

Diem Gives Loyal Colonel Full Command Of Army

SAIGON (UPI)—A short, bespectacled colonel of hand-picked South Vietnamese soldiers has assumed absolute command of the military in this strife-torn country of Southeast Asia.

He is Le Quang Tung, a fortyish Roman Catholic who specializes in maintaining security and conducting counter-intelligence at the behest of President Ngo Dinh Diem.

Secret police and specially trained soldiers under Tung's command were responsible for the lightning-swift raids last week on Buddhist pagodas in South Viet Nam's biggest cities—raids which appeared to have quashed with force the long-smoldering Buddhist protest against Diem's regime.

For the moment at least, Tung has been given no-questions-asked power by Diem over the South Viet Nam army. It is the army

that has permitted the Diem government to remain at the helm during any years of war against the Communist Viet Cong from North Viet Nam.

The army could pose the greatest single threat to Diem's administration. Without the loyalty of generals and their key lieutenants, observers believe that Diem would soon be ousted.

Tung's power even overshadows that of Maj. Gen. Tran Van Don, acting chairman of the joint general staff. As commander of Viet Nam's special forces, Tung is directly responsible for maintaining the martial law and state of siege that Diem declared last week.

Weeks before the crackdown on the Buddhists, reporters began noticing an influx of special forces soldiers in Saigon. They are easily distinguished because of the distinctive insignia they wear.



COMPLETE MANAGEMENT COURSE—Twelve Kingsley Field airmen have received certificates for completing a 50-hour management course on the basic principles of management techniques for Air Force supervisors. The course is required for staff sergeants through the grade of captains. Members of the graduating class are, front row, left to right, S.Sgt. Robert L. Carter, T.Sgt. Allan R. Bonney, S.Sgt. Earl Thigpen, S.Sgt. Gerald B. Brown,

S.Sgt. Melvin J. Rand, S.Sgt. Donald A. Welch and Lt. Col. James B. Selkregg; back row, T.Sgt. John R. Ortega, T.Sgt. Charles R. Seely, S.Sgt. Robert C. Agan, Russell J. Walsh, S.Sgt. Irwin K. Analla, instructor, S.Sgt. James L. James was absent. The awards were presented during a graduation luncheon at Bing's Satellite Restaurant at the Municipal Airport.

Fiery Suicides Distress Buddhist Scholars

By LOUIS CASSELS

United Press International
Within the past two months, four monks and a nun have burned themselves to death in South Viet Nam to dramatize Buddhist grievances against the regime of President Ngo Dinh Diem.

Their immolations have caused many newspaper readers in the West to associate Buddhism with fiery self-destruction.

This is an ironic turn of events, and very distressing to Buddhist scholars outside South Viet Nam. These scholars say that nothing could be further from the true spirit of Buddhism than to take a life—even one's own life—in a political quarrel.

Buddhism traditionally has been a gentle and unworldly religion, disdainful of political concerns. One of its basic tenets is an extreme "reverence for life." Buddhist monks even strain the water they drink to make sure they do not accidentally ingest—and cause distress to—some small living thing.

Buddhist scholars say that suicide cannot be squared with the teachings of the faith even if it is prompted by noble and unselfish reasons.

Buddhism has no central authority which could rebuke Vietnamese monks for un-Buddhist tactics. A lack of formal organization is characteristic of this ancient faith. No one even knows for sure how many Buddhists there are in South Viet Nam. Estimates range from 20 to 80 per cent of the population, which totals 15 million.

Buddhism comes in almost as many varieties as Christianity... counting all of its sects and subdivisions, including the one called Zen which currently is enjoying a vogue among Western beatniks, there are about 150 million Buddhists in the world. The main centers of Buddhism today are Japan, Korea, China, Mongolia, Tibet, Ceylon, Burma, Thailand, Laos, Cambodia and Viet Nam.

There are relatively few Buddhists in India, where the religion originated 2,500 years ago as an offshoot of Hinduism.

Its founder was an enormously wealthy Indian prince, Siddhartha Gautama, who was born about 560 B.C. in a northern province about 100 miles from Benares. Legend says Gautama had three palaces and 40,000 dancing girls to amuse him. But he learned early in life that luxury did not

lead to happiness. When he was about 29 years old, he abandoned his sumptuous life as a prince and went into the forest, dressed in rags, to seek enlightenment in the solitary life of a Hindu ascetic.

No one ever practiced mortification of the flesh with greater dedication than Gautama. He fasted, eating only one meal a day until his spine could be seen through his shrunken stomach. But he found no answers to his questions about life, and concluded that extreme asceticism was no better than luxury as a pathway to happiness.

After six years of futile searching, Gautama seated himself one evening beneath the shade of a fig tree near the village of Gaya, in northeast India. He vowed that he would sit there until he saw the light.

According to Buddhist scriptures he remained for 49 days. He emerged from this experience as the Buddha, or "the enlightened one." For the next 45 years, he walked from one Indian village to another, sharing his new insights with all who would listen.

and founding an order of monks of life, if earnestly practiced, would eventually lead to "nirvana." Exactly what he meant by this much-abused term is hard to determine from his authenticated sayings. At times, he seems to think of nirvana as a state of nothingness, a final blotting out of human individuality (and hence of the selfish cravings which cause suffering). At other points, he speaks of nirvana in terms comparable to those which a Christian mystic might use to describe ecstatic union with God.

It is sometimes said that Buddha was an atheist, because there are no direct references in his teaching to a personal God. But his silence on this subject seems to have derived mainly from a decision that he would avoid all theological "speculations" (with which Hinduism was already rife) and concentrate on teaching a way of life.

To break free from slavery to "tanha," Buddha said men must follow "the eightfold path" of right knowledge, right aspiration, right speech, right behavior, right occupation, right effort, right thinking and right absorption.

Under each of these eight headings, he laid down rules for rigorous self-discipline. Buddhists were forbidden to lie, steal or kill any living creature, including animals and insects. They were allowed to eat only what they could beg, and then just enough to keep the body alive and functioning. Buddha said this monastic way

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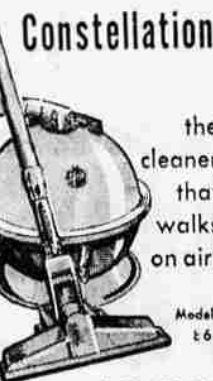
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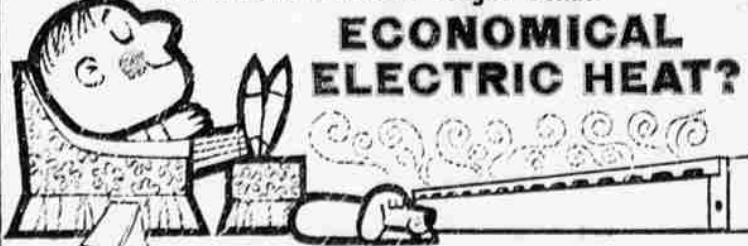
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