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By Jeffrey K Mann When

Jeffrey K. Mann is a Doctor of Religious Studies who has spent much time studying the Japanese martial arts. He has also investigated Zen practice and the history of Zen, and WHEN BUDDHISTS ATTACK (an intriguing title) is subtitled THE CURIOUS RELATIONSHIP BETWEEN ZEN AND THE MARTIAL ARTS.

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When Buddhists Attack: The Curious Relationship Between ...

While the media overly romanticizes the relationship between a philosophy of non-violence and the art of fighting, When Buddhists Attack shows this link to be nevertheless real, even natural. Exploring the origins of Buddhism and the ethos of the Japanese samurai, university professor and martial arts practitioner Jeffrey Mann traces the close connection between the Buddhist way of compassion ...

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Jeffrey K. Mann is the author of When Buddhists Attack (3.81 avg rating, 115 ratings, 14 reviews, published 2012), May I Kill? (0.0 avg rating, 0 ratings...

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Jeffrey K. Mann (Author of When Buddhists Attack)

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When Buddhists Attack: The Curious Relationship Between ...

Author: Jeffrey K. Mann Language: eng Format: epub ISBN: 978-1-4629-1048-9 Publisher: Tuttle Publishing Footnotes \* As in Deshimaru, 54. † Yūhō Yokoi, Zen Master Dōgen: An Introduction with Selected Writings (New York: Weatherhill, 1976), 46.

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When Buddhists Attack: The Curious Relationship Between ...

Jeffrey K. Mann is Associate Professor of Religious Studies at Susquehanna University, where he teaches world religions, church history, and ethics. He is the author of Shall We Sin? (2003) and When Buddhists Attack (2012). He also holds a 4th degree blackbelt in Okinawan karate.

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Jeffrey K. Mann

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Jeffrey K. Mann earned his doctorate in Religious Studies from Vanderbilt University and is currently Chair of the Religious Studies Department at Susquehanna University. In addition, he has served as a Visiting Professor of Religion at Senshu University in Ikuta, Japan. A longtime student of Japanese martial arts, he has trained and competed ...

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Today, we live in a world where we are less exposed to violence than at any other time in history. However, we also know that violence can come knocking on our door at any moment. Preparing for this possibility means more than physical safety; it means being clear with ourselves about the ethics of violence. Can violence be justified? When should we fight? How should we fight? And in situations when things have gone badly, may we kill? These questions are not only for politicians, soldiers, and police officers, but are also important considerations for civilians whose lives do not normally intersect with violence. Whether advocating for government policies, marching in the streets, or defending ourselves and loved ones, a coherent moral framework is essential to good decision-making. *May I Kill?* examines the efficacy of different approaches to non-violence and Just War Theory. By scrutinizing these ethical theories, the reader is encouraged to critically examine occasions for the use of force from a moral perspective, whether nations at war or violent encounters in our own neighborhoods. We may then determine how best to develop ourselves--body, mind, and spirit--to respond effectively and make the world a safer place.

Uncover the historical truth about Buddhist warrior monks with this informative and enlightening book. Film, television and popular fiction have long exploited the image of the serene Buddhist monk who is master of the deadly craft of hand-to-hand combat. While these media overly romanticize the relationship between a philosophy of non-violence and the art of fighting, *When Buddhists Attack: The Curious Relationship Between Zen and the Martial Arts* shows this link to be nevertheless real, even natural. Exploring the origins of Buddhism and the ethos of the Japanese samurai, university professor and martial arts practitioner Jeffrey Mann traces the close connection between the Buddhist way of compassion and the way of the warrior. This zen book serves as a basic introduction to the history, philosophy, and current practice of Zen as it relates to the Japanese martial arts. It examines the elements of Zen that have found a place in budo—the martial way—such as zazen, mushin, zanshin and fudoshin, then goes on to discuss the ethics and practice of budo as a modern sport. Offering insights into how qualities integral to the true martial artist are interwoven with this ancient religious philosophy, this Buddhism book will help practitioners reconnect to an authentic spiritual discipline of the martial arts.

The antinomian question, which asks about the potential repercussions of sin when one is justified through faith apart from works, appears with considerable regularity in the history of Lutheranism. This book seeks to elucidate how Lutherans have responded to this question since the time of Martin Luther by discussing how they answered those who would use Christian liberty as an excuse

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for sin. Beginning with Luther and continuing with Philipp Melanchthon, Philipp Jakob Spener, Søren Kierkegaard, and Dietrich Bonhoeffer, the theological contributions of these figures are evaluated on the basis of their strength, originality, and orthodoxy in responding to the antinomian question.

Uncover the historical truth about Buddhist warrior monks with this informative and enlightening book. Film, television and popular fiction have long exploited the image of the serene Buddhist monk who is master of the deadly craft of hand-to-hand combat. While these media overly romanticize the relationship between a philosophy of non-violence and the art of fighting, *When Buddhists Attack: The Curious Relationship Between Zen and the Martial Arts* shows this link to be nevertheless real, even natural. Exploring the origins of Buddhism and the ethos of the Japanese samurai, university professor and martial arts practitioner Jeffrey Mann traces the close connection between the Buddhist way of compassion and the way of the warrior. This zen book serves as a basic introduction to the history, philosophy, and current practice of Zen as it relates to the Japanese martial arts. It examines the elements of Zen that have found a place in budo—the martial way—such as zazen, mushin, zanshin and fudoshin, then goes on to discuss the ethics and practice of budo as modern sport. Offering insights into how qualities integral to the true martial artist are interwoven with this ancient religious philosophy, this Buddhism book will help practitioners reconnect to an authentic spiritual discipline of the martial arts.

Recent studies have increasingly downplayed, and in a few cases even wholly denied, the influence of Martin Luther's theology of Law and Gospel on early English evangelicals such as William Tyndale. The impact of a late medieval Augustinian renaissance, Erasmian Humanism, the Reformed tradition, and Lollardy have all but eclipsed the more central role once attributed to Luther. Whiting reexamines these claims with a thorough reevaluation of Luther's theology of Law and Gospel in its historical context spanning twenty-five years, something entirely lacking in all previous studies. Based on extensive research in the primary sources, with acute attention to the larger historical narrative and in dialogue with secondary scholarship, Whiting argues that scholars have often oversimplified Luther's theology of Law and Gospel and have thus wrongly diminished his very significant, even principal, influence upon first-generation evangelicals William Tyndale, John Frith, and Robert Barnes during the English Reformation of the 1520s and 30s.

Today, we live in a world where we are less exposed to violence than at any other time in history. However, we also know that violence can come knocking on our door at any moment. Preparing for this possibility means more than physical safety; it means being clear with ourselves about the ethics of violence. Can violence be justified? When should we fight? How should we fight? And in situations when things have gone badly, may we kill? These questions are not only for politicians, soldiers, and police officers, but are also important considerations for civilians whose lives do not normally intersect with violence. Whether advocating for government policies, marching in the streets, or defending ourselves and loved ones, a coherent moral framework is essential to good decision-making. *May I Kill?* examines the efficacy of different approaches to non-violence and Just War Theory. By scrutinizing these ethical theories, the reader is encouraged to critically

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Given the upcoming five-hundred-year anniversary of Luther's ninety-five theses, it is appropriate to reflect on the impact of Luther's ideas. This collection of essays, which began as conference papers on the literature of Luther, seeks to initiate conversations on the many and varied receptions of the reformer. Most of the essays are interdisciplinary, crossing boundaries between literature, history, and theology. Both Catholic and Protestant voices are well represented. The topics covered are wide-ranging so that for any interested reader several essays will likely strike a chord.

"I don't think I've ever read a book that paints such a complex and accurate landscape of what it is like to live with the legacy of trauma as this book does, while offering a comprehensive approach to healing." --from the foreword by Bessel van der Kolk  
A pioneering researcher gives us a new understanding of stress and trauma, as well as the tools to heal and thrive. Stress is our internal response to an experience that our brain perceives as threatening or challenging. Trauma is our response to an experience in which we feel powerless or lacking agency. Until now, researchers have treated these conditions as different, but they actually lie along a continuum. Dr. Elizabeth Stanley explains the significance of this continuum, how it affects our resilience in the face of challenge, and why an event that's stressful for one person can be traumatizing for another. This groundbreaking book examines the cultural norms that impede resilience in America, especially our collective tendency to disconnect stress from its potentially extreme consequences and override our need to recover. It explains the science of how to direct our attention to perform under stress and recover from trauma. With training, we can access agency, even in extreme-stress environments. In fact, any maladaptive behavior or response conditioned through stress or trauma can, with intentionality and understanding, be reconditioned and healed. The key is to use strategies that access not just the thinking brain but also the survival brain. By directing our attention in particular ways, we can widen the window within which our thinking brain and survival brain work together cooperatively. When we use awareness to regulate our biology this way, we can access our best, uniquely human qualities: our compassion, courage, curiosity, creativity, and connection with others. By building our resilience, we can train ourselves to make wise decisions and access choice--even during times of incredible stress, uncertainty, and change. With stories from men and women Dr. Stanley has trained in settings as varied as military bases, healthcare facilities, and Capitol Hill, as well as her own striking experiences with stress and trauma, she gives readers hands-on strategies they can use themselves, whether they want to perform under pressure or heal from traumatic experience, while at the same time pointing our understanding in a new direction.

This collection of essays on policing and the use of force, while written over the course of the last twenty-five years, remains relevant and timely. Although issues in policing and questions about excessive force and brutality have been addressed by criminologists, sociologists, philosophers, and criminal justice ethicists, only a

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handful of theological ethicists treat this pressing matter. While the Christian moral tradition has a voluminous record of theological attention to violence and nonviolence, war and peace, there is a dearth of references to policing. And most considerations of criminal justice issues by Christians and their churches concentrate on prison reform, or abolition, and the death penalty, but not policing. These essays, authored by a theological ethicist possessing professional experience in law enforcement, seek to fill this curious gap. They offer a framework for moral reasoning concerning the justification for police use of force and the just application of such force, and they propose just policing as a model that is consonant with promoting a just peace in communities and society. In addition, they explore the implications of such an approach for wider, international questions about just war, terrorism, the responsibility to protect, and post-war justice.

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