SELF-DEFENSE IN ASIAN RELIGIONS

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I. INTRODUCTION

For almost as long as the Western world has been encountering the Far East, many Westerners have misunderstood the East because of reliance on simplistic stereotypes. Although there has been, ever since the 1960s, a great Western interest in Eastern religions, many stereotypes about Eastern religions still persist. This Article aims to dispel two widespread misunderstandings: first the notion that Eastern religions (particularly Chinese ones) create an inclination in favor of passive submission towards unjust government. A second myth is that followers of Eastern religions, especially Buddhists, are all pacifists who would never use force to defend themselves or their community.

This Article investigates the attitudes of six Far Eastern religions—Confucianism, Taoism, Hinduism, Sikhism, Jainism, and Buddhism—towards the legitimacy of the use of force in individual and collective contexts. Although Western Judeo-Christian religious philosophy has developed, until fairly recently, with little direct influence from Far Eastern religions, the Eastern and Western religious traditions have arrived at some surprisingly similar conclusions regarding the legitimacy of the use of force.

In the West, the mainstream of religious and philosophical tradition has regarded personal self-defense and defense of innocent third persons to be a
natural right. Often, the principle of defense against unorganized criminals has been extended to include defense against criminal governments. Indeed, modern international law of warfare, including limitations on the conduct of warfare, is founded on the universal right of personal self-defense.

Some extreme versions of legal positivism deny that there could be any such thing as natural law, or inherent human natural rights. Supporters of natural law, including America’s founders, contend that certain rights are inherent in the nature of human beings, regardless of culture.

A concise expression of Western natural law can be found in the Decretum, which was written about 1140 A.D. by Gratian of Bologna, and which was a cornerstone of the development of the legal system in Western Europe (and therefore, in the Western Hemisphere) over the next millennium. Gratian explained: “Natural law is common to all nations because it exists everywhere through natural instinct, not because of any enactment.” Examples of natural law including “the union of men and women, the succession and rearing of children, . . . the identical liberty of all, . . . the return of a thing deposited or of money entrusted, and the repelling of violence by force. This, and anything similar, is never regarded as unjust but is held to be natural and equitable.”

Close analysis of Far Eastern religion provides some support for the existence of natural law. Self-defense is strongly legitimated in the theory and practice of the major Far Eastern religions. The finding is consistent with natural law theory that some aspects of the human personality, including the self-defense instinct, are inherent in human nature, rather than being entirely determined by culture.

Recently, the United Nations has asserted that there is no human right of self-defense. Advocates of international gun confiscation have asserted that

4. See, e.g., THE DECLARATION OF INDEPENDENCE para. 2 (U.S. 1776). “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”
6. Id. at § 3; see also Janet Coleman, Property and Poverty, in THE CAMBRIDGE HISTORY OF MEDIEVAL POLITICAL THOUGHT 617 (J.H. Burns ed., 1988).
7. See Human Rights Council, Subcommission on the Promotion and Protection of Human
belief in a right to self-defense is a uniquely American value which is out of step with the rest of the world. This Article offers evidence that, in fact, self-defense is an enduring value of human civilization.

Indeed, even the “well-regulated militia” of the American Second Amendment turns out to be an idea that preceded the Second Amendment by over two millennia in China. The religions which originated in China, Confucianism and Taoism, anticipate a great deal of Western thought about well-regulated militias being the most secure defense of a rightly-ordered society—that is, a society with a popularly-supported government which never engages in imperial aggression, and which is always able to defend its people from aggression.

The major Chinese religions are the subjects of Parts II through IV of this Article.

Part V addresses Hinduism, with a focus on the thought of Mohandas Gandhi. Two other religions of India—Jainism and Sikhism—receive brief treatments in Parts VI and VII. Buddhist scriptures are covered in Part VIII, while Part IX examines the actual practice of Buddhism in India, China, Korea, Sri Lanka, Burma and Thailand, Tibet (with a detailed look at the Dalai Lama’s philosophy), and Japan.

Part X surveys the ethical basis of the martial arts, which were created for religious purposes by Buddhism and Taoism. Part XI looks at contemporary Buddhist attitudes towards non-violence. As it turns out, the Buddhist (and Hindu and Jaina) principle of ahimsa—of non-harming—is far more complex in its application than many Westerners have realized.

This Article examines political and personal philosophy as expressed in various religious traditions. Unlike, for example, the Jewish Torah, the religious documents discussed have not been considered “law” in the narrow sense. However, most of the Eastern religions have been official state religions, and in that sense have been a foundation of law in various nations.

Although this Article discusses some common beliefs shared by Eastern and Western religions, it is important for the reader to keep in mind two key differences between Western and Eastern religions. Judaism, Christianity, and


Islam agree that there is a personal God who acts in the world. In contrast, Confucianism, Taoism, and Buddhism do not necessarily include a belief in a personal, intelligent, or active god, although some adherents may believe in one or more such gods.

A second difference is that Judaism, Christianity, and Islam are generally considered mutually exclusive. A person would not say “I am an Islamic Christian.” There are some very small cross-over groups, such as Jews for Jesus, but such groups are tiny exceptions to the overwhelming number of followers of Judaism, Christianity, or Islam, who believe that a follower of one of the monotheistic religions cannot simultaneously be a follower of another religion.9

In contrast, followers of Confucianism, Taoism, and Buddhism generally consider their religions to be non-exclusive. For example, many people have considered themselves to be Confucianist and Taoist at the same time. Similarly, many Japanese have simultaneously been followers of Buddhism and of Shinto (a Japanese nature religion). Nor is it uncommon for Buddhists to quote the great Taoist sage Lao Tzu. Taoism is especially influential in Zen Buddhism.

For all the religions, this Article attempts to describe them from their believers’ point of view. So for example, when describing a particular miracle which some Buddhists believe in, the Article simply describes the miracle, without adding the cumbersome disclaimer “some Buddhists believe that . . . .”

II. CONFUCIANISM

In the Far East, perhaps no person has had more enduring influence than the Chinese philosopher Confucius (born 551 B.C.). He is usually thought of as a strong supporter of the authoritarian state, and few people would imagine that he understood the importance of an armed, responsible populace as a foundation of a well-ordered society.

“Confucius,” by the way, is an Eighteenth Century Western approximate translation of his name. So let us call him what his students called him: “Master K’un.”10

9. The majority of the original Christians were also Jews, but the two groups had decisively split by the end of the First Century A.D.

10. Some scholars believe that Confucius was the best-known of a group of cultural experts who upheld proper values and involved themselves in government affairs. Jonathan R. Herman, Confucianism, Classical, in Encyclopedia of Religion and War 81 (Gabriel Palmer-Fernandez ed., 2004). Among the other transliterations of the name are “Kong Qiu” and “Kongzi.” Michael Loewe, The Government of the Qin and Han Empires 221 BCE-220 CE xiii (2006); Mark Csikszentmihalyi, Readings in Han Chinese Thought xv (2006). To avoid
Many of Master K’ung’s teachings which have been preserved come through his Analects, a book-length series of anecdotes and teachings collected by his disciples.\(^\text{11}\)

Master K’ung spent much of his time advising governments about right conduct. In contrast to the Taoists, who often chose to live as hermits to contemplate nature, Master K’ung emphasized the moral imperative of engagement in public affairs. In one passage of the Analects, a man asked the Master, “Can a man be called virtuous if he keeps his talents to himself while his country is going astray? I do not think so. Can a man be called wise if he is eager to act, yet misses every opportunity to do so? I do not think so . . . .”

Master K’ung replied, “All right, I shall accept an office.”\(^\text{12}\)

Master K’ung extolled moderation in all things, including statecraft. The ideal state was of middle size, and was protected by men who did not spend all their time in the military. “To govern a state of middle size,” the ruler should, among other things, “mobilize the people only at the right times.”\(^\text{13}\) The advice about mobilization suggests that the state is not to be protected by a standing army, because a standing army is mobilized at all times.

The proper militia would be composed of people who were mobilized only some of the time. Such a militia would require training and cultivation, as did everything else: “The Master said: ‘The people need to be taught by good men for seven years before they can take arms.’ The Master said: ‘To send a people to war that has not been properly taught is wasting them.’”\(^\text{14}\)

\[A. \text{ Character Building Through Shooting Sports}\]

Skill at shooting was important for much more than war. As a young man, Master K’ung made sure to master the “Six Arts” of a Chinese gentleman. These arts were ritual, music, horsemanship, literature (reading, calligraphy, and divination), mathematics and archery. The court of the Chou Dynasty followed Master K’ung in practicing the Six Arts, which aimed to make a man into a scholar warrior.\(^\text{15}\)

Although it is Buddhists and Taoists, not Confucians, who have traditionally

\(^{\text{11}}\) All citations to the Analects provide the chapter and the verse to Confucius, The Analects of Confucius (Simon Leys trans., 1997) [hereinafter Analects].

\(^{\text{12}}\) Id., at 17:1.

\(^{\text{13}}\) Id., at 1:5.

\(^{\text{14}}\) Id., at 13:29-30.

\(^{\text{15}}\) Deng Ming-Dao, Scholar Warrior: An Introduction to the Tao in Everyday Life 11 (1990).
been associated with the martial arts, Master K’ung viewed the martial arts in a
similar way: as primarily a vehicle for the development of good character. “The
Master said: ‘A gentleman avoids competition. Still, if he must compete let it
be at archery. There, as he bows and exchanges civilities both before the
contest and over drinks afterward, he remains a gentleman, even in
competition.”16

The shooting sports emphasized focus and control rather than strength,
explained Master K’ung: “In archery, it does not matter whether one pierces the
target, for archers may be of uneven strengths. Such was the view of the
ancestors.”17

To Master K’ung, the point of archery, like any of the other Six Arts, was
close to character development in a spirit of moderation. Thus, one passage records
Master K’ung’s ironic reply to criticism that he was not an expert in anything:

A man from Daxiang said: “Your Confucius is really great! With
his vast learning, he has still not managed to excel in any particular
field.” The Master heard of this and said to his disciples: ‘Which
skill should I cultivate? Shall I take up charioteering? Shall I take
up archery? All right, I shall take up charioteering.”18

Besides being a target shooter, Master K’ung was a hunter. A responsible one,
who emphasized skill, fair play, and species protection: “The Master fished
with a line, not with a net. When hunting, he never shot a roosting bird.”19

B. The Right of Revolution

Many East Asian tyrants and authoritarians have portrayed Confucianism as
a philosophy demanding that the masses submit to the government. Singapore
autocrat Lee Kuan Yew did much to disseminate the theory in the late
Twentieth Century.20 The Teng regime (the Chinese dictatorship founded by

16. ANALECTS, supra note 11, at 3:7. Master K’ung might have agreed with Thomas
Jefferson, who advised his nephew: “[A]s to the species of exercise, I advise the gun . . . .
Games played with the ball and others of that nature, are too violent, and stamp no character on
the mind . . . .” Thomas Jefferson, letter to Peter Carr, 1785, in THE PORTABLE THOMAS
JEFFERSON (1975).
17. ANALECTS, supra note 11, at 3:16.
18. ANALECTS, supra note 11, at 9:2.
19. ANALECTS, supra note 11, at 7:27.
20. See, e.g., Kim Dae-jung, Is Culture Destiny? The Myth of Anti-Democratic Values, 73
FOR. AFF. (1994), http://www.foreignaffairs.org/19941101faresponse5158/kim-dae-jung/is-
culture-destiny-the-myth-of-asia-s-anti-democratic-values.html; Neil A. Englehart, Rights and
Culture in the Asian Values Argument: The Rise and Fall of Confucian Ethics in Singapore, 22
HUMAN RIGHTS Q. 548 (2000); Taku Tamaki, Confusing Confucius in Asian Values? A
Mao Tse-Teng) has been doing the same in recent years. It is true that Master K’ung placed tremendous emphasis on respect for parents as the foundation for society, on benign paternalist government, on temperate and polite behavior, and on religious ritual. But the conservative values hardly mean that Master K’ung believed that people should meekly bow to rapacious government.

First of all, he stated that governors should rule by setting a good personal example, not through coercion or guile: “Lead them by political maneuvers, restrain them with punishments: the people will become cunning and shameless. Lead them by virtue, restrain them with ritual: they will develop a sense of shame and a sense of participation.”

Master K’ung specifically sanctioned popular revolution:

The Head of the Ji Family was richer than a king, and yet Ran Qiu kept pressuring the peasants to make him richer still. The Master said: “He is my disciple no more. Beat the drum, my little ones, and attack him: you have my permission.”

Master K’ung was an admirer of the Duke of Chou (or Zhou), who is frequently shown as a good example in the Analects. The Chou house had wrested control of China away from the House of Yin. The Chou acknowledged that a ruling house enjoyed the Mandate of Heaven: that the ruling house had a heavenly right to rule. But as Chou’s Book of Odes put it: “The Mandate of Heaven is not immutable.”

By asserting that the House of Yin fell because it had forfeited the Mandate of Heaven, the Duke of Chou was imposing a high standard of conduct on his own house. Should the Chou Dynasty fail to live up to the standards of heaven, its mandate too would be lost. The Duke’s recognition of heavenly judgment on his conduct, and his acknowledgement that his own power depended on righteous conduct, made him an object of Confucian admiration.

There are notable similarities between the Duke of Chou’s principles and the mainstream of Western Christian thought over the last thousand years. The Apostle Paul, in his Epistle to the Romans, had urged subjects to be obedient to

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22. Analects, supra note 11, at 2:3.


rulers, because rulers were chosen by heaven for the good of the subjects. The Catholic Scholastics and Second Scholastics set forth an interpretation adopted by Presbyterians, Puritans, and most other Protestants: because rulers were chosen by God to do good, rulers who did evil put themselves in a state of rebellion against God. Accordingly, a Christian people had the right and duty to overthrow tyrants.

25. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.


Perhaps the easiest way to see that Romans does not require unconditional submission to tyranny is to go through the passage by inserting the name of a particular tyrant, and then seeing if the passage makes any sense. For this thought experiment, I use “Josef Stalin.” The same experiment could be conducted using the names of Adolf Hitler, Mao Tse-Teng, Fidel Castro, Robert Mugabe, or many others. So: “For Josef Stalin is not a terror to good works, but to the evil.” We know the above statement to be false. Stalin terrified the good, and promoted the evil.

For Josef Stalin is the minister of God to thee for good. But if thou do that which is evil, be afraid; for Stalin beareth not the sword in vain: for Stalin is the minister of God, a revenger to execute wrath upon him that doeth evil.

In fact, Stalin did not minister for the good. People who did evil under Stalin prospered, while people who did good were persecuted. Stalin wielded the sword (the coercive violence of government) not to execute wrath on evildoers, but to murder tens of millions of innocents. Thus, Romans’ instructions about obedience cannot apply to subjects of tyrannical regimes. The Romans instructions by their very words can only apply to governments which protect the good and terrify the evil—not to governments which do exactly the opposite.

The same point was made by the great American minister Jonathan Mayhew in a famous 1750 sermon:

For rulers are not a terror to good works, but to the evil. It cannot be supposed
It is remarkable that the parallel standard in China was implemented by a ruler, the Duke of Chou, who was setting forth strict moral codes that could that the apostle designates here, or in any of the succeeding verses, to give the true character of Nero, or any other civil powers then in being, as if they were in fact such persons as he describes, a terror to evil works only, and not to the good. For such a character did not belong to them; and the apostle was no hypocrite, or a parasite of power . . . He only tells what rulers would be, provided they acted up to their character and office . . . .

Thus it is said, that they are not a terror to good works, but to the evil; that they are God’s ministers for good; revengers to execute wrath upon him that doth evil; and that they attend continually upon this very thing. St. Peter gives the same account of rulers: They are for a praise to them that do well, and the punishment of evil doers. It is manifest that this character and description of rulers, agrees only to such as are rulers in fact, as well as in name: to such as govern well, and act agreeably to their office. And the apostle’s argument for submission to rulers, is wholly built and grounded upon a presumption that they do in fact answer this character; and is of no force at all upon the supposition to the contrary. If rulers are a terror to good works, and not to the evil; if they are not ministers for good to society, but for evil and disorders, by violence and oppression; if they execute wrath upon lober, peaceable persons, who do their duty as members of society; and suffer rich and honourable knaves to escape with impunity; if instead of attending continually upon the good work of advancing the public welfare, they attend only upon the gratification of their own lust and pride and ambition, to the destruction of the public welfare; if this be the case, it is plain that the apostle’s argument for submission does not reach them; they are not the same, but different persons from those whom he characterizes; and who must be obeyed according to his reasoning.

JONATHAN MAYHEW, A DISCOURSE CONCERNING UNLIMITED SUBMISSION AND NON-RESISTANCE TO THE HIGHER POWERS 6 n.†, 20-21 (1750), available at http://ia331330.us.archive.org/2/items/discourseconcern00mayhrich/discourseconcern00mayhricb.pdf.

A similar point was made by Samuel West, preaching to the Massachusetts legislature, a few weeks before independence was declared:

. . . it follows, by undeniable consequence, that when they [rulers] become the pests of human society, when they promote and encourage evil-doers, and become a terror to good works, they then cease being the ordinance of God; they are no longer rulers nor ministers of God; they are so far from being the powers that are ordained of God that they become ministers of the powers of darkness, and it is so far from being a crime to resist them, that in many cases it may be highly criminal in the sight of Heaven to refuse resisting and opposing them to the utmost of our power; or, in other words, that the same reasons that require us to obey the ordinance of God, do equally oblige us, when we have power and opportunity, to oppose the resist the ordinance of Satan.

lead to his own deposition. The American Founders did the same; after overthrowing King George, they established state constitutions and a federal constitution which enumerated certain rights that the government could never violate, and that provided mechanisms (including the right to keep and bear arms and partial sovereignty for state governments) which would facilitate the overthrow of a government which violated its compact with the people.27

Incidentally, the revered Duke of Chou was a recreational hunter. Records of his palace employees include guardians of the royal hunting grounds, as well as professional hunters who apparently supplied food for the court.28

C. Mencius

Mencius was the most influential developer of Master K’ung’s thought. He lived from about 371 to 289 B.C., a period when rival Chinese states were adopting the principles of the Legalist philosophers. The Legalists favored extremely centralized governments with rigidly-applied laws. The Legalist states were very militaristic, aiming to regiment the peasants into armies made for wars of conquest. Eventually, the state of Ch’in, which had gone further than any other in adopting Legalism, conquered all of China. The Legalists, like the Utilitarian philosophers of Nineteenth-Century Britain, viewed humans as egocentrics whose only motivation was reward or punishment.29

Like the Jewish legal scholar Philo of Alexandria,30 the Christian theologian Augustine of Hippo,31 and the English political writer Algernon Sidney,32

27. E.g., THE FEDERALIST, NO. 46 (James Madison).

28. MICHAEL NYLAN, THE FIVE “CONFUCIAN” CLASSICS 183 (2001), discussing Zhouli. Wu-tzu (approx. 440-361 B.C.) was a very successful general who wrote a military strategy treatise which incorporated Confucian principles: Benevolent rule would earn the loyalty of the people, which was essential for military success; military leaders should be virtuous and self-controlled; the families of soldiers who died in combat should be honored and supported. Wu-tzu in THE SEVEN MILITARY CLASSICS OF ANCIENT CHINA 206-24 (Ralph D. Sawyer trans., 1993). Another military treatise, the Wei Liao-tzu (perhaps written around 300 B.C.) also taught Confucian virtues, such as not killing civilians, but did not specifically cite Confucian authority. Ralph D. Sawyer, Introduction to "Wei Liao-tzu," in THE SEVEN MILITARY CLASSICS OF ANCIENT CHINA, at 233-41.

29. MENCIUS, supra note 24, at 10-11. The Ch’in Dynasty ruled China from 221 to 207 B.C.


32. ALGERNON SIDNEY, DISCOURSES CONCERNING GOVERNMENT 574 (Thomas G. West ed.,
Mencius viewed rapacious governors as equivalent to ordinary robbers: “Now the way feudal lords take from the people is no different from robbery.” Accordingly, accepting a gift from a feudal lord was like accepting stolen property from a robber.33

Mencius told King Hsüan of Ch’i that royal ministers should remove a king who repeatedly ignored their warnings and made serious mistakes.34 Further, said Mencius, a good subject could banish a bad ruler, if the subject had good motives.35

In a discussion of two previous emperors who had been overthrown, Mencius was asked “Is regicide permissible?” He replied:

A man who mutilates benevolence is a mutilator, while one who cripples rightness is a crippler. He who is both a mutilator and a crippler is an “outcast.” I have heard of the punishment of the “outcast Tchou” [one of the overthrown emperors; not the good Duke of Chou], but I have not heard of any regicide.36

In other words, killing a wicked king was not “regicide,” but merely punishing a criminal. This was the same point made in the West by, among many others, the great philosophers of the Middle Ages. Manegold of Lautenbach in the Eleventh Century declared that removing a tyrant was like removing a swineherd who stole from his master.37 John of Salisbury, the best-selling author of the Twelfth Century, wrote that “As the image of the deity, the prince is to be loved, venerated, and respected; the tyrant, as the image of depravity, is for the most part even to be killed.”38 Thomas Aquinas explained in Summa Theologica that overthrowing a tyrant is not sedition, but is actually removing

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33. MENCIUS, supra note 24, at 154 (book 5, part B).
34. Id. at 66-67 (book 1, part B, item 6), 121-22 (book 4, part A, item 9).
35. Id. at 188-89 (book 7, part A, item 31).
36. Id. at 68 (book 1, part B, item 8).
the man who causes sedition; a tyrant subverts a properly-ordered government, because the purpose of government is to help and protect the people. 39

As a Confucian, Mencius believed that removing a bad king was especially necessary because the king’s influence would corrupt the whole people: “Only the benevolent man is fit to be in high position. For a cruel man to be in high position is for him to disseminate his wickedness among the people.” 40

Although China did not have a democracy, the ruler’s continuing legitimacy depended on the support of the people:

It was through losing the people that Chieh and Tchou lost the Empire, and through losing the people’s hearts that they lost the people. There is a way to win the Empire; win the people and you will win the Empire. There is a way to win the people; win their hearts and you will win the people. 41

In contrast to the Legalist philosophers popular in the imperial palaces, Mencius considered the people more important than the state. Quoting from the Shu Ching (“Classic of History,” one of the Five Classics of Confucianism), Mencius wrote, “Heaven sees as the people see; Heaven hears as the people hear.” 42 Thus, the dissatisfaction of the people could remove the mandate of Heaven from a ruler, and place it on another ruler. Mencius considered revolution to be morally imperative in some cases.

Compare Mencius’ philosophy with the second paragraph of the Declaration of Independence, which affirmed that rights come to the people directly from the Creator, and that government which does not conform to the will of the


40. MENCius, supra note 24, at 117-18 (book 4, part A, item 1).
41. Id. at 121-22 (book 4, part A, item 9).
42. Or “Heaven hears and sees as the people see and hear.” “Counsels of Gao and Yao” chapter, from Documents, quoted in MICHAEL NYLAN, THE FIVE “CONFUCIAN” CLASSICS 155 (2001).
people may be altered or abolished by the people, with violence if necessary.\footnote{43.}{\textquoteleft{}That they are endowed by their Creator with certain unalienable rights . . . that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government.\textquoteleft{} \textsc{The Declaration of Independence} para. 2 (U.S. 1776).}

During the period of the Han emperors (202 B.C.-220 A.D.), Confucianism became the official philosophy of China, although it would not be accurate to claim that the Han emperors generally governed as benignly Mencius had urged. Yet the influence of Mencius was apparently strong enough so that when the last Han emperor was forced to abdicate in 220 A.D., his abdication letter acknowledged that the ruling family had lost the mandate of heaven.\footnote{44.}{Loewe, \textit{supra} note 10, at 179. A much earlier Han court, in the years 140–110 B.C., had employed as \textquoteright{}grand historian\textquoteright{} the first great Chinese historian, Ssu-Ma Ch\textprime{}ien, who used Confucian ideas to argue for economic liberalism and against oppressive taxation. \textit{See} Joseph J. Spengler, \textit{Ssu-Ma Ch\textprime{}ien, Unsuccessful Exponent of Laissez Faire}, 30 \textsc{Southern Econ. J.} 223 (1964).}

In the Western world, right of revolution had been very important to the ancient Hebrews\footnote{45.}{\textit{See}, e.g., \textit{The First and Second books of Maccabees} (describing and applauding a Jewish revolution against Syrian tyranny in the Second Century B.C.); Algernon Sidney, \textit{Discourses Concerning Government}, \textit{supra} note 45, at 228 (ch. 2, \S\ 24) (posthumously published book by a leading English patriot and political philosopher who justified revolution against tyranny; Sidney listed notable Jewish heroes who used violence against tyrants: \textquotesingle{}Moses, Othniel, Ehud, Barak, Gideon, Samson, Jephthah, Samuel, David, Jehu, the Maccabees, and others.\textquoteright{}).} and Greeks,\footnote{46.}{\textit{See}, e.g., Aristotle, \textit{The Politics}, in 2 \textsc{The Complete Works of Aristotle} 2059, 2081 (Benjamin Jowett trans., Jonathan Barnes ed., 1984) (\textquotesingle{}As of oligarchy so of tyranny . . . Both mistrust the people and therefore deprive them of their arms.\textquoteright{}).} but the right was obscured during the Roman Empire and the Dark Ages. The recovery of the right of revolution began in the West in the Eleventh Century, when Pope Gregory VII and his intellectual allies began to argue that the Church was not subservient to monarchs, and that the Church could take away an abusive monarch\textquoteright{}s authority to rule.\footnote{47.}{\textit{See} Kopel, \textit{The Catholic Second Amendment}, \textit{supra} note 1.}

China also lost its right of revolution. Some Chinese dynasties based their educational system and civil service exams on Confucianism.\footnote{48.}{\textit{See} Jonathan D. Spence, \textit{The Search for Modern China} 46 (2d ed. 1999). \textit{See also} Kenneth Lieberthal, \textit{Governing China: From Revolution Through Reform} 4-9 (W.W. Norton 1995).} But it was often a cramped and distorted version of Confucianism, with excessive emphasis on the duties of subjects, and insufficient attention to the restraints on governments. For example, when the Ming Dynasty (which would oversee
three centuries of stagnation before being overthrown by the Manchus) was consolidating power in the late Fourteenth Century, the books of Mencius were censored, and the portions about the right of revolution were removed.  

1. Mencius and War

Mencius saw nothing good in wars. Remarking on the Spring and Summer Annals, which are histories of dynastic wars in which rulers brought disaster on themselves and their people by choosing expediency over right conduct, Mencius said, “In the Spring and Autumn Annals there were no just wars. There were only cases of one war not being quite as bad as another.” Punitive wars, in which an authority disciplined a subordinate, were not forbidden, but they were not regarded as glorious or constructive. Mencius quoted Confucius’ story in which Confucius gave permission for the people to overthrow an oppressive, overtaxing regime of Ch’iu. Mencius elaborated: because Confucius rejected unbenevolent, self-enriching rulers,

How much more would he reject those who do their best to wage war on their behalf. In wars to gain land, the dead fill the plains; in wars to gain cities, the dead fill the cities. This is known as showing the land the way to devour human flesh. Death is too light a punishment for such men. Hence those skilled in war should suffer the most severe punishments . . . .

Yet Mencius still saw war as necessary to liberate an oppressed nation. He told King Hsüan of Ch’i that it was legitimate for the King of Yen to be attacked and overthrown, because the government “practised tyranny over its people.” After Yen’s king was removed by King Hsüan’s invading army, the people greeted their new king with “baskets of rice and bottles of drink.” But King Hsüan failed to practice “benevolent government,” so Mencius told Hsüan to “take your army out after setting up a ruler in consultation with the men of Yen.”

49. WILLIAM THEODORE DE BARY, THE TROUBLE WITH CONFUCIANISM 52-53 (1991). The book’s title is meant ironically; de Bary admires Confucianism. The Ming ruled from 1368 to 1644 A.D.

50. MENCUSIUS, supra note 24, at 194-95 (book 7, part B, items 2, 4); NYLAN, supra note 28, at 281-88. The Spring and Autumn period was 722-481 B.C., during the Eastern Chou Dynasty.

51. Id. The Spring and Summer Annals were believed to have been written by Confucius.

52. MENCUSIUS, supra note 24, at 123-24 (book 4, part A, item 14).

53. Id. at 69-70 (book 1, part B, items 10-11), 90-91 (book 2, part B, item 8) (overthrowing Yen was legitimate, but Ch’i was not the proper party to do so).
Independence was also just cause for war. Duke Wen of T’eng explained that his state was small, “wedged between Ch’i and Ch’u.” He asked to which larger neighbor he should be subservient. Mencius told him to submit to neither, but to build “deeper moats” and “higher walls and defend them shoulder to shoulder with the people. If they would rather die than desert you, then all is not lost.”

2. Mencius and Hunting

Mencius discussed hunting in the same context as the enjoyment of music, making the point that a king should share his pleasures with the people. Like Confucius (and the Taoists, infra), Mencius strictly insisted that hunting had to be according to the rules. One day, a charioteer drove all morning for an archer who failed to shoot any birds; the charioteer had obeyed all the rules, and the archer blamed the charioteer for the archer’s lack of success. The charioteer asked for another chance; after the second hunt, the charioteer explained, “I used underhanded methods, and we caught ten birds in one morning.” Mencius rebuked the charioteer for bending himself to please others. Conversely, Mencius praised a gamekeeper who refused to answer a summons from his master, because the Master had given an improper signal, by raising a pennon (a thin triangular flag) rather than by raising a cap.

3. Mencius and Personal Protection

Personal protection was uncontroversial for Confucians. In a story illustrating that one should only accept gifts when there is justification, Mencius indirectly showed that the legitimacy of arms for personal protection was unquestioned:

In Hsüeh, I had to take precautions for my safety. The message accompanying the gift said, “I hear you are taking precautions for your safety. This is a contribution towards the expense of acquiring arms.” Again, why should have I refused? But in the case of Ch’i, I had no justification for accepting a gift. To accept a gift without justification is tantamount to being bought.

In no way was the right of personal protection considered inconsistent with

54. *Id.* at 71 (book 1, part B, item 13).
55. *Id.* at 60-61 (book 1, part B, item 1).
56. *Id.* at 106-07 (book 3, part B, item 1).
57. *Id.* at 157-58 (book 5, part B, item 7).
58. *Id.* at 88 (book 2, part B, item 3).
the duty to treat other people with benevolence. Indeed, Mencius formulated a Chinese version of the Golden Rule: “Try your best to treat others as you would wish to be treated yourself, and you will find that this is the shortest way to benevolence.”

D. Later Confucians and War

Xunzi (approx. 312-238 B.C.) is considered one of the three great Confucian philosophers, along with Confucius and Mencius. Xunzi wrote more extensively about military affairs than did Confucius or Mencius. He offered Emperors detailed guides on proper military training and strategy, agreeing with Confucius and Mencius on the importance of maintaining the people’s respect and loyalty.

The reign of the Emperor Yuandi (49-33 B.C.) was a great period of success for the Confucians. The Confucians convinced the Emperor that during times of war, he should wear humble clothing, to reflect the sorrow of war. Under the Confucian policies, men under the age of thirty were exempt from the draft, so

59.  Id. at 182 (book 7, part A, item 4).

The Golden Rule can be formulated as a negative injunction, to the effect of “Don’t treat other people badly.” Most religions also offer a positive version, requiring that the person act, rather than merely refrain from acting. Jesus said, “Love your neighbor as yourself.” *Mark* 12:31; see also *Luke* 10:27.

The same principle applies in other religions. An Islamic Hadith declares, “Not one of you (truly) believes until he wishes for his brother what he wishes for himself.” AN-NAWAWI’S *FORTY HADITH*, Hadith 13, at 56 (Ezzeddin Ibrahim & Denys Johnson-Davies trans., 3d ed. 1977) (attributed to Mohammed, parenthetical in original). Lao Tzu said, “Regard your neighbor’s gain as your own gain and your neighbor’s loss as your own loss.” *LAO TZU*, *T’AI SHANG KAN YING P’IEN* (Treatise of the Exalted One on Response and Retribution) 213-18 (Teitaro Suzuki & Paul Carus trans., 1906), www.sacred-texts.com/tao/ts/. The *Mahâbhârata* teaches, “This is the sum of duty: Do naught unto others which would cause you pain if done to you.” *Mahâbhârata*, book 5, at 1517; see also *id*. book 13 (Anusasana Parva). The Buddha said, “What is displeasing and disagreeable to me is displeasing and disagreeable to others too. How can I inflict upon another what is displeasing and disagreeable to me?” CHRISTOPHER W. GOWANS, *PHILOSOPHY OF THE BUDDHA* ch. 15 (2003). The Baha’i, and Sikhs agree. Baha’ai: “Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for any one the things ye would not desire for yourselves. This is My best counsel unto you, did ye but observe it.” Baha’u’llah, *Gleanings*, from the *WRITINGS OF BAHÁ’U’LAGH* 128 (1990) (ch. 56), www.sacred-texts.com/bhi/bahauullah/gwb.txt. Sikhs: “No one is my enemy, and no one is a stranger. I get along with everyone.” GURU GRANTH SAHIB 1299 (trans. Sant Singh Khalsa, n.d.) (scripture containing over 5,000 poetic hymns) (compiled in 1604, since the early Twentieth Century, always published in standard editions of 1430 pages), http://www.granthsahib.com/index.php.


that young men could father children. Military campaigning was limited to a single season during the year.61

During the Twelfth Century, the majority of Confucian scholars believed that a scholar who mastered humanity and proper conduct could not also master military and financial subjects. Zhu Xi (1130-1200) disagreed, and wrote about military affairs, while advising the Emperors how to deal with the incursions of the Jurchen kingdom to north.62 In the Fifteenth Century, Zhu Xi’s writings were adopted as the basis of the Chinese civil service exams; the Zhu Xi exams endured until the early Twentieth Century.63

Wang Shouren (1472-1528) served as Minister of the Department of War during the Ming Dynasty. He wrote a military treatise which combined Confucian ideas with the teachings of Sun Tzu’s *The Art of War*. He advised building up militia training, reducing the standing army, reactivating bold officers who had been forced to retire because they made mistakes, and creating small elite reserve units for special attacks at appropriate times. As governor of a troubled southern border province, Wang Shouren organized ten-family groups for mutual protection.64

In the Twentieth Century, Confucian scholars unanimously supported the Chinese military resistance to the Japanese invasion of China (1937-1945). In the early Cold War, the Confucian scholar Mou Zongsan (1909-1955) criticized Bertrand Russell for advocating Western surrender to Stalin.65

III. TAOISM

The second great world religion to emerge from China was Taoism. As with Confucianism, Taoism’s historical roots are obscure; the foundation is usually attributed to a great sage named Lao Tzu, although some people argue that the Lao Tzu material was not written by a single person, and Lao Tzu’s life is very obscure.66 Lao Tzu is said to have been renowned as a swordsman.67

63. As noted supra note 49, the exams omitted the right of revolution, which Mencius had articulated.
64. Thompson, supra note 62, at 94. *The Art of War* was written sometime in the fifth to third centuries B.C.
66. Wing-Tsit Chan, *Chinese Terminology: Lao Tzu*, in *AN ENCYCLOPEDIA OF RELIGION* 152
“The Tao” literally means “the way.” Over the centuries, various versions of Taoism have developed; in some of these versions Taoism is a philosophy, or a way of life, but it is not what Westerners would usually call a religion. In other versions, Taoism does have the characteristics of a religion. In Chinese history, a many people have followed various blends of Confucianism and Taoism. Taoism has also mixed with Buddhism, especially Zen Buddhism.

Taoism’s emphasis on cosmic harmony, on the presence of the sacred in nature, and on mysticism all helped make Taoism popular with Americans and other Westerners beginning in the 1960s. While Confucianism encouraged people to work within the system and to participate in government, Taoists often retreated from society, because of a belief that the virtues of ancient times had been lost forever.68

It is surprising how similar the Taoist vision of an ideal state is to that of the American Founders. In particular, the Taoists and the Founders both thought that large armies and wars of aggressive expansion were an abomination that would destroy a good society.69 Conversely, a harmonious and ideal state was one that simply defended itself with a well-trained and well-armed citizen militia.70 As far as we know, the American Founders had no knowledge of Taoism, but instead drew their militia vision from their knowledge of the history of Greece, Rome, Switzerland, England, and other parts of Europe. Yet the Taoists and the Americans, relying on entirely separate sources of knowledge, arrived at similar conclusions.

A. Tao Te Ching

The core of Taoist thought may be found in five major books. This Article uses the translations supplied by Harvard’s Thomas Cleary.71

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67. DENG MING-DAO, SCHOLAR WARRIOR: AN INTRODUCTION TO THE TAO IN EVERYDAY LIFE 11 (1990)(pursuant to Chinese style, the author’s family name, “Deng,” is listed first).
70. Id.
71. C LEARY, supra note 69. All Te Ching (I Ching) and Wen Tzu quotes are from Cleary’s
The foundation of Taoism is the *Tao Te Ching*, ascribed to Lao Tzu, and probably written around the Sixth Century B.C. The *Tao Te Ching* (Book of the Way and Its Power) is a collection of poems, prose, and proverbs. It is the second only to the Bible in the number of worldwide translations. Like the other classics of Taoism, the *Tao Te Ching* recognized warfare and arms as sometimes necessary, but never something to be celebrated. Thus, one poem declared that:

> Weapons, being instruments of ill omen,  
> are not the tools of the cultured,  
> who use them only when unavoidable.  
> They consider it best to be aloof;  
> they win without beautifying it . . . .  
> When you have killed many people,  
> you weep for them in sorrow.  
> When you win a war,  
> you celebrate by mourning.72

So although weapons, war, and killing may be “unavoidable,” a person should still mourn the death of enemies. This poem evokes the Christian apostle Paul’s admonition to live in peace with all people “as much as possible” (thus recognizing that peace is sometimes impossible) and Jesus’s instruction to pray for one’s enemies.73

Jesus’s observation that those who live by the sword will die by the sword74
also has a Taoist parallel:

There are always executioners.
And to kill in the place of an executioner
is taking the place of a master carver.
Those who take place
of a master carver
rarely avoid cutting their hands.\(^75\)

Another poem makes a similar point:

It has been said
that those who maintain life well
do not meet rhinos or tigers or land
and do not arm themselves in war.
There is no way for rhinos to gore them;
there is no way for tigers to claw them;
and there is no way for weapons to get at them.
Why? Because they have no dying ground.\(^76\)

The Taoist philosophy of a popular militia in a non-aggressive state is encapsulated in the penultimate poem of the \textit{Tao Te Ching}:

A small state has few people.
It has the people keep arms
but not use them.
It has them regard death gravely
and not go on distant campaigns.
Even if they have vehicles,
they have nowhere to drive them.
Even if they have weapons,
they have nowhere to use them.\(^77\)

\(^{75}\) Cleary, \textit{supra} note 69, at 44 (no. 74), “If People Usually Don’t Fear Death.”
\(^{76}\) Id. at 32 (no. 50), “From Life into Death.”
\(^{77}\) Id. at 46-47 (no. 80), “A Small State has Few People.”
B. Wen-Tzu

The Wen-Tzu, also known as “Understanding the Mysteries,” is attributed to disciples of Lao Tzu who wrote down his discourses.\(^7\)

A major theme of the Wen-Tzu is the virtue of moderation, both in the individual and the state. Individuals with right character can accomplish tremendous feats: “If an entire army gets out of the way at a single shout of a brave warrior, that is because of the truthfulness from which it emerged.”\(^7\)

The Confucians believed that when the Mandate of Heaven was withdrawn from oppressive government, popular revolution became righteous. The Taoists offered rulers a warning which implicitly treated armed revolution as legitimate: “If you allow small groups to infringe upon the right of large masses and allow the weak to be oppressed by the strong, then weapons will kill you.”\(^8\)

The Wen-Tzu contains a passage which, in isolation, might be construed as a requirement for complete pacifism: “Examples of losing the Way are extravagance, indulgence, complacency . . . forming grudges, becoming commanders of armies, and becoming leaders of revolutions. When small people do these things, they personally suffer great calamities. When great people do these things, their countries perish.”\(^9\) The “master carver” poem from the Tao Te Ching might likewise be construed as a condemnation of the death penalty. The Wen Tzu, however, is lengthy enough so that themes can be explored in detail:

To reign by means of the Way is a matter of virtue, and to reign by means of arms is also a matter of virtue. There are five kinds of military operations: military operations motivated by justice, response, anger, greed, and pride.

To execute the violent so as to rescue the weak is called justice. To mobilize only when it becomes unavoidable because of aggression of enemies is called response. To contend for petty reasons and lack control over the mind is called anger. To take advantage of other’s land and desire others’ wealth is called greed.

\(^7\) Id. at 141-42.
\(^8\) Id. at 179 (no. 27). U.S. Army Sergeant Alvin York, who believed that he was fighting on God’s side in the First World War, almost single-handedly captured 128 Germans, killed twenty-five more, and knocked out thirty-five enemy machine guns in a single incident. See David B. Kopel, Sergeant York: Great Hero of the Great War, America’s 1st Freedom, Feb. 2005, www.davekopel.com/2A/Mags/Sergeant-York.pdf.
\(^9\) Id. at 203-05 (no. 72).
To be proud of the size of the country and the vastness of the population, and to wish to look smart to rival countries, is called pride.

Military action based on justice results in leadership. Military action based on response results in victory. Military action based on anger results in defeat. Military action based on greed results in death. Military action based on pride results in extinction.82

Thus, military action which is undertaken for right purposes—justice or self-defense—is legitimate and will bring success, whereas military action undertaken for self-indulgent egoism will lead to disaster. The Wen-Tzu thus made the same point as Christian Just War doctrine expounded by Ambrose, Augustine, and Aquinas: a righteous soldier fights to protect the weak, and does not fight because of anger, greed, or pride.83

Large armies were destructive to their own nation: “When you mobilize an army of one hundred thousand, it costs a thousand units of gold a day; there are always bad years after a military expedition. Therefore armaments are instruments of ill omen and are not treasured by cultured people.”84

Governments which forced skeptical people to fight, or which glorified militarism were flirting with disaster:

To arm and deploy people who do not have confidence in their government is a dangerous course of action. That is why it is said that weapons are instruments of ill omen, to be used only when unavoidable.

When you win by killing and wounding people, do not glorify it. . . . This is why superior people strive for the virtue of the Way and do not set great store by the use of the military.85

Military force was justified only as the unavoidable necessity of the

82. Id. at 209 (no. 80).
84. CLEARY, supra note 69, at 239 (para. 15) (Wen Tzu).
85. Id. at 272-74 (no. 154).
government’s duty as a good shepherd to protect people from predators. Like the Western medieval, renaissance, and enlightenment scholars who admired the free Greek, Roman, and Hebrew nations of antiquity, the Taoists found their best models in China’s ancient past:

Those who used arms in ancient times did not do so because wanted territory and wealth; they did it for the survival of those who were perishing, to pacify disorder and get rid of what was harmful to the populace. When avaricious people pillaged the land, the populace was in turmoil, and no one could be secure in what they had; so sages rose up to strike down violent aggressors, pacify disorder, and get rid of the problem for the land. To bring clarity where there was confusion, to bring stability where there was danger, they had no choice but to cut off aggression . . . .

. . . Those who race fish must get rid of otters, and those who race animals must get rid of wolves; how about shepherds of the people—need they not get rid of the predators? This is the reason why military operations take place.86

Invading a foreign country was proper, when done to rescue the foreigners from oppression. The war must be fought to replace the bad government with a benign one; the war must not harm the people who are innocent victims of a wicked regime:

The course of ruler is considered and planned strategically. Action in the cause of justice is not undertaken for their own survival, but for the survival of those who are perishing. Therefore when they hear that the ruler of an enemy country is treating his own people with violent cruelty, they raise armies and mass on his borders, accusing him of injustice and excess.

When the armies reach the countryside, the commanders are given these orders: “Let there be no cutting down the trees, no digging up the graves, no destruction of crops, no burning of granaries, no taking people captive, no wrestling of domestic animals.”

The directive is given out in these terms: “The ruler of that country is rebelling against heaven and earth, insulting the ghosts and spirits; his legal judgments are unfair, and he slaughters the innocent. He is to be punished by Nature, an enemy of the people.”

86. Id. at 285-86 (no. 167).
The coming of the armies is to oust the unjust and enfranchise the virtuous. If there are any who dared to oppose the Way of Heaven, brigands disturbing the people, they are to die themselves, and their clans destroyed [but people and officials who surrender are to be allowed to do so, and maintain their position.]

The contrary to the country is not to affect the populace, but to dethrone the ruler in change the government . . . Then the peasants will open doors and welcome the invading armies . . . 87

A wise government earned the loyalty of the people by ruling justly. If the government armed the grateful people, the state would be secure:

What makes a country strong is willingness to die. What makes people willing to die is justice. What makes justice possible to carry out is power. So give people direction by means of culture, make them equal by arming them, and they may be said to be sure of victory. When power and justice are exercised together, this may be said to be certain strength . . . .

. . . When there is a day set for battle, if they [the people] look upon death as like going home, it is because of the benevolence has been bestowed upon them.88

The Wen-Tzu concluded by advising,

Govern countries by regular policies, use arms with surprise tactics…. .. Calm is a surprise for the frantic, order is a surprise for the confused, sufficiency is a surprise for the hungry, rest is a surprise for the weary. If you can respond to them correctly, like supercession of a series of elements, you can go anywhere successfully.89

C. The Master of the Hidden Storehouse

Lao Tzu’s disciple, Keng Sang-tzu, has been credited with writing The Master of the Hidden Storehouse, a collection of advice for rulers. However, the history of the work is obscure until the T’ang Dynasty in the Eighth Century A.D., where it was honored as part of a revival of Taoist studies. The Emperor

87. Id. (no. 169). The Huainanzi closely echoes this statement. Cleary, supra note 69, at 358.
88. Id. at 289-90 (no. 171).
89. Id. at 299 (no. 180).
Hsuan-tsung, who reigned from 713 to 755, liked it so much he called it the “Scripture of Open Awareness.”

The final chapter of the book explained that warfare was necessary to rescue oppressed people in other countries. A powerful and good militia would attract so much support from liberated people that enemy armies would flee without battle:

Warfare cannot be dispensed with, any more than water and fire. Properly used, it produces good fortune; improperly used, it produces calamity . . . .

When warfare is truly just, it is used to eliminate brutal rulers and rescue those in misery . . . .

Generally speaking, it is desirable to have many troops . . . .

. . . if all they [opponents] will get by approaching is death, then they will consider it profitable to run away . . . .

[W]hen a just militia enters enemy territory, the people know they are being protected. What the militia comes to the outskirts of cities, it does not trample the crops, does not loot the tombs, does not plunder the treasures, and does not burn the houses . . .

. . . a just militia safeguards the lives of individual human beings many times over, why would people not like it?

Therefore, when a just militia arrives, people of the neighboring countries join it like flowing water; the people of an oppressed country look to it in hope as if it were their parents. The further it travels, the more people it wins.91

91. Id. at 126-27. Cf. Pope Paul VI, Pastoral Constitution of The Church in the Modern World item 79 (Dec. 7, 1965) (if soldiers fight not to subjugate other people, but instead for “security and freedom of peoples,” then they “are making a genuine contribution to the establishment of peace.”)

In arguing that warfare is sometimes necessary, Keng Sang-tzu pointed that people sometimes die from drugs, but medicine is not banned; people sometimes die in boats, but boats are not forbidden. Introduction to The Master of the Hidden Storehouse, supra note 90, at 126. The Milanese scholar Cesare Beccaria made the same point in his 1764 masterwork On Crimes and Punishments, which founded the science of criminology:

It is a false idea of utility that sacrifices a thousand real advantages for a single chimerical or unimportant disadvantage, that would deprive men of fire because it burns or water because it drowns . . . .
D. Huainanzi

Around 140 B.C., the *Huainanzi* (“The Masters of Huainan”) was composed. The collection of sayings elaborated on the themes expressed by earlier Taoist authors. As with other Taoist writings, the *Huainanzi* was meant for “contemplation and not indoctrination.”92 Thus, while a statement in the *Book of Deuteronomy* or the *Koran* might be read as a precise legal statute, the Taoist writings tended to express an attitude and way of seeing the world, rather than of an exact code of conduct. The *Huainanzi* extolled free, diverse society, in which individuals lived in a balanced way, including in balance with nature.93

Echoing the *Wen-Tzu* (and pre-figuring the Declaration of Independence), the *Huainanzi* argued that governments are instituted for the security of the people, and when a government itself destroys security, the people have a right to overthrow the government:

> The reason why leaders are set up is to eliminate violence and quell disorder. Now they take advantage of the power of the people to become plunderers themselves. They’re like winged tigers—why shouldn’t they be eliminated? If you want to raise fish in the pond, you have to get rid of otters; if you want to raise domestic animals, you have to get rid of wolves—how much the more so when governing people!94

Similarly, “When water is polluted, fish choke; when government is harsh, people rebel.”95

According to the *Huainanzi*, a society’s military strength is founded on social justice. A good society is like a family, in which everyone takes care of and pays appropriate regard to everyone else. Such a society is invincible: “So you cannot fight against an army of parents, children, and siblings, because of

The laws which forbid men to bear arms are of this sort. They disarm only those who are neither inclined nor determined to commit crimes . . . . These laws make the victims of attack worse off and improve the position of the assailant.


92. Cleary, supra note 69, at 303. The book was most likely composed early in the reign of the Western Han Emperor Wu (whose reign began in 141 B.C.). Csikszentmihalyi, supra note 10, at xvi; Lewis, supra note 66, at 211.

93. Cleary, supra note 69, at 304-05.

94. Id. at 316. See supra notes 30-33 and corresponding text for Confucian, Jewish, and Christian thought also expressing the idea that evil governments are nothing more than a gang of robbers.

95. Id. at 317.
how much they have already done for one another."

Thus, “[w]hen people serve as militia in the same spirit as children doing something for their parents or older siblings, than the force of their power is like an avalanche—who can withstand it?”

Likewise, “[w]hat makes warriors strong is readiness to fight to the death. What makes people ready to fight to death is justice . . . Therefore, when people are united by culture and equalized by martial training, they are called sure winners.” (Later in the West, militia exponents in Italy, Great Britain, and the United States would also express confidence in the power of a militia fighting to defend its community and its liberty.)

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96. Id. at 318.
97. Id. at 360.
98. Id. at 367.
99. For example, Leonardo Bruni, writing in the early Fifteenth Century, praised the city whose inhabitants “acted by themselves without the help of any foreign auxiliaries, fighting on their own behalf and contending as much as possible for glory and dignity.” Unlike foreign mercenaries, native militia, who were “fighting for the love of their city,” would fight fearlessly. QUENTIN SKINNER, THE FOUNDATIONS OF MODERN POLITICAL THOUGHT: VOLUME 1, THE RENAISSANCE 76-77(2002). For Great Britain militia supporters, see JAMES HARRINGTON, THE COMMONWEALTH OF OCEANA (1656), in THE POLITICAL WORKS OF JAMES HARRINGTON (J.G.A. Pollock ed., 1977); ALGERNON SIDNEY, DISCOURSES CONCERNING GOVERNMENT (1698); ANDREW FLETCHER, DISCOURSE CONCERNING MILITIAS (1697); J OHN TOLAND, THE MILITIA REFORMED (1698); Anonymous (probably John Toland, Walter Moyle, and John Trenchard), AN ARGUMENT SHOWING THAT A STANDING ARMY IS INCONSISTENT WITH A FREE GOVERNMENT, AND ABSOLUTELY Destructive TO THE CONSTITUTION OF THE ENGLISH MONARCHY (1697) and A SHORT HISTORY OF STANDING ARMIES (1698). For the United States, see, e.g., THE FEDERALIST NO. 46 (James Madison):

Extravagant as the supposition [that the new federal government could become tyrannical] is, let it however be made. Let a regular army, fully equal to the resources of the country, be formed; and let it be entirely at the devotion of the federal government; still it would not be going too far to say, that the State governments, with the people on their side, would be able to repel the danger. The highest number to which, according to the best computation, a standing army can be carried in any country, does not exceed one hundredth part of the whole number of souls; or one twenty-fifth part of the number able to bear arms. This proportion would not yield, in the United States, an army of more than twenty-five or thirty thousand men. To these would be opposed a militia amounting to near half a million of citizens with arms in their hands, officered by men chosen from among themselves, fighting for their common liberties, and united and conducted by governments possessing their affections and confidence. It may well be doubted, whether a militia thus circumstanced could ever be conquered by such a proportion of regular troops. Those who are best acquainted with the last successful resistance of this country against the British arms, will be most inclined to deny the possibility of it. Besides the advantage of being armed, which the
Conversely, if the government failed to perform its responsibilities within the national family, the nation would not be powerful. The people expected “three things from the rulers: that the hungry can be fed, the weary can be given rest, and the worthy can be rewarded.” If the government neglected its duties, “then even if the country as large and its people many, the militia will still be weak.”

Thus, “The basis of military victory or defeat is in government.” If the people “cleave to those above, then the militia is strong.” But when “those below turn against those above, then the militia is weak.”

A ruler must deploy his forces for the public good, not for his personal gain:

When you use arms well, you employ people to work for their own benefit. When you use arms badly, you employ people to work for your own benefit. When you employ people to work for their own benefit, anyone in the world can be employed. When you employ people to work for your own benefit, then you will find few.

Use of the military for aggression was contrary to the Way: “A degenerate society is characterized by expansionism and imperialism, starting unjust military operations against innocent countries, killing innocent people, cutting off the heritage of ancient sages . . . . This is not what armies are really for. A militia is supposed to put down violence, not cause violence.”

Similarly:

Those who used arms in ancient times did not do so to expand their territory were obtained wealth. They did so for the survival and continuity of nations on the brink of destruction and extinction, to settle disorder in the world, and to get rid of what harms the

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Americans possess over the people of almost every other nation, the existence of subordinate governments, to which the people are attached, and by which the militia officers are appointed, forms a barrier against the enterprises of ambition, more insurmountable than any which a simple government of any form can admit of.

100. CLEARY, supra note 69, at 360.
101. Id. at 318.
102. Id. at 361.
103. Id. at 330.
104. Id.
Civilized warfare principles forbade the targeting of innocents: “Sages’ use of arms is like combing hair or thinning sprouts: a few are removed for the benefit of many. There is no greater harm than killing innocent people in supporting unjust rulers.”\textsuperscript{106} Likewise, “In ancient wars, they did not kill young or capture the old . . . .\textsuperscript{107} The same point was made by the classical founders of international law in the West, such as Francisco Suarez, Hugo Grotius, and Samuel Pufendorf—who used the personal, natural right of self-defense as the starting point for the international law of warfare, and who extrapolated from personal self-defense the principle that a just nation, like a just individual, could not lawfully kill non-threatening non-combatants.\textsuperscript{108}

\textbf{E. Ethical Hunting and Skill at Arms}

1. Hunting

The \textit{Wen-Tzu} had explained that harmony with nature is consistent with ethical hunting, but not with hunting with destroys habitat or which depletes a species:

There were laws of ancient kings not to surround the herds to take the full-grown animals, not to drain the ponds to catch fish, and not to burn the woods to hunt for game. Before the proper seasons, traps were not to be set in the wild and nets were not to be set in the water . . . . Pregnant animals were not to be killed, birds’ eggs were not to be sought out, fish less than a foot long were not to be taken .\textsuperscript{109}

The \textit{Huainanzi} contained very similar language.\textsuperscript{110} So when society is in harmony with the Way, hunting will take place at the proper time: “In early

\textsuperscript{\textit{105}} Id. at 357.
\textsuperscript{\textit{106}} Id. at 357.
\textsuperscript{\textit{107}} Id. at 313. The military treatise \textit{Three Strategies of Huang Shih-kung}, written about 1 A.D., incorporates a Taoist sensibility about warfare: war was nothing glorious, but could be an unhappy necessity when needed to protect life or civilization; governments which took good care of its people would be enthusiastically defended by the people. Ralph D. Sawyer, \textit{Introduction} to \textit{Three Strategies of Huang Shih-kung}, in \textit{THE SEVEN MILITARY CLASSICS OF ANCIENT CHINA} 281-91.
\textsuperscript{\textit{108}} Kopel et al., \textit{The Human Right of Self-Defense}, supra note 1.
\textsuperscript{\textit{109}} Cleary, supra note 69, at 270-71 (no. 151) (Wen Tzu).
\textsuperscript{\textit{110}} Id. at 325.
Because ethical hunting was part of natural harmony, the *Huainanzi* condemned excessive government interference with hunting and fishing: “In latter-day government, there are heavy taxes on hunting, fishing, and commerce. Hatcheries are closed off; there is nowhere to string nets, nowhere to plow.”

2. Armscraft

The possession of weapons was less important than the character development, which came from assiduous study of weapons: “So to obtain sharp swords is not as good as mastering the art of the swordsmith.”

The possession of arms, like the possession of political power, must be guided by a spirit of wisdom:

> In human nature, nothing is more valuable than benevolence; nothing is more urgent than wisdom.

> Therefore, if one has courage and daring without benevolence, one is like a madman wielding a sharp sword . . .

> So the ambitious should not be lent convenient power; the foolish should not be given sharp instruments.

To properly wield a sharp instrument, a person must be internally balanced. To properly wield a militia, a society must be balanced.

Taoism has something to say about modern America’s culture wars—about the problem of mutual disdain between ballet aficionados in New York City and bullet aficionados in Tennessee:

> In the space of one generation, the cultural and the martial may shift in relative significance, insofar as there are times when each is useful. Nowadays, however, martialists repudiate culture and the cultured repudiate the martial. Adherents of cultural and martial arts

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111. *Id.* at 352-53.
112. *Id.* at 329. Among the demands of the Peasants’ Revolt (1524-1526) in Germany and Austria was the right to fish and hunt. The peasants pointed to *Genesis* 1:28, in which God gave dominion over the earth to all humans, not just to a select few. DAVID MARK WHITFORD, *TYRANNY AND RESISTANCE: THE MAGDEBURG CONFESSION AND THE LUTHERAN TRADITION* 40 (2001).
113. CLEARY, *supra* note 69, at 326.
114. *Id.* at 369.
reject each other, not knowing their functions according to the
time.115

IV. CONCLUSION ON CHINA

The Taoists were not, of course, identical to the American Founders in their social views. While the Taoists condemned high taxes, they perhaps envisioned more of a welfare state than did the Americans. Likewise, the Taoist vision of society as like a harmonious family was more paternalistic than was the Founders’ vision of popular sovereignty. And while many of the Founders saw the possession and mastery of arms as a positive virtue, Taoists tended to regard arms as a necessity rather than an intrinsic good. Although the Founders sought harmony with “the Law of Nature and of Nature’s God,” the Taoists tended to think more literally about the natural world in their own vision of a just society.116

Still, the Taoists and Master K’ung and Mencius and the American Founders and the British Whigs and the Italian city-state Republicans did share similar views about the militia.117 They all agreed that a harmonious, just society was the essential foundation of militia-centric military strength. Military strength, however, could only be used for good purposes: to protect the innocent at home and abroad, by suppressing brigands and overthrowing tyrants. To use the military for imperialist aggression would eventually ruin the aggressive society itself. A militia founded on a just society would be invincible.

Confucianism and Taoism were created in a nation that had virtually no contact with the intellectual world of the West. Both religions are original to China, and in no way derivative of Western influence. A Western writer might draw a lesson from the militia era of the ancient Hebrews,118 while an Eastern writer might draw a similar lesson from the militia era of the ancient Chinese. The details vary, but the results are the same: humans are endowed with the

115. Id. at 314.
116. THE DECLARATION OF INDEPENDENCE para. 1 (U.S. 1776).
117. See, e.g., JOHN GREVILLE AGARD POCOCK, THE MACHIAVELLIAN MOMENT: FLORENTINE POLITICAL THOUGHT AND THE ATLANTIC REPUBLICAN TRADITION (rev. ed., 2003); JOYCE LEE MALCOLM, TO KEEP AND BEAR ARMS: THE ORIGINS OF AN ANGLO-AMERICAN RIGHT (reprint ed., 1996); HALBROOK, supra note 69; see also supra note 99 and corresponding text.
118. The Hebrew militia era is detailed in the books of Joshua, Judges, and First Samuel. For an analysis of the Jewish nation’s transition from a militia to a standing army, the accompanying loss of civil liberty, and the lessons drawn therefrom by the American Founders, see David B. Kopel To Your Tents, O Israel! LIBERTY, Apr. 2007, http://www.davekopel.com/Religion/To-your-tents-o-israel.pdf.
right and the duty to use arms for hunting, for personal defense, to overturn evil
government, and to liberate their neighbors from oppression. The same source,
which creates that right also creates the duty to use arms in an ethical and
unselfish way, in order to live in harmony with nature and with the community
of man.

V. HINDUISM

A. The Mahābhārata and the Ramayana

The Mahābhārata and the Ramayana are the two most important classics of
Hinduism and of the nation of India. The Mahābhārata (The Great Epic of the
Battle) contains an abridged version of the Ramayana.119

The Ramayana is an adventure tale in which the god Rama uses tremendous
violence to rescue his wife, who has been kidnapped by the demon Ravana and
his armies. As Hindu scripture, the Ramayana is second only to the Bhagavad-
Gīta (infra).

The Mahābhārata is an immense work, telling the story of great wars
between two related royal families, one good and one evil, battling for control
of a kingdom. A central theme is the code of conduct for warriors, the
kshatriya-dharma. An honorable warrior fights only against foes who have
similar arms. He does not attack an unprepared foe, or a foe who already
engaged in combat with someone else. He never attacks noncombatants.120

The most famous part of the Mahābhārata is the Bhagavad-Gītā (Song of
the One who is Dear to Us), and is sometimes called the “Gospel of India.” It
the most important book of Hindu scripture.

The Bhagavad-Gītā is set on the eve of a great battle. The warrior king
Arjuna wonders if he should surrender rather than fight. The god Krishna
appears to him as his charioteer, and the two have a long discussion. Arjuna is
worried about all the killing that the battle would cause, and he feels caught in a
conflict between two Hindu principles: ahimsa (non-harming) and dharma
(duty to society).

Krishna, using Hindu theories of predestination, and of the immortality of
the soul (even after the body is slain) convinces Arjuna that he and the other
warriors are born to fight. As fighters, they must obey ethical warfare
principles similar to those later expressed in China and in the West: the warrior
must not to be cruel, and must fight unselfishly.121

B. Mohandas K. Gandhi

Hindu lawyer Mohandas Gandhi created a program of non-violent active
resistance called satyagraha (holding to the truth). The word was first coined
in 1906 when Gandhi lived in South Africa, working against legislation that
discriminated against Asians who had migrated to South Africa.122 Gandhi
began leading satyagraha campaigns in India, which continued until Britain
granted India independence in 1947. Shortly thereafter, a Hindu fanatic
assassinated Gandhi.

After Gandhi’s initial campaigns in India, some people began calling him by
the title Mahātmā, meaning “great soul.” Gandhi rejected the title as
idolatrous, and wrote in 1927, “I shall gladly subscribe to a bill to make it
criminal for anybody to call me Mahatma and to touch my feet.”123

The civil rights movement in the United States studied Gandhi carefully, and
used an Americanized version of his program to achieve major advances for
black people in the 1950s and 1960s, culminating in the prohibition of racial
discrimination by governments and businesses in the Civil Rights Act of 1964

Gandhi is the king of kings in pacifist stories of the success of non-violence.
Anti-war demonstrators in the West sometimes carry signs asking, “What
would Gandhi do?” What Gandhi actually did is more complex than the sign-
wavers realize.

The Russian writer Leo Tolstoy was an anarchist who opposed force in any
form. Tolstoy urged people not to pay their taxes, but was never able to
articulate a constructive program for what people should do.124 In contrast,
satyagraha provided a positive, effective program of action. Satyagraha was
non-violent, but it could be extremely coercive. A boycott, for example, could
destroy a person’s livelihood.

“What would Gandhi do?” about World War One—the bloodiest war which

122. Asians had to be registered and fingerprinted, and carry identification cards. JANE
ARDLEY, THE TIBETAN INDEPENDENCE MOVEMENT: POLITICAL, RELIGIOUS, AND GANDHIAN
PERSPECTIVES 72 (2002).
123. JOAN V. BONDURANT, CONQUEST OF VIOLENCE: THE GANDHIAN PHILOSOPHY OF
124. Id. at 186.
had yet been fought? The war began in 1914 with expectations of quick and
glorious victories, but by 1918, all sides were bled white by the futile slaughter.
Yet in 1918, Gandhi tried to recruit Indians to fight in the Great War. “I do say
that India must know how to fight,” he explained. “A nation that is unfit to
fight cannot from experience prove the virtue of not fighting.”

Gandhi’s recruiting campaign failed. He complained, “do you know that not
one man objected because he would not kill?” Instead, “They object because
they fear to die. The unnatural fear of death is ruining the nation.”

Gandhi recognized the danger that pacifism could become the passivist
refuge of cowards. For Gandhi, satyagraha was the strongest thing in the
world; but for people who did not feel the same way, Gandhi wanted them to
fight with weapons rather than submit to anyone.

For example, when speaking to the Pathans (a weapons-saturated tribe of
Muslims in northwest British India, now part of Pakistan) Gandhi said that if
they did not feel stronger without their knives and rifles, they should take up the
weapons again, and forswear non-violence. “If you have not understood the
secret of this [non-violent] strength, if as a result of giving up your rifles you
feel weaker instead of stronger than before, it would be better to give up the
profession of non-violence. I cannot bear to see even a single Pathan turn weak
or cowardly under my influence.” Instead, said Gandhi, “I would rather that
you returned to your arms with a vengeance.”

“I do believe that where there is only a choice between cowardice and
violence, I would advice violence,” he stated. Gandhi elaborated on the
distinction between true non-violence and mere cowardice:

Non-violence cannot be taught to a person who fears to die and has
no power of resistance . . . . [A] man who, when faced by danger,
behaves like a mouse, is rightly called a coward. He harbors
violence and hatred in his heart and would kill his enemy if he could
without being hurt himself. He is a stranger to non-violence.

In 1947, the British succumbed to decades of satyagraha and relinquished
colonial rule. British India did not become independent India, though. Instead,
the colony was split into India (with a Hindu majority) and Pakistan (with a
Muslim majority). Gandhi spent the night before independence fasting rather
than celebrating, because of his regret at the nation being divided.

125. EKNAH EASWARAN, NONVIOLENT SOLDIER OF ISLAM: BADSHAH KHAN, A MAN TO
MATCH THE MOUNTAINS 194 (2d ed. 1999).
126. Id. at 156-57.
127. BONDURANT, supra note 123, at 28 (citing YOUNG INDIA, Aug. 11, 1920).
128. Id. (citing Harijan, July 20, 1935).
It had long been apparent that if the British granted independence, they would accede to the demands of Muslim League for a separate Islamic nation. In response to arguments that independence on the Muslim League’s terms would lead to civil war, Gandhi replied, “Yes, but it will be our civil war.” “Our civil war” broke out almost immediately upon independence, ending the many years of relative peace between Muslims and Hindus that had prevailed during British rule. About one and half million people were killed. Many more millions fled their homes, never to return. An undeclared war between India and Pakistan has more or less continued ever since, over control of Kashmir, a northern region with a huge Muslim majority, most of which India annexed shortly after independence.

Gandhi was consistent in his belief that violence was preferable to continued colonialism. In 1922, Gandhi declared that he had “repeatedly said that I would have India become free even by violence rather than that she should remain in bondage.” Similarly, “I would rather have India resort to arms in order to defend her honor than that she in a cowardly manner become or remain a helpless witness to her own dishonor.”

Thus, according to Gandhi, “[a]mong the many misdeeds of the British rule in India, history will look upon the act of depriving a whole nation of arms, as the blackest.”

An ardent Indian nationalist who prefers “our civil war” to civil peace under colonialism is hardly a peace-at-any-price pacifist. Gandhi’s writing took a very firm pacifist stance, but his actions were more ambiguous. Did his attempt to recruit Indian warriors in 1918, and his blasé attitude toward civil war suggest that perhaps Indian independence was the strategic objective, and non-violence was chosen as the best tactic?

C. Did Gandhi’s Success Lead to More Violence in the Long Run?

India has done reasonably well as an independent nation. It has maintained a freely-elected government for all but twenty-one months (in 1975-77). The nation still has a terrible caste system (in practice, although not formally by law). For most of the independent era, India was synonymous with squalid poverty. In recent years, though, India has begun to improve economically, in

129. Noor-Aiman I. Khan, Hindu-Muslim Violence in India, in ENCYCLOPEDIA OF RELIGIONS AND WAR CLEARY, supra note 61, at 176.

130. ARDELEY, supra note 122, at 91 (citing MOHANDAS K. GANDHI, NON-VIOLENCE IN PEACE AND WAR 1 (1942)).

131. MOHANDAS GANDHI, GANDHI: AN AUTOBIOGRAPHY 446 (1993). The British disarmament policy was not completely successful. For example, on the mountainous fringes of British India, the Pathans kept their weapons. See text at note 126 supra.
part by relying on its English-speaking middle class (a minority of the population, but still numbering in the tens of millions) to underbid Western workers for technology-related jobs, such as computer support.

It is politically incorrect to say so, but Pakistan might be better off if it were still a British colony. The country has been a military dictatorship for much of its independent history. Attempting to suppress the independence movement in East Pakistan (which is now the nation of Bangladesh), the military dictatorship in West Pakistan (now, Pakistan) killed 1.5 million East Pakistanis, and turned another ten million into refugees. The people of Pakistan know very little civil liberty, and the country has become a global terrorist threat. Pakistan is home to many of the Saudi-funded madrassas—secondary schools which teach a simplistic and extremist version Islam and which foment violent hatred against non-Muslims. Until American Secretary of State Colin Powell presented Pakistan with an ultimatum after September 11, 2001, Pakistan was the major supporter of the Taliban regime in Afghanistan—the regime that was run according to the wishes of al Qaeda, and provided a haven and training site for terrorists all over the world. Pakistan has exported it nuclear technology to rogue states such as North Korea, Iran, and Libya.

Pacifists like to say, “Violence begets violence.” At least on the Indian subcontinent, so did nonviolence.

Finally, Gandhi utterly failed to realize that his tactics of non-violent resistance, while effective against Britain—a democracy with a free press and a long tradition of respect for human rights—could not necessarily be used against more ruthless countries.

In November 1938, Zionist leaders contacted Gandhi to ask him to support Jewish immigration to the British colony of Palestine. Gandhi refused, declaring that “the cry for the national home for the Jews does not make much appeal to me.” While acknowledging the unparalleled viciousness of the Nazi persecutions of the Jews, Gandhi insisted that the Western democracies should not fight Hitler, because war would bring “no inner joy, no inner strength.”

So if the German Jews could not emigrate to Israel, and if the western democracies should not topple Hitler, what should the German Jews do? Gandhi said that the Jews should refuse to “submit to discriminating treatment,” and dare the Nazis to imprison or kill them. The “voluntary” suffering would give the Jews “inner strength and joy.” What if the Germans

killed all the Jews? Such a day “could be turned into a day of thanksgiving and joy,” because “to the God-fearing, death has no terror.”135

Letting the Germans kill the Jews, Gandhi claimed, would convert the Germans “to an appreciation of human dignity.” Gandhi had the same advice for the Jews in British Palestine. Instead of fighting back against Arabs who were trying to murder the Jews, the Jews should “offer themselves to be shot or thrown into the Dead Sea without raising a little finger.” Jewish submission to slaughter would, in Gandhi’s view, promote positive “world opinion” about a Jewish homeland.136

Gandhi’s fatuous and arrogant advice to the Jews was wrong in every respect. There was no Jewish “inner strength and joy” for the Jews to gain by letting the Nazis slaughter them. Jewish inner strength and joy came when the Jews started fighting back against the Nazis, and when the Jews won their homeland by fighting an anti-imperialist war in British Palestine, and then defeating the Arab armies which were trying to drive Israel into the sea.

Gandhi’s lethally misguided program for Jews is a good example of the dangers of substituting pacifist platitudes for realistic analysis of the problems of people trying to survive under tyranny.

Despite Gandhi’s failings, Gandhi showed, in theory and in deed, how pacifists could be active resisters. His inspiring example helped make pacifists seem less like tame victims, and more like activists for justice.

VI. JAINISM

The Jaina faith was created sometime in the Sixth Century B.C. in India. Like Buddhism, which was created not long afterward, Jaina was a reaction against Hinduism and the caste system. The founder, Lord Mahāvīra, was the last of twenty-four perfect teachers. Jainists do not believe in a separate god, but rather in the divinity in each human soul, which can be liberated by right living.

Jainists take ahimsa very seriously. Lord Mahāvīra said: “one should not injure, subjugate, enslave, torture, or kill any living being including animals, insects, plants, and vegetables.” Jainists try to minimize the killing of all living creatures, including insects and microbes. Jain monks carry a broom or whisk, to clear away small creatures before sitting down. One sect of Jainists wears masks over their noses and mouths, so as not to unintentionally inhale insects.137

135. Id.
136. Id.
137. Pravin K. Shah, Twelve Vows of Layperson (Jainism Literature Center, n.d.),
It would be impossible for humans to live without, at least, killing plants. So Jainists recognize that some killing is unavoidable. Jainists do not mandate pacifism under all circumstances, but instead recognize that some defensive violence can be necessary. All Jainists must subscribe to the Twelve Vows of Laypersons. (More restrictive vows apply to priests). A Jain website explains the meaning of the first vow, regarding non-harming (Ahimsa Anuvrat):

In this vow, a person must not intentionally hurt any living being (plants, animals, humans etc.) or their feeling either by thought, word or deed, himself, or through others, or by approving such an act committed by somebody else.

Intention in this case applies selfish motive, sheer pleasure and even avoidable negligence.

He may use force, if necessary, in the defense of his country, society, family, life, property, religious institute. His agricultural, industrial, occupational living activities do also involve injury to life, but it should be as minimum as possible, through carefulness and due precaution.

The four stages of violence are described:

- Premeditated Violence to attack someone knowingly
- Defensive Violence to commit intentional violence in defense of one’s own life
- Vocational Violence to incur violence in the execution of one’s means of livelihood
- Common Violence to commit violence in the performance of daily activities

Premeditated violence is prohibited for all. A householder is permitted to incur violence defensively and vocationally provided he maintains complete detachment. Common violence is accepted for survival, but even here, one should be careful in preparing food, cleaning house, etc. This explains the Jain’s practices of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol.

Nonviolence is the foundation of Jain ethics.138

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138. Id.

http://www.fas.harvard.edu/~pluralism/affiliates/jainism/jainedu/12vows.htm. The mask-wearing sect is the Sthānalavāṣṭ, which began in the Fifteenth Century.
Jainists try to structure their lives to avoid participation in violence. In India, they usually belonged to a merchant or professional caste; much of the fighting was done by the highest, Brahmin, caste.\footnote{Christopher Key Chapple, \emph{Jainism}, in \textit{Encyclopedia of Religion and War}, \textit{supra} note 10, at 227.}

\section*{VII. SIKHISM}

The monotheistic Sikh religion was founded in India by Guru Nānak (1469-1538), who synthesized Hinduism and Islam. He was the first of ten Gurus who led the Sikhs until 1708.

In response to the martyrdom of the fifth guru, Arjan Dev, in 1606, the Sikhs began militarizing. Dev told his son, Guru Har Gobind, to maintain an army.\footnote{Birinder Pal Singh, \emph{Violence as Political Discourse: Sikh Militancy Confronts the Indian State} 42 (2002).} He did so, and the battles of Amristar in 1634, Lehra in 1637, and Kartarpur in 1638 won the Sikhs a measure of toleration. Har Gobind explained:

\begin{quote}
My sword and weapons
Are for the protection,
of the poor and the oppressed.
They are a flame of death,
For tyrants and oppressors,
which they have to taste.\footnote{Id. at 43.}
\end{quote}

In 1675, the ninth Guru, Tegh Bahadur, was executed by Muslims for refusing to convert.\footnote{Derek Rutherford Young, \emph{Sikhism}, in \textit{Encyclopedia of Religion and War}, \textit{supra} note 10, at 400.} The tenth and final guru, Guru Gobind Singh (1666-1708), created a military group of men and women called the \emph{Khalsa}, to defend the Sikhs. He explained than an unarmed person is like a sheep, which can by led to slaughter by anyone who grabs its ear.\footnote{Singh, \textit{supra} note 140, at 46.} The \emph{Khalsa} warriors were supposed to synthesize opposites, such as fire (sun) and coldness (moon). The \emph{Khalsa} were instructed to be humble yet powerful, to renounce the world but to be devoted to their families.\footnote{Id. at 43.}

Guru Gobind Singh also created an eternal requirement of Sikhs wear or carry five physical items: uncut hair, a steel bracelet, a wooden comb, cotton underwear, and a knife called the \emph{Kirpan}. All of the items, called K-things,
have symbolic meanings; the *Kirpan* symbolizes bravery, fortitude, and dignity.  

A modern Sikh writer, Kapur Singh, describes the unrestricted right to own and carry arms as a guarantee of freedom and sovereignty. The Sikh liturgy includes the prayer, “May the Sword of the *Khalsa* be ever victorious . . . May the arms and armaments be our constant allies.”

In the United States and Canada, many Sikh students in public schools have been persecuted and expelled for violating “zero tolerance” laws by carrying a *Kirpan*, even in the form of a two-inch symbolic knife attached to a necklace.

After the Gurus, leadership passed to Banda Singh Bahadur (1670-1716), who began a series of campaigns against the Mughals, the rulers of part of India. By 1801, the state of Punjab, with a large Sikh minority, had won independence from India. The British conquered and colonized Punjab in 1845-46.

Upon Indian independence in 1947, the Punjab was incorporated into India. The Sikhs agitated for independence, and were little mollified by the creation of Sikh-majority substate. In 1983, the Indian government raided the holiest Sikh shrine, the Golden Temple at Amritsar, because it was being used to store weapons. India’s Prime Minister was assassinated the next year by two of her Sikh bodyguards. Rioting Hindus, in conjunction with Hindu police and military, tortured and then killed thousands of Sikhs, including women and children. Since then, Sikhs have engaged in a small-scale war; their maximal goal is an independent state called Khalistan, which would be ruled by a Sikh theocracy; the minimal goal is greater autonomy within India.

**VIII. BUDDHIST ORIGINS AND SCRIPTURE**

* A. *Siddhärtha Gautama*

Buddhism originated in northern India around 500 B.C., as a reaction against

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147. *Singh, supra* note 140, at 47.
148. *See, e.g., Multani v. Commission scolaire Marguerite-Bourgeoys, [2006] 1 S.C.R. 256, 2006 SCC 6 (Can.) (reversing Quebec Court of Appeals, and holding that Canada’s Charter of Rights and Freedoms protects students’ right to wear the kirpan).*
150. *Young, supra* note 142, at 400-402.
the rigidity of Hinduism. Buddhism spread to southern India over next several hundred years.\footnote{151} It came to China in about the First Century A.D.\footnote{152} Today, Buddhism has nearly vanished from India, and has been severely repressed in by the Communist dictatorship in China. It is the dominant religion in Southeast Asia, and has many adherents in Japan and Korea.

Buddhism was founded by Siddhārtha Gautama, who was born about 566 B.C, as a prince in a city-state of southern Nepal.

The \textit{Lalatavistara Sūtra} provides a detailed and fantastic life of Siddhārtha. As a young man, Prince Siddhārtha was an outstanding archer and warrior. Once, there was a bow that belonged to Siddhārtha’s grandfather, and was so heavy that only one other person could lift it, and even he could not draw it. Siddhārtha, though, picked up the bow while he remained sitting, and drew the bowstring with a single finger. As hundreds of thousands of gods and men cheered, Siddhārtha fired a tremendous shot which flew a great distance, and penetrated the earth, bringing forth a spring which is today called “Spring of the Arrow.” Siddhārtha was superior to gods and men in all forms of learning, and in wrestling, archery, and chariot driving.\footnote{153}

At age twenty-nine, Siddhārtha saw poverty, sorrow, and disease for the first time. He left his home and wife, and lived as an ascetic traveling monk for six years. Still in search of enlightenment, he sat down under a tree, determined not to rise until he had found enlightenment. He sat for forty-nine days.

While Siddhārtha was meditating, the demon Māra (destruction) attacked with all kinds of different weapons. “But no sooner did he throw those weapons than they changed into garlands and canopies of flowers.”\footnote{154}

Siddhārtha arose as a “Buddha”—that is, “one who has awakened.” Before Siddhārtha, there had been twenty-four Buddhas, and there have been many Buddhas since Siddhārtha.

Siddhārtha taught for nearly five decades, until about 486 B.C. when he died of food poisoning. The \textit{Mahāperinirvāṇa Sūtra} (Scripture of the Great Decease) is the story of Siddhārtha’s last three months and his final teachings. It sanctions the killing of a tyrant to save many people.\footnote{155}

Siddhārtha’s followers recorded many texts, only some of which are

\footnote{151. SHIFU NAGABOSHI TOMIO, THE BUDDHISATVA WARRIORS 8 (1994).}
\footnote{152. \textit{Id.}}
\footnote{153. 1 \textit{Lalatavistara Sūtra: The Voice of the Buddha, The Beauty of Compassion} 231-34 (Gwendolyn Bays trans., 1983) (ch. 12).}
\footnote{154. 2 \textit{Lalatavistara Sūtra, supra} note 153, at 480 (ch. 21).}
available in English. Many Buddhist scriptures were written hundreds of years after Siddhārtha lived. The two major divisions of Buddhism are *Theravāda* and *Mahāyāna* (both discussed *infra*). The latter has a much larger canon of scripture.

Siddhārtha repeatedly explained that his teachings were rafts; they should be changed or discarded when the truth was reached.\(^{156}\) Buddhism—unlike Judaism, Christianity, and Islam—is not a “religion of the book.” The Buddhist scriptures are guides for enlightenment, not a legal code like the *Koran* or the *Torah*. Many Buddhists do not necessarily consider the scriptures divine, inerrant, or immune from modification based on new discoveries or knowledge.

Buddhism is based on the Four Noble Truths:

1. All existence involves suffering.
2. Suffering is caused by desire.
3. Suffering can be eliminated by eliminating desire.
4. The eightfold path is the means to eliminate suffering.

The eightfold path consists of:

1. Right view.
2. Right resolve.
3. Right speech.
4. Right conduct.
5. Right livelihood.
6. Right effort.
7. Right mindfulness.
8. Right concentration.

B. The Major forms of Buddhism

Within Buddhism, the *Theravāda* (“teaching of the elders”) tradition is the oldest, and the most fundamentalist. It is the religion of Buddhists in Sri Lanka, Burma, and Thailand.

*Mahāyāna* (“big raft” or “great vehicle”) Buddhism developed around the First or Second Century A.D. in India. It might be considered easier, and more relaxed than the monastic *Theravāda*. *Mahāyāna* regards people as *already* enlightened (not just potentially enlightened); people simply need to realize their enlightenment. In contrast to the *Theravāda*’s focus on achieving *nirvāṇa* as fast as possible, *Mahāyāna* emphasizes selfless service to the liberation of other beings.\(^{157}\)

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157. *Nirvāṇa* (blowing out) extinguishes suffering because one is no longer part of the cycle.
The *Mahāyāna* cosmology is much richer than the *Theravāda* one. *Mahāyāna* Buddhism enjoys a plethora of saints, Buddhas, gods, and other helpful beings.

Zen (meditation) Buddhism developed from *Mahāyāna*, and is considered by some to constitute a third major school of Buddhism. It is the most challenging intellectually for many Westerners. It has little interest in scripture or theory; instead, one attains sudden enlightenment through pure, selfless experience of the moment.\(^{158}\) Although Zen began in India, Zen grew up in China, where it was greatly influenced by Taoism. From China, Zen spread to Japan, where it became a favorite of the warrior class. In the latter part of the Twentieth Century, Zen grew popular with some Western intellectuals.

In many respects, Zen is as remote from the main line of Buddhism as an itinerant evangelical free church street corner preacher in Tulsa is remote from a Latin Mass at St. Peter’s Basilica in Rome. Winston King, a religious studies professor at Vanderbilt University, writes that Zen “was quite cavalier toward the whole Buddhist structure of infallible scriptures, hoary traditions, and an undue reverence for sacred relics and images.”\(^{159}\)

On the whole, Buddhists are much more tolerant of internal sectarian differences than are the monotheistic Western religions.\(^{160}\)

### C. The Dhammapada

Among the most important scriptures for *Theravāda* Buddhists is the *Dhammapada*, a collection of 423 (or 426 in some versions) aphorisms attributed to Siddhārtha. Although some of the aphorisms use military metaphors, their thrust resembles the Sermon on the Mount, instructing enlightened people not to be troubled by the world:

> For never does hatred cease by hatred at any time. Hatred ceases by love. This is an eternal law.\(^{161}\)

> All people tremble at the prospect of punishment. All people fear death. Remember that you are like them, and do not strike or injure.\(^{162}\)

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\(^{158}\) Zen is the Japanese word. The Chinese word is *Chan*.


\(^{160}\) Tomio, *supra* note 151, at 36.

\(^{161}\) *Dhammapada, supra* note 156, at 3 (no. 5).

\(^{162}\) *Id.* at 43 (no. 130). *See also* 5 Thomas Cleary, *Classics of Buddhism and Zen* 34-35 (2002) [hereinafter, *Cleary, Buddhism*].
Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and to dwell on the highest thoughts—that is the teaching of the awakened.\textsuperscript{163}

Victory breeds hatred, for the conquered are unhappy. Those who have given up both victory and defeat are content and happy.\textsuperscript{164}

The sages who injure no one and who always control their bodies—they will go to the unchangeable place where they will suffer no more.\textsuperscript{165}

One is not a great one because one defeats or harms other living beings. One is so called because one refrains from defeating or harming other living beings.\textsuperscript{166}

Patiently shall I endure abuse as the elephant in battle endures the arrow sent from the bow, for the world is ill-natured.\textsuperscript{167}

The ones I call indeed brahmans who, though innocent offense, endure reproaches, strikes, and bonds—who have patience as their force and strength as their army.\textsuperscript{168}

The ones I call indeed brahmans who are tolerant among the intolerant, mild among the violent, and free from greed among the greedy.\textsuperscript{169}

Do not obey evil laws!\textsuperscript{170}

Like a well-guarded frontier fort, having defenses within and without, guard yourself. Not a moment should escape attention, for those who allow the right moments to pass suffer pain when they are in hell.\textsuperscript{171}

The collective, general sense of these sayings is pacifist.

\textsuperscript{163} DHAMMAPADA, supra note 156, at 59 (no. 185).
\textsuperscript{164} Id. at 63 (no. 201).
\textsuperscript{165} Id. at 71 (no. 225).
\textsuperscript{166} Id. at 83 (no. 270).
\textsuperscript{167} Id. at 99 (no. 320).
\textsuperscript{168} Id. at 119 (no. 399). Brahmans were the highest Hindu caste. Siddhārtha was making the point that conduct, not birth, is the true basis deserving to be honored.
\textsuperscript{169} DHAMMAPADA, supra note 156, at 121 (no. 406).
\textsuperscript{170} Id. at 55 (no. 167).
\textsuperscript{171} Id. at 97 (no. 315).
D. Buddhist I Ching

The I Ching (Book of Changes) is a Taoist-influenced Confucian book used for divination. It contains sixty-four hexagrams, which are composed by combining two trigrams from a set of eight basic trigrams. The user casts sticks on a flat surface, and the arrangement of the sticks tells the user which of the hexagrams to consult. A Buddhist version of the I Ching was written by Chih-hsu Ou-I (1599–1655).172

The Buddhist I Ching contains messages about hunting,173 military strategy and tactics,174 self-defense in a non-military context,175 and overturning tyrants.176

Although the Buddhist I Ching does seem to recognize that hunting, war, and self-defense are legitimate parts of Buddhist life, it should be emphasized that the I Ching’s messages are cryptic and symbolic. For example, one message states, “Chasing deer without preparation is following the beasts.” What Buddhists mean by “following the beasts” is greedily wanting meditation

172. CLEARY, BUDDHISM, supra note 162, at 96.
173. “The aim of hunting in the south is a big catch.” Id. at 275. “Catching the third fox on a hunt, finding a yellow arrow, correctness brings good fortune.” Id. at 289. “The lord shoots a hawk on the high wall and gets it, to the benefit of all.” Id. at 291. “Shooting a pheasant, one arrow is lost. Ultimately one is lauded and given a mandate.” Id. at 348. “Regret vanishes. The hunt yields three catches.” Id. at 351. “This is not the place for persistence. How can one catch game?” Id. at 263.
174. “He hides fighters in the bush; he climbs the high hill. Three years without flourishing.” Id. at 191. “It is beneficial to set up rulers and mobilize the army.” Id. at 202. “It politics, once there is joy, it will not do to forget cultural affairs and military preparedness . . .” Id. at 202. “In political terms, after disarmament and development of culture, people tend to indulge in comfort, leading to the inevitable decline of the basic energy of the country.” Id. at 228. (The same point made is made repeatedly in the Judeo-Christian Book of Judges, in which the Hebrews fight to liberate themselves from foreign rulers, then become lax, are conquered by someone else, and have to fight again for their self-determination.) “It is beneficial to struggle for right. Daily practicing charioteering and defense, it is beneficial to have somewhere to go.” Id. at 242. “Advancing and retreating, it is beneficial to be as steadfast as a soldier.” Id. at 350. “For the army to be right, mature people are good. Then there is no error.” Id. at 164.
175. “It is beneficial to defend against enemies.” Id. at 336. “Arms are used when there is no other choice; this is like using medicine to kill illness.” Id. at 165.
176. When ancient tyrants lost their countries, this was also simply because they tried to go higher when they should have lowered themselves. If they have been willing to be “exceedingly deferential in conduct, exceedingly sad in mourning, exceedingly abstemious in consumption,” how would they have turned out as they did?

Id. at 370.
experiences. \(^{177}\) So the message has less to do with hunting advice than with
meditation advice.

Buddhism has a vivid sense of spiritual warfare, involving the three-way
conflict of mind, speech, and body. \(^{178}\) So the most important interpretations of
the Buddhist *I Ching* involve spiritual, not temporal, conflict.

**E. Symbols**

Buddhism is replete with symbolic weapons. The sword represents
Buddhist power “to cut through wrong thinking.” \(^{179}\) In Chinese and Japanese
Buddhism, the mace symbolizes Buddha, karma, or wisdom. \(^{180}\) Maces are
carried by the *ni-o* sculpture warriors who guard Japanese Buddhist temples. \(^{181}\)
A dagger is used by Buddhist Varjrayana deities “to cut through obstacles such
as hatred and demons.” The blade symbolizes skill and handle symbolizes
wisdom. \(^{182}\) Tibetan Buddhist monks carry ceremonial three-edged daggers
called *phurba* in ceremonies protecting sacred buildings. \(^{183}\) Some Buddhist
practice a ceremony in which the soul of demon is captured in a doll, and then
the doll is stabbed with the *phurba*, compassionately liberating the demon’s
soul into *nirvāṇa*. \(^{184}\)

**F. Additional Buddhist writings**

Like Hindus and Jainists, Buddhists believe in *ahimsa*, the compassionate
principle of not harming others. \(^{185}\) Many Buddhist scriptures provide examples
of *ahimsa* in practice.

For example, five years after becoming enlightened, Siddhārtha returned to
his hometown. His mother’s tribe, the Koliyans, were at war with the father’s
tribe, the Shākyas, because of a dispute over irrigation water for their farms.

\(^{177}\) Id. at 150.

\(^{178}\) TOMIO, supra note 151, at 195.

\(^{179}\) SHEPHERD, supra note 145, at 292.

\(^{180}\) Id. at 294.

\(^{181}\) Id. at 294.

\(^{182}\) Id. at 293.

\(^{183}\) Id. at 293.

\(^{184}\) ENCYCLOPEDIA OF EASTERN PHILOSOPHY AND RELIGION, supra note 119, at 271. The
ceremony is practiced in Vajrayāna Buddhism, a derivative of Mahāyāna.

\(^{185}\) In Sanskrit, *ahimsa* literally means “non-harming.” Id. at 5. English translators often
render *ahimsa* as “non-violence.” Yet as this Article details, many Buddhists have found that
“nonharming” and “nonviolence” are not identical.
Siddhārtha interposed himself as a battle was about to begin. He explained to them that water was not worth the life of even a single person, and the war ended.\footnote{SULAK SIVARAKSA, SEEDS OF PEACE: A BUDDHIST VISION FOR RENEWING SOCIETY 75-76 (1991).}

In Theravāda Buddhism, a bodhisattva—an enlightened being—is a monk who attains personal liberation.\footnote{JEFFREY HOPKINS, MEDITATION ON EMPTINESS 345-46 (Wisdom 1996) (1983).} In Mahāyāna, the bodhisattva is a heroic, self-sacrificing, enlightened person who helps others attain enlightenment.\footnote{Id.}

In the *Samdhinirmocana sūtra*, an important Mahāyāna text, Siddhārtha said that bodhisattvas “do not engage in blaming, reviling, striking, threatening, or harming [others] for the sake of retaliation. They do not cling to resentment.”\footnote{Wisdom of Buddha: The *Samdhinirmocana Sūtra* 253 (John Powers trans., 1995) (ch. 9). According to the *Cullavagga Sūtra*, a man named Devadatta tried three times to assassinate Siddhārtha. Siddhārtha refused to take any revenge on him. Eventually, hell opened up and swallowed Devadatta. FRANKLIN L. FORD, POLITICAL MURDER: FROM TYRANNICIDE TO TERRORISM 82-83 (1985).}

Śāntideva was very influential in Mahāyāna in Tibet in the Eighth Century.\footnote{Vesna A. Wallace & B. Alan Wallace, *Introduction to Śāntideva*, in A GUIDE TO THE BODHISATTVA WAY OF LIFE 12-13 (Vesna A. Wallace & B. Alan Wallace trans., 1997).} Born a prince, he became a monk, but was resented by his fellows. The other monks looked for an excuse to expel him from the monastery, so they ordered him to recite an entire *sūtra* (sacred discourse) at a public event. He complied, and asked if he should recite an existing *sūtra*, or a new one.\footnote{Id.} The rival monks asked for a new *sūtra*, and so Śāntideva began chanting the *sūtra* now known as the *Bodhicaryāvatāra* (A guide to the Bodhisattva way of life).\footnote{Id.} During the recitation, he levitated into the sky, and although his body disappeared, his voice continued to recite. He eventually renounced the monastic life, and traveled around India performing good works.\footnote{Id.}

Some of Śāntideva’s teachings imply non-resistance:

> How many malicious people, as [unending] as space, can I kill?
When the mind-state of anger is slain, then all enemies are slain.194

Those who conquer the enemy while receiving the enemies’ blows on the chest are the victorious heroes. The rest just kill the dead.195

Other parts of the Bodhicaryāvatāra, though, seem to authorize violence if necessary to stop suffering: “[O]ne should always strive for the benefit of others. Even that which is prohibited has been permitted for the compassionate one who foresees benefit.”196 Or “May I be a protector for those who are without protectors . . . .”197 And especially: “If the suffering of many disappears because of the suffering of one, then a compassionate person should induce that suffering for the sake of others.”198

Because so many Buddhist scriptures are tales of monks, many lay Buddhists have enjoyed the Vimalakirti Sūtra, whose hero is a wealthy townsman. Probably written in Chinese around 100 A.D., the Vimalakirti Sūtra portrays a life of the ideal layman.199 A famous passage tells Buddhists to stop wars, first by making sure that neither side wins, and then by restoring peace:

If during the kalpa [eon] there is a clash of arms, he accordingly rouses a mind of compassion, converting those living beings, causing them to dwell in a land without contention.

When great armies confront each other in the field, he causes them to be of equal might, manifesting his bodhisattva power and authority, subduing them and restoring peace.200

The sūtra also warns that hell is “the retribution for killing living beings” and for other misconduct.201

One text from the Theravāda Pali Canon (originally written in Pali, a literary language, in ancient India) tells of a king who refused to resist invaders. He threw open the gates of the city, was captured, and thrown in a dungeon. In the dungeon, he focused his mind on kind thoughts toward his captor. As a result,

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194. Id. at 49 (ch. 5, para. 12) (parenthetical added by translators).
195. Id. at 63 (ch. 6, para. 20).
196. A GUIDE TO THE BODHISATTVA WAY OF LIFE, supra note 190, at 57 (ch. 5, no. 84).
197. Id. at 35 (ch. 3, no. 17).
198. Id. at 103 (ch. 8, no. 105).
199. THE VIMALAKIRTI SUTRA (Burton Watson trans., 1997).
200. Id. at 101 (ch 8).
201. Id. at 117 (ch. 10).
the captor was seized by so much physical pain that he released the king, who regained his throne.202

The weight of Buddhist scriptures favors a pacifist understanding of *ahimsa*. One *Mahāyāna sūtra* teaches:

Moreover, bodhisattvas, great beings, should not be afraid in a wilderness infested with robbers . . . [t]hey should react to danger with the thought: “If those beings take away from me everything that is necessary to life, then let that be my gift to them. If someone robs me of my life, I should feel no ill-will, anger, or fury on account of that. Even against them I should take no offensive action, either by body, speech, or mind. This will be an occasion to bring the perfections of generosity, ethics, and patience to greater perfection, and I will get nearer to full enlightenment. When I have attained full enlightenment, I will act and behave in such a way that in my buddha land wildernesses infested with robbers will not exist, or even be conceivable. And my exertions to bring about perfect purity in that buddha land will be so great that in it neither these nor other faults will exist, or even be conceivable.”203

On the other hand, *Mahāyāna*’s *Upaya-kaushalya sūtra* (Skillful Means) tells the story of a Bodhisattva who saved hundreds of people by killing a murderous thief.204 Other *Mahāyāna* scriptures explain that such a defensive killing prevents the murderer from bringing more bad *karma* on himself, and creates good *karma* for the defender, providing that the defender acts in the spirit of compassion.205

The *Brahmajala Sūtra* is a *Mahāyāna* text providing ten major rules and forty-eight minor rules of good conduct. The very first rule prohibits killing.

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205. *Id.* at 465; Richard D. McBride, II, *Buddhism: China*, in *Encyclopedia of Religion and War*, supra note 10, at 39. *Karma* (action) is a Hindu and Buddhist principle by which a person’s good or bad acts result in his reincarnation in a higher or lower state. Buddhism aims to escape the *karma* cycle of endless death and rebirth.
But other rules require Buddhists to protect all living things and to protect the Buddha, the Sangha (the Buddhist community), and the Dharma (law or teaching). So Buddhists have interpreted the Brahmajala Sūtra to require them to use force when necessary to protect Buddhist temples, priests, or libraries.206

IX. BUDDHISM’S APPLICATION IN ASIAN NATIONS

A. India

The Emperor Ashoka, who reigned from about 269 to 232 B.C., fought a series of wars that united most of India under his rule. After conquering India, he converted from Hinduism to Buddhism, and declared an official policy of non-violence. Buddhists claim that his conversion was sincere, while cynics believe that he was trying to undermine the Hindu Brahmin power base.

Some of Ashoka’s laws were proclaimed in “Rock Edicts” which were inscribed throughout India on rocks and beautiful columns. In Rock Edict 4, Ashoka declared:

For many hundred years in the past, slaughter of animals, cruelty to living creatures, discourtesy to relatives, and disrespect for brahmans and renunciates has been increasing. But now because of King Priyadarshi’s [Ashoka’s] practice of the Dharma, the sound of war-drums has become the call of Dharma . . . King Priyadarshi’s inculcation of Dharma has increased, beyond anything observed in many hundreds of years, abstention from killing animals and from cruelty to living beings, kindliness in human and family relations….

Rock Edict number 1 proclaimed vegetarianism, although the King was still somewhat omnivorous:

Many hundreds of living creatures were formerly slaughtered every day for the curries in the kitchens of His Majesty. At present, when this Edict on Dharma is being inscribed, only three living creatures are killed daily, two peacocks and a deer, and the deer is not

206. 1 HARRY COOK, THE WAY OF THE WARRIOR 200 (1999). Also: “In the case of beings endowed with moral qualities, such as humans, the act of killing is less blameworthy when the being [who is killed] has low moral qualities and more blameworthy when the being has high moral qualities.” (Parenthetical added.) The particular rule on killing is item 8, which states: “Having abandoned the destruction of life, the recluse Gotama abstains from the destruction of life . . .” The Commentarial Exegesis of the Bramajala Sutta, in THE DISCOURSE ON THE ALL-EMBRACING NET OF VIEWS: THE BRAMAJALA SUTTA AND ITS COMMENTARIES 112-13 (Bhikkhu Bodhi trans., 1978).
slaughtered regularly. In the future, not even these three animals shall be slaughtered . . .

Ashoka retained the death penalty, while creating a procedure for appeals.207

B. Bodhidharma

Bodhidharma was a great Buddha who brought Zen Buddhism from India to China around 520 A.D.208 He was also, according to tradition (which may be highly unreliable), the founder of the martial arts.209

During the journey to China, Bodhidharma, who was carrying valuable documents, learned of the dangers to travelers posed by robbers. Bodhidharma meditated, and experienced a revelation that he should study animals. So he began to do so, and from the study, eventually developed the “Eighteen movements of Lo Han.”210

At the Shao-lin Temple in China, Bodhidharma saw that many monks fell asleep during meditation. He felt compassionate pity for the monks whose bodies were wasting away through purely mental meditation exercises. So Bodhidharma decided to teach the “bodies and minds” of the monks.211 He invented Kung Fu (or Chuan Fa), a form of boxing used for systematic exercise.212

There was another benefit to the Bodhidarma’s martial teachings: because the monks had undertaken vows not to use weapons, gangs of soldiers or ex-soldiers would often rob the monks who traveled outside their monastery. After learning the unarmed combat techniques of martial arts, the monks could journey safely, and so they traveled around China, Okinawa, and Japan, disseminating the martial arts.213

A second great martial arts center in China developed on Wudangshan, where Taoist monasteries on seventy-two mountain peaks formed an alliance.214

210. Lohan is a type of Buddhist saint. ENCYCLOPEDIA OF EASTERN PHILOSOPHY AND RELIGION 204 (Gabriel Palmer-Fernandez ed., 2004).
211. TOMIO, supra note 151, at 229.
214. DENG MING-DAO, SCHOLAR WARRIOR: AN INTRODUCTION TO THE TAO IN EVERYDAY LIFE
The ideal martial artist was a Scholar Warrior, a person whose mind and body were well-trained and well-integrated.

Westerners often see the martial arts appear as coming from Zen and Taoism. But Mahāyāna Buddhism has also promoted the martial arts, viewing them as a technique to integrate the cultural and the physical.215

C. China

Buddhist monasteries in China became important centers of military training, and sometimes of resistance to government.

In the Fifth Century, the Northern Wei dynasty justified its wars of conquest by claiming that its rulers were the messianic Buddha, the Maitreya, who would establish a Buddhist reign of peace.216 Supposedly, Wei conquests of northern China would usher in the peaceful era.217

Notwithstanding the Buddhist ideology asserted by the Wei regime, Buddhist monks led at least ten uprisings against the Wei in the Fifth and early Sixth Centuries.218 During a rebellion, in 445-46 A.D., a large stockpile of weapons was discovered at a monastery in Chang’an, leading the Emperor to persecute Buddhists nationwide.219

In Tibet, tantric Buddhist texts gave “formulae for killing unjust kings,” but these were suppressed in China during the T’ang Dynasty (618-907).220

In 1368, China was under the rule of the Mongols. Aided by the Buddhist “White Lotus Society,” the Chinese freed themselves from foreign and barbarian (in Chinese eyes) rule.221 The Mongols had made it illegal for the Chinese to carry arms. Only one out of ten families was allowed a carving knife.222 So the martial arts skills of Buddhists were doubtless of great importance.

Replacing the Mongols was the Ming Dynasty; the first Ming ruler was an ex-monk who was influenced by the Red Turbans, a Buddhist millenarian...

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215. TOMIO, supra note 151, at 194.
216. The Japanese word for Maitreya is Miroku. Miroku Firearms is a large firearms manufacturer, which builds rifles and shotguns that are sold under other tradenames by Western companies.
217. McBride, supra note 205, at 41.
218. Id. at 40.
219. Id.
220. CLEARY, BUDDHISM, supra note 162, at 96.
sect. 223. The Ming Dynasty ruled from 1368 to 1644, and was a frequent target of White Lotus rebellions. Between 1621 and 1627, there were twenty White Lotus uprisings. 224 Under the Mings, “civilian armies rallied their personal attention and group solidarity around religious ideas, such as the coming of the Maitreya, the messianic future Buddha, as they fought to overthrow what they perceived as corrupt and oppressive government.” 225

Martial arts training was not merely for fighting, but for preserving Buddhist knowledge. As one historian observed:

> It would seem that one of the concerns of the time, therefore, was the “deposit” of knowledge that would allow humankind to survive in the future. Geniuses everywhere from Europe to East Asia seem to have deposited part of that knowledge right in the infrastructures of conflict (such as the martial arts), and then moved to balance this by developing culture to a high pitch . . . . This whole process itself illustrates a principle of the I Ching, whereby waxing and waning balance each other. 226

In the Sixteenth Century, Chinese Buddhist monks taught a simplified version of Bodhidharma’s techniques to the inhabitants of the Ryuku Islands, who were resisting Japanese invasion. 227

In 1644, the Mings were deposed by a peasant army and the Manchu Dynasty (also called the Qing Dynasty). Initially, the Manchus cut some oppressive taxes. 228 But the Manchus grew autocratic and corrupt. They centralized too much power at the imperial court in Beijing and rigorously censored books. China, which had once been one of the great civilizations, slowly decayed. 229

The Shao-lin and Wudangshan martial arts centers became centers of resistance. The Manchus, however, had their own Scholar Warriors, including Emperor Qian-long (1735-1795), who trained at Shao-lin and Wudangshan. He successfully intrigued to get Wudangshan to attack and destroy Shao-lin. 230

Yet Shao-lin rose again. In the late Nineteenth Century, it was a training ground for many of the Chinese revolutionaries in the Boxer Rebellion (1899-

224. McBride, supra note 205, at 41.
226. Id.
White Lotus rebellions continued. A rebellion in 1796 swept up five provinces, and took nine years to suppress. An 1813 rebellion attacked the imperial palace itself.

By the early Twentieth Century, firearms fighting at a distance had supplanted the personal combat of the martial artist. Groups in China such as the Orthodox Martial Athletic Association tried to keep alive the ideal of the Scholar Warrior. They studied a modern version of the Confucian Six Arts, combing cultural skills (such as music and painting) with athletic skills such as swordsmanship.

In 1931, the totalitarian military government of Japan invaded Manchuria, a region in northeast China rich in natural resources. After setting up a puppet government in the “independent” state of “Manchuko,” the Japanese invaded the rest of China. Japanese soldiers were told that the Chinese were subhumans, and the Japanese perpetrated countless atrocities against Chinese civilians. The most infamous of these was the rape of Nanking, from December 1937 to March 1938. Approximately four hundred thousand Chinese were murdered, and as many as 80,000 woman and girls were raped. Many of the rape victims were mutilated and killed.

In October 1936, the Chinese government ended the exemption of monks and nuns from military service. The debate over service was carried out in three special issues of the Buddhist journal Fohai Deng (The Illuminator of the Sea of Buddhism). Some monks argued that they would have to give up being monks in order to serve. The majority of articles, though, argued that Buddhists were obliged to serve their country. Because Buddhist monks must be motivated by compassion, the monks could not sit idle while the Chinese people were suffering. (The same principle is expressed in the Bible’s Book of Leviticus, 19:16, “nor shall you stand idly by when your neighbor’s life is at stake.”)

The monks concluded that they needed to help their neighbors by “killing with compassion.” The monks were following the Mahāyāna Chinese adage “compassion as the basis and expediency as the way.”

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231. SHAW, supra note 212, at 13.
232. McBride, supra note 205, at 42.
234. Id. at 43.

In 1776, Pennsylvania Lutheran minister John Peter Gabriel Muhlenberg preached his farewell sermon to his congregation in Woodstock, Virginia. He explained that there was a time to pray and a time to fight. "It is now the time to fight," he said, and he took off his black robe, revealing the blue uniform of a Virginia Colonel. EDWARD FRANK HUMPHREY, NATIONALISM
Until the Japanese were defeated in 1945, large parts of China were under Japanese control.\textsuperscript{235} In 1949, the totalitarian regime of Mao Tse-Teng conquered the entire nation. Neither the Hirohito nor the Teng dictatorships had any use for schools which taught Chinese to think for themselves and to act heroically on their own initiative.

During the early Communist years, the Scholar Warrior schools hung on for a while by shifting their athletic programs into volleyball, gymnastics, and other sports which did not have a long-standing cultural connection to resisting oppression. Good health, rather than martial skill, became the basis for the athletic part of the program. But the last of the schools were wiped out in the Cultural Revolution.\textsuperscript{236} The Red Guard (a thuggish Chinese equivalent to the Hitler Youth) invaded Shao-lin in 1965, destroyed statues, arrested the 200 remaining monks, and closed the temple.\textsuperscript{237}

Mao Tse-Teng ranks above Adolf Hitler and Josef Stalin as the worst mass murderer in history. Among the many tens of millions murdered by Mao, particular targets included intellectuals, the middle class, and teachers of the martial arts.\textsuperscript{238} Like Stalin and Hitler, Mao was a great supporter of gun control. All three tyrants set up strict gun licensing and registration systems to ensure that only the political reliable would have guns.\textsuperscript{239} It should not be surprising, therefore, that Mao made sure to exterminate anyone who could teach people to fight without weapons.

More recently, Shao-lin has been re-opened and restored as a tourist attraction. The Shao-lin employees go through the motions of performing and instructing in the martial arts, but skeptics view the current exercise as a way of separating foreign tourists from their money, rather than as authentic Buddhist spiritual exercise.\textsuperscript{240}

\textsuperscript{235} The atomic bomb saved many Chinese lives, as well as the lives of Japanese soldiers in China, by ending the war.
\textsuperscript{236} DENG, supra note 214, at 16-17.
\textsuperscript{237} 1 COOK, supra note 206, at 204.
\textsuperscript{238} NATHAN J. JOHNSON, BAREFOOT ZEN: THE SHAOLIN ROOTS OF KUNG FU AND KARATE 214 (2000).
\textsuperscript{240} 1 COOK, supra note 206, at 204-207.
Although Buddhists are now only about eight percent of the population in China, Buddhism in China has a long and honorable record of supporting the people in their struggles against oppressive governments.

D. Korea

Buddhism was brought to Korea in the Sixth Century by General Yi Chaadon, who had learned Zen martial arts from Master Bek Hwa. The General instructed King Pophung, and became the King’s favorite councilor. Jealous rivals framed Yi Chaadon for treason. When he was executed, and his head was chopped off, clear water flowed instead of blood, thus miraculously proving his innocence. The king was so impressed that he made Buddhism the official religion.

Not long after, the Buddhist education system for the Flowering Warrior (Hwa Rang) Path was introduced. Its precepts were compassion, loyalty, respect for parents, and courage, all of which were learned by swordsmanship. The Hwa Rang, all male, were instructed by Buddhist nuns, who were called Original Flower (Won Hwa).

Trained from infancy, the Hwa Rang warrior monks were experts in sword and bow, in Su Bak (a Korean martial art of unarmed combat, for striking at the opponent’s vital points), and in Yu Sul (a softer martial art based on grappling). The Hwa Rang served as officers in command of ordinary soldiers, and after a series of bloody wars, Korea was united as a Buddhist nation.

The gates of Korean temples are guarded by statues of armed warriors, symbolizing the fierce mental struggle that lies within.

Among Korea’s national heroes are the Zen Sword-Masters Whonyo, Seo Sun, and Sa Myung, who led the nation against Japanese invaders.

E. Sri Lanka: Lions vs. Tigers

Sri Lanka, formerly known as Ceylon, is an island south of India.

243. Id. at 5.
244. SHAW, supra note 212, at 15.
245. Id. at 17. Yu Sul is believed to be an ancestor of Japanese Jujitsu. Id.
246. Id. at 18.
247. KIM & KIM, supra note 242, at 5.
248. Id.
Therevāda Buddhism is the state religion. About three-quarters of the people are Sinhala (of the lions) ethnicity, most of whom are Buddhist. Most of the remaining non-Buddhist population are Tamils, who are mostly Hindu. For the last twenty years, the Tamils have been fighting a war of national liberation, seeking either independence or autonomy. The war has been prosecuted with great brutality on both sides.

The late Tessa J. Bartholomeusz’ book *In Defense of Dharma: Just-war Ideology in Buddhist Sri Lanka* investigates how the Sri Lanka’s Buddhists reconcile the ostensible pacifism of their religion with their desire to fight the war and prevent Tamil independence.

The great national epic of Sri Lanka is *Mahāvamsa*, written in the Fifth Century A.D. by a Buddhist monk. Like the *Ramayana* in India, the *Mahāvamsa* in Sri Lanka is pervasive in the national culture.

Part of the *Mahāvamsa* describes Siddhārtha’s three magical trips to Sri Lanka, which laid the foundation for the introduction of Buddhism three centuries later. In Siddhārtha’s first visit to Sri Lanka, he rid the island of yakkhas, a non-human type of demon, by scaring them to death. The war against the yakkhas is cited by modern Buddhists in Sri Lanka as justification for war.

Much of the *Mahāvamsa* describes the great Buddhist King Dutugemunu (died 77 B.C.) and his war against the damilas—the illegitimate non-human rulers of Sri Lanka. Dutugemunu fought with a Buddhist relic on his spear, and was attended in battle by five hundred monks. His slogan was “defense of the Dharma.”

After winning the wars, Dutugemunu was beset by guilt about all the killing, but enlightened monks reassured him that he had killed only “one and a half human beings.” All the rest were evil unbelievers, and their death was no loss.

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249. The second paragraph of the *Mahāvamsa* describes how “the Conqueror Buddha Gotama” decided to come to Sri Lanka, based on a meeting he had with another Buddha in a previous incarnation. *Thera Mahanama-sthavira, Mahavamsa: The Great Chronicle of Sri Lanka* 45 (Douglas Bullis trans., Asian Humanities Pr., 1999) (ch. 1).

250. *Jones, supra* note 207, at 142.

251. He explained to other kings, “My effort is not for the joy of sovereignty; it is for the establishment of the Faith of the Buddha forever. By this truth, let the articles worn on the body of my troops take the color of fire.” After he spoke, “It came to pass in exactly this manner.” *Mahavamsa, supra* note 249, at 248 (ch. 25).

252. He was reassured that “The others were heretical and evil and died as though they were animals. You will make the Buddha’s faith shine in many ways. Therefore, Lord of Men, cast away your mental confusion.” The chapter concludes, “If one bears in mind the many myriads of human beings murdered for greed and the evil consequences thereof, and also that
The *Mahāvamsa* also extols Ashoka, the king of India discussed above.\(^{253}\)

The *Cakkavatti Sihanada sūtra* is an early Buddhist text illustrating the ideal society. It describes a good Buddhist king who rules non-violently, yet maintains a fourfold army which accompanies him everywhere. To Sri Lanka Buddhists, the text teaches that wars can be just, and that the military is necessary for national defense.\(^{254}\) This is consistent with traditional *Theravāda* Buddhist teaching that a good king should possess a large fourfold army composed of elephant corps, cavalry, chariot corps, and infantry.\(^{255}\)

Another cited text is the *Maha-Ummagge Jataka*, detailing an earlier incarnation of Siddhārtha, advising a king how to win a war.\(^{256}\)

In the late Nineteenth Century, as the Sinhalese anti-colonialist sentiments began to rise, the Sinhala-Buddhist patriot H. Dharmapala pointed out the reason why Sri Lanka had been oppressed by the Portuguese, then the Dutch, then the English: “The Sinhalese people have submitted with silence for the simple reason that they have not had the weapons to fight against the intrusion of the scheming missionary.”\(^{257}\)

The Sri Lankan government has a cabinet post for Minister of Defense, and another post for Minister of the Buddha Sasana (religion). The posts have sometimes been held by the same person.\(^{258}\)

In 1990, Sri Lanka’s Prime Minister cited the *Dhajagga sūtra*, in which Siddhārtha explained that Sakra, the king of the gods, taught his army courage by gazing at the flag. The *sūtra* implied, said the monk, that the Buddha did not condemn militias.\(^{259}\) Later that year, the succeeding Prime Minister, J.R. Jayewardene, justified the violent suppression of a Sinhalese extremist insurgent group known as the JVP: “One cannot attain Paradise by killing people . . . You cannot sit while a snake comes and bites you. You must deal with that snake. The JVP is like that. The State must protect its citizens. . . .”\(^{260}\)

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impermanence is the murderer of all, one will before long attain the liberation from suffering or at least an auspicious existence.” *Id.* at 252 (ch. 25).

253. *See supra* note 207 and corresponding text.


255. *Id.* at 41-43.

256. *Id.* at 44-45.

257. *Id.* at 71 (citing H. Dharmapala, *Buddhist Processions*, THE BUDDHIST, (vol. 4, no. 42, Oct. 21, 1892)). He later changed his name to Anagarika Dharmapala.

258. *Id.* at 148.


In a 1997 interview, the Venerable Piyadassi, a great Buddhist missionary, explained that Siddhārtha:

would have known that even righteous kings would have to defend themselves if attacked. You have to defend yourself ... If someone goes to kill my mother, I'm going to stop him. So this could be a condition in which I am forced to kill. But still killing is killing and saving is saving. Killing cannot be justified in Buddhism but a king defending the country and Buddhism can; the Buddha never got involved in these matters.261

Another monk argued—in a manner reminiscent of Thomas Aquinas262—that defensive killing was legitimate because it did not have bad intention:

There are five factors that have to be completed in order to make the act of killing a sin: the intention to kill, making plans to kill, and ultimately taking a life according to a plan. In most defensive postures, these five factors are not fulfilled. For instance, if a snake were about to attack you, the immediate reaction would be to feel afraid and then to kill the animal. It is not regarded as an intentional killing. Therefore it is not considered a sin. Killing in war is the same thing; it is not intentional killing, but rather defense.263

The monk explained that he visits Buddhist soldiers who are fighting the war against the Tamils, and tells them that they are doing "good deeds" in order "to protect the people of the country. Soldiers have to risk their lives to protect and safeguard the dharma." Because the soldiers are selfless, they can attain nirvāṇa.264

In contrast, Bogoda Premaratne, a civilian advocate of reconciliation with

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261. BARTHOLOMEUSZ, supra note 254, at 44.
262. I answer that. Nothing hinders one act from having two effects, only one of which is intended, while the other is beside the intention. Now moral acts take their species according to what is intended, and not according to what is beside the intention, since this is accidental as explained above ... Accordingly the act of self-defense may have two effects, one is the saving of one's life, the other is the slaying of the aggressor. Therefore this act, since one's intention is to save one's own life, is not unlawful, seeing that it is natural to everything to keep itself in "being," as far as possible.

AQUINAS, supra note 39, at pt. II-II, q. 64, art 7. Aquinas's teachings about double effect were formally adopted as Catholic doctrine in the 1996 Catechism of the Catholic Church.
263. BARTHOLOMEUSZ, supra note 254, at 121 (Venerable Bengamuwe Nalaka).
264. Id. at 122.
the Tamils, argued that war cannot be justified for any reason. But as for self-defense, “Buddhism doesn’t have to tell anyone to protect themselves; this is instinctual.”

Summarizing, Bartholomeusz explained the need “to free the study of Buddhism from romantic ideas about . . . South Asian non-violence. After all, if we continue to insist that the real Buddhism is the Buddhism of the texts, and only portions of the texts that comport with attitudes of non-violence, and fail to take seriously Buddhist practices that are not endorsed by certain readings of the texts, then we are complicit in the faulty production of knowledge about Buddhism . . .”

F. Burma and Thailand

Burma is seventy-five percent Theravāda Buddhist, and Thailand ninety-five percent. Buddhism is the state religion of Thailand. In Buddhism, Imperialism and War, Trevor Ling examines the military and religious history of the two nations. He concludes:

The historical record of the Buddhist kingdoms of South-East Asia does not support the view that where Buddhist institutions and

265. Id. at 133. The principle that self-defense is instinctual was articulated in the West by, inter alia: Cicero, De Officius, book 1, ch. 4, para. 11 (Walter Miller trans, 1913) (44 B.C.) (Roman lawyer and statesman; self-defense against criminals and tyrants is based on the natural “instinct of self-preservation”); Gratian, supra note 5 (natural law, including self-defense “exists everywhere through natural instinct”); Giovanni da Legnano, De Bello, De Reprebeatibus et De Duello 278 (Thomas Erskine Holland ed., James Leslie Brierly trans., William S. Hein 1995) (1360) (ch. 80) (Italian founder of international law); Alberico Gentili, De Iure Belli Libri Tres 58-59 (William S. Hein 1995) (reprint of John C. Rolfe trans., 1933, of 1612 edition) (1598) (ch. 80) (Italian and English founder of international law); Hugo Grotius, The Rights of War and Peace 183-84 (Liberty Fund 2005) (reprint of 1737 English translation by John Morrice of the 1724 annotated French translation by Jean Barbeyrac) (1625) (book 1, ch. 2, § 1.3) (the most influential international law philosopher of all time); Marcus Junius Brutus, Vindiciae, Contra Tyrannos: Or, Concerning the Legitimate Power of a Prince over the People, and of the People over a Prince 149, 172 (George Garnett ed., Cambridge Univ. Pr., 1994) (1579) (pseudonymous and very influential Western European Protestant political theorist) (“natural law teaches us to preserve and protect our life and liberty—without which life is scarcely life at all—against all force and injustice. Nature implants this in dogs against wolves . . . the more so in man against himself, if he has become a wolf to himself. So he who disputes whether it is lawful to fight back seems to be fighting nature itself.”) John Adams called the last-cited book one of leading books by which England’s and America’s “present liberties have been established.” 3 John Adams, A Defence of the Constitutions of the United States of America 210-11 (The Lawbook Exchange, 2001) (1797).

266. Bartholomeusz, supra note 254, at 67.
ideas have a prominent place in national life the consequence will be peaceful international relations. Nor is there any clear evidence that in countries where Buddhism is the state religion, national wars have been regarded as un-Buddhistic activities. The evidence suggests, on the contrary, that Buddhism in South-East Asia has been successfully employed to reinforce the policies and interests of national rulers . . . .

In fact,

[T]he list of battle honours gained by the armies of the many Buddhist kingdoms is one which would not disgrace such great shrines of military glory as Canterbury Cathedral or Westminster Abbey. As occasion demanded, and sometimes when it did not, Burmese fought Mons, and Pyus, and Thais, and Laos. Similarly the Thais fought the Laos, and the Malays, and the Khmers and the Burmese.

Simply put, “The record is strikingly similar to that of the Christian nations of Europe.”

In the last several years, Thailand has been fighting against Islamic jihad terrorists in southern Thailand who often murder schoolteachers, peaceful Muslims, and other citizens. In response, Thailand has issued gun licenses to schoolteachers, and has attempted to suppress the insurgency through police and military force.

G. Tibet

Tibetan experts have noted that the “discussion of Buddhism in the scholarly and popular literature of Tibet . . . resounds with the notion that Buddhism and its influence is the antithesis of bellicosity, notwithstanding evidence to the contrary.” Westerners who think about Tibet are often guilty of “Shangri-La-ism”—of the “idealized, romantic vision of Tibet as a land of enlightened, non-violent, happy and exotic people.” Thus, “[f]or those in the West who look

268. Id. at 139.
269. Id. at 147.
271. Bartholomeusz, supra note 254, at 11 (citing Donald Lopez, Prisoners of Shangri-La: Tibetan Buddhism and the West 7-8 (1999)).
272. Jane Ardley, The Tibetan Independence Movement: Political, Religious, and
to Tibetan Buddhism for all the answers to their insecurities, the image of ‘violent’ Buddhists is uncomfortable particularly where Buddhism itself can be offered as a justification for their actions.”

The Dalai Lama is the leader of the Tibetan Buddhist religion. (“Dalai” means “oceanwide.”) The current Dalai Lama, Lhamo Thondup, is the thirteenth reincarnation of the original Dalai Lama. All the Dalai Lamas are manifestations of Avalokiteshvara, the bodhisattva of compassion. Winner of the 1989 Nobel Peace Prize, the Dalai Lama is a widely-respected, worldwide religious leader. Many Westerners are familiar with the non-violent teaching of the current Dalai Lama, such as “[t]he basis of all moral teaching ought to be the nonresponse to attacks.” But before Westerners take such sayings as a categorical imperative, it is essential to remember that, as the Dalai Lama emphasizes, Buddhist thought does not operate on the binary terms of Western thought.

During the Bstan period (600-842 A.D.), Tibet was a very powerful warrior society. Tibet’s greatest victories were won during the reign of King Khri-Srong Lde-bstan (Trisong Detsen) (reigned 755-97). In 763, a Tibetan army captured the Chinese capital of Sian, and put a Tibetan prince on the Chinese throne. After signing a treaty with China in 783 A.D., Tibet turned west, and conquered much of Central Asia.

King Khri-Srong Lde-bstan is revered as one of the great religious kings of Tibet, who worked assiduously to spread Buddhism. In 763 A.D., the King invited Buddhist missionary teachers in China and India to come to Tibet. Around 779, he built the famous temple of Bsam-yas (Samye), which trained Tibetan Buddhist monks.

The Buddhist Revolution in Tibet took place from 842 to 1247 A.D. In 842, the Tibetan king’s brother, Lang Darma, was killed by a Buddhist monk because Darma opposed Buddhism. Tibetan Buddhists have lauded the killing as an example of Buddhist “skillful means” (discussed above) to protect the Dharma (Buddhist law) and to compassionately prevent the king’s brother from

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273. Id. at 63.
274. Id. at 9. He was a monkey demon and is considered the father of the Tibetan people. Id.
277. Id. at 133-34.
279. NORBU, supra note 276, at 134.
harming his soul by committing further bad acts.280

There were conflicts between various Buddhist sects, and for a while, Buddhism retreated in central Tibet. However, by the middle of the Thirteenth Century, Buddhism was well-established as the national religion and the center of cultural life.

During the Thirteenth Century, both Tibet and India fell under Mongol control. The Mongols ruled Tibet with a light hand, using the Tibetan Lamas to carry out ordinary governance. Tibetans were exempted from military service and taxes.281 Instead, the Mongols provided military protection to Tibet.282 The Mongol Khans were respected by the Tibetans as defenders of the Buddhist faith. By using Mongol warriors to defend Tibet, the Mongol Khans allowed the Tibetan Lamas to avoid involvement with violence, while still enjoying protection from Tibet’s enemies.283

Late in the Fourteenth Century, the Chinese overthrew the Mongols, and Tibet regained independence. Thereafter, China and Tibet engaged in many wars for control of eastern Tibet. The Chinese conquered much of the provinces of Kham and Amdo, and merged them into Chinese provinces. The British dubbed this region “Inner Tibet.” The Buddhist Khampa tribes of Inner Tibet were battle-hardened warriors, described by a Chinese observer in 1666 as people who “delight in wars and conflicts, not hesitant to die.”284

Meanwhile, there were many battles and coups within Outer Tibet, as various Buddhist factions, in alliance with the Mongols, struggled for supremacy. Eventually, the winner was the faction associated with the Dalai Lamas.

In the Eighteenth Century, the Chinese replaced the Mongols as the nominal overlords of Tibet; most of the time, however, the Chinese exercised even less meaningful control than the Mongols. By the middle of the Nineteenth Century, the Chinese Empire had grown decrepit; the fierce Khampas won almost complete independence from China and from the Tibetan government in Lhasa. Nominally, they lived in Chinese territory which was claimed by Tibet. In practice, they ruled themselves.285

Outer Tibet was still claimed by China, although Chinese influence was small. Unlike the Mongols, the Chinese offered little military assistance. Thus, Tibet fought its own wars with the little Himalayan kingdom of Ladakh in 1842

280. Ardley, supra note 272, at 53; text at supra note 204 (skillful means).
281. Norbu, supra note 276, at 51.
282. Id. at 75.
283. Id. at 81.
284. Id. at 132.
285. Id. at 215-16.
and with Nepal in 1858.

In Outer Tibet during the Nineteenth Century, three large monasteries attained preeminent power over the government, and held that power until the Communist takeover in 1951. As of 1951, the three monasteries held about 22,000 monks; of them, about 10 to 15 percent were *dobdobs*, fighting monks. They carried knives, and could access the guns and ammunition stored in the monasteries. The *dobdobs* were stronger than the tiny Tibetan army and police, and so the monasteries enjoyed coercive power over the government.286

During the final years of the Manchu dynasty, the Chinese attempted to assert real control over Tibet, and used military force. The Thirteenth Dalai Lama fled to India. When the Chinese Manchus were overthrown by the Chinese Nationalists in 1911-12, Tibet declared independence.

Outer Tibet’s independence was not seriously contested, but the Chinese eventually began to war for Inner Tibet. Tibetan troops and monks fought against the Chinese Nationalist government in Inner Tibet.287

The Dalai Lama at the time was Thupten Gyatso, the thirteenth Lama, who died in 1933.288 In 1932 he left a “Political Last Testament,” predicting:

> In the future, this system [communism] will certainly be forced either from within or without on this land. . . . If, in such an event, we fail to defend our land, the holy lamas . . . will be eliminated without a trace of their names remaining; . . . our political system . . . will be reduced to an empty name; my officials . . . will be subjugated like slaves by the enemy; and my people, subjected to fear and miseries, will be unable to endure day or night.289

> . . . [We] should make every effort to safeguard ourselves against this impending disaster. Use peaceful means where they are appropriate; but where they are not appropriate, do not hesitate to resort to more forceful means.290

As the current Dalia Lama explains, Gyatso knew that independent Tibet

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286. Ardley, *supra* note 272, at 16-17; Norbu, *supra* note 276, at 409 n. 2. (The Tibetan army was less than 5,000 in the early Twentieth Century; there was a small police force in Lhasa only).
288. In 1935, Gyatso’s soul was reincarnated in the baby who grew up to be the current, fourteenth Dalai Lama.
290. *Id.* at 168 (citing Warren W. Smith, *Tibetan Nation: A History of Tibetan Nationalism and Sino-Tibetan Relations* 230 (1996)).
could never overcome a huge nation like China or India, so Gyatso turned to Nepal and Bhutan. He proposed, “A sort of common defense: raise an army, train it as best as possible. Just between us, this isn’t strictly practicing non-violence.” Gyatso proposed bringing young men from Kham to the capital of Lhasa. In Lhasa, they would receive “a complete military education. Politically, that was very farsighted. He was already advancing the idea that defense of a land has to be assured by the people who occupy it.”

Gyatso’s program was never implemented. Nepal and Bhutan ignored the proposal for mutual defense. Tibetan dignitaries refused to build up the army, because they were sure that the gods would protect Tibet.

Would Gyatso’s defense system have saved Tibet? “I’m convinced it would have,” said the current Lama.

In 1950, when the current, fourteenth, Dalai Lama was only fifteen years old, Mao Tse-Teng’s Red Army invaded Outer Tibet. In 1951, the Dalai Lama was forced, under duress, to sign a seventeen-point agreement with China declaring that all of Tibet is part of “the Motherland” of China. The agreement pretended that Outer Tibet retained its internal autonomy.

Armed resistance to Communism began in 1952 with numerous uprisings in eastern Tibet. Although the Chinese at first proceeded cautiously in Outer Tibet, they regarded Inner Tibet as an ordinary part of China, and pushed the Communist “reforms” (including genocide) in Inner Tibet with the same vigor with which the Communist program was enforced elsewhere in China. About 68,000 Tibetans joined with approximately 12,000 fighters from the defeated Chinese Nationalist army, to war against their mutual enemy the Communists. The revolt cooled down when the Chinese Communists backed away from their program to impose serfdom in eastern Tibet (that is, farm collectivization in which the government would own and control the farms, and the farmers would no longer own the land).

More people joined the revolution in 1953. In 1954 the Chinese 18th Army suppressed a 25-day revolt of 40,000 farmers in Tibet.

The resistance fighters were known as the “National Volunteer Army for the

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291. LAMA & CARRIERE, supra note 275, at 148.
292. Id. at 148.
293. Id. at 146-48.
294. Id. at 149.
295. NORBU, supra note 276, at 215-17.
296. Id. at 218-19.
297. ARDLEY, supra note 272, at 28-29; NORBU, supra note 276, at 219.
The core of the resistance was the men of Kham and Amdo, the tribesmen of eastern Tibet. It was they whom the Thirteenth Dalai Lama had wanted to turn into the foundation of a strong Tibetan army. They thrived in the thin atmosphere of the mountains, while their Chinese adversaries gasped for breath.

Eastern Tibet’s Kanting Rebellion began in the winter of 1955-56. It was defeated by the end of 1956, and many of the rebels fled to Outer Tibet. Yet the Khampas began a new uprising in 1956-67, and Amdo rose up in 1958. More refugees and fighters from Inner Tibet fled to Outer Tibet. Many of them clustered around the capital, Lhasa, and the many disparate tribes and clans began working to form a united fighting force.

The Lhasa Uprising began on March 10, 1959, in response to rumors that the Chinese were about to arrest the Dalai Lama. The Dalai Lama fled to India, and the Chinese appointed the Panchen Lama (the second-highest spiritual leader in Tibetan Buddhism) as their puppet. Participants in the Lhasa Uprising included Tibet’s little army of 3,000 men; about 10,000 Khampas who had fled to Lhasa; most of the 20,000 Buddhist monks in Lhasa; and thousands of members of the general public. The Chinese had to kill more than 87,000 people to suppress the Lhasa Uprising.

Unsurprisingly, in April 1959 the Chinese forbade the Tibetan male tradition of wearing swords.

How could Tibetan Buddhists engage in violence? Jampa Tenzin, a former guerilla and monk, explained,

> Generally, of course, non-violence is good, and killing is bad. . . . But each and everything is judged according to the circumstances of the situation, and, particularly in Buddhism, according to the motivations. . . . In order to save a hundred people, killing one person may be acceptable. . . . Individual, or self, motivation is obviously not allowed. . . .

> . . . [U]nless we did something sooner or later we couldn’t practise religion. . . . Dharma [had to] prevail and remain. . . . even by violent
Protests and small revolts that began in 1987 culminated in March 1989, rioting against the Chinese colonists whom the Communist government had settled in Tibet (and who now comprise the majority of Tibet’s population). China has perpetrated genocide and ethnic cleansing in Tibet, and continues to do so, having killed approximately one million Tibetans (a seventh of the Tibetan population) directly or by starvation.

Living in exile in India, the Dalai Lama professes his admiration of Mohandas Gandhi. Yet like Gandhi, the Dalai Lama is not as inflexibly pacifist as some Westerners imagine. Indeed, the Lama defended what he called India’s “right to nuclear weapons.”

According to the Dalai Lama, “if someone has a gun and is trying to kill you, he said, it would be reasonable to shoot back with your own gun.” Elsewhere, the Dalai Lama said:

[I]f the situation was such that there was only one learned lama or genuine practitioner alive, a person whose death would cause the whole of Tibet to lose all hope of keeping its Buddhist way of life, then it is conceivable that in order to protect that one person it might be justified for one or 10 enemies to be eliminated—if there was no other way. I could justify violence only in this extreme case, to save the last living knowledge of Buddhism itself.

The Dalai Lama has never supported armed resistance in Tibet. The non-violence of the Lama’s approach has won him widespread sympathy in the West, although thus far, there has been no progress in convincing the Chinese to relax their iron grip. Today, Communist rule of Tibet is much more severe than is the rule in the ethnically Chinese portions of China.

Sometimes the Dalai Lama states that non-violence is the most important thing. Sometimes he offers broad justifications for violence—such as national defense against communist imperialism, or individual self-defense against...

306. Id. at 93.
307. Id. at 167.
308. Id. at 62 (quoting Dalai Lama Defends Indian Weapon Tests, THE GUARDIAN (London), May 19, 1998 (ideally there would be no nuclear weapons, but because big countries are conceded to have a right to such weapons, India has a right to atomic bombs, because it is a big country)).
310. BARTHOLOMEUSZ, supra note 254, at 29 (quoting R. Thuman, The Dalai Lama on China, Hatred, and Optimism, MOTHER JONES, Nov.-Dec. 1997 (Internet edition)).
deadly attack. Sometimes he allows only an extremely narrow justification for violence—namely saving his own life. To puzzle over the contradictions is to miss the non-binary spirit of Tibetan Buddhism. Over the course of Tibet’s long history as an extremely religious Mahāyāna Buddhist state, the country has not always been at war, but it has certainly not always been at peace. In Tibet, as in other Buddhist countries, conscientious Buddhists have found religious justifications for warfare.

H. Japan

Buddhism came from Korea to Japan in the Sixth Century. The religion was the gift of one kingdom to another. From thenceforward, Buddhism in Japan was closely associated with the state.

Zen, however, was of little significance in Japan until 1191, when a man named Eisai returned to Japan after studying with Zen masters in China. Shortly before, a military government headed by a shogun had taken over Japan (although the Emperor still sat on the Japanese throne as a figurehead). The shogunate and the samurai class of aristocratic warriors found Zen to be an ideal religion.311

In the Thirteenth Century, the Mongol Khublai Khan repeatedly attempted to invade Japan. The Japanese government encouraged its fighters to study Zen, which liberated them from fear of death. Japanese Zen was taught by Chinese monks who had fled the Mongols. The two main temples were at Kenchoji and Enkakuji.312

While the lower classes were taught other forms of Buddhism, Zen was for the warrior class. The samurai was instructed that through perfect focus, he could achieve sudden enlightenment. To focus properly, a warrior must forget his ego, and must understand that everything in the world is transient. Accordingly, there is no dread of death. Zen was all about living in the moment. The Zen ethos was consistent with Augustine’s theory that a person who kills when commanded by the state, does not himself “kill”—he is an instrument, a sword in its user’s hand.313

Although Zen is sometimes described as non-judgmental, Zen was extremely judgmental about duty to one’s superiors, proper etiquette, and social hierarchy. Maintaining composure was indispensable. According to the Code

311. King, supra note 159, at 4.
312. Leggett, supra note 208, at 15-16.
313. Augustine, City of God, supra note 31, at book 1, ch. 21; see also book 1, ch. 26 (a soldier who kills under command will not punished, but he will be punished if he kills of his own accord).
The foremost concern of a warrior, no matter what his rank, is how he will behave at the moment of his death. No matter how eloquent and intelligent you may normally seem to be, if you lose composure on the brink of death and die in an unseemly manner, your previous good conduct will all be in vain, and you will be looked down upon by serious people. This is a very disgraceful thing.314

Zen was not, however, judgmental about warfare. There was no such thing as a “Just War” doctrine in Zen, or any other doctrine requiring the Samurai to reflect on the merits of the cause for which they were fighting.315 The only ethical rules addressed the details of honorable fighting against other Samurai. The non-Samurai lower classes, who were totally disarmed, could be killed with impunity, whenever a Samurai felt he had been insulted.316 In this regard, Zen was sharply different from the just war principles in other religions—including Hinduism, Confucianism, Taoism, and Christianity—that non-combatants should not intentionally be harmed.317

The Book of Five Rings, a famous treatise by Miyamoto Musashi, followed the dominant, amoral approach, offering advice on strategy and tactics without regard to the justice of the fighting.318 Another combat treatise, The Book of Family Traditions on the Art of War, by Yagyū Munenori, was unusual in a Japanese context, because it recognized the rulers could act wrongfully—although Yagyū tactfully laid the blame on bad advisors.319

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315. Both Luther and Augustine also put little burden on soldiers to make a personal determination about the justice of their government’s cause. Augustine, Reply to Faustus the Manichaeus (Contra Faustum Manichaeum) (400 A.D.), www.ccel.org/fathers2/NPNF1-04/npnf1-04-35.html#P2017_1188097 (book 22, para. 75); Martin Luther, A Sincere Admonition by Martin Luther to all Christians to Guard against Insurrection and Rebellion, in 45 LUTHER’S WORKS 63-68 (A Christian should obey the magistrate declaring war, unless diligent inquiry made the Christian certain that the magistrate was wrong).
317. Obviously there have been some nominal adherents to these religions who did not obey the rules about not attacking the defenseless.
319. Yagyū Munenori, The Book of Family Traditions on the Art of War, in CLASSICS OF
also counseled that weapons must only be used in a good cause, such as when "myriad people are saved by killing one man."\textsuperscript{320} Then, the warrior would be following the Zen saying "[t]he sword that kills is the sword that gives life."\textsuperscript{321}

In the late Sixteenth Century, Japan’s warlord era began to end, as the Tokugawa Shogunate consolidated power. The Samurai were increasingly left with nothing practical to do. They faced the awful prospect of dying in bed rather than on the battlefield. So the Shogun declared "the sword and the brush are one." In other words, cultivating the art of calligraphy was just as noble as cultivating the art of the sword. The samurai took up calligraphy, tea ceremony, flower arranging and other non-violent Zen rituals—each of which taught lessons of grace, beauty, and oneness, as did the martial arts.

In the late Nineteenth Century, Japanese nationalists criticized Buddhism, claiming that it was a foreign religion. The only true Japanese religion, the nationalists said, was Shinto, the Japanese nature religion which believed the Emperor was a direct descendant of the sun goddess.

Buddhists tried to defend themselves by claiming that they were at least as nationalist as everyone else. And they could reasonably point to Buddhism’s historic record in identifying with the state, and inculcating obedience to the state. Zen leaders played a major role in supporting the ultra-nationalist, racist, and militarist development of Japanese thought in the early Twentieth Century. Also, Zen ideals were very much present among the Japanese officer class during World War II.

After the war, among the leading transmitters of Zen to the West were D.T. Suzuki and other Zen masters who had incited Japanese belligerence, yet who, when speaking to Westerners, blandly claimed to be against war and acknowledged no responsibility.\textsuperscript{322}

Especially prominent in popularizing the martial arts was the 1953 book \textit{Zen in the Art of Archery}, by the German philosophy professor Eugen Herrigel. After studying in Japan in the 1920s, Herrigel returned to Germany and became a Nazi, although most of Herrigel’s Western readers never knew about his actions in Germany.\textsuperscript{323}

Historically, most of the practitioners of Zen have not been Fascists. Yet

\textsuperscript{320.} \textit{Id.} at 335.
\textsuperscript{322.} Brian Daizen Victoria, \textit{Zen and Japanese Nationalism}, and \textit{Zen, Modern}, in \textbf{ENCYCLOPEDIA OF RELIGION AND WAR, supra} note 10, at 458-64.
\textsuperscript{323.} Suzuki wrote the foreword to the 1964 McGraw-Hill edition of Herrigel’s book.
Zen was readily exploited in service of Fascism, because Zen, at its worst, is a mere aesthetic sensibility devoid of compassion. Likewise, most Lutherans have not been Nazis, but much of the Nazi leadership considered itself Lutheran.\textsuperscript{324} Lutheranism, at its worst, had very strong strains of obedience to government, and Luther himself was an extreme anti-Semite at the end of his life.\textsuperscript{325} Perhaps any religion can be exploited for nefarious purposes, but some religions are easier to exploit for certain types of wickedness.

X. MARTIAL ARTS

Despite the degenerate morality of martial arts in martial Japan, the Zen Buddhist martial arts have often been used to build good character. While some Buddhists believe that any form of martial activity is antithetical to Buddhism, other Buddhists agree with Bodhidharma that martial arts are a “moving meditation” which is superior to static methods.\textsuperscript{326}

One advantage of moving meditation is that it is easier for the teacher to monitor the student’s progress. In sitting meditation, as long as the student maintains the correct posture, the teacher cannot see if the student is falling into error or bad habits. With moving meditation, the student’s physical actions help the teacher discern if the student is able to maintain calm and to overcome fear.\textsuperscript{327}

The Zen master Hakuin (1685-1768) concluded that:

\begin{quote}
the advantage in accomplishing true meditation lies distinctly in favor of the warrior class . . . [m]ounted on a sturdy horse, the warrior can ride forth to face an uncountable horde of enemies as though he were riding into a place empty of people. The valiant, undaunted expression on his face reflects his practice of the peerless, true, uninterrupted meditation sitting. Meditation in this way, the warrior can accomplish in one month what it takes the monk a year to do.
\end{quote}

There is a certain amount of technique which the martial arts master can impart by direct instruction. Yet much of the learning must come through self-discovery by the student. Masters speak of “a special transmission beyond

\textsuperscript{326} MALiszEWSKI, supra note 209, at 137.
\textsuperscript{327} JOHNSON, supra note 238, at 77.
\textsuperscript{328} MALiszEWSKI, supra note 209, at 137.
The student studies *ji*, the techniques of the particular martial art. True mastery, though, comes from *ri*, the ineffable truths of the universe.330

*Kyudo* is Japanese ritual archery, in which the archer moves through a very formal and precise set of eight steps in raising, aiming, and firing the bow. The first level of *kyudo* is called *toteki* (the arrow hits the target). The archer is concentrating on the technique of shooting accurately. He is more concerned with hitting the center of the target than with his form. In the first level, the target is seen as a goal.331

At the second level, *kanteki* (the arrow pierces the target), the archer’s body moves with beautiful symmetry. His breath control helps unify his mind, body, and spirit, so that his shooting is smooth and extremely powerful. True *kanteki* is much more than a technique which can be taught. In *kanteki*, the target is seen as an opponent.332

Finally, the true martial artist progresses to *zaiteki* (the arrow exists in the target). The target is no longer a goal or an opponent; the target is a true reflection of the archer. The archer aims to purify his thoughts and his actions, knowing that pure shooting will flow from a pure mind and body. Now, “there is no distance between man and target, man and man, and man and the universe—all are in perfect harmony.”333

One of the essential goals of spiritual growth through the martial arts is to forget oneself. The Zen sword master Takuan explained that:

> The mind must always be in the state of “flowing” . . . When the swordsman stands against his opponent, he is not to think of the opponent, nor of himself, nor of his enemy’s sword movements. He just stands there with his sword which, forgetful of all technique, is ready only to follow the dictates of the unconscious. The man has effaced himself as the wielder of the sword. When he strikes, it is not the man but the sword in the hand of the unconscious that strikes.334
The Correct Mind is nowhere, wrote Takuan, so that it does not dominate any part of the body, and therefore every part of the body functions appropriately.\(^{335}\) To forget one’s ego is to obliterate the boundary between oneself and the world. The mind enters mushin (“no mind” or “original mind”) consciousness—not thinking about anything.\(^{336}\) Thus,

Self-forgetfulness includes fearlessness about losing one’s life:

The strong are able to ignore death and suffering whilst in the midst of violent combat. The extreme sufferings and pain caused by many arrows or spears is not as great as the suffering caused by one’s own faults.\(^{337}\)

The martial artist must learn not to focus on one part of the opponent’s body. Such a narrow focus creates blind spots which lead to the artist receiving blows. As the martial artist learns in combat to adopt a wider perspective, so should he learn in all the rest of his life to see more completely. He should transcend the visual limit which ostensibly separates mind from body, or self from universe.\(^{338}\) He is no longer located in a particular sequence of time, but instead lives in the eternal present: “In sports, time exists. In the martial arts there is only the present.”\(^{339}\)

Like psychotherapy, martial arts training may allow the student to experience a previously unknown state of self-awareness, and the awareness can lead to terrifying experiences of shame or guilt. The existential crisis might be analogized to what St. John of the Cross called the “dark night of the soul.”\(^{340}\) At the crisis point, some students will turn away, while others will

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335. SÔHÖ, supra note 329, at 30-31.
336. DESHIMARU, supra note 213, at 98.
337. TOMIO, supra note 151, at 221-22 (citing ŚĀNTIDEVA, BODHICARYĀVATRĀRA, 4:17).
338. Id. at 222; DESHIMARU, supra note 213, at 21-22. Cf. Jerry Garcia: “To get really high is to forget yourself. And to forget yourself is to see everything else. And to see everything else is to become an understanding molecule in evolution, a conscious tool of the universe.” Jann Wenner and Charles Reich, Interview with Jerry Garcia, ROLLING STONE, JANUARY 1972 (Issue 100).
339. DESHIMARU, supra note 213, at 23.
340. ST. JOHN OF THE CROSS (Juan de Yepes y Álvarez), THE DARK NIGHT OF THE SOUL (“Noche obscura del alma”), http://www.ccel.org/ccel/john_cross/dark_night.i.html (Sixteenth Century Spanish mystic poem and commentary thereon describing soul’s shedding of all egoistic attachments, and the ego itself; radically detached from its old self, the soul undergoes a terrifying trial in which prayer no long seems possible; the person can go no further with his own efforts, and divine carries him the rest of the way, as he personally experiences Christ’s crucifixion, and finally attains union with God).
confront their true selves.\footnote{Tomio, supra note 151, at 262.}

The martial arts are superficially a form of training to fight external foes. But the true martial artist must combat the enemy within—and if he is to prevail, he must fight without greed, ignorance, or hatred. If he wins, then his internal demons can be harnessed into service of the good.\footnote{Id. at 270-71.}

Defeating self-deception is not a once-and-for-all battle. After one form of self-deception is defeated, a more sophisticated and insidious form may replace it.\footnote{Id. at 270-71.}

The psychological and spiritual struggle does not take place while a passive subject is lying on a psychotherapist’s couch, paying for advice. The inner combat is experienced through physical combat:

\textit{Chuan Fa} used the wordless strategy of direct interpersonal encounter to teach the words of personal self-encounter. It uses the “words” of personal self-encountering to understand the wordless doctrine of interpersonal encounter. Ultimately it sought to encounter the infinity known as perfect and complete Enlightenment.\footnote{Id. at 279.}

The whole energy ($ki$) of the universe flows through the martial artist at a single point in his body. By staying centered on this one point, the mind and body of the artist are united with the universe and can experience its infinite energy and freedom.\footnote{Hyams, supra note 334, at 56; Deshimaru, supra note 213, at 80.}

Because the martial arts have a spiritual purpose, their practice does not depend on the practical need for self-defense. In the United States, handgun sales often rise in response to concerns about crime. Alan Gottlieb, Vice-President of the Second Amendment Foundation, observes: “There are two things that sell guns: crime, and gun control.”\footnote{Personal communication with author.} (That is, people buy guns for protection, or because they are worried that their ability to buy a gun may be taken away.) Gottlieb’s observation reflects the reality that many American gun owners own their guns for practical defensive purposes.

In the sport shooting world, one can find competitors who have skills remarkably similar to the skills developed in the martial arts. At the simpler level, the competitors have excellent breath control. At a more complex level, the distinction between the shooter, the bullet, the firearm, the target, and the
space in-between them vanishes. The shooter does not place the bullet on the target; instead, he participates effortlessly in the flow of the bullet into its natural place in the center of the bulls-eye.

This is very much like Zen Archery. And it is not necessarily confined to target-shooting or archery. Golf can be experienced the same way, as can many other sports, including paintball. 347

But the difference is that in the West, most golfers, shooters, and archers do not generally aim to experience their sport on a transcendent spiritual level, because they are not seeking spiritual transcendence.

And that is what separates the Western version of the martial arts from their purer Eastern forms. If newspaper stories reported that violent crime is rapidly increasing, enrollment in American schools of Karate, Tae Kwon Do, and other martial arts would probably increase.

But the experience of the East has been to the contrary. Study of the martial arts in the East does not necessarily wax during times of turbulence, or wane during times of peace. To the contrary, one of the great periods of development of Chuan Fa (a/k/a Kung Fu) in China was during the tranquil Tang Dynasty (618-907). “Though aspects of Chuan Fa can be applied to external conditions it is not dependent upon them and it will arise even if they do not.”348

Some martial arts teachers in the United States specialize in empowering women, and in integrating feminist values into the spiritual instruction. Some female participants report that martial arts training has liberated them from the notion that women must always be victims, that women are incapable of resisting successfully. The principle applies to physical attacks, and in more abstract social settings.349

Said one woman: “If every woman in the world could defend herself, it would change the world; patriarchy would crumble . . . [p]hysical empowerment for women is critical from the start; then women wouldn’t be as intimidated psychologically by men . . . .”350

A. Forms of Martial Arts

The martial arts with Japanese names usually end with the suffix “do”

348. TOMIO, supra note 151, at 246-47.
350. CASTLENUOVO & GUTHRIE, supra note 349, at 85.
meaning “way.” The Japanese word derives from the Chinese word “Tao.” Thus, *Bushido* (the warrior’s way) was medieval samurai chivalry code.

The martial art known in the West as *Kung Fu* is called *Kempo* in Japan, or *Chuan Fa* in Chinese. It is the ancestor of most of the other martial arts, including *Karate*, *Tae Kwon Do*, and *Thai Boxing*. The name *Chuan Fa* is derived from the name of the art practiced by Buddhist monks who guarded shrines, relics, and teachers from robbers. These guardians were called “peacebringers.” In Japan, *Kempo* is registered as a religion, rather than a martial art.

In China, the unarmed *Chuan Fa* monks often drove away predatory armies, including armies of people who had improperly been taught *Chuan Fa* as a mere fighting technique, rather than as a path of spiritual development.

At the beginning of traditional *Chuan Fa* practice, the participants make a ceremonial bow called the *Kuan Kung*, which is supposed to remind them of the vastness of space, and encourage them to develop equally vast compassion.

*Jui Jitsu* grew out of *Kempo*, and combines many different forms of combat. It is an ancestor of *Judo*, which in turn is an ancestor of *Aikido*.

*Aikido* was founded in 1942 in Japan by Morihei Ueshiba. Called “the gentle art,” *Aikido* teaches mind-body integration and non-resistance to opponents. The artist seeks harmony with his opponent, through circular movements that allow practitioners to control the attacker’s momentum, thus rendering him harmless. Ueshiba said that “*Aikido* is none other than the manifestation of the workings of love.” *Aikido*’s “principles are the laws of harmony and balance in all the elements, in the creation of life on earth. Its function is to join with the heart of the universe and give love.”

*Aikido* offers another perspective on Jesus’ admonition “resist not evil.”

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353. Id. at 194.
354. CROMPTON, supra note 352, at 86.
355. TOMIO, supra note 151, at 215-16.
356. Id. at 51.
357. Id. at xix.
358. MALISZEWSKI, supra note 209, at 68.
360. Id. at 31.
361. Matthew 5:39. The “resist not evil” line is sometimes translated as “offer no resistance
Non-resistance can be more than mere passivism. Non-resistance can include physical, intellectual, or spiritual action which defeats evil not by blocking force with force, but by channeling the evil force so that it defeats itself.

_Pencak-Silat_ comes from South Asia, and fuses Tantric Hindu and Sufi Islam teachings. It is based on priestly study of animal movements.362

Buddhists in Thailand practice _Muay Thai_ kick-boxing, which imposes many ritual and spiritual requirements on boxers.363

_Karate_ is a Japanese form of empty-hand fighting derived from Okinawan martial arts. When Japan took control of Okinawa in 1609 and disarmed the people, the Okinawans practiced martial arts, which they had originally learned from the Chinese, as a means of preserving their cultural identity.364

Some Buddhists believe that any truly Buddhist martial art must necessarily be unarmed, because Buddhism is antithetical to weapons.365 On the other hand, Buddhism has spawned many martial arts which do involve weapons.

Prohibited from possessing swords or bows, the Okinawans turned their farming tools into weapons. The best-known of these, the _nunchaku_, was created from a rice or corn flail. The _tonfa_, a club with a short perpendicular handle near one end, was made from a millstone handle. (American police often carry a modified version of the _tonfa._) Half a dozen agricultural tools found a place in the Okinawan martial arts.366 As the Jewish prophet Joel had said, “Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, ‘I am a warrior.’”367

> to one who is evil.” Read in isolation, the passage would lead to absurd results. It would prohibit preaching against sin, or even resisting an individual providing sinful temptation. The passage is balanced by the _Epistle of James_, which instructs, “Resist the devil, and he will flee from you.” _James_ 4:7. Given that the Bible, both Old and New Testaments, is full of exhortations to resist evil, perhaps the best reading of “resist not evil” is to treat it like the “hate your family” passage: a deliberately shocking and provocative statement, which was never meant to be taken as a literal command. _Luke_ 14:26 (“If any man come to me [Jesus], and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”). Jesus himself used violence to resist evil—indeed, to launch a preemptive strike against evil, when he drove the money-changers out of the Temple. _Matthew_ 21:12-13; _Mark_ 11:15-17, _Luke_ 19:45-46; _John_ 2:14-16.

363. _Maliszewski, supra_ note 209, at 108-10; _Crompton, supra_ note 352, at 183-84.
365. _Tomio, supra_ note 151, at 216.
367. _Joel_ 3:9-10. The prophet Joel foresaw a Day of the Lord in which Israel’s enemies would be destroyed in a great battle. For this battle, plowshares would be beaten into swords: “Proclaim this among the nations: Consecrate for war; stir up the mighty men. Let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks
Kyudo, Japanese Zen archery, is sometimes called “standing Zen.” When the bow is extended to its maximum, it encompasses everything, the whole . . . [t]he target, bow, and arrow merge to become one with the self . . . . At this level of selflessness, mushin (natural mind devoid of delusions) prevails and one enters Zen.

The Kyudo Master Hideharu Onuma was asked by some students how they should practice after they returned to the United States, and he could no longer instruct them. He replied, “your practice should always center around these six elements: truth, goodness, beauty, balance, humility, and perseverance.”

Kendo, “the way that cuts,” is Japanese swordfighting. Founded as a school of samurai swordsmanship in 1346, Kendo later came under Zen influence. In Japan, Kendo is considered the noblest and most Zen-like of the martial arts. A Japanese Kendo Zen master explains: “before a person became worthy of killing another he had first to be able to kill himself: with their swords they learned not only to cut their foes in two, but even more to cut their own consciousness in two.”

Kendo artists, wearing protective uniforms and wielding special wooden swords, can spar against each other. In contrast, Iaido is a sword martial art using “live,” sharp swords. The participants wear no armor, and practice quickly unsheathing their sword to deliver a fatal thrust. Although Iaido preserves combat techniques from the samurai times, Iaido artists only attack straw or other safe targets, never each other. Jodo fighters use long wooden spears; let the weak say, ‘I am a warrior.’

Most scholars believe that Joel wrote after the Jewish exile in Babylon. If so, his lines about “plowshares into swords” would have been written after Isaiah and Micah had predicted “swords into plowshares.” One interpretation of Joel might be as a prophecy of the Jewish resistance to Hitler. Then, the Jewish fighters had to improvise weapons from unlikely sources, and the Jewish people who had been victims and weaklings for many centuries became warriors in the Warsaw Ghetto Uprising, in guerilla actions throughout Europe, and in the re-establishment of Israel. David B. Kopel, Armed Resistance to the Holocaust, 19 J. FIREARMS & PUB. POL’Y 144 (2007).

Or perhaps Joel was criticizing the people who were following the Isaiah and Micah end-time prophecies prematurely—by giving up weapons even when there was still a need for Jewish self-defense.

368. ONUMA, supra note 331, at 147.
369. MALISZEWSKI, supra note 209, at 70 (parenthetical in the original). See also DESHIMARU, supra note 213, at 41 (“When body and consciousness are one and perfectly detached: then the arrow flies freely to its target.”). Kyudo has roots not only in Zen, but also in Shinto, the ancient Japanese nature religion. ONUMA, supra note 331, at 6.
370. ONUMA, supra note 331, at 150.
371. DESHIMARU, supra note 213, at 71-72.
372. Id. at 40-41.
373. CROMPTON, supra note 352, at 48-55.
sticks. The Shao-lin Wu I Method teaches fighting with quarterstaffs. A newer armed martial art is Shim Gum Do (Mind Sword Path), invented in South Korea in 1965.

There are dozens of additional martial arts.

B. The Non-Violent Martial Artist

Chuan Fa teaches that “personal defense is ultimately pointless,” because even if an undesired change in one’s condition can be avoided for the moment, change is inevitable. Nevertheless, “the opportunity to help or teach others exists continually. If, in the face of aggression, one can avert harm to oneself or others, an opportunity to teach the aggressor is created.”

Joe Hyams, American author of Zen and the Martial Arts, writes that there are times when a person should fight. But if a person can safely give his wallet to a mugger, he should. Hyams concludes, “I know of no martial artists who would risk their lives to save their wallets.”

Deng Ming-Dao, a modern Taoist author, explains that Scholar Warriors do strongly believe in non-violence. They practice their skills for fighting each other in voluntary combat, not for abusing other people. He admits that Taoist concepts such as “noncontention, yielding and softness” have been distorted to promote non-violence. “But yielding is only a single term. If one understands the concept of yin and yang, how can there be yielding without assertion? One cannot be yielding forever.”

“The ideal of nonviolence has often been defined as the total refusal to do any violent act toward any living being. Even the mosquito must be spared and honored,” he notes. Deng Ming-Dao thinks the definition is wrong:

The Scholar Warrior, though a gentle person, will not hesitate to act dynamically—perhaps even violently—when appropriate. Nonviolence is only possible in personal situations, and the only when the practitioner is operating from a position of strength. In

374. Id. at 92-95.
375. TOMIO, supra note 151, at 216.
376. KIM & KIM, supra note 242, at Foreword.
377. Crompton’s The Complete Martial Arts provides a fairly thorough survey. See supra note 352.
378. TOMIO, supra note 151, at 191. Cf. Augustine, letter no 189, “From Augustine to Boniface” (418 A.D.), www.newadvent.org/fathers/1102189.htm (War should be waged “in order that peace may be obtained. Therefore, even in waging war, cherish the spirit of a peacemaker, that, by conquering those whom you attack, you lead them to the advantages of peace.”)
379. HYAMS, supra note 334, at 133.
other words, Scholar Warriors are nonviolent because they are in control of the situation. They don’t need to turn the other cheek because no one is going to slap them in the first place.

Scholar Warriors should be defenders and protectors. “Who among us would not protect others?” asks Deng. “A Scholar Warrior is capable of perceiving right and wrong in an all too gray world and is just as capable of defending on the basis of that unstinting belief.”

Deng explains that the Taoist maxim “A warrior is not martial. He does not exhibit his prowess” is meant to prevent showing off or bullying. The Scholar Warrior has a duty to use his power when necessary. “The Scholar Warrior would urge you to be gentle but to be prepared to defend yourself and others. Be the pacifist with a sword. Most important of all, do not be so arrogant in your non-violent beliefs that you fail to know your enemy.”

Mitsugi Saotome, founder of the Aikido Schools of Ueshiba, writes that “Love of the enemy is a very strict love. Sometimes, for the protection of others, that love means destruction . . . . The object of destruction must truly be a danger to social welfare.”

The revered late-Nineteenth Century Okinawan karate teacher, Gichin Funakoshi, taught his students twenty precepts, including “Karate is an auxiliary to justice.” Once, Funakoshi was accosted by two men who tried to pick a fight. But he calmed them, and gave them some rice cakes. He also taught that if it is clear that a criminal opponent is determined to attack, the karate artist may strike preemptively, and his strike is considered a defensive move, for “There is no first attack in karate.”

Vernon Kitabu Turner was a weak and bookish American black child in the racist South. Bullies would often attack him when he sat under a tree reading. When he was nine years old, in 1964, he heard about the Kitty Genovese murder. It was reported by the New York Times that in Queens, New York, a young woman was stalked, attacked repeatedly, and stabbed to death outside an apartment building over the course of half an hour. Thirty-eight people heard her scream, but none of them did anything.

Meditating on Psalm 144 (“Blessed be the Lord, my strength, who teaches my hands to make war, and my fingers to fight.”), Turner asked God to teach him to fight, to learn how to protect people; Turner promised that he would

381. Saotome, supra note 359, at 143.
382. 1 Cook, supra note 206, at 132-33.
384. Psalm 144:1 (King James Version).
never abuse the knowledge. Turner took up the martial arts, and eventually became an American Zen master.

In church, Turner remembered, the congregants heard and believed the story of David and Goliath. Yet they refused to apply the story to their own lives. They refused to believe that, with God’s help, they could “bring down Goliath.”

Turner explains that the person who truly understands Zen will say, “I will do no harm to others. I will not be a person who is aggressive and violent. But neither will I sit here and watch someone be destroyed when I know I should reach out and offer a helping hand.”

XI. THE LAST BUDDHIST DOGMA

Sulak Sivaraksa, a well-known Buddhist and social activist from Thailand, criticized a Thai Buddhist monk who suggested that killing Communists was acceptable. Sivaraksa reported with approval his conversation with the Vietnamese Buddhist the Venerable Thich Nhat Hanh, before the end of the Vietnam War. Hanh explained that he would prefer the war to end, even if a Communist victory would mean that Buddhism would be destroyed. Hanh favored “peace at any price.” Sivaraksa summarized Hanh’s view that, “Even if Buddhism as such were extinguished, when human lives are preserved and when human dignity and freedom are cultivated toward peace and loving kindness, Buddhism can be reborn in the hearts of human beings.”

It is understandable that a Vietnamese Buddhist might feel the way Hanh did in the early 1970s. His country had been ravaged by war since the early 1940s—first the Japanese invasion, then Ho Chi Minh’s war against the French colonialists, then the ultimately successful campaign of North Vietnam to conquer South Vietnam.

What is much more difficult to understand is how Sivaraksa could so blandly repeat those words in a 1991 book. Americans who opposed cutting off military aid to the Cambodian and South Vietnamese governments predicted that a bloodbath would follow a Communist victory. What did follow was much worse than what had been feared. Two million, four hundred thousand Cambodians—over a third of the population—were murdered by the Pol Pot government, after first being disarmed. The genocide slowed down (but did not end until several years later) only after another war, when Communist Vietnam invaded Cambodia and installed a puppet regime.

It may be true that “when human lives are preserved and when human
dignity and freedom are cultivated toward peace and loving kindness,”
Buddhism can be reborn. But Communist regimes do not preserve human life;
they work hard to crush human dignity, freedom, peace, and loving kindness.388

Sivaraksa professes his belief in non-violence, yet also declares that he
supports an “international peacekeeping force.”389 Actually, an “international
peacekeeping force” is just a euphemism for armed soldiers who are
accountable to a multi-national authority, rather than to a single sovereign
nation. These soldiers carry weapons with which they implicitly threaten to kill
people who defy them, and sometimes they do kill people. Supporting a multi-
national army is no more non-violent than supporting a national army.

That Sivaraksa claims to advocate non-violence, yet agitates for a powerful
international army, exemplifies the historic tension in Buddhism between
pacifist theory, and the realistic need to maintain peace through force.

Today, some Buddhists are frankly confronting the cognitive dissonance.
As Buddhism is spread in the West, some Western Buddhists are joining
networks of “Engaged Buddhists.”390 Typically, Engaged Buddhists work
against what they see as excessive materialism and global capitalism. While
Engaged Buddhists are usually skeptical about violence, some Engaged
Buddhists are adopting a more nuanced position. Ken Jones, a founding
member of the UK Network of Engaged Buddhists, writes:

moral precepts must sometimes be applied situationally, rather than
literally, if they are not sometimes to be violated in spirit and intent.
. . . many possible situations come to mind, in both personal and
public life, wherein a lesser killing may be the means of avoiding a
greater killing. These range from exterminating disease-bearing
insects to shooting an armed murderer running amok in a crowded
street.391

Jones points out that “the ultimate purpose of ethical action is to relieve
suffering, not the literal enactment of the precepts.” Therefore, he suggests, a
“strictly literal interpretation” of the precept against killing should be re-
examined.392

He notes that “many Buddhists” supported the U.S. war in Kosovo, which

388. See, e.g., THE BLACK BOOK OF COMMUNISM: CRIMES, TERROR, REPRESSION (Stéphane
389. SIVARAKSA, supra note 186, at 115.
390. Among the leading founders is Thich Nhat Hanh.
391. JONES, supra note 207, at 143.
392. Id. at 155.
tried to stop the Serbian ethnic cleansing. The Buddhist stance “suggests that in the Twenty-first Century, pacifism will no longer be an almost universally held Buddhist belief.”

Another scholar of Engaged Buddhism, Kenneth Kraft, writes that now might be “an opportune time to undertake a fresh critique of Buddhist pacifism . . . Can it be that pacifism and just-war reasoning are equally valid options for present-day Buddhists? The question deserves more attention than it has yet received.”

Jones and Kraft are still a minority in the official world of modern Buddhism. Yet as Buddhist history demonstrates, Buddhists are now and always have been entirely capable of prosecuting what they consider to be a just war, even as they make firm declarations that Buddhism is inherently non-violent. In historical perspective, some of those Buddhist wars still seem to be just, and others not so—as is the case with the wars of other religions.

Of the three major Buddhist sects, only Theravāda can be said to be based on unambiguously pacifist scriptures. Mahāyāna’s larger set of scriptures are mostly pacifist, but also include some which make the same point made by Jones and Kraft: sometimes the duty of compassion may require forceful action to stop a person who is harming others. Zen pays relatively little attention to scriptures.

There are still many important Buddhist spokesmen who are reliable opponents of the war on terrorism, of family self-defense, and of any other form of defensive violence. Although these spokesmen claim to speak on behalf of universal Buddhist ethics, listeners should recognize that the sweeping pacifist generalities are not necessarily representative of the main lines of actual Buddhist faith—as it has been lived and practiced for over two thousand years. Buddhist ultra-pacifists do represent important strains within their religious traditions, but it would be a mistake to confuse these voices with the vast, diverse, and polyphonic choir of Buddhism. In practice, albeit not entirely in theory, Buddhism has followed the traditions of the other religions which were born in India—Hinduism, Jainism, and Sikhism—in recognizing that compassion for other living beings sometimes necessitates the use of force to protect those beings.

393. *Id.* at 157.

XII. CONCLUSION

Confucianism emphasizes proper conduct in accordance with patriarchal values. Although Confucianism, like most other religions, has been used by tyrants to claim that revolution is immoral, Confucius himself ordered a revolution against an oppressive regime. His greatest follower, Mencius, explained that the “mandate of Heaven” descends only on rulers who follow justice, and that the people have the right to forcibly remove a tyrant.

Confucianism favors non-aggressive states that rely on a militia for self-defense. Aggressive states with large and expensive standing armies are condemned. Archery and hunting develop good character, as long as the hunting is consistent with conservation of wildlife. The legitimacy of armed self-defense is uncontroversial, and Mencius himself carried weapons for protection.

Even more so than Confucianism, Taoism denounces imperial aggressive standing armies, and affirms the virtue of moderate states defended by a popular militia. Initiation of war is legitimate to rescue an oppressed people, but not for purposes of gaining wealth or territory. Ethical hunting is approved.

With origins long before the birth of Aristotle, Confucianism and Taoism may be considered the first philosophical examinations of militia theory. Although the Western world’s development of militia theory was not influenced by China’s, the similarity of views between the early Chinese philosophers and Western militia advocates, including the American Founders, is remarkable.

All of the four most important religions which originated in India include the principle of *Ahimsa*, of not harming living beings. All of the religions allow defensive violence.

Hindu scriptures such as the *Bhagavad-Gita* demonstrate the warrior’s duty to fight selflessly for a good cause. Mohandas K. Gandhi, the great icon of Twentieth-Century non-violence, had a much more nuanced view of permissible and mandatory violence than many Westerners recognize.

Jainism takes *Ahimsa* very far, so that some adherents even try not to harm bacteria. However, Jainism states that self-defense and defense of others can sometimes be a duty.

Sikhs have often been required to defend themselves against violent persecution. Among the five items which Sikhs are required to carry at all times is the Kirpan dagger.

The Buddhist scriptures and teaching are much more supportive of pacifism than the scriptures of other religions, although they are not unanimously pacifist. Historically, Buddhists have often fought wars to defend their nation or religion.
Zen Buddhism is the father of the martial arts. In the past, these Zen arts were used in war. Today, however, the martial arts are practiced as spiritual exercise which, like the Confucian practice of archery as one of the Six Arts, is meant to bring the martial artist into a harmonious balance with the universe.

The notion that the great religions of the East encourage passive submission to evildoers, including evil governments, is a misleading stereotype that should be abandoned. The mainstream of the religious tradition and practice of the Far East, like the religious traditions and practices of the Judeo-Christian world, recognizes the inherent right of self-defense, and the duty of defending innocents. In analyzing the religions of the East and West, we see some truth in the aphorism “Great minds think alike.” That such disparate cultures share so many common beliefs about self-defense is a supporting data point for the validity and real presence of natural law.