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ANNA BRAY

Facing the Spirits NIAS Press

Only fifty years ago, Tibetan medicine, now seen in China as a vibrant aspect of Tibetan culture, was considered a feudal vestige to be eliminated through government-led social transformation. *Medicine and Memory in Tibet* examines medical revivalism on the geographic and sociopolitical margins both of China and of Tibet's medical establishment in Lhasa, exploring the work of medical practitioners, or amchi, and of Medical Houses in the west-central region of Tsang. Due to difficult research access and the power of state institutions in the writing of history, the perspectives of more marginal amchi have been absent from most accounts of Tibetan medicine. Theresia Hofer breaks new ground both theoretically and ethnographically, in ways that would be impossible in today's more restrictive political climate that severely limits access for researchers. She illuminates how medical practitioners safeguarded their professional heritage through great adversity and personal hardship.

Just Enough University of Hawaii Press

What role does religion play at the end of life in Japan? *Spiritual Ends* draws on ethnographic fieldwork and interviews to provide an intimate portrayal of how spiritual care is provided to the dying in Japan. Timothy O. Benedict shows how hospice caregivers in Japan are appropriating and reinterpreting global ideas about spirituality and the practice of spiritual care. Benedict relates these findings to a longer story of how Japanese religious groups have pursued vocational roles in medical institutions as a means to demonstrate a so-called "healthy" role in society. Focusing on how care for the kokoro (heart or mind) is key to the practice of spiritual care, this book enriches conventional understandings of religious identity in Japan while offering a valuable East Asian perspective to global conversations on the ways religion, spirituality, and medicine intersect at death. "Timothy Benedict has produced a work brimming with wisdom drawn from his work as a chaplain as well as a broad understanding of the place of

religion in the lives of contemporary Japanese people." - HELEN HARDACRE, Reischauer Institute Professor of Japanese Religions and Society, Harvard University "Benedict offers a highly original perspective and new insightful material, providing a critical approach to the debate about spiritual care and spirituality." - ERICA BAFFELLI, Professor of Japanese Studies, University of Manchester "Spiritual Ends reveals an unassuming approach to spiritual care that privileges human connections at life's end." - JACQUELINE STONE, author of *Right Thoughts at the Last Moment: Buddhism and Deathbed Practices in Early Medieval Japan* "A discerning study of pain and comfort at the end of life, and a story of the invention of spirituality in Japan, which traffics between medical, psychological, and religious thought." - AMY B. BOROVOY, Professor of East Asian Studies, Princeton University. **Buddhism and Modernity** transcript Verlag
Medicine, health, and healing have been central to Buddhism since its origins. Long before the global popularity of mindfulness and meditation, Buddhism provided cultures around the world with conceptual tools to understand illness as well as a range of therapies and interventions for care of the sick. Today, Buddhist traditions, healers, and institutions continue to exert a tangible influence on medical care in societies both inside and outside Asia, including in the areas of mental health, biomedicine, and even in responses to the COVID-19 pandemic. However, the global history of the relationship between Buddhism and medicine remains largely untold. This book is a wide-ranging and accessible account of the interplay between Buddhism and medicine over the past two and a half millennia. C. Pierce Salguero traces the intertwining threads linking ideas, practices, and texts from many different times and places. He shows that Buddhism has played a crucial role in cross-cultural medical exchange globally and that Buddhist knowledge formed the nucleus for many types of traditional practices that still thrive today throughout Asia. Although Buddhist medicine has always been embedded in local contexts and differs markedly across cultures, Salguero identifies key patterns that have persisted throughout this long history. This book will be informative and invaluable for scholars, students, and practitioners of both Buddhism and complementary and

alternative medicine.

Illness and Culture in Contemporary Japan Routledge

Since the late nineteenth century, religious ideas and practices in Japan have become increasingly intertwined with those associated with mental health and healing. This relationship developed against the backdrop of a far broader, and deeply consequential meeting: between Japan's long-standing, Chinese-influenced intellectual and institutional forms, and the politics, science, philosophy, and religion of the post-Enlightenment West. In striving to craft a modern society and culture that could exist on terms with – rather than be subsumed by – western power and influence, Japan became home to a religion–psy dialogue informed by pressing political priorities and rapidly shifting cultural concerns. This book provides a historically contextualized introduction to the dialogue between religion and psychotherapy in modern Japan. In doing so, it draws out connections between developments in medicine, government policy, Japanese religion and spirituality, social and cultural criticism, regional dynamics, and gender relations. The chapters all focus on the meeting and intermingling of religious with psychotherapeutic ideas and draw on a wide range of case studies including: how temple and shrine 'cures' of early modern Japan fared in the light of German neuropsychiatry; how Japanese Buddhist theories of mind, body, and self-cultivation negotiated with the findings of western medicine; how Buddhists, Christians, and other organizations and groups drew and redrew the lines between religious praxis and psychological healing; how major European therapies such as Freud's fed into self-consciously Japanese analyses of and treatments for the ills of the age; and how distress, suffering, and individuality came to be reinterpreted across the twentieth and early twenty-first centuries, from the southern islands of Okinawa to the devastated northern neighbourhoods of the Tohoku region after the earthquake, tsunami, and nuclear disasters of March 2011. *Religion and Psychotherapy in Modern Japan* will be welcomed by students and scholars working across a broad range of subjects, including Japanese culture and society, religious studies, psychology and psychotherapy, mental health, and international history.

Liquid Life Cambridge University Press

Why would a country strongly influenced by Buddhism's reverence for life allow legalized, widely used abortion? Equally puzzling to many Westerners is the Japanese practice of mizuko rites, in which the parents of aborted fetuses pray for the well-being of these rejected "lives." In this provocative investigation, William LaFleur examines abortion as a window on the culture and ethics of Japan. At the same time he contributes to the Western debate on abortion, exploring how the Japanese resolve their conflicting emotions privately and avoid the pro-life/pro-choice politics that sharply divide Americans on the issue.

Health-related Votive Tablets from Japan Columbia University Press

Like an ancient river, Daoist traditions introduced from China once flowed powerfully through the Japanese religious landscape, forever altering its topography and ecology. Daoism's presence in Japan still may be discerned in its abiding influence on astrology, divination, festivals, literature, politics, and popular culture, not to mention Buddhism and Shintō. Despite this legacy, few English-language studies of Daoism's influence on Japanese religious culture have been published. Daoism in Japan provides an exploration of the particular pathways by which Daoist traditions entered Japan from continental East Asia. After addressing basic issues in both Daoist Studies and the study of Japanese religions, including the problems of defining 'Daoism' and 'Japanese,' the book looks at the influence of Daoism on ancient, medieval and modern Japan in turn. To do so, the volume is arranged both chronologically and topically, according to the following three broad divisions: "Arrivals" (c. 5th-8th centuries CE), "Assimilations" (794-1868), and "Apparitions" (1600s-present). The book demonstrates how Chinese influence on Japanese religious culture ironically proved to be crucial in establishing traditions that usually are seen as authentically, even quintessentially, Japanese. Touching on multiple facets of Japanese cultural history and religious traditions, this book is a fascinating contribution for students and scholars of Japanese Culture, History and Religions, as well as Daoist Studies.

Buddhism and Medicine University of Hawaii Press

Among the most exciting developments in the study of Japanese religion over the past two decades has been the discovery of tens of thousands of ritual vessels, implements, and scapegoat dolls

(hitogata) from the Nara (710-784) and early Heian (794-1185) periods. Because inscriptions on many of the items are clearly derived from Chinese rites of spirit pacification, it is now evident that previous scholarship has mischaracterized the role of Buddhism in early Japanese religion. Weaving and Binding makes a compelling argument that both the Japanese royal system and the Japanese Buddhist tradition owe much to continental rituals centered on the manipulation of yin and yang, animal sacrifice, and spirit quelling. Building on these recent archaeological discoveries, Michael Como charts an epochal transformation in the religious culture of the Japanese islands, tracing the transmission and development of fundamental paradigms of religious practice to immigrant lineages and deities from the Korean peninsula. In addition to archaeological materials, Como makes extensive use of a wide range of textual sources from across Asia, including court chronicles, poetry collections, gazetteers, temple records, and divinatory texts. As he investigates the influence of myths, legends, and rites of the ancient Chinese festival calendar on religious practice across the Japanese islands, Como shows how the ability of immigrant lineages to propitiate hostile deities led to the creation of elaborate networks of temple-shrine complexes that shaped later sectarian Shinto as well as popular understandings of the relationship between the buddhas and the gods of Japan. For much of the book, this process is examined through rites and legends from the Chinese calendar that were related to weaving, sericulture, and medicine—technologies that to a large degree were controlled by lineages with roots in the Korean peninsula and that claimed female deities and weaving maidens as founding ancestors. Como's examination of a series of ancient Japanese legends of female immortals, weaving maidens, and shamanesses reveals that female deities played a key role in the moving of technologies and ritual practices from peripheral regions in Kyushu and elsewhere into central Japan and the heart of the imperial cult. As a result, some of the most important building blocks of the purportedly native Shinto tradition were to a remarkable degree shaped by the ancestral cults of immigrant lineages and popular Korean and Chinese religious practices. This is a provocative and innovative work that upsets the standard interpretation of early historical religion in Japan, revealing a complex picture of continental cultic practice both at court and in

the countryside.

Medicine and Memory in Tibet Columbia University Press
Many Shinto shrines and Buddhist temples in Japan sell illustrated wooden votive tablets, known as ema, which provide space for handwritten prayers or words of gratitude and are intended to be left at the sanctuary. This, the first book in English on the topic, reproduces hundreds of contemporary ema designs meant for health-related purposes and places them in their proper religious and medical contexts. It will appeal to anyone interested in Japanese culture or non-Western medicine.

Medicine - Religion - Spirituality University of Washington Press

From its inception in northeastern India in the first millennium BCE, the Buddhist tradition has advocated a range of ideas and practices that were said to ensure health and well-being. As the religion developed and spread to other parts of Asia, healing deities were added to its pantheon, monastic institutions became centers of medical learning, and healer-monks gained renown for their mastery of ritual and medicinal therapeutics. In China, imported Buddhist knowledge contended with a sophisticated, state-supported system of medicine that was able to retain its influence among the elite. Further afield in Japan, where Chinese Buddhism and Chinese medicine were introduced simultaneously as part of the country's adoption of civilization from the "Middle Kingdom," the two were reconciled by individuals who deemed them compatible. In East Asia, Buddhist healing would remain a site of intercultural tension and negotiation. While participating in transregional networks of circulation and exchange, Buddhist clerics practiced locally specific blends of Indian and indigenous therapies and occupied locally defined social positions as religious and medical specialists. In this diverse and compelling collection, an international group of scholars analyzes the historical connections between Buddhism and healing in medieval China and Japan. Contributors focus on the transnationally conveyed aspects of Buddhist healing traditions as they moved across geographic, cultural, and linguistic boundaries. Simultaneously, the chapters also investigate the local instantiations of these ideas and practices as they were reinvented, altered, and re-embedded in specific social and institutional contexts. Investigating the interplay between the macro and micro, the global and the local, this book demonstrates the richness of Buddhist healing as a way to explore the history of cross-cultural

exchange.

Forest Bathing Routledge

The definitive--and by far the most popular--guide to the therapeutic Japanese practice of shinrin-yoku, or the art and science of how trees can promote health and happiness. Notice how a tree sways in the wind. Run your hands over its bark. Take in its citrusy scent. As a society we suffer from nature deficit disorder, but studies have shown that spending mindful, intentional time around trees--what the Japanese call shinrin-yoku, or forest bathing--can promote health and happiness. In this beautiful book--featuring more than 100 color photographs from forests around the world, including the forest therapy trails that criss-cross Japan--Dr. Qing Li, the world's foremost expert in forest medicine, shows how forest bathing can reduce your stress levels and blood pressure, strengthen your immune and cardiovascular systems, boost your energy, mood, creativity, and concentration, and even help you lose weight and live longer. Once you've discovered the healing power of trees, you can lose yourself in the beauty of your surroundings, leave everyday stress behind, and reach a place of greater calm and wellness.

Three Years in Tibet Univ of California Press

Over the centuries, Buddhist ideas have influenced medical thought and practice in complex and varied ways in diverse regions and cultures. A companion to *Buddhism and Medicine: An Anthology of Premodern Sources*, this work presents a collection of modern and contemporary texts and conversations from across the Buddhist world dealing with the multifaceted relationship between Buddhism and medicine. Covering the early modern period to the present, this anthology focuses on the many ways Buddhism and medicine were shaped by the forces of colonialism, science, and globalization, as well as ruptures and reconciliations between tradition and modernity. Editor C. Pierce Salguero and an international collection of scholars highlight diversity and innovation in the encounters between Buddhist and medical thought. The chapters contain a wide range of sources presenting different perspectives rooted in distinct times and places, including translations of published and unpublished documents and transcripts of ethnographic interviews as well as accounts by missionaries and colonial authorities and materials from the contemporary United States and United Kingdom. Together, these varied sources illustrate the many intersections of Buddhism and

medicine in the past and how this nexus continues to be crucial in today's global context.

Vejjavatapada University of Hawaii Press

Confluences of Medicine is the first book-length exploration in English of issues of medicine and society in premodern Japan. This multifaceted study weaves a rich tapestry of Buddhist healing practices, Chinese medical knowledge, Asian pharmaceuticals, and Islamic formulas as it elucidates their appropriation and integration into medieval Japanese medicine. It expands the parameters of the study of medicine in East Asia, which to date has focused on the subject in individual countries, and introduces the dynamics of interaction and exchange that coursed through the East Asian macro-culture. The book explores these themes primarily through the two extant works of the Buddhist priest and clinical physician Kajiwara Shozen (1265-1337), who was active at the medical facility housed at Gokurakuji temple in Kamakura, the capital of Japan's first warrior government. With access to large numbers of printed Song medical texts and a wide range of materia medica from as far away as the Middle East, Shozen was a beneficiary of the efflorescence of trade and exchange across the East China Sea that typifies this era. His break with the restrictions of Japanese medicine is revealed in *Ton'isho* (Book of the simple physician) and *Man'apo* (Myriad relief formulas). Both of these texts are landmarks: the former being the first work written in Japanese for a popular audience; the latter, the most extensive Japanese medical work prior to the seventeenth century. *Confluences of Medicine* brings to the fore the range of factors--networks of Buddhist priests, institutional support, availability of materials, relevance of overseas knowledge to local conditions of domestic strife, and serendipity--that influenced the Japanese acquisition of Chinese medical information. It offers the first substantive portrait of the impact of the Song printing revolution in medieval Japan and provides a rare glimpse of Chinese medicine as it was understood outside of China. It is further distinguished by its attention to materia medica and medicinal formulas and to the challenges of technical translation and technological transfer in the reception and incorporation of a new pharmaceutical regime. *The Influence of Western Visual Art on Japanese Medicine* Walter de Gruyter GmbH & Co KG

Critically exploring medical thought in a cultural milieu with no

discernible influence from the European Enlightenment, *Being Human in a Buddhist World* reveals an otherwise unnoticed intersection of early modern sensibilities and religious values in traditional Tibetan medicine. It further studies the adaptation of Buddhist concepts and values to medical concerns and suggests important dimensions of Buddhism's role in the development of Asian and global civilization. Through its unique focus and sophisticated reading of source materials, *Being Human* adds a crucial chapter in the larger historiography of science and religion. The book opens with the bold achievements in Tibetan medical illustration, commentary, and institution building during the period of the Fifth Dalai Lama and his regent, Desi Sangye Gyatso, then looks back to the work of earlier thinkers, tracing a strategically astute dialectic between scriptural and empirical authority on questions of history and the nature of human anatomy. It follows key differences between medicine and Buddhism in attitudes toward gender and sex and the moral character of the physician, who had to serve both the patient's and the practitioner's well-being. *Being Human in a Buddhist World* ultimately finds that Tibetan medical scholars absorbed ethical and epistemological categories from Buddhism yet shied away from ideal systems and absolutes, instead embracing the imperfectability of the human condition.

Science, Technology, and Medicine in the Modern Japanese Empire Routledge

Healing lies at the heart of Zen in the home, as Paula Arai discovered in her pioneering research on the ritual lives of Zen Buddhist laywomen. She reveals a vital stream of religious practice that flourishes outside the bounds of formal institutions through sacred rites that women develop and transmit to one another. Everyday objects and common materials are used in inventive ways. For example, polishing cloths, vivified by prayer and mantra recitation, become potent tools. The creation of beauty through the arts of tea ceremony, calligraphy, poetry, and flower arrangement become rites of healing. *Bringing Zen Home* brings a fresh perspective to Zen scholarship by uncovering a previously unrecognized but nonetheless vibrant strand of lay practice. The creativity of domestic Zen is evident in the ritual activities that women fashion, weaving tradition and innovation, to gain a sense of wholeness and balance in the midst of illness, loss, and anguish. Their rituals include chanting, ingesting elixirs

and consecrated substances, and contemplative approaches that elevate cleaning, cooking, child-rearing, and caring for the sick and dying into spiritual disciplines. Creating beauty is central to domestic Zen and figures prominently in Arai's analyses. She also discovers a novel application of the concept of Buddha nature as the women honor deceased loved ones as "personal Buddhas." One of the hallmarks of the study is its longitudinal nature, spanning fourteen years of fieldwork. Arai developed a "second-person," or relational, approach to ethnographic research prompted by recent trends in psychobiology. This allowed her to cultivate relationships of trust and mutual vulnerability over many years to inquire into not only the practices but also their ongoing and changing roles. The women in her study entrusted her with their life stories, personal reflections, and religious insights, yielding an ethnography rich in descriptive and narrative detail as well as nuanced explorations of the experiential dimensions and effects of rituals. In *Bringing Zen Home*, the first study of the ritual lives of Zen laywomen, Arai applies a cutting-edge ethnographic method to reveal a thriving domain of religious practice. Her work represents an important contribution on a number of fronts—to Zen studies, ritual studies, scholarship on women and religion, and the cross-cultural study of healing.

[Tea in China](#) New World Library

Japan was the first Asian nation to face the full impact of modernity. Like the rest of Japanese society, Buddhist institutions, individuals, and thought were drawn into the dynamics of confronting the modern age. Japanese Buddhism had to face multiple challenges, but it also contributed to modern Japanese society in numerous ways. *Buddhism and Modernity: Sources from Nineteenth-Century Japan* makes accessible the voices of Japanese Buddhists during the early phase of high modernity. The volume offers original translations of key texts—many available for the first time in English—by central actors in Japan's transition to the modern era, including the works of Inoue Enryō, Gesshō, Hara Tanzan, Shimaji Mokurai, Kiyozawa Manshi, Murakami Senshō, Tanaka Chigaku, and Shaku Sōen. All of these writers are well recognized by Buddhist studies scholars and Japanese historians but have drawn little attention elsewhere; this stands in marked contrast to the reception of Japanese Buddhism since D. T. Suzuki, the towering figure of Japanese Zen in the first half of the twentieth century. The present book fills the chronological

gap between the premodern era and the twentieth century by focusing on the crucial transition period of the nineteenth century. Issues central to the interaction of Japanese Buddhism with modernity inform the five major parts of the work: sectarian reform, the nation, science and philosophy, social reform, and Japan and Asia. Throughout the chapters, the globally entangled dimension—both in relation to the West, especially the direct and indirect impact of Christianity, and to Buddhist Asia—is of great importance. The Introduction emphasizes not only how Japanese Buddhism was part of a broader, globally shared reaction of religions to the specific challenges of modernity, but also goes into great detail in laying out the specifics of the Japanese case. *Buddhism and Healing* Paradigm Publications

In modern societies the functional differentiation of medicine and religion is the predominant paradigm. Contemporary therapeutic practices and concepts in healing systems, such as Transpersonal Psychology, Ayurveda, as well as Buddhist and Anthroposophic medicine, however, are shaped by medical as well as religious or spiritual elements. This book investigates configurations of the entanglement between medicine, religion, and spirituality in Europe, Asia, North America, and Africa. How do political and legal conditions affect these healing systems? How do they relate to religious and scientific discourses? How do therapeutic practitioners position themselves between medicine and religion, and what is their appeal for patients?

[Daoism in Japan](#) Penguin

This book demonstrates the close link between medicine and Buddhism in early and medieval Japan. It may seem difficult to think of Japanese Buddhism as being linked to the realm of medical practices since religious healing is usually thought to be restricted to prayers for divine intervention. There is a surprising lack of scholarship regarding medicinal practices in Japanese Buddhism although an overwhelming amount of primary sources proves otherwise. A careful re-reading of well-known materials from a study-of-religions perspective, together with in some cases a first-time exploration of manuscripts and prints, opens new views on an understudied field. The book presents a topical survey and comprises chapters on treating sight-related diseases, women's health, plant-based materia medica and medicinal gardens, and finally horse medicine to include veterinary knowledge. Terminological problems faced in working on this

material – such as 'religious' or 'magical healing' as opposed to 'secular medicine' – are assessed. The book suggests focusing more on the plural nature of the Japanese healing system as encountered in the primary sources and reconsidering the use of categories from the European intellectual tradition.

Psychotherapy and Religion in Japan Princeton University Press

Tea in China explores the contours of religious and cultural transformation in traditional China from the point of view of an everyday commodity and popular beverage. The work traces the development of tea drinking from its mythical origins to the nineteenth century and examines the changes in aesthetics, ritual, science, health, and knowledge that tea brought with it. The shift in drinking habits that occurred in late medieval China cannot be understood without an appreciation of the fact that Buddhist monks were responsible for not only changing people's attitudes toward the intoxicating substance, but also the proliferation of tea drinking. Monks had enjoyed a long association with tea in South China, but it was not until Lu Yu's compilation of the *Chajing* (The Classic of Tea) and the spread of tea drinking by itinerant Chan monastics that tea culture became popular throughout the empire and beyond. Tea was important for maintaining long periods of meditation; it also provided inspiration for poets and profoundly affected the ways in which ideas were exchanged. Prior to the eighth century, the aristocratic drinking party had excluded monks from participating in elite culture. Over cups of tea, however, monks and literati could meet on equal footing and share in the same aesthetic values. Monks and scholars thus found common ground in the popular stimulant—one with few side effects that was easily obtainable and provided inspiration and energy for composing poetry and meditating. In addition, rituals associated with tea drinking were developed in Chan monasteries, aiding in the transformation of China's sacred landscape at the popular and elite level. Pilgrimages to monasteries that grew their own tea were essential in the spread of tea culture, and some monasteries owned vast tea plantations. By the end of the ninth century, tea was a vital component in the Chinese economy and in everyday life. *Tea in China* transcends the boundaries of religious studies and cultural history as it draws on a broad range of materials—poetry, histories, liturgical texts, monastic regulations—many translated or analyzed for the first time. The book will be of interest to

scholars of East Asia and all those concerned with the religious dimensions of commodity culture in the premodern world.

University of Hawaii Press

Through analysis of sculptural representations of the Medicine Buddha (J: Yakushi Nyorai), this book offers a fresh perspective on the seminal role played by Saichō and the Tendai school in disseminating this devotional cult throughout Japan during the

Heian period.

Buddhist Yoga Leiden University Press

Providing an overview of current cutting-edge research in the field of Japanese religions, this Handbook is the most up-to-date guide to contemporary scholarship in the field. As well as charting innovative research taking place, this book also points to new directions for future research, covering both the modern and pre-modern periods. Edited by Erica Baffelli, Andrea Castiglioni, and

Fabio Rambelli, The Bloomsbury Handbook of Japanese Religions includes essays by international scholars from the USA, Europe, Japan, and New Zealand. Topics and themes include gender, politics, the arts, economy, media, globalization, and colonialism. The Bloomsbury Handbook of Japanese Religions is an essential reference point for upper-level students and scholars of Japanese religions as well as Japanese Studies more broadly.