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Buddhist Nuns, Monks, and Other Worldly Matters: Recent ...

Virtually nothing is known
about the relationships in
early India between actual
Buddhist male monasteries
(vih?ras) and female
nunneries (var?akas,
upassayas) as institutions.¹
Certainly the enormous
Buddhist monastic literature
now contains provisions that
would have rendered nuns

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ritually and hierarchically subservient to and dependent on monks, and this is especially the case in regard to the promulgation of the notorious eight gurudharmas, or "heavy rules of conduct," incumbent ...

Buddhist Nuns, Monks, and Other Worldly Matters:

Recent ...

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...

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Other Worldly Matters:

Recent Papers On Monastic

Full title: Buddhist nuns,
monks, and other worldly
matters : recent papers on
monastic Buddhism in India /

Gregory Schopen. Main
author: Schopen, Gregory,
(Author) Format:

Description: Buddhist nuns, monks, and other worldly matters

Following the Buddha and the
Dharma (teaching), the
community of Buddhist monks
and nuns, or sangha,
constitute the third of the
Threefold Refuge, a basic
creed of Buddhism. Their
behavior is strictly
disciplined by the sacred

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canon. These monks and nuns
adopt distinctive styles of
appearance and behavior.

MORE.

In The Buddhist Traditions **Monks and Nuns - University of Washington**

The English word "nun" comes
from the Old English nunne,
which could refer to a
priestess or any woman
living under religious vows.
The Sanskrit word for
Buddhist women monastics is
bhiksuni and the Pali is
bhikkhuni. I am going to go
with the Pali here, which is
pronounced BI -koo-nee,
emphasis on the first
syllable.

Buddhist Nuns: Their Lives

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and Role – Learn Religions

Today, the Theravāda Vinaya, which contains 227 precepts for monks and 311 for nuns, is followed by the monastics in Southeast Asia (Thailand, Sri Lanka, and Burma [now Myanmar]); the Dharmagupta Vinaya, which contains 250 precepts for monks and 348 for nuns, by those in Northeast Asia (China, Korea, and Vietnam); and the Mūla-Sarvāstivāda Vinaya, with 253 precepts for monks and 364 for nuns, by those following the Tibetan tradition. Some scholars account for the greater number ...

Nuns: Buddhist Nuns |

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Encyclopedia.com

Sangha, meaning 'company' or 'community', refers to the monastic communities of monks and nuns across the Buddhist world. The Sangha has kept Buddhist texts safe over the centuries and has...

The Sangha - Practices in Buddhism - GCSE Religious

...

In 2003, Venerable Dhammananda came back from a trip to Sri Lanka that challenged Thailand's Theravada Buddhist beliefs. She had become the first Thai bhikkhuni - a fully ordained nun - in ...

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Buddhist Nuns and Their Crusade for Recognition in

Overview. Former Vice
President of the Buddhist
Society and Chairman of the
English Sangha Trust,
Maurice Walshe, wrote an
essay called 'Buddhism and
Sex' in which he presented
Buddha's essential teaching
on human sexuality and its
relationship to the goal
(*nirodha*). The third of the five
precepts states: *Kamesu
micchacara veramani
sikkhapadam samadiyami*,. The
literal meaning of this
statement is ...

**Buddhism and sexuality -
Wikipedia**

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The following Q&A about the education of Tibetan Buddhist nuns is a special interview with Elizabeth Napper, PhD. Dr. Napper is the US Founder and Board Chair of the Tibetan Nuns Project and is a scholar of Tibet and Tibetan Buddhism. She is the author of *Dependent-Arising and Emptiness*, translator and editor of *Mind in Tibetan Buddhism*, and co-editor of *Kindness, Clarity and Insight* by His ...

The Education of Tibetan Buddhist Nuns - Tibetan Nuns Project

In Theravada Buddhism monks are not permitted to so much

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as shake hands with a woman; nor may a nun touch a man. The revered Thai monk Ajaan Fuang (1915-1986) said, "The reason the Buddha didn't allow monks to touch women is not that there's anything wrong with women. It's because there's something wrong with the monks: They still have mental defilements, which is why they have to be kept under control." Mahayana celibate orders generally are not quite so strict about not touching.

Why Most Buddhist Nuns and Monks Are Celibate

Traditionally, the practice of meditation is reserved

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for monks and nuns who spend their whole lives on it. The members of the order study the Buddhist scriptures, devote themselves to meditation, and give instruction. In the meantime, lower-ranking members take care of food, clothing, and shelter.

Unfamiliar Cultures: A Day in the Life of a Buddhist Monk

Bhante Gunaratana and other monks and nuns were in attendance. It was the first such ordination ever in the Western hemisphere. The following month, more bhikkhuni ordinations were completed in Southern

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Worldly Matters, led by Walpola
Piyandana and other monks
and nuns. The bhikkhunis
ordained in Southern
California were
Lakshapathiye Samadhi (born
in Sri Lanka), Cariyapanna,
Susila, Sammasati (all three
born in Vietnam), and
Uttamanyana (born in
Myanmar).

Bhikkhun? - Wikipedia

Buddhist monks on P.E.I. are
taking extra precautions
against COVID-19 by creating
their own bubbles at their
campuses. There are about
500 Buddhist monks and
students who have formed
bubbles at...

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**P.E.I. Buddhist monks, nuns
create bubble within the ...**

The robes of Buddhist monks and nuns are part of a tradition going back 25 centuries to the time of the historical Buddha. The first monks wore robes patched together from rags, as did many mendicant holy men in India at the time. As the wandering community of disciples grew, the Buddha found that some rules about robes were necessary.

**Understanding the Robes Worn
by Buddhist Monks and Nuns**

The Sangha, the community of Buddhist monks and nuns, is the oldest monastic tradition going back to the

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time of the Buddha, nearly three thousand years ago. By becoming a monk or a nun, one abandons the ways and appearance of a lay person and adopts the appearance and ways of an ordained person by keeping a number of vows.

The Buddhist Monks and Nuns of FPMT - FPMT

Most Buddhist nuns and monks today follow the Vinaya rules about hair. Practices do vary somewhat from one school to another, but the monastic ordination ceremonies of all schools of Buddhism include head shaving. It's common for the head to be mostly shaved

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Buddhist Nuns, Monks, and
Other Worldly Matters:
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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.

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

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

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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

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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.

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The life of A?vaghos?a

Bodhisattva / translated
from the Chinese of

Kum?raj?va by Li Rongxi --

The life of N?g?rjuna

Bodhisattva / translated
from the Chinese of

Kum?raj?va by Li Rongxi --

Biography of Dharma Master

Vasubandhu / translated from

the Chinese of Param?rtha 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

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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

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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.

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

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

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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

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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

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

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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

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Recent
renunciant practices?
Papers On Monastic
Salgado's provocative
Buddhism In India Studies
analysis of modern
In The Buddhist Traditions
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

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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.

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