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The Monks of War is the first general history of these orders to have appeared since the eighteenth century. The Templars, the Hospitallers (later Knights of Malta), the Teutonic Knights and the Knights of the Spanish and Portuguese orders were "noblemen vowed to poverty, chastity and obedience, living a monastic life in convents which were at the same time barracks, waging war on the enemies of the Cross."

The Monks of War: The Military Religious Orders (Arkana ...

Desmond Seward's *The Monks of War: The Military Religious Orders* is an overview of the long history of the militant orders of the Roman Catholic Church from the time of the crusades to the present. Most of the narrative is devoted to the well known orders - The Hospitallers of St. John, the Templars and the Teutonic Knights - but Seward also looks at the lesser orders, including the Knights of St. Lazarus, the three Spanish orders and the Portuguese orders.

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The Monks of War: The Military Religious Orders by Desmond ...

The Monks of War is a history of the military religious orders which began during the Crusades - the Knights Templar, the Hospitallers (Knights of Malta), the Teutonic Knights, and the knights of the Portuguese and Spanish orders among them. This history was originally published in 1972, the first such history written since the 18th century.

The Monks of War: The Military Orders. Desmond Seward ...

The military religious orders emerged during the Crusades as Christendom's stormtroopers in the savage conflict with Islam. Some of them still exist today, devoted to charitable works. The Monks of War is the first general history of these orders to have appeared since the eighteenth century.

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"The Monks of War, The Military Religious Orders" is a very comprehensive yet succinct survey of the history of the Knights Templars, Knights Hospitallers, Knights of Malta, the Teutonic Knights, and the knights of the Spanish and Portuguese orders.

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There are many debated and controversial, topics in Buddhism. One which always stirs a debate is that of the Military (and war) and Military service by Buddhists. For many, the perception of Buddhism being purely peaceful and non-violent ("pacifist") has painted the religion into something it never claimed to be.

The Buddhist Soldier - Alan Peto

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THE MONKS OF WAR Desmond Seward was born in Paris and educated at Ampleforth and Cambridge. Since the first edition of The Monks of War appeared in 1972 he has become a Knight of Malta, which has deepened his knowledge of the military religious orders.

The monastic life, traditionally considered as an area of withdrawal from the world, is here shown to be shaped by metaphors of war, and to be actively engaged with battle in the world outside.

This book offers eight essays examining the dark side of a tradition often regarded as the religion of

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peace. The authors note the conflict between the Buddhist norms of non-violence and the prohibition of the killing of sentient beings and acts of state violence supported by the Buddhist community (sangha), acts of civil violence in which monks participate, and Buddhist intersectorian violence.

From the 10th to the mid-17th century, religious organisations played an important part in the social, political and military life in Japan. Known as sohei ('monk warriors') or yamabushi ('mountain warriors'), the warrior monks were anything but peaceful and meditative, and were a formidable enemy, armed with their distinctive, long-bladed naginata. The fortified cathedrals of the Ikko-ikki rivalled Samurai castles, and withstood long sieges. This title follows the daily life, training, motivation and combat experiences of the warrior monks from their first mention in AD 949 through to their suppression by the Shogunate in the years following the Sengoku-jidai period.

Cover -- Half Title -- Title -- Copyright -- Dedication -- Contents -- Acknowledgments -- Introduction -- One: The Buddhist World and the United States at the Onset of the Cold War, 1941-1954 -- Two: Washington Formulates a Buddhist Policy, 1954-1957 -- Three: Thailand and the International Buddhist Arena, 1956-1962 -- Four: Reforming the Monks: The Cold War and Clerical Education in Thailand and Laos, 1954-1961 -- Five: Thailand and the International Response to the 1963 Buddhist Crisis in South Vietnam -- Six: Enforcing the Code: South Vietnam's "Struggle Movement" and the Limits of Thai Buddhist Conservatism -- Seven: Thailand's Buddhist Hierarchy Confronts Its Challengers, 1967-1975 -- Eight: The Rage of Thai Buddhism, 1975-1980 -- Conclusion: From Byoto to Kittivudho -- Notes -- Selected Bibliography -- Index -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- Q -- R -- S -- T -- U -- V -- W -- X -- Y -- Z

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

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The Hundred Years War between England and France began in 1337 with Edward III's claim to the throne of France. The tumultuous years that followed witnessed some of the greatest battles in history: Crecy, Poitiers, Agincourt. Although the English leaders - Edward III, the Black Prince and Henry V - fought valiantly, often achieving amazing victories against the odds, it was the French who won the war.

This thesis examines the doctrinal grounds and different approaches to working out this "new Buddhist tradition," a startling contrast to the teachings of non-violence and compassion which have made Buddhism known as a religion of peace. In scores of articles as war approached in 1936-37, new monks searched and reinterpreted scripture, making controversial arguments for ideas like "compassionate killing" which would justify participating in war.

The ancient warrior code which persisted in medieval Christian Europe dictated that a man's greatest virtues were physical strength, skill at arms, bravery, daring, loyalty to the chieftain and solidarity within the tribe. The primitive Church had been diametrically opposed to such ideals, however by the early 8th century the Church had grown wealthy, and the Saracen invasions of Spain and France posed a threat to that wealth. The Roman Church began to support war in defence of the faith, and by channelling the martial spirit into the service of God, the brutal warrior of the past was transformed into a guardian of society.

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