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## 3IP6GQ - RICHARD TURNER

Buddhist Nuns, Monks, and Other Worldly MattersRecent Papers on Monastic Buddhism in IndiaUniversity of Hawaii Press

For young women in early South Asia, marriage was probably the most important event in their lives, as it largely determined their socioeconomic and religious future. Yet there has been little in the way of systematic examinations of the evidence on marriage customs among Buddhists of this time, and our understanding of the lives of early Buddhist women is still quite limited. This study uses ten stories from the Avadānaśataka, the collection of Buddhist narratives compiled from the second to fifth centuries CE, to examine the social landscape of early India. The author analyzes marital customs and the development of nuns' hagiographies, while revealing regional variations of Buddhism in South Asia during this period.

They may shave their heads, don simple robes, and renounce materialism and worldly desires. But the women seeking enlightenment in a Buddhist nunnery high in the folds of Himalayan Kashmir invariably find themselves subject to the tyrannies of subsistence, subordination, and sexuality. Ultimately, Buddhist monasticism reflects the very world it is supposed to renounce. Butter and barley prove to be as critical to monastic life as merit and meditation. Kim Gutschow lived for more than three years among these women, collecting their stories, observing their ways, studying their lives. Her book offers the first ethnography of Tibetan Buddhist society from the perspective of its nuns. Gutschow depicts a gender hierarchy where nuns serve and monks direct, where monks bless the fields and kitchens while nuns toil in them. Monasteries may retain historical endowments and significant political and social power, yet global flows of capitalism, tourism, and feminism have begun to erode the balance of power between monks and nuns. Despite the obstacles of being considered impure and inferior, nuns engage in everyday forms of resistance to pursue their ascetic and personal goals. A richly textured picture of the little known culture of a Buddhist nunnery, the book offers moving narratives of nuns struggling with the Buddhist discipline of detachment. Its analysis of the way in which gender and sexuality construct ritual and social power provides valuable insight into the relationship between women and religion in South Asia today.

Explores the roles of Korean Buddhist nuns and laywomen from the fourth century to the present. Uncovering hidden histories, this book focuses on Korean Buddhist nuns and laywomen from the fourth century to the present. Today, South Korea's Buddhist nuns have a thriving monastic community under their own control, and they are well known as meditation teachers and social service providers. However, little is known of the women who preceded them. Using primary sources to reveal that which has been lost, forgotten, or willfully ignored, this work reveals various figures, milieux, and activities of female adherents, clerical and lay. Contributors consider examples from the early days of Buddhism in Korea during the Three Kingdoms and Unified Silla periods (first millennium CE); the Koryō period (982-1392), when Buddhism flourished as the state religion; the Chosŏn period (1392-1910), when Buddhism was actively suppressed by the Neo-Confucian Court; and the contemporary resurgence of female monasticism that began in the latter part of the twentieth century. "...this work is a great success, and is an important first step in opening an area of research that will hopefully see continued expansion in the years to come." — Journal of Buddhist Ethics

In recent years Buddhist nuns from Asia and the West have met together to become more active in improving their status in the female sangha. At "Life As A Buddhist Nun," the 1996 conference in Dharamsala, His Holiness the Dalai Lama supported this effort of Buddhist nuns to clarify their purpose in taking vows, widening their context, broadening community beyond their own abbeys, and supporting one another on their quest to achieve greater equality. This book gathers some of the presentations and teaching at this conference. Coming from many different countries and backgrounds, these women show ways they have found to embrace group practice in an era when most societies extol individualism. Their passion for earned wisdom should inspire lay practitioners and other nuns seeking the essence of Buddhist practice.

In this study, based on both historical evidence and ethnographic data, Paula Arai shows that nuns were central agents in the foundation of Buddhism in Japan in the sixth century. They were active participants in the Soto Zen sect, and have continued to contribute to the advancement of the sect to the present day. Drawing on her fieldwork among the Soto nuns, Arai demonstrates that the lives of many of these women embody classical Buddhist ideals. They have chosen to lead a strictly disciplined monastic life over against successful careers and the unconstrained contemporary secular lifestyle. In this, and other respects, they can be shown to stand in stark contrast to their male counterparts.

This is the extended and annotated edition including \* an extensive annotation of more than 10.000 words about the history and basics of Buddhism, written by Thomas William Rhys Davids \* an interactive table-of-contents \* perfect formatting for electronic reading devices The Kullavagga includes accounts of the First and Second Buddhist Councils and the establishment of the community of Buddhist nuns, as well as rules for addressing offenses within the community. The Cullavagga has 12 chapters:- the first deals with various procedures to be followed in dealing with badly behaved monks-the next deals with probation for monks guilty of certain offences (see Suttavibhanga)- the next chapter deals with the case where a monk on probation commits a further offence- explanation of the seven rules for settling disputes (see Suttavibhanga)- minor matters- lodgings- schism; this chapter starts with the story of Devadatta, the Buddha's fellow clansman; he starts by inviting the elderly Buddha to retire and appoint him in his place; when this is refused see he makes three attempts to assassinate the Buddha; when these fail he asks the Buddha to impose strict practices, including vege-

tarianism, on the monks; when this is refused he leads a schism- observances; various duties- a monk may suspend the recitation of the Patimokkha if another monk has an offence unconfessed- nuns; the Buddha, after being asked seven times, finally agrees to establish an order of nuns, but warns that it will weaken the teaching and shorten its lifetime, and imposes strict rules subordinating nuns to monks (some even more misogynistic material can be found in the Pali Canon, most notably the Kunalā Jataka; for the other side see Therīgāthā)- shortly after the Buddha's death, Kassapa holds a council at which the teachings are recited; Upali answers questions on the vinaya and Ananda on the dhamma- a century later a dispute arises on various points, mainly on the acceptance of gold and silver; another council is held which agrees on the stricter position, after receiving advice from an aged pupil of Ananda (courtesy of wikipedia.com)

Describes the teachings of the Buddha, looks at Buddhism in India, Burma, Thailand, China, Korea, and Japan, and looks at Buddhist history, sects, shrines, and temples

The seventeenth century is generally acknowledged as one of the most politically tumultuous but culturally creative periods of late imperial Chinese history. Scholars have noted the profound effect on, and literary responses to, the fall of the Ming on the male literati elite. Also of great interest is the remarkable emergence beginning in the late Ming of educated women as readers and, more importantly, writers. Only recently beginning to be explored, however, are such seventeenth-century religious phenomena as "the reinvention" of Chan Buddhism—a concerted effort to revive what were believed to be the traditional teachings, texts, and practices of "classical" Chan. And, until now, the role played by women in these religious developments has hardly been noted at all. Eminent Nuns is an innovative interdisciplinary work that brings together several of these important seventeenth-century trends. Although Buddhist nuns have been a continuous presence in Chinese culture since early medieval times and the subject of numerous scholarly studies, this book is one of the first not only to provide a detailed view of their activities at one particular moment in time, but also to be based largely on the writings and self-representations of Buddhist nuns themselves. This perspective is made possible by the preservation of collections of "discourse records" (yulu) of seven officially designated female Chan masters in a seventeenth-century printing of the Chinese Buddhist Canon rarely used in English-language scholarship. The collections contain records of religious sermons and exchanges, letters, prose pieces, and poems, as well as biographical and autobiographical accounts of various kinds. Supplemental sources by Chan monks and male literati from the same region and period make a detailed re-creation of the lives of these eminent nuns possible. Beata Grant brings to her study background in Chinese literature, Chinese Buddhism, and Chinese women's studies. She is able to place the seven women, all of whom were active in Jiangnan, in their historical, religious, and cultural contexts, while allowing them, through her skillful translations, to speak in their own voices. Together these women offer an important, but until now virtually unexplored, perspective on seventeenth-century China, the history of female monasticism in China, and the contribution of Buddhist nuns to the history of Chinese women's writing.

Women played major roles in the history of Buddhist China, but given the paucity of the remaining records, their voices have all but faded. In Daughters of Emptiness, Beata Grant renders a great service by recovering and translating the enchanting verse - by turns assertive, observant, devout - of forty-eight nuns from sixteen centuries of imperial China. This selection of poems, along with the brief biographical accounts that accompany them, affords readers a glimpse into the extraordinary diversity and sometimes startling richness of these women's lives. A sample poem for this stunning collection: The sequence of seasons naturally pushes forward, Suddenly I am startled by the ending of the year. Lifting my eyes I catch sight of the winter crows, Calling mournfully as if wanting to complain. The sunlight is cold rather than gentle, Spreading over the four corners like a cloud. A cold wind blows fitfully in from the north, Its sad whistling filling courtyards and houses. Head raised, I gaze in the direction of Spring, But Spring pays no attention to me at all. Time a galloping colt glimpsed through a crack, The tap [of Death] at the door has its predestined time. How should I not know, one who has left the world, And for whom floating clouds are already familiar? In the garden there grows a rosary-plum tree: Whose sworn friendship makes it possible to endure. - Chan Master Jingnuo

Buddhist Nuns, Monks, and Other Worldly MattersRecent Papers on Monastic Buddhism in IndiaUniversity of Hawaii PressBuddhist Nuns, Monks, and Other Worldly Matters: Recent Papers on Monastic Buddhism in India is the fourth in a series of collected essays by one of today's most distinguished scholars of Indian Buddhism. In these articles Gregory Schopen once again displays the erudition and originality that have contributed to a major shift in the way that Indian Buddhism is perceived, understood, and studied.BEING A BUDDHIST NUNHarvard University PressThey may shave their heads, don simple robes, and renounce materialism and worldly desires. But the women seeking enlightenment in a Buddhist nunnery high in the folds of Himalayan Kashmir invariably find themselves subject to the tyrannies of subsistence, subordination, and sexuality. Ultimately, Buddhist monasticism reflects the very world it is supposed to renounce. Butter and barley prove to be as critical to monastic life as merit and meditation. Kim Gutschow lived for more than three years among these women, collecting their stories, observing their ways, studying their lives. Her book offers the first ethnography of Tibetan Buddhist society from the perspective of its nuns. Gutschow depicts a gender hierarchy where nuns serve and monks direct, where monks bless the fields and kitchens while nuns toil in them. Monasteries may retain historical endowments and significant political and social

power, yet global flows of capitalism, tourism, and feminism have begun to erode the balance of power between monks and nuns. Despite the obstacles of being considered impure and inferior, nuns engage in everyday forms of resistance to pursue their ascetic and personal goals. A richly textured picture of the little known culture of a Buddhist nunnery, the book offers moving narratives of nuns struggling with the Buddhist discipline of detachment. Its analysis of the way in which gender and sexuality construct ritual and social power provides valuable insight into the relationship between women and religion in South Asia today.

**Buddhist Nuns, Monks, and Other Worldly Matters** Recent Papers on Monastic Buddhism in India University of Hawaii Press

**Buddhist Nuns, Monks, and Other Worldly Matters: Recent Papers on Monastic Buddhism in India** is the fourth in a series of collected essays by one of today's most distinguished scholars of Indian Buddhism. In these articles Gregory Schopen once again displays the erudition and originality that have contributed to a major shift in the way that Indian Buddhism is perceived, understood, and studied.

**Buddhist Nuns: The Birth and Development of a Women's Monastic Order** Buddhist Publication Society

The Community of Buddhist Nuns is one of the oldest women's organizations in human history. In this book Dr. Wijayaratna explains how this community was started by the Buddha in the 5th century BCE, and how it developed gradually. To show the motivation and the way of life of these ordained women, the author uses the oldest texts of the Pali canon. Several chapters of this book discuss the position of Buddhist nuns in the field of the three famous monastic themes: poverty, chastity and obedience. This book describes in detail the structure of the organization of their Community, their day-to-day practices, and the virtues and mental discipline through which they strove to attain the sublime goal, Nibbana.

**The Journey of One Buddhist Nun** Even Against the Wind SUNY Press

Recounts the struggles of a young Thai woman to become a Buddhist nun and the challenges and rewards of that life.

**Lives of Great Monks and Nuns** BDK America

The life of Āśvaghōṣa Bodhisattva / translated from the Chinese of Kumārajīva by Li Rongxi -- The life of Nāgārjuna Bodhisattva / translated from the Chinese of Kumārajīva by Li Rongxi -- Biography of Dharma Master Vasubandhu / translated from the Chinese of Paramārtha by Albert A. Dalia -- Biographies of Buddhist nuns / translated from the Chinese of Baochang by Li Rongxi -- The journey of the eminent monk Faxian / translated from the Chinese of Faxian by Li Rongxi

**Lives of the Nuns** Biographies of Chinese Buddhist Nuns from the Fourth to Sixth Centuries University of Hawaii Press

"A millennium and a half ago some remarkable women cast aside the concerns of the world to devote their lives to Buddhism. Lives of the Nuns, a translation of the Pi-ch'i'u-ni chuan, was compiled by Shih Pao-ch'ang in or about A.D. 516 and covers exactly that period when Buddhist monasticism for women was first being established in China. Originally written to demonstrate the efficacy of Buddhist scripture in the lives of female monastics, the sixty-five biographies are now regarded as the best source of information about women's participation in Buddhist monastic practice in premodern China." "Among the stories of the Buddhist life well lived are entertaining tales that reveal the wit and intelligence of these women in the face of unsavory officials, highway robbers, even fawning barbarians. When Ching-ch'eng and a fellow nun, renowned for their piety and strict asceticism, are taken to "the capital of the northern barbarians" and plied with delicacies, the women "besmirch their own reputation" by gobbling down the food shamelessly. Appalled by their lack of manners, the disillusioned barbarians release the nuns, who return happily to their convent." "Lives of the Nuns gives readers a glimpse into a world long vanished yet peopled with women and men who express the same aspirations and longing for spiritual enlightenment found at all times and in all places." "Buddhologists, sinologists, historians, and those interested in religious studies and women's studies will welcome this volume, which includes annotations for readers new to the field of Chinese Buddhist history as well as for the specialist."

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**Blossoms of the Dharma** Living as a Buddhist Nun North Atlantic Books

In recent years Buddhist nuns from Asia and the West have met together to become more active in improving their status in the female sangha. At "Life As A Buddhist Nun," the 1996 conference in Dharamsala, His Holiness the Dalai Lama supported this effort of Buddhist nuns to clarify their purpose in taking vows, widening their context, broadening community beyond their own abbeys, and supporting one another on their quest to achieve greater equality. This book gathers some of the presentations and teaching at this conference. Coming from many different countries and backgrounds, these women show ways they have found to embrace group practice in an era when most societies extol individualism. Their passion for earned wisdom should inspire lay practitioners and other nuns seeking the essence of Buddhist practice.

**In Search of Buddha's Daughters** The Hidden Lives and Fearless Work of Buddhist Nuns The Experiment

A 60,000-mile odyssey in search of Buddhist nuns—hailed as "inspiring and necessary" (Kirkus), "ambitious" (Tricycle), and "compelling" (Financial Times) They come to the monastic Buddhist life from every faith and career: a policewoman, a princess, a Bollywood star, a violinist. Out of the public eye, despite hardship and even persecution, they vow to seek enlightenment in a world full of noise. Who are these women? What motivates them, and what stands in their way? Award-winning journalist Christine Toomey investigates. From Nepal to California, she encounters unforgettable nuns who reveal the blessings—and perils—of carrying a 2,500-year tradition into the twenty-first century. Often denied equal status with monks, they are nonetheless devoted—to their faith, and to change.

**Dignity and Discipline** Reviving Full Ordination for Buddhist Nuns Simon and Schuster

When the Buddha established his community over twenty-five centuries ago, he did so upon a foundation of radical equality among women and men. And indeed, the earliest Buddhist scriptures celebrate the teachings and inspiring influence of these path-blazing female renunciants. Nonetheless, through much of the Buddhist world, the order of nuns has disappeared or was never transmitted at all. Dignity & Discipline represents a watershed moment in Buddhist history, as the Dalai Lama together with scholars and monastics from around the world, present powerful cases, grounded in both scripture and a profound appeal to human dignity, that the order of Buddhist nuns can and should be fully restored.

**Buddhist Monks and Business Matters** Still More Papers on Monastic Buddhism in India University of Hawaii Press

The second in a series of collected essays looking at Indian Buddhism.

**The World of Buddhism** Buddhist Monks and Nuns in Society and Culture Describes the teachings of the Buddha, looks at Buddhism in India, Burma, Thailand, China, Korea, and Japan, and looks at Buddhist history, sects, shrines, and temples

**The Kullavagga** Jazybee Verlag

This is the extended and annotated edition including \* an extensive annotation of more than 10.000 words about the history and basics of Buddhism, written by Thomas William Rhys Davids \* an interactive table-of-contents \* perfect formatting for electronic reading devices

The Kullavagga includes accounts of the First and Second Buddhist Councils and the establishment of the community of Buddhist nuns, as well as rules for addressing offenses within the community. The Cullavagga has 12 chapters: - the first deals with various procedures to be followed in dealing with badly behaved monks - the next deals with probation for monks guilty of certain offences (see Suttavibhanga) - the next chapter deals with the case where a monk on probation commits a further offence - explanation of the seven rules for settling disputes (see Suttavibhanga) - minor matters - lodgings - schism; this chapter starts with the story of Devadatta, the Buddha's fellow clansman; he starts by inviting the elderly Buddha to retire and appoint him in his place; when

this is refused he makes three attempts to assassinate the Buddha; when these fail he asks the Buddha to impose strict practices, including vegetarianism, on the monks; when this is refused he leads a schism - observances; various duties - a monk may suspend the recitation of the Patimokkha if another monk has an offence unconfessed - nuns; the Buddha, after being asked seven times, finally agrees to establish an order of nuns, but warns that it will weaken the teaching and shorten its lifetime, and imposes strict rules subordinating nuns to monks (some even more misogynistic material can be found in the Pali Canon, most notably the Kunalā Jātaka; for the other side see Therīgāthā) - shortly after the Buddha's death, Kassapa holds a council at which the teachings are recited; Upālī answers questions on the vinaya and Ananda on the dhamma - a century later a dispute arises on various points, mainly on the acceptance of gold and silver; another council is held which agrees on the stricter position, after receiving advice from an aged pupil of Ananda (courtesy of wikipedia.com)

**Renunciation and Empowerment of Buddhist Nuns in Myanmar-Burma** Building A Community of Female Faithful BRILL

In Renunciation and Empowerment of Buddhist Nuns in Myanmar-Burma, Kawanami offers a detailed account of how Buddhist nuns build their monastic community through fostering scriptural education and engaging in religious activities devoted to the dissemination of the Buddha's teaching.

**Taiwan's Buddhist Nuns** SUNY Press

Explores the milieu of Taiwan's Buddhist nuns, who have the greatest numbers in the Buddhist world and a prominent place in their own country.

**Brides of the Buddha** Nuns' Stories from the Avadanasataka Lexington Books

For young women in early South Asia, marriage was probably the most important event in their lives, as it largely determined their socioeconomic and religious future. Yet there has been little in the way of systematic examinations of the evidence on marriage customs among Buddhists of this time, and our understanding of the lives of early Buddhist women is still quite limited. This study uses ten stories from the Avadānaśāta, the collection of Buddhist narratives compiled from the second to fifth centuries CE, to examine the social landscape of early India. The author analyzes marital customs and the development of nuns' hagiographies, while revealing regional variations of Buddhism in South Asia during this period.

**Korean Buddhist Nuns and Laywomen** Hidden Histories, Enduring Vitality SUNY Press

Explores the roles of Korean Buddhist nuns and laywomen from the fourth century to the present. Uncovering hidden histories, this book focuses on Korean Buddhist nuns and laywomen from the fourth century to the present. Today, South Korea's Buddhist nuns have a thriving monastic community under their own control, and they are well known as meditation teachers and social service providers. However, little is known of the women who preceded them. Using primary sources to reveal that which has been lost, forgotten, or willfully ignored, this work reveals various figures, milieus, and activities of female adherents, clerical and lay. Contributors consider examples from the early days of Buddhism in Korea during the Three Kingdoms and Unified Silla periods (first millennium CE); the Koryŏ period (982-1392), when Buddhism flourished as the state religion; the Chosŏn period (1392-1910), when Buddhism was actively suppressed by the Neo-Confucian Court; and the contemporary resurgence of female monasticism that began in the latter part of the twentieth century. "...this work is a great success, and is an important first step in opening an area of research that will hopefully see continued expansion in the years to come." — Journal of Buddhist Ethics

**Living in this World** A Social History of Buddhist Monks and Nuns in Nineteenth-century Western China

This dissertation relies on about 600 legal cases from the Ba County Archive that survive from the first three-quarters of the nineteenth century to investigate the social life of ordinary Buddhist monks and nuns. Although they played a crucial role in maintaining the survival and proper functioning of Buddhism at the local level, they have remained significantly understudied. This dissertation adopts a bottom-up approach to investigate ordinary monastics' involvement in various socioeconomic activities. By shifting the analytical focus from elite monks to their more mundane counterparts, this study illuminates how deeply ordinary monastics were embedded in their communities. The shift also broadens our understanding of clerics as more than liturgical specialists and appreciates the multiple roles played by them in their everyday interaction with community members. Instead of ascribing to the dominant view of lower-class clerics as marginalized in late imperial China, this work argues that they played a vital role in a migrant society like Qing Ba County. In order to demonstrate the complexity of ordinary monastics' social embeddedness and take advantage of the rich archival materials, the present work has been organized around four thematic arteries. Chapter One analyzes the continued interaction between local monastics and their natal family members in a wide array of arenas, emotionally, socially, and economically. Instead of being antithetical to each other, the monastic and family regimes worked together to achieve mutual survival and reproduction. Chapter Two enlarges on the importance of Buddhist temples in the economic sphere. It reveals how temples per se evolved into a valuable commodity frequently bought and sold among monastics, pointing to a high degree of the commodification of Buddhism in local society. It goes on to analyze two major sources of land-generated income, one deriving from the agricultural tenancy and the other the lease of coal mountains. Both categories of income not only stabilized the economic foundation of local temples, but also undergirded the powerful positions of monastics in rural areas. The following two chapters concentrate on clerical sexual activities, one of the most notorious issues of Chinese Buddhism. Instead of interpreting them as signs of the decline of monastic discipline and the corruption of the lower-class clergy, this dissertation contextualizes these activities by revealing various socioeconomic factors contributing to their occurrence and unveiling local residents' attitudes toward sexually misbehaving monks and nuns. Chapter Three argues that three factors facilitated the occurrence of clerical sexual affairs and conditioned the local community's tacit tolerance of such affairs, that is, the monk's social embeddedness, the continued monastic-familial interaction, and the monk's economic strength. Taken together, local monks and their lay community members redefined normative clerical behavior on their own terms. The last chapter turns attention to nuns' involvement in sexual activities, and foregrounds that gender was constitutive of female monastics' experience of sexuality. Nuns were not only more vulnerable than monks to see their sexual affairs exposed to the public, they also suffered from gender-biased anticlerical rhetoric. Nevertheless, we should notice that nuns sometimes employed the discourse of female vulnerability to enlist more lenient treatment from the magistrate. Together, this dissertation provides a vivid picture of the discordant and disjointed side of Chinese Buddhism and foregrounds the importance of sociality in the lives of ordinary monks and nuns in local society. By doing so, we gain a more balanced and nuanced understanding of Chinese Buddhism and Chinese society.

**Family Matters in Indian Buddhist Monasticism** University of Hawaii Press

Scholarly and popular consensus has painted a picture of Indian Buddhist monasticism in which monks and nuns severed all ties with their families when they left home for the religious life. In this view, monks and nuns remained celibate, and those who faltered in their "vows" of monastic celibacy were immediately and irrevocably expelled from the Buddhist Order. This romanticized image is based largely on the ascetic rhetoric of texts such as the Rhinoceros Horn Sutra. Through a study of Indian Buddhist law codes (vinaya), Shayne Clarke dehorn the rhinoceros, revealing that in their own legal narratives, far from renouncing familial ties, Indian Buddhist writers take for granted the fact that monks and nuns would remain in contact with their families. The vision of the monastic life that

emerges from Clarke's close reading of monastic law codes challenges some of our most basic scholarly notions of what it meant to be a Buddhist monk or nun in India around the turn of the Common Era. Not only do we see thick narratives depicting monks and nuns continuing to interact and associate with their families, but some are described as leaving home for the religious life with their children, and some as married monastic couples. Clarke argues that renunciation with or as a family is tightly woven into the very fabric of Indian Buddhist renunciation and monasticisms. Surveying the still largely uncharted terrain of Indian Buddhist monastic law codes preserved in Sanskrit, Tibetan, and Chinese, Clarke provides a comprehensive, pan-Indian picture of Buddhist monastic attitudes toward family. Whereas scholars have often assumed that monastic Buddhism must be anti-familial, he demonstrates that these assumptions were clearly not shared by the authors/redactors of Indian Buddhist monastic law codes. In challenging us to reconsider some of our most cherished assumptions concerning Indian Buddhist monasticisms, he provides a basis to rethink later forms of Buddhist monasticism such as those found in Central Asia, Kaśmir, Nepal, and Tibet not in terms of corruption and decline but of continuity and development of a monastic or renunciant ideal that we have yet to understand fully. *Bones, Stones, and Buddhist Monks* Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India University of Hawaii Press *Daughters of Emptiness* Poems of Chinese Buddhist Nuns Simon and Schuster *Women played major roles in the history of Buddhist China, but given the paucity of the remaining records, their voices have all but faded.* In *Daughters of Emptiness*, Beata Grant renders a great service by recovering and translating the enchanting verse - by turns assertive, observant, devout - of forty-eight nuns from sixteen centuries of imperial China. This selection of poems, along with the brief biographical accounts that accompany them, affords readers a glimpse into the extraordinary diversity and sometimes startling richness of these women's lives. A sample poem for this stunning collection: The sequence of seasons naturally pushes forward, Suddenly I am startled by the ending of the year. Lifting my eyes I catch sight of the winter crows, Calling mournfully as if wanting to complain. The sunlight is cold rather than gentle, Spreading over the four corners like a cloud. A cold wind blows fitfully in from the north, Its sad whistling filling courtyards and houses. Head raised, I gaze in the direction of Spring, But Spring pays no attention to me at all. Time a galloping colt glimpsed through a crack, The tap [of Death] at the door has its predestined time. How should I not know, one who has left the world, And for whom floating clouds are already familiar? In the garden there grows a rosary-plant tree: Whose sworn friendship makes it possible to endure. - Chan Master Jingnuo *Tibetan Buddhist Nuns* History, Cultural Norms and Social Reality Oxford University Press This book offers for the first time a comprehensive account of Buddhist nuns and Tibetan Buddhist nuns in particular... Based on historical research and an extensive period of fieldwork in an exile nunnery in India, the present study gives a detailed description of the life of Buddhist nuns past and present. Particular attention is paid to the relationship between the normative view of women in Buddhism and how in fact Tibetan nuns adjust to, or try to alter, to these norms. *Passing the Light* The Incense Light Community and Buddhist Nuns in Contemporary Taiwan University of Hawaii Press The term "revival" has been used to describe the resurgent vitality of Buddhism in Taiwan. Particularly impressive is the quality and size of the nun's order: Taiwanese nuns today are highly educated and greatly outnumber monks. Both characteristics are unprecedented in the history of Chinese Buddhism and are evident in the Incense Light community (Xiangguang). *Passing the Light* is the first in-depth case study of the community, which was founded in 1974 and remains a small but influential order of highly educated nuns who dedicate themselves to teaching Buddhism to lay adults. The work begins with a historical survey of Buddhist nuns in China, based primarily on the sixth-century biographical collection *Lives of the Nuns* and stories of nuns in subsequent centuries. This is followed by discussions on the early history of the Incense Light community; the life of Wuyin, one of its most prominent leaders; and the crucial role played by Buddhist studies societies on college campuses, where many nuns were first introduced to Incense Light. Later chapters look at the curriculum and innovative teaching methods at the Incense Light seminary and the nuns' efforts to teach Buddhism to adults. The work ends with portraits of individual nuns, providing details on their backgrounds, motivations for becoming nuns, and the problems or setbacks they have encountered both within and without the Incense Light community. This engaging study enriches the literature on the history of Buddhist nuns, seminaries, and education, and will find an appreciative audience among scholars and students of Chinese religion, especially Buddhism, as well as those interested in questions of religion and modernity and women and religion. *Ani-la* The Nuns from Redna Menling Sidestone Press 'No, but we are different. Tonpa Sherab treated men and women in the same way, he passed on his teachings to both men and women and that is why we nuns are on equal footing with the monks, quite unlike the Buddhists.' The Bon religion is often seen as a part of the Tibetan Buddhism but its bond is actually far more complex and has its own origin in the history of Tibet. The role of women worshipping in Bon and Tibetan Buddhism, is quite different. And although there are studies on Buddhist nuns, there is hardly any research available on nuns in the Bon tradition. This pioneering study vividly portrays the nuns of the Redna Menling monastery in Dolanji (India), the headquarters of the Bon religion, in exile. It focuses on the developments of the Bon in exile, the specific context in which Bon nuns live and how the monastic tradition takes shape. It provides interesting insights into the monastic community in exile, the historic context of the Bon religion as well as the personal motives to become a nun. *Crafting Women's Religious Experience in a Patrilineal Society* Taiwanese Buddhist Nuns in Action (1945-1999) The flourishing of the Taiwanese bhiksuni community illustrated how women's determination to pursue a formal monastic membership enables them to utilize social and conventional resources to gain ecclesiastical recognition. In return, both their ritual prestige and social independence were institutionalized in term of the religious identity of bhiksuni. *Buddhist Monastic Life* According to the Texts of the Theravada Tradition Cambridge University Press This 1991 book describes the ideal way of life prescribed for Buddhist monks and nuns in the Pali texts of the Theravada school of Buddhism. *Monastic Life of the Early Buddhist Nuns* With reference to India. *Beyond the Robe* Science for Monks and All It Reveals about Tibetan Monks and Nuns powerHouse Books Twelve years ago, the Sager Family Foundation, the Library of Tibetan Works and Archives, and the Dalai Lama's private office began a groundbreaking program called Science for Monks to teach Western science to Tibetan monks and nuns. Recently, Tenzin Gyatso, His Holiness the 14th Dalai Lama announced a decision by the leaders of the monasteries to make the study of Western science part of the core curriculum required of all monastic scholars in the Gelug tradition. *Beyond the Robe* tells the story of the decade long development of the Science for Monks program and what it reveals about the larger role Tibetan Buddhist monks and nuns can play in their monasteries, in their communities, and in the world at large. *Beyond the Robe* is a collection of essays from the monks and scientists containing the first insights that have come out of this historic effort. *Beyond the Robe* follows the monks' study of science, but it is not a science book. The real story here is what the study of science has revealed about who these remarkable men and woman really are and the much bigger role that they seem so suited to fill. "I hope that *Beyond the Robe* helps you to feel closer to the monks and nuns and to bet-

ter understand their immense potential to provide leadership in their world and further insight into ours. Instead of simply admiring them from afar, let's all get close enough to really listen." —Bobby Sager "Bobby Sager has been not only a most generous and dedicated benefactor of the Science for Monks program since it was launched 12 years ago, but also he is a direct witness to its flourishing. His testimony and insight are key to an in-depth understanding of this unique encounter between two major traditions of knowledge, Buddhist contemplative science and modern Western science. His account provides a welcome encouragement to this wonderful meeting of minds and hearts at the service of humanity." —Matthieu Ricard "Beyond the Robe has many fascinating dimensions and makes a critical contribution to Tibet, to Buddhism, and to our world today. The space it opens is the world of the Tibetan Buddhist monastic universities, still thriving in Indian exile. Within that world, we encounter, in beautiful and thought provoking ways, the living tradition of Buddhist monastics, their realms of study, debate, prayer, and meditation, and their living intellectual and experiential encounter with the modern worldview, with its discoveries, technologies, and anxieties." —Robert Thurman *Bhikkhuni Vinaya Studies* *Bhikkhu Sujato* *Buddhist Nuns in Taiwan and Sri Lanka* A Critique of the Feminist Perspective Routledge Taking a comparative approach, this fieldwork-based study explores the lives and thoughts of Buddhist nuns in present-day Taiwan and Sri Lanka. The author examines the postcolonial background and its influence on the modern situation, as well as surveying the main historical, economic, and social factors which influence the position of nuns in society. Based on original research, including interviews with nuns in both countries, the book examines their perspectives on controversial issues and in particular those concerning the status of women in Buddhism. Concerns discussed include allegedly misogynist teachings relating to women's inferior karma, that they cannot become Buddhas, and that nuns have to follow additional rules that monks do not. Bridging the gap between feminist theory and the reality of women in religion, the book makes a distinct contribution to the study of women in Buddhism by focusing on nuns from both of the main wings of Buddhism (Theravada and Mahayana) as well as furthering feminist studies of Buddhism and religion in general. *Controversies Over Buddhist Nuns* *Women Living Zen* Japanese Soto Buddhist Nuns Oxford University Press In this study, based on both historical evidence and ethnographic data, Paula Arai shows that nuns were central agents in the foundation of Buddhism in Japan in the sixth century. They were active participants in the Soto Zen sect, and have continued to contribute to the advancement of the sect to the present day. Drawing on her fieldwork among the Soto nuns, Arai demonstrates that the lives of many of these women embody classical Buddhist ideals. They have chosen to lead a strictly disciplined monastic life over against successful careers and the unconstrained contemporary secular lifestyle. In this, and other respects, they can be shown to stand in stark contrast to their male counterparts. *Sisters in Solitude* Two Traditions of Buddhist Monastic Ethics for Women. A Comparative Analysis of the Chinese Dharmagupta and the Tibetan Mulasarvastivada Bhiksuni Pratimoksa Sutras SUNY Press Provides the first English translation of the Tibetan and Chinese texts on monastic discipline for Buddhist nuns and presents a comparative study of the two texts. An important contribution for studies of women's history, feminist philosophy, women's studies, women in religion, and feminist ethics. *The Culture of Giving in Myanmar* Buddhist Offerings, Reciprocity and Interdependence Bloomsbury Publishing How can people living in one of the poorest countries in the world be among the most charitable? In this book, Hiroko Kawanami examines the culture of giving in Myanmar, and explores the pivotal role that Buddhist monastic members occupy in creating a platform for civil society. Despite having at one time been listed as one of the poorest countries in the world in GNP terms, Myanmar has topped a global generosity list for the past four years with more than 90 percent of the population engaged in 'giving' activities. This book explores the close relationship that Buddhists share with the monastic community in Myanmar, extending observations of this relationship into an understanding of wider Buddhist cultures. It then examines how deeply the reciprocal transactions of giving and receiving in society - or interdependent living - are implicated in the Buddhist faith. *The Culture of Giving in Myanmar* fills a gap in research on Buddhist offerings in Myanmar, and is an important contribution to the growing field of Myanmar studies and anthropology of Buddhism. *Buddhist Nuns and Gendered Practice* In Search of the Female Renunciant Oxford University Press *Nirmala S. Salgado* offers a groundbreaking study of the politics of representation of Buddhist nuns. Challenging assumptions about writing on gender and Buddhism, Salgado raises important theoretical questions about the applicability of liberal feminist concepts and language to the practices of Buddhist nuns. Based on extensive research in Sri Lanka as well as on interviews with Theravada and Tibetan nuns from around the world, Salgado's study invites a reconsideration of female renunciation. How do scholarly narratives continue to be complicit in reinscribing colonialist and patriarchal stories about Buddhist women? In what ways have recent debates contributed to the construction of the subject of the Theravada bhikkhuni? How do key Buddhist concepts such as dukkha, samsara, and sila ground female renunciant practices? Salgado's provocative analysis of modern discourses about the supposed empowerment of nuns challenges interpretations of female renunciation articulated in terms of secular notions such as "freedom" in renunciation, and questions the idea that the higher ordination of nuns constitutes a movement in which female renunciants act as agents seeking to assert their autonomy in a struggle against patriarchal norms. Salgado argues that the concept of a global sisterhood of nuns—an idea grounded in a notion of equality as a universal ideal—promotes a discourse of dominance about the lives of non-Western women and calls for more nuanced readings of the everyday renunciant practices and lives of Buddhist nuns. *Buddhist Nuns and Gendered Practice* is essential reading for anyone interested in the connections between religion and power, subjectivity and gender, and feminism and postcolonialism. *Sakyadhītā, Daughters of the Buddha* Snow Lion Publications, Incorporated *Women Buddhist Renunciates from East & West* talk candidly about their lives. *Eminent Nuns* *Women Chan Masters of Seventeenth-Century China* University of Hawaii Press The seventeenth century is generally acknowledged as one of the most politically tumultuous but culturally creative periods of late imperial Chinese history. Scholars have noted the profound effect on, and literary responses to, the fall of the Ming on the male literati elite. Also of great interest is the remarkable emergence beginning in the late Ming of educated women as readers and, more importantly, writers. Only recently beginning to be explored, however, are such seventeenth-century religious phenomena as "the reinvention" of Chan Buddhism—a concerted effort to revive what were believed to be the traditional teachings, texts, and practices of "classical" Chan. And, until now, the role played by women in these religious developments has hardly been noted at all. *Eminent Nuns* is an innovative interdisciplinary work that brings together several of these important seventeenth-century trends. Although Buddhist nuns have been a continuous presence in Chinese culture since early medieval times and the subject of numerous scholarly studies, this book is one of the first not only to provide a detailed view of their activities at one particular moment in time, but also to be based largely on the writings and self-representations of Buddhist nuns themselves. This perspective is made possible by the preservation of collections of "discourse records" (yulu) of seven officially designated female Chan masters in a seventeenth-century printing of the Chinese Buddhist Canon rarely used in English-language scholarship. The collec-

tions contain records of religious sermons and exchanges, letters, prose pieces, and poems, as well as biographical and autobiographical accounts of various kinds. Supplemental sources by Chan monks and male literati from the same region and period make a detailed re-creation of the lives of these eminent nuns possible. Beata Grant brings to her study background in Chinese literature, Chinese Buddhism, and Chinese women's studies. She is able to place the seven women, all of whom were active in Jiangnan, in their historical, religious, and cultural contexts, while allowing them, through her skillful translations, to speak in their own voices. Together these women offer an important, but until now virtually unexplored, perspective on seventeenth-century China, the history of female monasticism in China, and the contribution of Buddhist nuns to the history of Chinese women's writing. The Eminent Monk Buddhist Ideals in Medieval Chinese Hagiography University of Hawaii Press "In an attempt to reconstruct an elusive aspect of the medieval Chinese imagination, The Eminent Monk examines biographies of Chinese Buddhist monks, from the uncompromising ascetic to the unfathomable wonder-worker. The book treats representations of asceticism in biographies of Chinese monks, focusing particularly on attitudes toward sex, food, and clothing. It analyzes the image of the Buddhist thaumaturge in these biographies, including the monk's relationship to supernormal powers, spells, and miracles. Finally, it mines the hagiography for clues to monastic attitudes toward scholarship, including a discussion of education in the monasteries, debate, and the constraints on intellectual exchange within the monastic community." "While analyzing images of the monk in medieval China, the author addresses some questions encountered along the way: What are we to make of accounts in "eminent monk" collections of deviant monks who violate monastic precepts? Who wrote biographies of monks and who read them? How did different segments of Chinese society contend for the image of the monk and which image prevailed?" "By placing biographies of monks in the context of Chinese political and religious rhetoric, The Eminent Monk explores both the role of Buddhist literature in Chinese history and the monastic imagination that inspired this literature."---BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved Mahāśāṃghika-bhikṣuṇī-vinaya Religion as Political Activism Tibetan Buddhist Nuns and Monks in the Tibetan Independence Movement This 1991 book describes the ideal way of life prescribed for Buddhist monks and nuns in the Pali texts of the Theravada school of Buddhism.

The second in a series of collected essays looking at Indian Buddhism.

How can people living in one of the poorest countries in the world be among the most charitable? In this book, Hiroko Kawanami examines the culture of giving in Myanmar, and explores the pivotal role that Buddhist monastic members occupy in creating a platform for civil society. Despite having at one time been listed as one of the poorest countries in the world in GNP terms, Myanmar has topped a global generosity list for the past four years with more than 90 percent of the population engaged in 'giving' activities. This book explores the close relationship that Buddhists share with the monastic community in Myanmar, extending observations of this relationship into an understanding of wider Buddhist cultures. It then examines how deeply the reciprocal transactions of giving and receiving in society – or interdependent living – are implicated in the Buddhist faith. The Culture of Giving in Myanmar fills a gap in research on Buddhist offerings in Myanmar, and is an important contribution to the growing field of Myanmar studies and anthropology of Buddhism.

"In an attempt to reconstruct an elusive aspect of the medieval Chinese imagination, The Eminent Monk examines biographies of Chinese Buddhist monks, from the uncompromising ascetic to the unfathomable wonder-worker. The book treats representations of asceticism in biographies of Chinese monks, focusing particularly on attitudes toward sex, food, and clothing. It analyzes the image of the Buddhist thaumaturge in these biographies, including the monk's relationship to supernormal powers, spells, and miracles. Finally, it mines the hagiography for clues to monastic attitudes toward scholarship, including a discussion of education in the monasteries, debate, and the constraints on intellectual exchange within the monastic community." "While analyzing images of the monk in medieval China, the author addresses some questions encountered along the way: What are we to make of accounts in "eminent monk" collections of deviant monks who violate monastic precepts? Who wrote biographies of monks and who read them? How did different segments of Chinese society contend for the image of the monk and which image prevailed?" "By placing biographies of monks in the context of Chinese political and religious rhetoric, The Eminent Monk explores both the role of Buddhist literature in Chinese history and the monastic imagination that inspired this literature."---BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The Community of Buddhist Nuns is one of the oldest women's organizations in human history. In this book Dr. Wijayaratna explains how this community was started by the Buddha in the 5th century BCE, and how it developed gradually. To show the motivation and the way of life of these ordained women, the author uses the oldest texts of the Pali canon. Several chapters of this book discuss the position of Buddhist nuns in the field of the three famous monastic themes: poverty, chastity and obedience. This book describes in detail the structure of the organization of their Community, their day-to-day practices, and the virtues and mental discipline through which they strove to attain the sublime goal, Nibbana.

Women Buddhist renunciates from East & West talk candidly about their lives.

Twelve years ago, the Sager Family Foundation, the Library of Tibetan Works and Archives, and the Dalai Lama's private office began a groundbreaking program called Science for Monks to teach Western science to Tibetan monks and nuns. Recently, Tenzin Gyatso, His Holiness the 14th Dalai Lama announced a decision by the leaders of the monasteries to make the study of Western science part of the core curriculum required of all monastic scholars in the Gelug tradition. Beyond the Robe tells the story of the decade long development of the Science for Monks program and what it reveals about the larger role Tibetan Buddhist monks and nuns can play in their monasteries, in their communities, and in the world at large. Beyond the Robe is a collection of essays from the monks and scientists containing the first insights that have come out of this historic effort. Beyond the Robe follows the monks' study of science, but it is not a science book. The real story here is what the study of science has revealed about who these remarkable men and woman really are and the much bigger role that they seem so suited to fill. "I hope that Beyond the Robe helps you to feel closer to the monks and nuns and to better understand their immense potential to provide leadership in their world and further insight into ours. Instead of simply admiring them from afar, let's all get close enough to really listen." —Bobby Sager "Bobby Sager has been not only a most generous and dedicated benefactor of the Science for Monks program since it was launched 12 years ago, but also he is a direct witness to its flourishing. His testimony and insight are key to an in-depth understanding of this unique encounter between two major traditions of knowledge, Buddhist contemplative science and

modern Western science. His account provides a welcome encouragement to this wonderful meeting of minds and hearts at the service of humanity." —Matthieu Ricard "Beyond the Robe has many fascinating dimensions and makes a critical contribution to Tibet, to Buddhism, and to our world today. The space it opens is the world of the Tibetan Buddhist monastic universities, still thriving in Indian exile. Within that world, we encounter, in beautiful and thought provoking ways, the living tradition of Buddhist monastics, their realms of study, debate, prayer, and meditation, and their living intellectual and experiential encounter with the modern worldview, with its discoveries, technologies, and anxieties." —Robert Thurman

The term "revival" has been used to describe the resurgent vitality of Buddhism in Taiwan. Particularly impressive is the quality and size of the nun's order: Taiwanese nuns today are highly educated and greatly outnumber monks. Both characteristics are unprecedented in the history of Chinese Buddhism and are evident in the Incense Light community (Xiangguang). Passing the Light is the first in-depth case study of the community, which was founded in 1974 and remains a small but influential order of highly educated nuns who dedicate themselves to teaching Buddhism to lay adults. The work begins with a historical survey of Buddhist nuns in China, based primarily on the sixth-century biographical collection Lives of the Nuns and stories of nuns in subsequent centuries. This is followed by discussions on the early history of the Incense Light community; the life of Wuyin, one of its most prominent leaders; and the crucial role played by Buddhist studies societies on college campuses, where many nuns were first introduced to Incense Light. Later chapters look at the curriculum and innovative teaching methods at the Incense Light seminary and the nuns' efforts to teach Buddhism to adults. The work ends with portraits of individual nuns, providing details on their backgrounds, motivations for becoming nuns, and the problems or setbacks they have encountered both within and without the Incense Light community. This engaging study enriches the literature on the history of Buddhist nuns, seminaries, and education, and will find an appreciative audience among scholars and students of Chinese religion, especially Buddhism, as well as those interested in questions of religion and modernity and women and religion.

Explores the milieu of Taiwan's Buddhist nuns, who have the greatest numbers in the Buddhist world and a prominent place in their own country.

Recounts the struggles of a young Thai woman to become a Buddhist nun and the challenges and rewards of that life.

With reference to India.

Provides the first English translation of the Tibetan and Chinese texts on monastic discipline for Buddhist nuns and presents a comparative study of the two texts. An important contribution for studies of women's history, feminist philosophy, women's studies, women in religion, and feminist ethics. Nirmala S. Salgado offers a groundbreaking study of the politics of representation of Buddhist nuns. Challenging assumptions about writing on gender and Buddhism, Salgado raises important theoretical questions about the applicability of liberal feminist concepts and language to the practices of Buddhist nuns. Based on extensive research in Sri Lanka as well as on interviews with Theravada and Tibetan nuns from around the world, Salgado's study invites a reconsideration of female renunciation. How do scholarly narratives continue to be complicit in reinscribing colonialist and patriarchal stories about Buddhist women? In what ways have recent debates contributed to the construction of the subject of the Theravada bhikkhuni? How do key Buddhist concepts such as dukkha, samsara, and sila ground female renunciant practices? Salgado's provocative analysis of modern discourses about the supposed empowerment of nuns challenges interpretations of female renunciation articulated in terms of secular notions such as "freedom" in renunciation, and questions the idea that the higher ordination of nuns constitutes a movement in which female renunciants act as agents seeking to assert their autonomy in a struggle against patriarchal norms. Salgado argues that the concept of a global sisterhood of nuns—an idea grounded in a notion of equality as a universal ideal—promotes a discourse of dominance about the lives of non-Western women and calls for more nuanced readings of the everyday renunciant practices and lives of Buddhist nuns. Buddhist Nuns and Gendered Practice is essential reading for anyone interested in the connections between religion and power, subjectivity and gender, and feminism and postcolonialism.

This book offers for the first time a comprehensive account of Buddhist nuns and Tibetan Buddhist nuns in particular... Based on historical research and an extensive period of fieldwork in an exile nunnery in India, the present study gives a detailed description of the life of Buddhist nuns past and present. Particular attention is paid to the relationship between the normative view of women in Buddhism and how in fact Tibetan nuns adjust to, or try to alter, to these norms.

Taking a comparative approach, this fieldwork-based study explores the lives and thoughts of Buddhist nuns in present-day Taiwan and Sri Lanka. The author examines the postcolonial background and its influence on the modern situation, as well as surveying the main historical, economic, and social factors which influence the position of nuns in society. Based on original research, including interviews with nuns in both countries, the book examines their perspectives on controversial issues and in particular those concerning the status of women in Buddhism. Concerns discussed include allegedly misogynist teachings relating to women's inferior karma, that they cannot become Buddhas, and that nuns have to follow additional rules that monks do not. Bridging the gap between feminist theory and the reality of women in religion, the book makes a distinct contribution to the study of women in Buddhism by focusing on nuns from both of the main wings of Buddhism (Theravada and Mahayana) as well as furthering feminist studies of Buddhism and religion in general.

The life of Aśvaghōṣa Bodhisattva / translated from the Chinese of Kumārajīva by Li Rongxi -- The life of Nāgārjuna Bodhisattva / translated from the Chinese of Kumārajīva by Li Rongxi -- Biography of Dharma Master Vasubandhu / translated from the Chinese of Paramārtha by Albert A. Dalia -- Biographies of Buddhist nuns / translated from the Chinese of Baochang by Li Rongxi -- The journey of the eminent monk Faxian / translated from the Chinese of Faxian by Li Rongxi

"A millennium and a half ago some remarkable women cast aside the concerns of the world to devote their lives to Buddhism. Lives of the Nuns, a translation of the Pi-ch'iu-ni chuan, was compiled by Shih Pao-ch'ang in or about A.D. 516 and covers exactly that period when Buddhist monasticism for women was first being established in China. Originally written to demonstrate the efficacy of Buddhist scripture in the lives of female monastics, the sixty-five biographies are now regarded as the best source of information about women's participation in Buddhist monastic practice in premodern China." "Among the stories of the Buddhist life well lived are entertaining tales that reveal the wit and intelligence of these women in the face of unsavory officials, highway robbers, even fawning barbarians. When Ching-ch'eng and a fellow nun, renowned for their piety and strict asceticism, are taken to "the capital of the northern barbarians" and plied with delicacies, the women "besmirch their own reputation" by gobbling down the food

shamelessly. Appalled by their lack of manners, the disillusioned barbarians release the nuns, who return happily to their convent." "Lives of the Nuns gives readers a glimpse into a world long vanished yet peopled with women and men who express the same aspirations and longing for spiritual enlightenment found at all times and in all places." "Buddhologists, sinologists, historians, and those interested in religious studies and women's studies will welcome this volume, which includes annotations for readers new to the field of Chinese Buddhist history as well as for the specialist."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Scholarly and popular consensus has painted a picture of Indian Buddhist monasticism in which monks and nuns severed all ties with their families when they left home for the religious life. In this view, monks and nuns remained celibate, and those who faltered in their "vows" of monastic celibacy were immediately and irrevocably expelled from the Buddhist Order. This romanticized image is based largely on the ascetic rhetoric of texts such as the Rhinoceros Horn Sutra. Through a study of Indian Buddhist law codes (vinaya), Shayne Clarke dehorn the rhinoceros, revealing that in their own legal narratives, far from renouncing familial ties, Indian Buddhist writers take for granted the fact that monks and nuns would remain in contact with their families. The vision of the monastic life that emerges from Clarke's close reading of monastic law codes challenges some of our most basic scholarly notions of what it meant to be a Buddhist monk or nun in India around the turn of the Common Era. Not only do we see thick narratives depicting monks and nuns continuing to interact and associate with their families, but some are described as leaving home for the religious life with their children, and some as married monastic couples. Clarke argues that renunciation with or as a family is tightly woven into the very fabric of Indian Buddhist renunciation and monasticisms. Surveying the still largely uncharted terrain of Indian Buddhist monastic law codes preserved in Sanskrit, Tibetan, and Chinese, Clarke provides a comprehensive, pan-Indian picture of Buddhist monastic attitudes toward family. Whereas scholars have often assumed that monastic Buddhism must be anti-familial, he demonstrates that these assumptions were clearly not shared by the authors/redactors of Indian Buddhist monastic law codes. In challenging us to reconsider some of our most cherished assumptions concerning Indian Buddhist monasticisms, he provides a basis to rethink later forms of Buddhist monasticism such as those found in Central Asia, Kaśmīr, Nepal, and Tibet not in terms of corruption and decline but of continuity and development of a monastic or renunciant ideal that we have yet to understand fully.

'No, but we are different. Tonpa Sherab treated men and women in the same way, he passed on his teachings to both men and women and that is why we nuns are on equal footing with the monks, quite unlike the Buddhists.' The Bon religion is often seen as a part of the Tibetan Buddhism but its bond is actually far more complex and has its own origin in the history of Tibet. The role of women worshipping in Bon and Tibetan Buddhism, is quite different. And although there are studies on Buddhist nuns, there is hardly any research available on nuns in the Bon tradition. This pioneering study vividly portrays the nuns of the Redna Menling monastery in Dolanji (India), the headquarters of the Bon religion, in exile. It focuses on the developments of the Bon in exile, the specific context in which Bon nuns live and how the monastic tradition takes shape. It provides interesting insights into the monastic community in exile, the historic context of the Bon religion as well as the personal motives to become a nun.

When the Buddha established his community over twenty-five centuries ago, he did so upon a foundation of radical equality among women and men. And indeed, the earliest Buddhist scriptures celebrate the teachings and inspiring influence of these path-blazing female renunciants. Nonetheless, through much of the Buddhist world, the order of nuns has disappeared or was never transmitted at all. Dignity & Discipline represents a watershed moment in Buddhist history, as the Dalai Lama together with scholars and monastics from around the world, present powerful cases, grounded in both scripture and a profound appeal to human dignity, that the order of Buddhist nuns can and should be fully restored.

This dissertation relies on about 600 legal cases from the Ba County Archive that survive from the first three-quarters of the nineteenth century to investigate the social life of ordinary Buddhist monks and nuns. Although they played a crucial in maintaining the survival and proper functioning of Buddhism at the local level, they have remained significantly understudied. This dissertation adopts a bottom-up approach to investigate ordinary monastics' involvement in various socioeconomic activities. By shifting the analytical focus from elite monks to their more mundane counterparts, this study

illuminates how deeply ordinary monastics were embedded in their communities. The shift also broadens our understanding of clerics as more than liturgical specialists and appreciates the multiple roles played by them in their everyday interaction with community members. Instead of ascribing to the dominant view of lower-class clerics as marginalized in late imperial China, this work argues that they played a vital role in a migrant society like Qing Ba County. In order to demonstrate the complexity of ordinary monastics' social embeddedness and take advantage of the rich archival materials, the present work has been organized around four thematic arteries. Chapter One analyzes the continued interaction between local monastics and their natal family members in a wide array of arenas, emotionally, socially, and economically. Instead of being antithetical to each other, the monastic and family regimes worked together to achieve mutual survival and reproduction. Chapter Two enlarges on the importance of Buddhist temples in the economic sphere. It reveals how temples per se evolved into a valuable commodity frequently bought and sold among monastics, pointing to a high degree of the commodification of Buddhism in local society. It goes on to analyze two major sources of land-generated income, one deriving from the agricultural tenancy and the other the lease of coal mountains. Both categories of income not only stabilized the economic foundation of local temples, but also undergirded the powerful positions of monastics in rural areas. The following two chapters concentrate on clerical sexual activities, one of the most notorious issues of Chinese Buddhism. Instead of interpreting them as signs of the decline of monastic discipline and the corruption of the lower-class clergy, this dissertation contextualizes these activities by revealing various socioeconomic factors contributing to their occurrence and unveiling local residents' attitudes toward sexually misbehaving monks and nuns. Chapter Three argues that three factors facilitated the occurrence of clerical sexual affairs and conditioned the local community's tacit tolerance of such affairs, that is, the monk's social embeddedness, the continued monastic-familial interaction, and the monk's economic strength. Taken together, local monks and their lay community members redefined normative clerical behavior on their own terms. The last chapter turns attention to nuns' involvement in sexual activities, and foregrounds that gender was constitutive of female monastics' experience of sexuality. Nuns were not only more vulnerable than monks to see their sexual affairs exposed to the public, they also suffered from gender-biased anticlerical rhetoric. Nevertheless, we should notice that nuns sometimes employed the discourse of female vulnerability to enlist more lenient treatment from the magistrate. Together, this dissertation provides a vivid picture of the discordant and disjointed side of Chinese Buddhism and foregrounds the importance of sociality in the lives of ordinary monks and nuns in local society. By doing so, we gain a more balanced and nuanced understanding of Chinese Buddhism and Chinese society.

A 60,000-mile odyssey in search of Buddhist nuns—hailed as “inspiring and necessary” (Kirkus), “ambitious” (Tricycle), and “compelling” (Financial Times) They come to the monastic Buddhist life from every faith and career: a policewoman, a princess, a Bollywood star, a violinist. Out of the public eye, despite hardship and even persecution, they vow to seek enlightenment in a world full of noise. Who are these women? What motivates them, and what stands in their way? Award-winning journalist Christine Toomey investigates. From Nepal to California, she encounters unforgettable nuns who reveal the blessings—and perils—of carrying a 2,500-year tradition into the twenty-first century. Often denied equal status with monks, they are nonetheless devoted—to their faith, and to change.

In Renunciation and Empowerment of Buddhist Nuns in Myanmar-Burma, Kawanami offers a detailed account of how Buddhist nuns build their monastic community through fostering scriptural education and engaging in religious activities devoted to the dissemination of the Buddha's teaching. The flourishing of the Taiwanese bhiksuni community illustrated how women's determination to pursue a formal monastic membership enables them to utilize social and conventional resources to gain ecclesiastical recognition. In return, both their ritual prestige and social independence were institutionalized in term of the religious identity of bhiksuni.

Buddhist Nuns, Monks, and Other Worldly Matters: Recent Papers on Monastic Buddhism in India is the fourth in a series of collected essays by one of today's most distinguished scholars of Indian Buddhism. In these articles Gregory Schopen once again displays the erudition and originality that have contributed to a major shift in the way that Indian Buddhism is perceived, understood, and studied.