continue their own traditional custom by signing a lalmohar (treaty). The same powerful practice was forced by the king against Gurung tradition.

"The Subbas (the title given by the king) of Limbuan, east of Arun and west of Mechi, were not bothered with the killing of buffalo during dasai from the year 1786 to 1804 AD. From 1805 AD after the appointment of the

south African are crushed in theirs. So a force has to be formed in order to obtain our lost freedoms and rights.

The King of Sikkim had always protected the Mongol race. The Royal proclamation was- "Accept the king as a father, respect the Lepcha as a mother, consider the Chong (Limbu, Magers etc). as children of a family. Through their council the kingdom is to be ruled. They all have to be represented. They should not fight among themselves. If one tribe thinks ill of any other tribe the culprits will be vexed by this promise." This demonstrator (proves) the benevolent attitude of the Mongol king, who considered all others as family members. King Funcho Namgyal had given autonomy to the Chong tribe. The Chong or Limbu chiefs had the right to look after the administration of their districts. They could enjoy all sorts of facilities and their tribal traditions. They could observe religious gatherings, rituals and festivals by beating their customary drums.

At present some signs of Hinduism have been infested Sikkim and Bhotang, because there are some arrogant Hindus backed by Nepal. Because of our excessive trust of the Hindu— Aryans, our race has become a puppet. So we are now in a very wretched



condition today. I have cited many times that around 60 percent of the total land is in the hands of the Bahuns and Chetries whose population is only 20 percent of the total population. Around 30 percent of the total land is covered with deteriorated forests and bare hills. Around 3 percent of the total land is covered with snows. So the remainings 7 percent of the total land, is left to 80 percent of the total population. They are still stripping our people of their only means of subsistence. Around 60 percent of our people live in the hilly and mountainous regions of Nepal, where the yield of cultivation is one fourth that of the tarai or the valleys. Around 90 percent of the industries are located in the tarai belt and rest in the capital city. In a survey of resettlement areas and programmes, it was found that the so-called upper caste Hindus who had immigrated from different villages and places were given four bighas of land per family in the tarai belt area of Lumbini zone and were provided all sorts of government facilities like roads, irrigation, schools, bank etc. However in the case of the resettlement programme for the homeless aboriginal people, the land was distributed at the rate of one bigha to one and half bigha per family after much official harassment and delay. In many of the resettlement areas their names are still not registered and the people have been shifted from place to place, and some times even banished altogether. They are mostly families of ex-servicemen. This survey study was done in Nawalparasi, Tribeni, Susta, Paklihawa, Narsahi, Pratappur, Piparyam, Hernaiya, Vankasiya, Chopaya and Babanagar. We the followers of the Buddha have become dumb founded spectators against these atrocities.

There is oppression to our people through these

continuous activities. It will generate a counter force that may know nothing but vengeance. A spark of it was seen in Limbuan in 1950. At that time the incident was limited to that area only, but it may spread nation wide in the near future. At that time the local Kumai Bahuns of Athrai had planned a conspiracy against the Mongol, Limbu people and had sent for weapons, requesting them from the Bahun leaders in a secret letter. The Limbus came to know about the letter and consequently the Bahuns were expelled from there. These expelled Bahuns migrated to Jhapa, where they captured the land from the Coach, Meche, Tharu and Dhimal people, with the latter becoming landless tenants. Here let me quote a few lines from that letter of the Kumai Bahuns: "We all Congress party workers, will not rest in peace until we vanquish those Limbus." Keeping this plan in mind help us to fulfill it accordingly, August 19th, 1950.

Our adverse conditions are reflected in the book "Nepal in Crisis". The three writers after studying the socio-economic conditions of the Nepalese of the mid-western region have published their two editions in 1980 and 1982 under the Oxford University Press. The three writers were Piers Blaikie, John Cameron and David Seddon.

Population of Nepal in 1975 :

Bahun and Chetri Hindus	22.8 %
Others	77.2%

Secretary level :

Bahun and Chetries	92.8%
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Naywars and others 7.2%

It clearly shows picture that 22.8% of the total population have occupied 92.8% of the higher administrative ranks, whereas 77.2% of the total population have occupied only 7.2% of the ranks, and most of those official jobs are occupied by the Naywars.

Of the senior army officials 81% of the higher ranks are occupied by the Bahuns and Chetries. In the civil service :

1854	%	1950	%	1965	%	1993				
The Bahuns	31	40.2	19	38	68	40.0	Bahuns. Ch.	%	OBC	
The Chettries	22	28.6	5	10	52	30.6	Army	90	10	
Naywars	22	28.6	26	52	34	20.0	Police	70	30	
Other hill tribes	x	-	-	-	9	5.3	Palace	98	2	
Low caste Hindus	x	-	-	-	1	0.6	Dep. Service	99	1	
Muslims	2	2.6	-	-	5	2.9	UNO army	95	5	
<u>Other tribes from tarai</u>	x	-	-	-	1	0.6	Prisoner	25	75	
	77	100	50	100	170	100	For.Project	1.00	-	

Even after a century, the so called upper caste Hindus have predominantly occupied the high ranking posts and their percentage are gradually increasing. The above data shows the miserable picture of the non-Aryan hill people and the non-Aryan tarai people.

The so called higher caste Hindus have exploited our people for a long time. It is foolish of us to expect that we will get our rights with out asking for them. Even an innocent baby does not get a milk feeding without crying to his mother. In the same way we won't get our rights from those who have snatched everything from us for centuries with out asking for them. Even if they had given

us our partial shares out of pity that would be nominal and inadequate. Unless we unite and stand firmly, all doors will remain closed even for our coming generations, who will reach a state which is much worse than ours and they will have a darker future than we have.

The ruling class Hindus are aware of the conspirators. They are resorting to the divide and rule policy, providing temptations, threatenings and punishments. The coming generations of the ruling Hindu class will follow the same principle of conspiracy against our race. They will ever continue to oppress us and to deceive us. When the British rule in India vacillated, communal and religious riots were encouraged to weaken the internal bonds of the united freedom fighters. Weakening the opposition parties by splitting them into mutual conflicts. Under the divide and rule policy, the rulers can entice some of them into materialistic temptations and can crush the stubborn opponents or they can threaten or put the opponents into jail or they can shoot and finish off the pople from all walks of life, religions, and cultures. The same sort of history may repeat itself in Nepal and the Hindu rulers may conspire to create a discriminatory rule. History has taught us the bitter lesson that due to lack of unity, co-operation and mutual understanding our fore fathers vacillated and collapsed under the racial conspiracy of the Hindu rulers, one after the other. Now we must not vacillate in promoting of our good cause. Until now we have fought for the cause of others and the world came to know about our valour. So the Mongol race is a martial race. There are also many unwritten stories of the valour of our Gorkhas. Here let me tell you a bit of them.

The First Gorkha Rifles is the first and oldest Gorkha regiment in its own history. It was established in 1815 AD. Nakan Gurung of Lamjung district had joined the second battalion of the First Gorkha Rifles at the age of 19 in 1929. In 1939 Germany attacked Poland and eventually England and France declared war against Germany. In 1941 the Gorkha regiments were sent to Malaya to fight against the Japanese. Nakan Gurung was in the front line regiment in the dense forest of Malaya and all of his friends in his battalion were killed except for he and 16 friends, who survived. For six days they had nothing left to eat. They walked six days hungry in the leech infested jungle and at last managed to reach their camp.

Again they were sent to the jungle with more reinforcements. That time Nakan Gurung suffered Malaria. His friends tried their best to shoulder the burden of their sick Nakan Gurung, who was having no medicines and treatment in the war zone. At last Nakan Gurung was not in a position to be dragged anymore distance in such an enemy infested area, so that his friends helplessly set up a small hut with cut branches and grass leaves. They spread two jute bags in a corner and laid him there to rest. They assured him that they would come back soon and left him alone there in the newly built hut, with some potatoes, rice, tea and a tiffin carrier. They had thought he would not survive for long. In a desolate foreign jungle Nakan Gurung was seriously ill for two weeks. After that his fever receded. By that time he was only skin and bone. He was extremely feeble and hungry.

Feebly, he brought water and prepared some food. After some days he was strange enough to clear a patch of land with his khukuri (Gorkha knife) and planted potatoes. He survived by trapping wild animals and birds and catching fish in the nearby stream. No one came to rescue him so he climbed on a tall tree to scout his position. He could see nothing but jungle. There he spent a terrible life of Robinson Crusoe for 8 years in the dense forest of Malaya. In 1949 a platoon of the Gorkha army by chance met him mistaking him for a communist gorilla fighter; they fastened Nakan Gurung to finish him off. But a soldier spoke in his language to his next friend; "Finish him off with your khukuri and spare your bullets." For 8 years Nakan Gurung had been as if he were dumb, all alone in the forest not speaking to any one. He even did not know that the war was over nor that his battalion which had assumed that he was dead was back in India. When Nakan understood their conversation, his eyes brightened and he declared. "I am a Gorkha." The Gorkha soldiers then took him to their camp and they arranged to send him back to India.

The Gorkhas have protected the throne of the Sultan of Borneo. The Gorkhas have fought many wars for the British in different parts of the world. The British Gorkha soldiers were sent to the Falklands against Argentina in 1982. They had to cross about eight thousand miles of sea, and by that time the British had spread a rumor amongst the enemy camps saying that. "The Gorkhas, who are world famous in valor, are coming to fight against the Argentina army. They have long teeth and long nails. They can disguise themselves

everywhere even over the sky and under the ground. They have a knife called a Khukuri. Whoever shoots at the owner of the Khukuri, will die by that blade before the owner dies." The Argentina army surrendered after 74 days. The Gorkha troops who were mentally prepared to land on the Falklands for some action were very depressed when they heard that the enemy troops had backed out so soon. A Gorkha sergeant was shaking violently with rage and he was calmed down only after two hours, because he desperately had wanted to see action. A Gorkha can endure any hardship with a smile. But once his blood gets hot for action unquestionably he either kills or is killed. It is their natural temperament.

Such a brave martial race has fallen under the mystic spell of the Bahun priests. They make our Gorkha soldiers bow to them and they collect alms from these hypnotised brave soldiers in all army camps, just as their fellow priests had hypnotised our village people by making small temples on the road side and collect alms from them. The British government has given licence to those Bahun priests to exploit our martial race even in the army. It is the same case with the Indian Gorkha army. Perhaps the British and Indian government want to please the ruling class of Nepal. And seeing all these things we have always remained quiet. Our temperament had never gotten upset, because our people have never given serious thought to such racial exploitation. They have never reflected on their distress and misfortune caused by the Chetri rulers and Bahun priests in their own homeland.

By nature the Gorkhas are tough and brave. But instead of respecting their valor and fame earned in the

international arena, the wily Bahun priests have shifted their credit to the pleatings of the Hindu goddess Durga. Actually the Hindu goddess Durga is an imaginative goddess of destruction. She was originally created to eliminate non-Aryan lords and warriors. Because of the political power in their hand the non-Aryan people are served as offerings and their sufferings and cries are unheard by the British and Indian rulers. Even though the rulers understood our sufferings they would do nothing against the racist policy of Nepal .

The Bahun priests exalt and give credit to their blessings when they talk about the valor of the Gorkhas. But they worship our kirateswar (kirat tishorkirateswar or Kiratis' almighty) as Mahadev (great god). If so whose god is superior and more powerful ? Then why do we bow to them prostrating at their feet or saluting them. Who is superior, a beggar or an alms giver ? If we consider the compassionate alms giver and shelter giver, the Mongol people are superior in mighty. We must spread this news among our people and must stop celebrating Hindu festivals. Instead of the Bahun priests the Gorkha army authorities have to appoint the Mongol faith healers and the Buddhist monks. We have to demand this. To show, how faithful the Gorkha armies are towards their masters, let me quote Brigadier Biredie Smith, Regimental Colonel of the 7th Duke of Edinburgh's own Gorkha Rifles: "The Brigade of Gorkhas has served the British Crown since 1815. So it was wholly appropriate that the 1st battalion of my regiment, 7th Duke of Edinburgh's own Gorkha Rifles, should have the honour of taking part in the Falklands campaign. Never has a country had a more faithful friend than the Gorkhas." Since the last two centuries, the Gorkhas

have served their foreign masters sacrificing everything, even their lives. In return what did the British rulers pay them back with? In 1974, Mr. Tang, a rich merchant of Hongkong, had donated 15 lakhs and 50 thousand Hongkong dollars for the education of the children of the British Gorkha soldiers. But instead of spending this money for the target children, the British officials deposited it in their bank accounts in London.

In 1969-71 under the title Gorkha Welfare Appeal Fund an amount of 13 lakhs and 50 thousand sterling pounds was raised in Hongkong, festooned with banners in the big hotels of Hongkong. A map of Nepal was drawn on the banners and it was written there; "For the Gorkhas who have a hard life in the inaccessible places of this land." The Gorkhas were sent to beg alms from hotel to hotel. The amount of money collected at the price of the dignity of a nation and race was misused. When the British officers insulted the Gorkha in Hawaii, it was the Gorkhas who were finally accused with the result that the Gorkhas were sent back as criminals to Nepal. Nepal did not rebut a single word about the unjust verdict of the expelled Gorkhas in that scandal. Similarly the PRI Fund was raised from all units of the British army. It is estimated each unit raised a fund of around ten figures in pounds. The funds were collected from a total of eight army units. But only the British soldiers and their children were entitled to the use of it. The faithful Gorkha soldiers and their children were neglected.

The Sultan of Borneo donated 50 thousand pounds for the children of the Gorkha army. It was deposited in the British foreign account. The British officers have been running small-scale agriculture farms and welfare funds in their Nepal based camps. Even these few ostentatious

examples were funded by a rich Hongkong merchant, name Kaduri, and by the Canadian government.

These few examples show the intensity of exploitation of our martial race both within and out of the country. The political power of Nepal has made us unfortunate orphans, whose childhood was brought up in such an atmosphere where we are cultivated and nurtured on the fascination of army boots, uniforms, medals and photos. We grew accustomed to hearing stories about the wars and adventures abroad from our grand-fathers, fathers and uncles. The Gorkha soldiers looked smart and mighty compared to other poor peasants at home, who had to work from dawn to dusk with half appetites. The care free soldiers could easily charm the young hearts of the village, for their army-lives seemed to fulfill the goals and dream to those hearts. Thus our youths were inspired initially at home and village to join the military. On the other hand they were lacking of educational facilities, job opportunities and other facilities.

Due to centuries of caste politics against race in Nepal our man-power has been continuously drained with the result that the so called upper class Hindus have been depriving us of all our assets and opportunities. Our martial race has always thought of serving in a foreign army, but never has become conscious of the lowest profile of its own stagnant life-cycle, which has resulted in the deterioration of its racial identity and consequently has allowed the privileged Hindu rulers to capture 60 percent of the total land, 98 percent of the ranking government job, and 95 percent of the official ranks in the police and army force of Nepal.

I have already mentioned that the Bahun priests gradually hypnotised our fore fathers with the fanciful stories of the Hindu religion and made them worship the Hindu gods and goddesses. They inculcated a confused tradition and culture, which created complexes both sides. Our fore fathers never raised their heads of reverence and taught us to follow in their steps, never questioning the Hindu priests and rulers as well. Not only in schools, but in colleges and universities also, our children had to study literature, history and everything written by the Hindu authors. So even literate people are today not ready to accept this new dimension of thought and waste their valuable lives in the service of their Hindu masters, forgetting their own identity, dignity and entity. The source of our thinking process is so much distorted that we can't think for ourselves. The slave mentality still strongly holds us.

The Bahun is such a caste, that he can degrade himself below human value by eating remnants of a burnt corpse (Kaatu) just for attaining wealth. Bahun takes kaatu of the king only. So it is no wonder, that one finds Bahun involved in conspiracy, bribery and corruption, which are the common factors of his disposition.

The privileged Hindu rulers will never wish well being of our race, because they know, it is not their land as proved by Rammani Diksit Bahun himself. They have feudal characteristics and they are always after hoarding riches and land by all means. So how can we expect that they will build our nation inspite of their feudal and fascist characteristics ? They have owned wild fertile paddy fields, high buildings, modern houses, foreign vehicles, wealth, riches and bank balances (in and out of the

country). These individualist have accumulated such wealth by sucking our ancestors dry since a long time ago.

While the privileged Hindu rulers have spread their people in a net-work from top to bottom, we can count on our fingers the number of our Mongol people in the government offices from the village to the capital city. How many Mongol people are ministers, secretaries, directors, district officers, section officers and other officers in the country ? How many Buddhist and Mongol Ambassadors, Embassy staff other representatives and students have been placed outside the country ? Is it because of our short man-power ? No. Is it because of their inefficiency ? No. It has been because of a long ranged and well planned conspiracy against our race. It is mainly political, economical and educational exploitation. If any body of Indian origin is mistreated in Nepal, the Indian press and media covers this matter immediately; they will voice this matter in the Indian Parliament, and the Indian government will respond on the diplomatic level. So Nepal is always aware of this and does nothing to wrong the Indians. It is a similar case with the Muslims who have a host of supporting nation. But in our case, we the Mongol people are helpless in our own land and even more so deplorable in other countries. No one is there to sympathies with us about the injustices and atrocities done against us. Even in our home land no paper support our voice.

Yes, we are a brave race world wide. We are proud of our bravery. we have always fought for others by protecting our immediate masters and destroying their enemies. We never backed out to safeguard another's

self-interest. We are literally brave, but ironically, we are afraid to demand our rights for ourselves, our children and our coming generations. We back out of fighting for our own justice and equity. In the case of demanding our rights, we are afraid that the Hindu rulers might accuse us of being and label us as communal. We let them rob our houses, and we ourselves are out in search of food, cloths and shelter. We destroy others with whom we have no racial enmity. We are an imprudent and short-sighted race. We are brave for others, but cowards for ourselves. We are strong for others but feeble to help ourselves. We are able in everything for others, but unable to help ourselves. The privileged Hindus have all sorts of provisions in Nepal, but that is not the case for us. Since the coming of Hindu colonies in our land we lost everything. We are made unfortunates, we have boundless grief in our hearts. They have become our fortune makers.

Recently, a mustache competition was introduced into Nepal police, and thick long mustaches were given prizes. You know well, the Mongol people have no such mustaches. So who got the prizes? You can easily guess. If on the basis of mustaches and height they recruit for the police force and army force, then our people will be disqualified racially. Here even among criminals there is a racial discrimination. There are many events in which our innocent people get trapped into criminal accusations, and the real criminal Bahun and Chetri are released without any trial. If selling the sweat of the brow of our martial race had really brought wealth from the foreign lands, they would not have become landless, instead they would have become rich. They would have had paddy fields and their children would have been better off. But on the contrary, we are

unemployed and exploited by all means, we are bound to leave our homes and families in search of work just for bare subsistence. Our man power is sold out at a cheap rate without any question of human dignity.

The Hindu rulers have confused the outer world with the slogan of "Nepal a land of Buddha", and have mislead out siders with a false impression of their acceptance of the Lord Buddha in Nepal. Actually the Lord Buddha and his followers are not well treated here, even though in the media and publicity it appears to be just the reverse. To recommend and to legalise the Lumbini Development Programme it eventually took the visit of UN Secretary U. Thant himself before the programme was finally established. Using the census the total number of the Buddhists has been reduced and the 20 percent of Hindus have unbelievably increased their total population to 90 percent of the overall population .

Nepal has always been against colour discrimination in the international arena. Every race, every nation has a right to demand its identity and dignity. The under developed countries seek help from the developed countries for their upliftment. If they don't get help and are neglected they label it injustice and shout against them. Actually it is not injustice not to give one's own property to others. But in our case, the descendents of this ancestral land have become landless tenants and the descendents of the refugees have become feudal masters. Against this injustice and inequality, if we demand justice, our demand will surely not be a communal, anti national or separatist movement. Even after the restoration of plural parties government no new policies are implemented on our people. And it can't be

changed so long the political power remains in the hand of Bahun and chetries.

We can even approach the UNO for human rights, and democracy for Mongol people if necessary. So if Nepal seeks justice for itself and for others in the international context, first it itself must be an example of justice and must stop racial discrimination, religious conspiracy and policies of atrocity within its own territory. Otherwise history can't forgive their false publicity of human justice for long, for they are discouraging humanism and justice outside Nepal and negating the human value at home by silencing their own people. One day the reactionary groups will emerge to hit back desperately just as the PLO was born and did so for its liberation. Like the PLO, the south African movement against the Apartheid has gained global attention and mandate concerning their good causes. Our causes are more or less alike. So before the deterioration occurs due to internal injustices, it would be a wise step to give equal rights and freedom to all.

I have already said quite a lot about the British army and their attitude towards the Gorkhas, who always remained as most loyal servants to them during peace time and war time alike. From the battle field the Gorkhas sent messages to their near and dear ones saying, "Tell them of us, and say, for your tomorrow we gave our today." The Gorkha troops never turned their back in the battle field; they never hatched any sort of plots or conspiracies. Their masters' service was always the top most priority of their life, more important than their family and youthful life. They have been serving the British interest for the last two centuries without any regard for

their own future. The Gorkha troops are like puppets treated below human dignity. The British officers portray the Gorkha troops in an insulting manner. Insult directed towards the Gorkhas is insult to Nepal. One of the retired British officers, JP Cross, who has obtained the citizenship of Nepal, has made a film projecting the life of the Gorkhas. The Gorkhas are very poor, illiterate and uncivilised before joining the British Gorkha army. In the second stage they have an abundant life during their service in the army. But after retirement they are again poor, illiterate and uncivilized old bones. There is no human value to be transferred to the next generation. There is no inquisitiveness and readiness on the film maker's part to do away with much lackings.

There is much disparity in the ranks, salaries and facilities of the British and the Gorkha soldiers. The authority, salary and facilities of the Gorkha captains and majors are much less than their British counterparts. The Hongkong stationed British soldiers receive very high foreign allowances. But what about the Gorkhas? Is it not a foreignland for them also? From 1962 the Borneo government was paying 50,70,000 dollars (American) for installing a battalion of the British Gorkha army over there. If we convert it into NC our Gorkhas should have earned a considerable amount every year. But after a long service they retire with 5 to 7 lakhs of NC rupees only. Is that amount of money a big gratitude towards the Gorkha troops for their long faithful service? From 1978, the Borneo government has increased the deployment of the Gorkha troops in Borneo so the payment bill also must have increased accordingly. The British government pay Nepal around eleven million pounds per annum for the use of the Gorkha troops. But the British government



meets the expenses of the army from the interest of the deposited money earned by the Gorkha troops.

Now let us think about the Indian Gorkha army. When Subas Chandra Bose established the Azad Hind Fauj for the independence struggle, many Gorkhas had been enrolled in his army. They fought for that country under the leadership of Subas Chandra Bose, and many of them became unknown martyrs. Captain Dalbahadur Thapa, Mager was arrested during the freedom fight and was put in the central jail in Delhi. He was tortured there for six years by the British government and was given the death sentence. When his wife Champawati went to Delhi to see him, he smiled and with much self dignity told his wife, "-Don't worry, our sacrifices won't go in vain, but all Indian children will be freed from the yoke of colonial rule and will become citizens of a free nation. It is better to be hanged than to be stamped out in slavery."

The Gorkha children of school-age sacrificed their lives at the call of Subas Chandra Bose. They were Sarita Thapa, Mager and Indrani Thapa, Mager, who camouflaged themselves with grass and carrying bombs with them they blocked the advancing tanks of the enemy. The tanks rolled onto their tiny bodies and the bombs exploded destroying them. Hearing about this incident Subas Chandra Bose exclaimed tearfully; "Blessed are the brave Gorkhas and their children, India will be freed by your hands." After freedom fighting, anywhere the Indian Gorkha soldiers are sent across the borders, they are serving faithfully and fighting whole heartedly for that country. But in spite of their faithful services and sacrifices, the attitude of the Indian leaders, politicians, intellectuals and army officers is still not very

healthy, justifiable and far sighted.

The Gorkhaland movement in Darjeeling started from the 5th of April 1980. When the movement escalated, the CRPF were deployed massively in the Darjeeling district after 1982, and the state government created a barbarious state of chaos by letting their CRPFs plunder the houses of the innocent citizen, shoot the people of all ages at random and torture the supporters of the movement without any proper charge-sheets. That was the most undemocratic retaliation by the state government against the Gorkha children of the Darjeeling district. There was no human rights and democratic steps in the Communist state of a democratic country. The Indian leaders are in a way indirectly helping to bolster the Bahun policy of Nepal by torturing the Gorkha race of India. This has created an atmosphere of unsatisfaction to the Mongol people of Nepal. In Sikkim the domination of 18 % Bahun and Chetries over 82% Mongol people has become intolerable. But the most corrupted Chief minister Narbahadur Bhandari is getting political blessing from the Bahun and Chetri caste of Nepal and India and so he has got licence to plot, torture and to kill his opponent. The arrogant A and B class Hindus have a dreamt of multi Hindu kingdom in this region.

As the Gorkhas faithfully served in India, safeguard the interests of India, in the same manner the Indian leaders and intellectuals have to be sympathetic towards the just demands of the Gorkhas, whom they thought had joined the army as mercenaries out of the needs of their poverty. It seems, those leaders are in favour of the privileged Hindu rulers in Nepal. Ballab Bhai Patel had

this prejudice long before. Ballab Bhai Patel, a prominent Congress leader of India, had written to the then PM of India, Jawaharlal Nehru: "All along the Himalayas in the north and north-east, we have on our side of the frontier a population ethnologically and culturally not different from the Tibetans. Let me also consider the political considerations on this potentially trouble some frontier. Our northern and north eastern approaches consist of Nepal, Bhotang, Sikkim, Dorjeeling and the tribal areas in Assam. The people inhabiting these areas have no established loyalty and devotion to India. Even the Dorjeeling and Kalimpong areas are not free from pro-Mongol prejudice." It shows, even the Bahun and Chetri Hindu rulers of India were skeptical towards the loyalty and contributions of the Indo-Mongol people of different tribes and different places, no matter how faithfully the Mongol tribes of Dorjeeling, Sikkim, Bhotang, Assam and other places had served their common nation for such a long time in the past.

The Post-war Reconstruction Fund had financed the running of a hostel for the children of the Gorkha troops in Thamel, Kathmandu; now it is closed. It appears that the conspirators must have tried to check the growing education rate of our studying children by such actions. The fund was allotted by the British government before leaving India at the request and effort of a MP, Aribahadur Gurung, for the benefit of the Gorkha children. That fund of 6,616,200 IC (Indian currency) was under the patronage of the Defence Minister of Nepal acting as the Chairman, with the military attache of Indian Embassy acting as the Secretary of the same Managing Committee. In 1966, Colonel JD Karbal, an attache of the Indian Embassy visited Nepal and got stuck there for

three months due to health. His medical expense of 21,330 rupees was covered by that fund. A sum of 56,000 rupees alone was spent for the hostel, and Rs. 90,000 was spent for the construction of an office building within the Indian Embassy compound. Rs. 46,000 was spent for a pension office with some other office buildings also being built as well. In 1963-64, Rs. 4,80,000 was spent on the Pokhra High School building as well as on the Pokhra hospital. There is no account of the rest money, because the hostel was already closed down.

In 1985 and 1986 the pension was reduced by 25 rupees per Rs.100 per-ex- serviceman. When the ex-servicemen of the Chitwan district jointly informed me that they were being paid Rs.145 instead of Rs.170. I enquired about it and sent the enquiry copies to the Indian President, PM and Defence Minister of India. Later Delhi responded positively. In order to strengthen the bilateral relations between India and Nepal, the prejudice and mistrust left behind by Ballab Bhai Patel should be put aside by the politicians, intellectuals, and journalists of India, with the hope that there will be a strengthen tie between India and majority Mongol population, whose descendants have been faithfully serving in India. The residents of the Pokhra valley know very well about the services rendered to our ex-servicemens' children in the Pokhra High School and hospital, which was constructed under the finances of the Post-war Reconstruction Fund. Let the so called upper caste Hindu rulers of Nepal and India, as well as the British government and everyone else, consider our fortunate case objectively without any prejudice; Only then will there be a realisation dawning the midst of this racist darkness. Bahuns were

untouchable in India till 750 AD and the word Hindu first introduced by a Persian historian Al Beruni in 1030. He came to India with Mohamad Gazni. Hindu religion was introduced in India in 1928.

Now in this scientific age we no longer can rely on superstitions such as: Hanuman (monkey man) swallowed a sun, or idol worship and its boon, or the attainment of world peace by burning different kinds of grains. All know that it is nothing but religious exploitation, which cheated our society and inhibited our progressive thoughts and endeavors. The privileged class tried to uphold their feudal mentality and authority by over ruling our people under the guise of blind faith. In today's world it is no wonder that every class wants freedom from exploitation, and equal justice from authority and they come forward for struggle. They become ready even to sacrifice themselves. The sleeping lions of Nepal are made backward in all respects. The word backward implies lack of efficiency and quality. But in our case, our people have all of the necessary potential qualities but they are devoid of the necessary opportunities. They have a bleak future in Nepal, because all doors are closed to them.

Political conspiracy and deception have always hood winked our in-born and viable qualities and have made us into their scape-goats instead. In their military careers the performances of our people in every respect was marvellous, but gave them no future. Similarly in other areas also, our people are unjustly treated. Our people are aware of such circumstances. But history repeats itself. The fascist leader, Hitler was toppled down; the Rana generals, by birth, collapsed; the

colonial British rule that once boasted saying; "The sun never sets in the British empire", shrink back to its own narrow territory. The world history is full of such examples. So we should not lose heart in process of awakening our people. One day the fascist Panchayat system will topple down and the fascist Hindu rulers will remain only in the pages of history. If necessary we have to be ready to pay, for our noble endeavors. We have to make our future optimistically bright. We have to visit house to house and explain to our youths why we are being treated as slaves in our own land, why we are bound to be mercenaries. Let us make each house of our people a school that teaches the unfortunate history and fate of our people to the coming generations. Let us encourage them to revive our political rights, own religion and culture. We have to make our future generations free from the age-old clutches of racial discriminations imposed by Hinduism. From every corner as much as we can, we have to contribute in our own best way to emancipate the coming generations from hopeless present state, politically, economically, religiously, culturally, educationally and in every other possible respect. only then will our tomorrow not blame today, as we have blamed yesterday.

Till now we have been puppets in their hands, whatever they manipulated we never questioned. Under the guise of serving the Hindu rulers we thoughtlessly confronted our own brothers of different tribes. We even vowed to arrest mothers and kill fathers. We have to learn from history the lesson of blind allegiance to foreign causes. We have to learn from their legends, how they instigated the two non-Aryan heroes to fight between themselves and the black Aryan Ram killed one of them

from hiding place in a conspiratory manner. We have to learn many lessons from their epics, the Mahabharat and the Ramayan, and have to reflect on these, within our own context. We have to learn to be cautious and serious if we are determined to rescue our coming generations from the marsh of chaos; if we are determined to reestablish our lost dignity .

The Mongol race of Nepal is a force, misused by others. We never thought of using, it for our own sake. We supported the multi-party system during the referendum. But under the banner of democratic support, all the opportunists, all the privileged journalists and all of the panchas supported the Panchayat system since they were not prepared to deal with the potential force of the Mongol people have a multi-party system prevailed instead of the one party Panchayat system. The political history of Nepal shows that the politics of Nepal is a struggle between A class and B class castes for power. Whoever comes in power from these two castes will keep aside their class-struggle and will consolidate in the racial discrimination matter of subduing the aboriginal people. So we had strongly demanded a multi-party system to exercise democratic freedom. Only in a democratic system could we organise a united front for the upliftment of our unfortunate race.

From now on we should not repeat the historical mistake of accepting the leadership of Hindu rulers, who are always under the protection of the police force and army. But the police force and army of any country can not subjugate masses under gun-point. Great leaders like Mao, Hochimin, Mahatma Gandhi have proved this historical fact. Mohammad Rejapahallavi, the shah of Iran

could not subdue his people and had to surrender. The President of the Philippines, Marcos also had a similar tragic fate. The voice and struggle of the majority people is always forceful and invincible in today's democratic world. The south African black people are fighting against the suppression of minority white rulers. And PLO stands for their home land. Now I appreciate the great deed done by the ANC president, Nelson Mandela. He succeeded to topple down 350 year old 20 percent white people rule over 80 percent black people.

In the global context, only the majority aboriginal people of Nepal are silently enduring racial discriminations and suppressions. One can confine a few people in a dark dungeon for a long time but one can not cheat a large mass of people for a long time. If this Mongol force intensifies somehow, say, by outside means, then even a socialistic democracy system may down here in Nepal with that force. Such intensifications may bring great changes in the nation and they have not confiscated everything from the haves. All land can be readjusted; if a sincere democracy could be established under the leadership of the Mongol National Organisation. Basic needs such as food, clothes, shelter and work could be maintained for all the people of Nepal within a short span of time. The influx of intruders and Nepalese could be sorted out and checked accordingly.

Suppose in case of such intensification and agitation, do you think that India will interfere and deploy its army across the border line, for the sake of the minority of the Hindus ? Or will India create dispute with Nepal for the tarai ? In my opinion, as the Indian leaders of the new generation except arrogant Hindus like

Sivasena, RSS and BJP are above racial discrimination, and as India itself is a democratic secular nation, they will not interfere in a neighbour's affairs against the martial race who undauntedly and faithfully have served India ever such a long time. Even now the Gorkhas along with the Indian forces are fighting and safeguarding the borders of India. Not only that, but also because of their loyalty, they are appointed as the body guards of the President and PM of India. Above all the fighting will not be against India.

Here I mentioned the possibility of Indian interference in favour of the minority Indian origin Nepali Hindu rulers or the tarai belt of Nepal. Because, if in case the political power is bound to be shifted from the hand of the Indian origin Nepali Hindu minority rulers to the hands of the majority Mongol people, then these arrogant so called upper caste Hindus, who have monopolised all powers and suppressed others for centuries, will consolidate all their means to defend themselves and will seek for help from their Indian Hindu counter parts. India may send an army under the pretext of peace maintenance in Nepal. We can guess such a possibility on the basis of our past experiences.

It is natural to refuse slave like domination when a human being becomes conscious of his being and begins to demand his rights. He even rebels with weapons if his rights are refused. So this is a bid to the rulers to import equal south Africa indicate that rulers can not asses the rationalization of any movement for long with misleading reports. In fact the emissaries and spies working for others are mostly from the unfaithful so called upper castes. Due to these bitter experiences; I hinted that

could be a possible coup.

In Sikkim, the 22nd state of India, there has been given the freedom of expression (now it is in the pocket of CM Bhandari) and the ethnic groups of Sikkim are free to restore their language, scripts and heritages. The Limbu language and the Tibetan language surviving there. In Deheradun, a hostel is opened in the memory of Thamansingh Gurung VC and there is one road in memory of Ganju Lama VC and Tenzing Sherpa. But Nepal is unlike India. The developmental issue of other tribes besides those of higher castes is regarded as communalism, terrorism and secessionism. And with that accusation our people too are alarmed and concede to these verdicts. For a long time we have been demanding a multi-party system in Nepal, a secular nation, equal political rights to all Mongol people, equal economical upliftment opportunities, and the preservation and development of all religions, cultures, languages and scripts. After the restoration of so called plural party system new constitution was made by the representatives of the king, Congress and Communist party and they were Bahuns and Chetries. It is similar to the previous single party system. It is still a monarchical constitution and has repeated Hindu kingdom.

The rulers are misleading the world with a fictitious number of Hindus percentage in Nepal. They claim 90 percent of the total population is Hindu and the rest Buddhist, Muslim, Christian and others. This is absolutely false publicity, and it is not a crime to demand our human rights and democracy. So we all non-Hindu Mongol people of Nepal and even those of India have to conscientiously be vigilant and have to safeguard our

basic human rights. These rights have been suppressed by the so called upper caste Hindus for centuries in spite of our faithful sacrifice. We have been suppressed no matter how much our people have exhibited performed credibility in the process of nation building. Nepal was never conquered by any foreign dominions, but the infiltrated refugees captured the ownership of the land. In course of time taking utmost advantage of the honesty and faithfulness of our aboriginal Mongol people.

Now a campaign against the Mongol National Organisation (political organisation) and aboriginal Mongol people has been launched from different camps; because the MNO fights for their suppressed rights. In the opposition groups are pro-palace Communist, ex-pancha and Janjati. The word Janjati was given by mashaal group at the 5th conference of Mashaal. Pro-palace Communist, Mashaal group, ex-panchas and Janjati have good understanding and are moving jointly for the future role of Nepalese politics. Now, some of the Janjatis have changed their colour and name, them adibasi or indigenous. Because the United Nation declared 1993, Indigenous Year. Janjati does not mean indigenous. Janjati means nomad or gypsy. They are hardly three thousand in number. They are also called phiringi or banjara. They are from Chitor, India. While Akber the mughal emperor attacked Chitor in 1559 AD, then their ancestor came in this area as a porter and soldier of Ranapratap. Adibasi also are not mulbasi (aborigine). We 80% Mongol people are mulbasi or aborigine of Nepal. Now a group of thirty persons have formed a committee in the name National Committee for the International Year for the worlds, Indigenous People, Nepal. In future they could play a role of the dust in the

eyes of the people. Their role will be before the general election of 1996, or at the time of election and it will be in favour of the king and against the human rights and democracy. Their role will be against multiparty system and the members in the committee are ex-panchas and pro-palace communist group.

In the olden days, the more a feudal king could conquer another's territory, the more powerful and Chakravarti (imperialist) he would become. So the ambitious king, Prithivinarayan Shah of Gorkha, launched a campaign of conquering territories. He conquered Baaesay, Chaubisay, and other small kingdoms and dreamt of becoming an emperor. This historical event was not an unification campaign of Nepal as stated by the Hindu writers. But how could they justify this imperialistic character when his aggressive campaign reached up to Kumau, Garwal, Sikkim and Nalapani of India. If this campaign was really meant for the unification and strengthening of a consolidated nation, then the political, religion, education, language, culture and scripture of all Nepalese would have gotten equal opportunities for development. But unfortunately, that historic event was an expansion of imperialism and Hinduize. That is why, the Hindu rulers accuse us as anti national, communal, terrorist etc; when we protest against their imperialism and racial discrimination. They don't want us to demand our justice, freedoms, rights and opportunities for development. But we should not shrink back from these accusations. It is their second nature to accuse other and to play wolf like role. We have to awaken because every corner of Nepal must get an equal opportunity for development. The opportunities are not only for the ruling class and so called upper castes. Such discrimination will give birth to rebel groups who will

forcibly ransack everything from them. Let this extreme situation not come in Nepal. But it is natural to be blood shed in future if the minority power always neglect majorities' rights by force. Majority aboriginal Mongol people regard ballot and legal justice and if they find all doors are closed for them there will be only alternative to take up step by force.

Today Nepal is passing through a transition period and critical moments are ahead of us. So for the good of the nation we have to be real Nepalese and not hypocrite short-sightedly intermingled in racial discriminations that may incite secessionist movements in the near future. We must contest any policy that uses Nepal as a bait to trap the vast majority of people in a seditious manner. In due time we must do away with all national anomalies, before it is too late, because time does not wait. To maintain the integrity of Nepal, it must be declared a secular nation, or even as Buddhist nation. And we advice king to be a life long President. The calendar must be changed into the international calendar or the Buddhist calendar. The Hindu mantra, that indicates Nepal as a part of India, must be discarded and those who recite this anti-national mantra must be punished. In a multi party system the compulsion of wearing dawra suruwal in assembly and government offices should be with drawn. All the suppressed rights of the aboriginal people (mulbasi) must be released and freed. Sanskrit education should not be a compulsory in school. Other tribal or ethnological programmes of different languages and dialects should be covered by Radio Nepal. The Buddhist teachings should be given daily on Radio Nepal, like Hindu publicity. We have not forgotten that our misfortune starts since the Hindu colonies entered in this land as refugees and our fore fathers gave them shelter

out of mercy.

A certain group of so called upper caste scholars tried to create confusion by connoting the word Mongol with Mongolia. The Mongol people are not from Mongolia. They have also distorted the meaning of the Zapatize, Cemetic and Hemetic lineages. I have previously mentioned that out of three lineages of human kind, one was the Mongol race, and the other two were the negroid and the Aryans. And our fighting is with the black Aryans. Since the Hindu scholars know that they are from India, they want to prove that the Mongol people are from Mongolia (that means then) that they all are immigrants from outside. Even some of our own ignorant or opportunist persons are speaking in their favour and supporting them as if they are puppet. But how could they explain the reference to the Kirati race mentioned in their pre-historic epics like Mahabharat and Ramayan ? The despised race mentioned in their epics were our fore fathers, the Kiraties. Those epics were written by the Bahuns. So how could they refute their own holy script and label us as immigrants from Mongolia ? This word Kirati was first used by the Hindu black Aryan to non-Aryan in India. Kirati does not mean only Rai and Limbu of Nepal. It is an abusive word used by Hindu black Aryans to non-Hindu, non-Aryan through out present Nepal and in India.

The present constitution is the constitution of 20% Hindus. It was made by the representatives of the Congress Hindu, Communist Hindu and palace Hindu. Nepal is still a Hindu Kingdom and King is only the minority Hindus'. King is not constitutional but constitution is a monarchical. Constitution is communal. Still there is no

human rights and democracy for the majority people of Nepal. There is century old Apartheid discrimination in Nepal. That is Barna ved system. Barna = colour, ved = discrimination. Barna ved means colour discrimination. Mongol National Organisation has determined to fight against this Apartheid and for full fledged human rights and full fledged democracy and MNO is for the majority down trodden and down hearted people. MNO represents 80% aboriginal (mulbasi) non-Hindu Mongol people and it is only the political organisation for majority non-Hindu people of Nepal. We are mulbasi of Nepal. Aborigine means mulbasi. There are two kinds of Gurungs, Magers, Tamangs, Rais, Limbus, Sherpas and Tharus, Dhimals, Coachs etc. They are Mulbasi (aborigine) and Janjati (nomad). Janjati is lowest grade of Hindus' sub-caste and they are from Chitor, India, from where the ancestors of the king came. Now a group of them say themselves adhibasi too. And the other are mulbasi. We mulbasi are superior than Janjati (nomad) and Bahuns and chetries because we gave them shelter out of mercy.

The following are the mottoes of the Mongol National Organisation. (a) Mongol are non-Hindus. (b) We condemn Hindu festivals. (c) Buddhism is not a part of Hinduism. (d) Nepal Television must change present logo. Present logo represents Hindu domination on Buddhism. (e) National anthem and flag should be changed (f) Only the Hindus' publicity from NTV and Nepal Radio should be stopped. (g) Govt. holiday of dasai festival should be reduced and official holiday should be granted on the occasion of New year of the tribal people. (h) Hindi language should be granted like that of Nepali language in Indian constitution.

To look after welfare and rights of 80% down trodden aboriginal (mulbasi) Mongol people of Nepal. Mongol National Organisation was established at Bhadragele, central jail, on 1st January 1989– Its demands are as follows:-

1. King should remain life long President.
2. Nepal should be declared secular country.
3. Nepal should have provincial government. Name of the provinces should be kept in the names of rivers or mountains as before.
4. All Nepalese Mongol wherever they are should get Nepali citizenship while they come back to their native land, Nepal.
5. There should be one Mongol ministry for the welfare of Mongol people and policy should be made by that ministry. And Mongol minister will look after it. There should be no Bahun and chetri staves in this ministry.
6. Mongol people are non-Hindus. So, Hindu Bahun priest in rite should not be imposed to the military and police force of Nepal. There should not be Hindu priests for non-Hindu Gorkha soidier in India and British army.
7. Schedule caste (jat) untouchable Hindu sub-caste (jati), Christian people and (c) Muslim people should have their separate department in the government and that department should be given to look after their grievances. All the office staves should be kept from their community.



8. Nepal should have paramilitary force instead of army and police force. Mongol National Organisation fights for its demand legally, democratically and at last it can take a do or die policy, if the minority power deliberately and unjustly suppress MNO. There can be a civil war and that time they may blame us according to their will and they can hide the facts and publicize the false news to get global support. Mongol National Organisation has not yet been recognized only because the name is Mongol and case against the Election Commission is in the Supreme court. We have tolerated suppression and oppression of the minority one after another generation in our own home. We have lost our every thing and we are made like refugees in our own land. We have nothing left to lose except life and there can be a righteous war, in future, means the war for the bright future of our future generation. The would be war between caste and race and decisive war of our fate.

## **HIDDEN FACTS IN NEPALESE POLITICS**

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