

TWO PEOPLES IN MYANMAR WITH ORIGINS IN INDIA  
ONE IS ACCEPTED, RESPECTABLE, RESPECTED, LIKED,  
AND IS WITHOUT RESTRICTIONS  
THE OTHER IS NOT ACCEPTED, NOT RESPECTABLE, NOT RESPECTED,  
AND IS UNDER RESTRICTIONS

By Rick Heizman, October 11, 2017

In Myanmar there are many many ethnic and religious minorities. There always has been religious freedom. (and, indeed, there have been, at times, violations of religious freedom, generally as a part of a struggle for control, e.g. repression of Chin Christianity in Chin State). Walk down any street in Yangon, Mandalay, or Mawlamyine and you will see a Buddhist temple, a Hindu temple, various Christian churches, a Chinese temple, an Islamic mosque, and in Yangon a Jewish synagogue.

Michael Symes, a British officer, wrote, in an account in 1795:

*“The Burmans never trouble themselves about the religious opinions of any sect [any religion], or disturb their ritual ceremonies, provided they do not break the peace, or meddle with their own divinity Guatama [Buddha]; but if any person commits an outrage, which the Mussulmen [Muslims], in their zeal for the true faith, will sometimes do, the offender is sure to be put into the stocks [a punishment device], and if that does not calm his turbulent enthusiasm, they bastinado [punish by caning the soles of the feet] him into tranquility”.*

In other words, the Burmese didn't have anything against any other religion, as long as it didn't harm or gravely insult their own Buddhism. But, Symes mentions the Muslims, with reference to their fanaticism and offensive manners.

There are two people in Myanmar, with origins in India. They may share the same language of their ancestral homeland, look the same, have many other similarities, but they differ greatly in religion and their interactions and mannerisms with the native Burmese or Rakhine Buddhists. One is the Bengali Hindus (and other Hindus) and the other are the Bengali Muslims.

Bengali Hindus have generally integrated into the Burmese nation. They have largely retained their language, customs, and Hindu religion. (Indeed there were, instances of anti-Indian sentiments and riots at the time when Rangoon had a higher rate of immigrant influx that superseded even that of New York City). These days, one can say the Hindus are fully accepted, respected, sincere, friendly, respectable, and integrated as one of many faces of

Myanmar. And, furthermore, there are no restrictions on the Hindus - they can come and go and move and marry freely.

The Bengali Muslims are first, quite different than other Muslim groupings in Myanmar, such as Pantay, Kaman, Myedo, and Pathi. These others have a recognized history in Myanmar, and are generally accepted and have citizenship and voting rights. The Bengali Muslim, whom have swarmed over from Bangladesh in huge numbers are troublesome, violent, fanatic, intolerant, and supremacist. They have invented a new name (Rohingya) with political connotations, invented a history, and have a fanatic Islamic belief that they can - for the glory of Allah - steal the land of northern Rakhine State, brutally kill all non-Muslims, and declare that land to be a pure Islamic apartheid State. They do not want to integrate with anyone, and so often they are threatening, intimidating, disrespecting, insulting and denigrating the Buddhists, Hindus, and ethnic tribes. That is why they are not accepted, not respected, no liked, not respectable, not friendly and not integrated.

Everything that they complain about is their own fault. The blame is entirely on themselves and their own behavior and mannerisms.

The restrictions on their movements and marriage are because of their abuse of movement and marriage. Too often they have terrorized, set fires, and harmed people. They require that a non-Muslim bride must convert to Islam (violation of Religious Rights).

They cannot and should not be allowed to become citizens and vote, because they are opposed to the nation of Myanmar and opposed to the dominant Buddhist people. No nation on earth would grant such terrorists citizenship.

If the Bengalis don't like any of these points then they need to look in a mirror and put the blame squarely on themselves. If they had been nice, decent, respectable people they would have had everything that the Hindus and others have.

But, they chose their own religion and their own path, and all of the consequences that they are suffering is because of their own choices. In Buddhism we call it Karma.

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