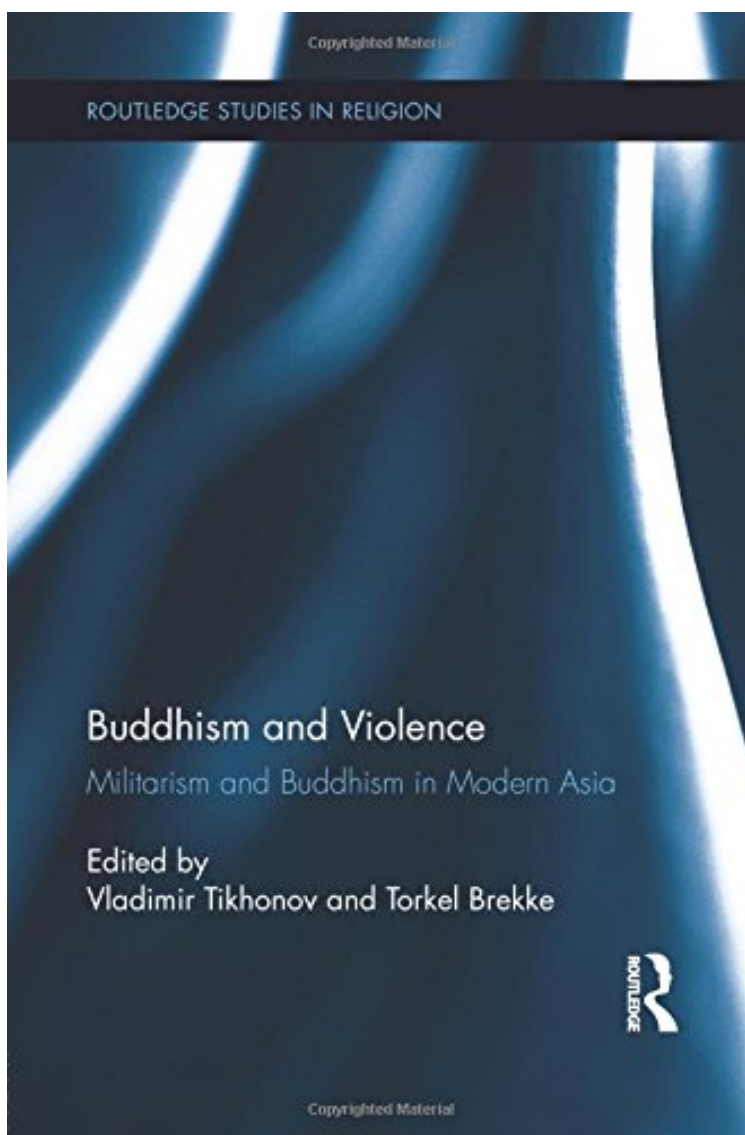


(Download free pdf) Buddhism and Violence: Militarism and Buddhism in Modern Asia (Routledge Studies in Religion)

## **Buddhism and Violence: Militarism and Buddhism in Modern Asia (Routledge Studies in Religion)**

*From Ingramcontent*  
*ebooks | Download PDF | \*ePub | DOC | audiobook*



#2525361 in Books Ingramcontent 2015-05-23 2015-05-22Original language:EnglishPDF # 1 9.02 x .63 x 5.98l, .0 #File Name: 1138921890276 pagesBuddhism and Violence Militarism and Buddhism in Modern Asia | File size: 38.Mb

**From Ingramcontent : Buddhism and Violence: Militarism and Buddhism in Modern Asia (Routledge Studies in Religion)** before purchasing it in order to gage whether or not it would be worth my time, and all praised Buddhism and Violence: Militarism and Buddhism in Modern Asia (Routledge Studies in Religion):

1 of 2 people found the following review helpful. Interesting essays on Buddhist violence  
By Jeri  
Although there are many different strains of Buddhism, the western world continues to believe that Buddhism is essentially nonviolent. This is simply factually wrong. It was not true historically, and it is not even true today. As recently as Dec 6, 2009 more than 1,000 Buddhists lugging clubs and swords savagely attacked a Catholic church in Crooswatta, Sri Lanka. As they fell on Father Lakshman, they shouted, "Cut him to pieces, kill him." Sri Lanka is plagued by nationalism and Christian groups are persecuted, frequently violently. Not that our media has noticed. This book is full of essays covering Buddhism and violence. "Acceptance for a certain extent of state violence is plausible within ...Dhammaraja-Buddhism and the concept of Thainess" (p 47), is the provocative argument in "Military Temples and Saffron-Robed Soldiers". In "Canonical Ambiguity and Differential Practices" Frydenlund points out the complicated political and social reasons that have led monks to join in wars. "Pacifism among monks is rare. In many ways war was accepted as a regrettable part of life in the world" (p 107)". Perhaps the most intriguing entry is Auerback's exploration of the well known book, "Zen at War" and the general nationalistic fervor shown by Zen Buddhists in Japan for war. Auerback investigates Zen and military chaplaincy in the diary of Soen. The variety within Buddhism is well expressed in 1977 by Kittivuddho, a leading Thai Buddhist monk, who announced that "killing Communists is not a sin" (p 177). Nor is he merely a modern aberration. Before Christ was born, monks fought a war with Buddha's relic as a banner. And "throughout Chinese Buddhist history, monks were...seen involved in military conflict and war. In 515, a monk called Faqing rallied behind him more than 50,000 Buddhists" (p 203) to fight with him against the Northern Wei dynasty.

It is generally accepted in the West that Buddhism is a peaceful religion. The Western public tends to assume that the doctrinal rejection of violence in Buddhism would make Buddhist pacifists, and often expects Buddhist societies or individual Asian Buddhists to conform to the modern Western standards of peaceful behavior. This stereotype which may well be termed positive Orientalism, since it is based on assumption that an Oriental religion would be more faithful to its original non-violent teachings than Western Christianity has been periodically challenged by enthusiastic acquiescence by monastic Buddhism to the most brutal sorts of warfare. This volume demolishes this stereotype, and produces instead a coherent, nuanced account on the modern Buddhist attitudes towards violence and warfare, which take into consideration both doctrinal logic of Buddhism and the socio-political situation in Asian Buddhist societies. The chapters in this book offer a deeper analysis of Buddhist militarism and Buddhist attitudes towards violence than previous volumes, grounded in an awareness of Buddhist doctrines and the recent history of nationalism, as well as the role Buddhism plays in constructions of national identity. The international team of contributors includes scholars from Thailand, Japan, and Korea.

This well-researched volume will definitely raise awareness of academics, policy makers, and students. At the same time, it deserves a wide readership, especially among general readers concerned with the nexus of Buddhism and violence". - Kai Chen, College of Public Administration, Zhejiang University, China, Journal of Global Buddhism  
About the Author  
Vladimir Tikhonov is a Professor at Oslo University (UiO), Norway, working mainly in the areas of Korean Buddhist history and history of modern thought in Korea. Torkel Brekke is a Professor at Oslo University (UiO), Norway, working mainly in the areas of the ethics of war in South Asian civilizations and comparative religion, including the problems of fundamentalism and religious violence.