

Christianity, Zen and the Martial Arts

Dr. Lawrence Terlizzese

Zen and the Martial Arts

In the beginning of the movie *Enter the Dragon* Bruce Lee admonishes his young disciple to feel, not think! He wants to see “emotional content,” not anger, in developing his practice. Technique is like a finger pointing a way to the moon, but we must not focus on the finger or we will miss the heavenly glory. Lee sends his pupil away after several slaps on the head, convinced he has mastered the lesson.



This scene illustrates the close connection between the martial arts and Zen Buddhism. Lee’s lesson was entirely Zen in approach. Its object was the perfection of a kick technique with enthusiasm; a mere mechanical performance was insufficient. The student must feel his art as well as accurately execute it. This means the technique should be as natural and unconscious as breathing. It must become second nature. On the other hand, Lee’s object lesson was not really about kicking but feeling as a means to enlightenment or nirvana, a state of realization that the self does not exist.

But does practicing the martial arts mean we must also adopt Zen Buddhist practice as well? Can we separate the martial arts from Zen practice and belief and embrace a Christian approach? In order to do this we must first distinguish the goal of Zen from the martial arts and then see how the martial arts may be practiced from a Christian perspective.

Zen believes that words cannot adequately convey meaning. They are only the sign posts on a map and not the destination, or the finger pointing to the moon but not the moon itself. Zen relies on flashes of insight connected to feelings or intuition. Zen adopts the Taoist view in world religions asserting that “he that knows does not speak and he that speaks does not know.” This means that the truth or enlightenment they are seeking cannot be expressed in words. It cannot be found in a book such as the Bible in Christianity, the Koran in Islam, or the Torah in Judaism, or even the sutras found in other forms of Buddhism, but must be experienced. They have little place for theory, but stress action and encounter with the practical world. Buddha mind transmits only to Buddha mind. They do not just talk about Nirvana but viscerally pursue it.

Zen means a way of meditation, a method for attaining enlightenment, not gradually as in other sects of Buddhism, but suddenly through shock and illogic. Zen practitioners are the shock troops of Buddhism. Zen monks are known for their acts of irreverence by burning Buddhist scriptures or defacing statues of Buddha, all designed to demonstrate their protest against theoretical learning. Truth is found in ordinary life and the practical as illustrated by the movie *the Karate Kid* whose main protagonist must sand the floor or paint the fence and wax the car before he can learn to throw a punch. Karate was not something that could be learned from a book.

Zen in America

In their practicality Zen adherents are not unlike Americans, which explains Zen’s popularity in the United States as part of the counter-culture movement of the 1960s. Americans do not like theory, metaphysics, and laborious arguments, but are practical, to the point; action oriented, not cerebral. Americans are pithy in their word usage and prefer axioms and pearls of wisdom succinctly stated as opposed to the long winded arguments of scholars and professors.

Zen relies on dialectical thinking or paradox to frustrate traditional logic in order to shock its followers into realization. Zen uses the *koan*, an insoluble riddle that can only be understood through persistent contemplation and application to one's life. For example, a famous koan asks, "what is the sound of one hand clapping?" The smart-alecky response of snapping your fingers together like Bart Simpson will earn you a smack on the head or a rap with a bamboo stick from the master and a seat at the back of the class.

Zen does not emphasize detachment from life, as earlier Buddhism did, but the embrace of life. People learn not by retreat but through immersion. There is no sacred and secular distinction as in traditional religions, a point a monk may prove by burning a statue of the Buddha and declaring, "there are no holy images." [\[1\]](#)

The koan is learned by intuition and cannot be articulated in words. Koans are not meant to have strict logical answers you can verbalize, but only understand for yourself in meditation. Pointing to a flag waving in a monastery, the monk says, "What is moving, the flag or the wind?" The answer is neither; the mind is moving. [\[2\]](#)

Zen appealed to soldiers in Japan and was adopted by the military creed known as Bushido where it was mixed with the martial arts around AD 1300. [\[3\]](#) It is this Japanese version that is most familiar to Americans. However, Zen originates with the Indian sage Bodhidharma who brought the message that cannot be spoken to China in AD 520. [\[4\]](#) In Zen we see a clear connection between Taoism, the ancient Chinese religion, and Hinduism. Both believe in a similar view of God as ultimate reality or the impersonal principle of the universe. In popular culture we know this as "the force" from *Star Wars*, the active energy of the universe that animates all things. In theological studies we call this pantheism or the belief that all things are God.

Separating Zen and the Martial Arts

Legendary history says Bodhidharma brought the martial arts with him in the spread of Zen across China, but modern scholarship notes that the martial arts were practiced in China prior to the coming of Bodhidharma.[{5}](#) The founders of the famous Shaolin monastery were probably military men who retired to monastic life in AD 497, and most monks came from the general population where the martial arts were already practiced before the spread of Buddhism. Monasteries were sources of wealth in ancient China and required defending. The martial arts scholar Donn Draeger also notes that the martial arts were established in Japan prior to the acceptance of Buddhism, and the joining of these two practices represents a modern innovation.[{6}](#) These historical facts lead to the conclusion that the martial arts were practiced centuries before the arrival of Zen.

The martial arts or fighting arts have a long and diverse history in ancient China, India, and Greece that certainly precedes Zen or the founding of Shaolin and long predates the Samurai by thousands of years. These arts include hand to hand fighting, wrestling, boxing, and weapons use such as sword fighting and even gladiatorial combat training.

There is certainly a synthesis created between Zen and the martial arts in Shaolin and later in the Code of the Samurai, but the fighting arts of all kinds precede Zen. Historically speaking there is no intrinsic connection between Zen and the martial arts. People practiced these arts before Zen and will continue to practice them without Zen today.

Also, philosophically speaking there is no necessary connection between Zen and the martial arts. Zen is a method to achieve enlightenment through shock and illogic that awakens followers into the realization of unity of essence with ultimate reality, which means emptying and loss of self. The martial arts, on the other hand, were developed for the practical reason of self-defense, sport and warfare.

Given the austerity, paradox, practicality, and composure of Zen disciples in the face of death, the warrior appears naturally attracted to it as a philosophy. Draeger points out that Zen contributed to the fighting technique of the Samurai by helping him empty his mind of all distractions and prepare him for the rigors of military life. It enabled him to transcend mere physical technique.^{7} However, there is nothing intrinsic to either system that makes their practice necessary to each other, any more than fencing and the fighting techniques of the knights of the Middle Ages must involve Christianity. Zen's contribution to the martial arts is a convenience or incidental and not a philosophical necessity. This means the two can be logically and practically separated without harm or inconsistency to either system. It is possible to engage in martial arts without eastern religious philosophy. What Christians are responsible for, is to find martial arts instructors who teach the techniques without the Zen aspect.

Christianity and Zen

A basic principle of apologetics is finding the common ground between two different systems. This includes similar things such as beliefs and morals. This allows for a conversation and friendship to develop. Do not underestimate the power of friendship and empathy. In the final analysis we are not about winning arguments, or breaking bones for that matter, but winning people, individuals whom God loves; the hardest hearts can be softened by a little kindness and understanding.

There may be many points of contact between Christianity and Zen such as love, truth, realism, and even paradox, but the one I find most interesting is individualism. Both beliefs place a strong emphasis on individuality and respect for individual dignity in terms of self-discipline and self-defense, a common ground where both Christians and Zen Buddhists alike share their interests in the martial arts. And we must make it clear that the martial arts are not the sole province of Zen teachers. Christians and Zen Buddhists simply have a common

interest in these techniques for the purpose of self-growth, exercise, and sport. One need not be either a Buddhist or Christian to perform the martial arts, but both may use them for their own purposes.

The second principle of apologetics is to define the differences between the two systems and seek for the resolution in Christ. There are many differences between Zen and Christianity. Zen is a faith that seeks enlightenment through self-realization that there is no self. Christianity does not pursue enlightenment, but salvation. Buddhism believes that the individual self is an illusion, but Christianity believes the self is very real and very sinful. Christianity seeks to reconcile the self to a personal God through Jesus Christ. Christianity does seek to empty the old sinful self and replace it with a new self made in the image of Christ. This is not accomplished through works or meditation or following the Eightfold Path, but strictly by faith.

Buddhists do not believe in a personal all powerful God, but an impersonal force. Christians believe in a personal creator God who stands outside of the created world, making reconciliation impossible in terms of human effort. Buddhism stresses the importance of human works, discipline and right attitude and actions to achieve Nirvana. Christianity says salvation is impossible unless God saves us. Buddhism wants to empty the mind and escape the world of change. Christianity wants to save the world for the glory of God and fill the mind with his word.

“The Buddha” means “one who is awakened,” which suggests that his title is self-earned and self-appointed. All that the Buddha accomplished has come from “within,” from his own abilities and merit.

“The Christ” means “the chosen one,” which suggests that his title was given to him and not earned. It comes from grace and from “without” or “outside” of him. One man leads to a system of works and the other to a system of grace. This point should never be confused.

Christianity and the Martial Arts

The primary problem for Christians in approaching the martial arts is violence. The martial arts are fighting techniques that can be used for several purposes: the most obvious is self-defense, then exercise, and finally sport.

We approach these techniques with the same Christian principle that we use in our approach to any other subject: we are free in Christ! Paul declares that we are saved in Christ and the world is ours. "For all things belong to you, whether . . . the world or life or death or things present or things to come: all things belong to you and you belong to Christ; and Christ belongs to God" (1 Cor. 3:21-23). This means we use the gifts and talents at our disposal not for self-glorification but for the glory of God. Remember the first principle of Christian love: "Love the LORD your God with all your heart, soul, mind and strength" (Matt. 22: 37). Practice the martial arts with a commitment that reflects love for God. "We do all things for the glory of God" (1 Cor. 10:31). Let the two greatest commandments guide your behavior: love God and your neighbor as yourself.

These principles do include self-defense. It is not unloving to defend yourself or an innocent person from an unjust attack. Self-defense has been an accepted point in Christian theology for centuries. This principle has been part of "just war thinking" and simply means Christians are justified under certain conditions to defend themselves and innocent people against aggressive parties who will take advantage of them. In fact, not to defend ourselves or the innocent through inaction when we are capable of intervening to stop or prevent assault is equally considered as wrong as the assault itself.

The martial arts present a much more suitable and even peaceful alternative to self-defense than say a handgun, whose ease of use can be lethal. In the martial arts one has the advantage of training and discipline that act as a hedge to immature and reckless behavior. It takes years to learn these skills and with it one is taught self-control, discipline, and values, especially the value of human

life.

What is completely unacceptable is the idea of training remorseless killing machines, like the sensei from the *Karate Kid* movie who taught his pupils to crush their opponents and “show no mercy.” Such a view will only lead to your own destruction. For it is not without reason that Jesus said, “Those who live by the sword will die by the sword” (Matt. 26:52). But, “Blessed are the merciful, for they shall receive mercy” (Matt. 5: 7). Mercy is the hallmark of the Christian. We learn in order to serve, just as Jesus said, “The Son of Man has not come to destroy life but to save it” (Luke 9:56). Those pursuing martial arts should use their skills in the service of life to achieve discipline and protection and to offer themselves as role models of dignity and responsibility to the younger generation.

Notes

1. John Lewis, *Religions of the World Made Simple*, rev. ed., (New York: Doubleday, 1968), 49.
2. Ibid.
3. Ibid., 50.
4. Houston Smith, *The World's Religions: Our Great Wisdom Traditions* (New York: HarperCollins, 1991), 128.
5. Salvatore Canzonieri, “History of Chinese Martial Arts: Jin Dynasty to the Period of Disunity.” *Han Wei Wushu* (February-March 1998), 3 (9); Ibid., “The Emergence of the Chinese Martial Arts.” *Han Wei Wushu* (23).
6. Donn F. Draeger, *Modern Bujutsu and Budo* (New York: Weatherhill, 1974), 128.
7. Donn Draeger and Robert W. Smith, *Comprehensive Asian Fighting Arts* (Tokyo: Kodansha International, LTD, 1980), 95.



*Freeing Cultural Captives.
Building Confident Ambassadors.*

© 2011 Probe Ministries