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Autore	Block Thomas
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of Double Effect; Protestant War; The Crusades; The Inquisition; Christianity Today; Chapter Five: Islam; Early Islam; Scriptures; Jihad; A Blood Covenant; Islam Today; A "just war"; Chapter Six: Hinduism; Bhagavad Gita; Violent Imagery; "Just war"; Hindus Today; Sikhism; Chapter Seven: Buddhism; Violent Imagery; Buddhist Liturgy; More Violent Imagery; Buddhism and the State "just war" Theory Japan; Exceptionalism; The Sword and the Lotus; Monks and War; Sugimoto; Zen, the State and a "just war"; China; The Tao of Slaughter; Violent Imagery; Chinese Buddhism and the Korean War; India; Violence in Indian Buddhism; Ashoka; Reverberations: Violence in Indian Buddhism Today; Tibet; Born of Violence and Violent Still; Thailand; Buddhist Apocalypse; Military Monk; Sri Lanka; Mongolia; Et Tu, United States?; Final Thoughts; Chapter Eight: War as Love; Abraham's Curse; Love, War and Sacrifice in the 21st Century; America: A Case Study in Sacred Violence America: The New Israel Sacrificing for God and Country; American History: Our Violence is God's Will; George W. Bush, September 11, 2001, and America's 21st-Century Crusade; Bush's Minions: You're Either With Us or Against Us; God, War and the American Worldview; On the Fringe?; Epilogue; War as Mysticism: Redux; Religion and Violence: A Reconsideration; Sacrifice Revisited; Will, Violence and God's Purpose; War, God and the Act of Creation; Le Plus ca Change; War the Boundless; Without sacred violence, would society be possible?; A Conclusion; Violence and Chaos; Endnotes; Bibliography

Sommario/riassunto

This unsettling book reviews specific instances of 'holy war' as proposed in the holy books of the major faith traditions, and illustrates how bellicose, war-like language is used to explain the spiritual quest. The author proposes that this intermingling of war and spirituality prepares the population for the coming of war. War as spiritual practice appears inevitable, due to this religio-violent education which is woven through all faith traditions. The institutional blending of the sacred and human aggression appear to be fundamental to human society. The second section of the book particu
