

Buddhist Warfare

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Buddhist Warfare
It is perhaps not too much of an exaggeration to say that after Michael Jerryson no one will ever look at Buddhism the same way. Others have written about Buddhist violence and warfare, of course, but ...

After Michael Jerryson (1974-2021) Nobody Will Ever Look at Buddhism the Same Way

The terrifying warlord who brought much of Japan under his control ...

Oda Nobunaga: Warlord

Buddhist warrior monks of medieval and feudal Japan are also well-known, as are the Mongol warfare against shamanic practices or the sacralised warfare of the Fifth Dalai Lama of Tibet.

Nazis, Buddhism and Jew-hate: the deeply disturbing alliance

Dr D. Chandraratna
The writer was former Deputy Commissioner, Probation and Child Care (SLAS) A/Professor Curtin University, Perth Consultant, UNICEF, Social Care Project 2006
The United Nations ...

That Serial Rape of Girl Child

Deliberately seeking to provoke an incident, the Japanese sent five members of the Buddhist Nichiren sect into Shanghai. The Nichiren sect was ultranationalist, believing it was Japan’s divine ...

Millions Dead: The Japanese Sacking of Shanghai Was Literally a Nightmare

WASHINGTON — The director of the Centers for Disease Control and Prevention says the COVID-19 outbreak in the U.S. is becoming “a pandemic of the unvaccinated.” Speaking during a White House ...

The Latest: CDC leader: US in 'pandemic of the unvaccinated'

To offer just a few examples: A Buddhist revolutionary poet tests the limits of charisma attempting to smuggle weapons into the city. A future Medal of Honor recipient write home with plans to ...

The Battle of Hue: Urban Warfare in Vietnam

Forty years of “ethnic” warfare demonstrate the appeal of alternate nationalisms ... a few young and educated Burmese founded the Young Men’s Buddhist Association [YMBA] for the protection of Buddhism ...

The Voice of Young Burma

Just four months ago, a Buddhist-raised woman secured victory ... times is a dangerous throwback to the age of civilisational warfare. When two opposing civilisations with different state ...

Are religions fighting Covid-19?

Monks attend a celebration event for the birthday of the Buddhist goddess Guanyin at Nanshan Temple in Sanya, Hainan Province, China, in 2017. (Stringer/Reuters)
The government makes churches and ...

Religious Freedom Is Dying in China

Security forces reportedly broke up a march at dawn in Mandalay that included Buddhist monks ... In a further apparent attempt at psychological warfare, government television stations on Sunday ...

Myanmar junta cracks down on celebrations of new shadow government

On 6 July, Chinese soldiers displayed banners and Chinese flags in protest when Indian villagers in Ladakh’s Demchok area were celebrating the birthday of the Dalai Lama, the spiritual head of Tibetan ...

Video: Chinese Soldiers Show Protest Banners To Indian Villagers Celebrating Dalai Lama’s Birthday In Ladakh

A brisk wind ruffles yellow prayer flags as dozens of Tibetans, some on crutches, circle a shrine in a time-honoured Buddhist ritual. Across the street, a red banner spells out a new belief system ...

China offers glimpse of Tibetan life without the Dalai Lama

He works with Bo-Won (Ko Chang-Seok), Female Buddhist Yoon (Ra Mi-Ran ... becomes suspicious of Dan-tae’s identity. Psychological warfare begins between Dan-tae and Jun-soo.

Korean Drama weekly update

The new units will be used for high-altitude warfare as well for surveillance ... they are being “blessed” by Buddhist monks in Tibet, which is being interpreted as a sign of greater socio ...

China raising new militia near borders with India

In a rare and tightly chaperoned government tour of the region last week, a Reuters journalist saw the portraits in classrooms, streets, religious institutions, houses, and the bedroom of a Buddhist ...

'Xi Jinping is my spiritual leader': China’s education drive in Tibet

The conversions to Islam that followed in the wake of these saints were the result of mysticism or warfare. Sunan Kaijaga, the most famous of the nine wali, is a transition saint who links the older ...

Islamic Influence on Southeast Asian Visual Arts, Literature, and Performance

“When Buddhist merchants from Andhra travelled ... This also was a secure place in times of warfare and political uproar.

This is what Chola Chambers of commerce looked like

The CCP will try to foist someone politically convenient as the next spiritual leader of Tibetan Buddhism ... recourse to unconventional forms of warfare. An area of ever-increasing importance ...

Warfare and Religion: Buddhist Violence in China and Tibet
This book offers eight essays examining the dark side of a tradition often regarded as the religion of peace. The authors note the conflict between the Buddhist norms of non-violence and the prohibition of the killing of sentient beings and acts of state violence supported by the Buddhist community (sangha), acts of civil violence in which monks participate, and Buddhist intersectorian violence.

Though traditionally regarded as a peaceful religion, Buddhism has a dark side. On multiple occasions over the past fifteen centuries, Buddhist leaders have sanctioned violence, and even war. The eight essays in this book focus on a variety of Buddhist traditions, from antiquity to the present, and show that Buddhist organizations have used religious images and rhetoric to support military conquest throughout history. Buddhist soldiers in sixth century China were given the illustrious status of Bodhisatva after killing their adversaries. In seventeenth century Tibet, the Fifth Dalai Lama endorsed a Mongol ruler’s killing of his rivals. And in modern-day Thailand, Buddhist soldiers carry out their duties undercover, as fully ordained monks armed with guns. Buddhist Warfare demonstrates that the discourse on religion and violence, usually applied to Judaism, Islam, and Christianity, can no longer exclude Buddhist traditions. The book examines Buddhist military action in Tibet, China, Korea, Japan, Mongolia, Sri Lanka, and Thailand, and shows that even the most unlikely and allegedly pacifist religious traditions are susceptible to the violent tendencies of man.

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A compelling history of the contradictory, often militaristic, role of Zen Buddhism, this book meticulously documents the close and previously unknown support of a supposedly peaceful religion for Japanese militarism throughout World War II. Drawing on the writings and speeches of leading Zen masters and scholars, Brian Victoria shows that Zen served as a powerful foundation for the fanatical and suicidal spirit displayed by the imperial Japanese military. At the same time, the author recounts the dramatic and tragic stories of the handful of Buddhist organizations and individuals that dared to oppose Japan’s march to war. He follows this history up through recent apologies by several Zen sects for their support of the war and the way support for militarism was transformed into ‘corporate Zen’ in postwar Japan. The second edition includes a substantive new chapter on the roots of Zen militarism and an epilogue that explores the potentially volatile mix of religion and war. With the increasing interest in Buddhism in the West, this book is as timely as it is certain to be controversial.

Violence has always played a part in the religious imagination, from symbols and myths to legendary battles, from colossal wars to the theater of terrorism. The Oxford Handbook of Religion and Violence surveys intersections between religion and violence throughout history and around the world. The forty original essays in this volume include overviews of major religious traditions, showing how violence is justified within the literary and theological foundations of the tradition, how it is used symbolically and in ritual practice, and how social acts of violence and warfare have been justified by religious ideas. The essays also examine patterns and themes relating to religious violence, such as sacrifice and martyrdom, which are explored in cross-disciplinary or regional analyses; and offer major analytic approaches, from literary to social scientific studies. The contributors to this volume--innovative thinkers who are forging new directions in theory and analysis related to religion and violence--provide novel insights into this important field of studies. By mapping out the whole field of religion and violence, The Oxford Handbook of Religion and Violence will prove an authoritative source for students and scholars for years to come.

It is said that the famous ninth century Chinese Buddhist monk Linji Yixuan told his disciples, "If you meet the Buddha on the road, kill him." The deliberately confounding statement is meant to shock people out of complacent ways of thinking. But beyond the purposeful jolt from complacency there is another intention. This axiom suggests that, for liberation, one should seek the Buddha nature that resides within, rather than a mere Buddha exterior. The metaphor of killing the Buddha dislodges a person from the illusion that enlightenment lies outside the body. The proclamation also highlights the power of violence, even on a symbolic level. Violence abounds in Buddhist thoughts, doctrine, and actions, however unacknowledged or misunderstood. If You Meet the Buddha on the Road addresses an important absence in the study of religion and violence: the religious treatment of violence. In order to pursue an understanding of the relationship between Buddhism and violence, it is important to first consider how Buddhist scriptures and followers understand violence. Drawing on Buddhist treatments of violence, Michael Jerryson explores the ways in which Buddhists invoke, support, or justify war, conflict, state violence, and gender discrimination. In addition, the book examines the ways in which Buddhists address violence as military chaplains, cope with violence in a conflict zone, and serve as witnesses of blasphemy to Buddhist doctrine and Buddha images.

Buddhist violence is not a well-known concept. In fact, it is generally considered an oxymoron. An image of a Buddhist monk holding a handgun or the idea of a militarized Buddhist monastery tends to stretch the imagination; yet these sights exist throughout southern Thailand. Michael Jerryson offers an extensive examination of one of the least known but longest-running conflicts of Southeast Asia. Part of this conflict, based primarily in Thailand’s southernmost provinces, is fueled by religious divisions. Thailand’s total population is over 92 percent Buddhist, but over 85 percent of the people in the southernmost provinces are Muslim. Since 2004, the Thai government has imposed martial law over the territory and combatted a grass-roots militant Malay Muslim insurgency. Buddhist Fury reveals the Buddhist parameters of the conflict within a global context. Through fieldwork in the conflict area, Jerryson chronicles the habits of Buddhist monks in the militarized zone. Many Buddhist practices remain unchanged. Buddhist monks continue to chant, counsel the laity, and accrue merit. Yet at the same time, monks zealously advocate Buddhist nationalism, act as covert military officers, and equip themselves with guns. Buddhist Fury displays the methods by which religion alters the nature of the conflict and shows the dangers of this transformation.

America, one of the most religious countries in the world, is also the most violent. Do God and war define the American spirit as much as apple pie and baseball? This unsettling book illustrates how bellicose, war-like language is used to explain the spiritual quest. It explores the violence of God tradition as it exists in all religions (including Buddhism), and then examines how this dynamic is flipped, with political leaders using spiritual and religious language to sell war to the general public. Although God and religion have often been used to sell war in the United States, this has been especially true since 9/11. After surveying the relationship of war and the spiritual quest in the major world religions, this study concludes with an overview of how that dynamic has affected the contemporary American public discourse on war. Does this intermingling of war and spirituality prepare the population for the coming of war? The institutional blending of the sacred and human aggression appear to be fundamental to human society. The second section of the book concentrates on the political language and speeches of American politicians since 2002, following the run-up to the Iraq war and its continuation over the past decade, showing how this mystical/war conflation permeates American society.

This book traces the evolution of theories of warfare in India from the dawn of civilization, focusing on the debate between Dharmayuddha (Just War) and Kutayuddha (Unjust War) within Hindu philosophy. This debate centers around four questions: What is war? What justifies it? How should it be waged? And what are its potential repercussions?

Many forms of Buddhism, divergent in philosophy and style, emerged as Buddhism filtered out of India into other parts of Asia. Nonetheless, all of them embodied an ethical core that is remarkably consistent. Articulated by the historical Buddha in his first sermon, this moral core is founded on the concept of karma—that intentions and actions have future consequences for an individual—and is summarized as Right Speech, Right

Action, and Right Livelihood, three of the elements of the Eightfold Path. Although they were later elaborated and interpreted in a multitude of ways, none of these core principles were ever abandoned. The Oxford Handbook of Buddhist Ethics provides a comprehensive overview of the field of Buddhist ethics in the twenty-first century. The Handbook discusses the foundations of Buddhist ethics focusing on karma and the precepts looking at abstinence from harming others, stealing, and intoxication. It considers ethics in the different Buddhist traditions and the similarities they share, and compares Buddhist ethics to Western ethics and the psychology of moral judgments. The volume also investigates Buddhism and society analysing economics, environmental ethics, and Just War ethics. The final section focuses on contemporary issues surrounding Buddhist ethics, including gender, sexuality, animal rights, and euthanasia. This groundbreaking collection offers an indispensable reference work for students and scholars of Buddhist ethics and comparative moral philosophy.

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