

BUDDHA'S TEACHINGS FOR GENDER EQUALITY

A Dissertation

**Submitted to the Faculty of Humanities and Social Sciences
of Tribhuvan University in Fulfillment of the Requirements for the
Degree of DOCTOR OF PHILOSOPHY**

in

BUDDHIST STUDIES

By

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March 2023

LETTER OF RECOMMENDATION

We certify that Ms. Sabita Dhakhwa has written this dissertation entitled “Buddha's Teachings for Gender Equality” to meet the fulfillment of the requirement of PhD in Buddhist Studies under our supervision. She has consulted and used available sources to complete the dissertation. To the best of our knowledge, the dissertation has not yet been previously submitted for any other academic accomplishment. We hereby recommend the dissertation for final examination by the Research Committee of the Faculty of Humanities and Social Sciences, Tribhuvan University, in fulfillment of the requirements for the Degree of DOCTOR OF PHILOSOPHY in Buddhist Studies.

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APPROVAL LETTER

This dissertation entitled "**Buddha's Teachings for Gender Equality**" was submitted by **Sabita Dhakhwa** for final examination to the Research Committee of the Faculty of Humanities and Social Sciences, Tribhuvan University, in fulfillment of the requirements for the Degree of Doctor of Philosophy in Buddhist Studies. I hereby, certify that the Research Committee of the Faculty has found this dissertation satisfactory in scope and quality and has therefore been accepted it for the degree.

.....
Prof. Kushum Shakya, PhD
Dean and Chairperson
Research Committee

Date:

DECLARATION

I hereby declare that this PhD Dissertation entitled “BUDDHA'S TEACHINGS FOR GENDER EQUALITY" is entirely my own work and that it contains no materials previously published. I have not used its materials for the award of any kind and any other degree. Where other authors' sources of information have been used, they have been acknowledged.

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Date: 2023 March 31

ACKNOWLEDGEMENTS

I am obliged and grateful to my Supervisor, Prof. Dr. Ranjana Bajracharya for her continuous guidance throughout the preparation of this dissertation entitled “Buddha's Teachings for Gender Equality”.

I would like to express my sincere gratitude to my Co-supervisor Dr. Triratna Manandhar, *'Pariyatti Sadhamma Kovid'* for his valuable guidance and encouraging me in finalizing the dissertation preparation.

I would express my deep gratitude to the office of the Dean, Faculty of Humanities and Social Sciences of Tribhuvan University for providing me with an opportunity to conduct research in Doctor of Philosophy in Buddhist Studies. I am very much grateful to Prof. Dr. Kushum Shakya, Dean of the Faculty of Humanities and Social Sciences for providing me with valuable instructions for completing my dissertation. I am equally thankful to Prof. Dr. Dubi Nanda Dhakal, Asst. Dean for constructive instructions and making necessary procedural arrangements for dissertation submission. I would like to acknowledge all the evaluators including the members of the research committee who provided valuable feedback to finalize this dissertation.

I would like to thank Ms. Chandra Kala Ghimere the head of the Central Department of Buddhist Studies, Tribhuvan University, Kirtipur for providing me necessary feedback to complete the dissertation. I am also thankful to Mr. Ved Raj Gnawaly, the former head of the Central Department of Buddhist Studies, who took care of the completion of the required formalities of necessary proceedings, especially in the compilation of the Literature Review and getting it approved by the concerned experts.

I am very much obliged to Anagarika Agganyani 'Dhammacariya' for providing me necessary inputs to complete this thesis. Similarly, I am also grateful to my uncle Mr.

Dunda B. Bajracharya, Translator of *Tipiṭaka*, for providing me with books and the necessary inputs to complete this dissertation.

I would like to express my heartfelt thanks to the Key informants who provided me with the necessary information. Without their support, this dissertation would not have been completed.

I would like to express my gratitude to my father, Mr. Asta Ratna Dhakhwa, my mother Mrs. Ratna Devi Dhakhwa, and my sisters for their continuous support during the study and for always inspiring me to complete this dissertation.

Sabita Dhakhwa

Date: 2023 March 31

Abstract

Buddha delivered thousands of *Dhamma* discourses to diverse people in various places for forty-five years; from the time he attained enlightenment until he passed into *Mahāparinibbāna*. These discourses were useful for ordained Monks and Nuns and equally important to lay householders. To live a peaceful and meaningful life, Buddha delivered discourses on several social aspects. Among them, gender equality is one of the important aspects. Buddha delivered several teachings related to the reduction of gender based violence and the promotion of gender equality.

Buddha opened the door of Dhamma for both men and women by identifying their equal spiritual strength. This is the first time in the history of religion that a religious leader declared openly that men and women are equal on spiritual grounds. Pre-Buddhist days, the most sacred religious texts, were not accessible to women and available only to men. During Buddha's period, Bhikkhus and Bhikkhunīs as well as laymen and laywomen had also been successful to obtain the title *Etadagga* (the best position given by Buddha) in various areas in the same manner. The contributions of the prominent women at the time of Buddha and the modern women equipped with *Dhamma* are remarkable not only in strengthening Buddhism but also in the field of education, social reform, human capacity building, and others. It is necessary to highlight those teachings so that these teachings can be applied in the field of gender and development. Therefore, the present research work has put forward the following research questions: what are Buddha's teachings for gender equality? how did the women of all levels of society improve their quality of life by applying Buddha's teaching at the time of Buddha? and how can Buddha's teachings relate to the modern gender approach? In this context, the study's overall objective is to explore Buddha's teachings that could contribute to promoting gender equality and integrate these teachings into modern gender approaches to address gender issues.

The research is based on descriptive and analytical methods. It is also explorative as it explored Buddha's teachings within a selected field of Buddhist literature. The research work has been conducted with the primary sources of *Pāli* literature i.e., *Piṭaka*, *Aṭṭhakathā* (Commentary), and *Tika* (sub commentary) of *Tipiṭaka*. Particularly, *Sutta-Piṭaka* and *Vinaya-Piṭaka* have been extensively referred. Other secondary sources, books, and articles written by contemporary Buddhist scholars also have been dealt. The study has also mentioned ten prominent Buddhist women and six

modern prominent women as well to analyze their status from a gender perspective and also analyzed how these women were empowered by applying the Buddha's teachings.

The study has explored and analyzed Buddha's teachings related to the reduction of gender based violence and the promotion of gender equality like Capacity development for empowerment, *Saparatna Dhana* and empowerment, Power of woman, Unity of family and society, Responsibility sharing between husband and wife to maintain a good relationship, Cultivation of the same virtues to maintain cordial relationship between husband and wife, Nonviolent communication, *Sāraṇiya Dhammas* for protection of domestic violence, Buddha's teachings against caste discrimination, Promotion of nonviolence by practicing *Mettā*, *Vinaya* the ideals and standards of behavior to maintain self-discipline, Eightfold Path for promotion of self-discipline and self-purification. Similarly, the study has analyzed Buddha's teachings and sustainable development goals, Improvement of the leadership role of women, Economic empowerment, Institutional development, Moral education for positive behavior, and Meditation for change of attitude.

The concept of equal development between men and women is widely spreading in the modern world, as it is one of the essential conditions for the creation of an equitable society “Gender and Development” (GAD) is a modern approach to development. The modern GAD is a concept that addresses unequal power relations between women. The concept highlights that without improving this situation, sustainable development is impossible. Generally, the application of the modern GAD approach is seen as more focused on policies, strategies, programs, and structural parts to address gender issues. Of course, these are important but, merely these external parts may not be enough to address the various gender issues. Change of attitude and positive mind development is also equally important for the reduction of gender based violence and the promotion of gender equality. These aspects are found in Buddha's teachings. In this perspective, if Buddha's teachings are integrated into a different component of the modern gender approach, that could be an effective approach for the promotion of gender equality. Therefore, the study tried to integrate Buddha's teachings into different aspects like self-empowerment, leadership development, economic empowerment, institutional development, change of attitude and behavior, spiritual empowerment, etc. The outcome of the research will contribute to new thinking in gender and development fields and will increase awareness among ordinary people including development planners and practitioners.

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ABBREVIATIONS

Abh	= Abhidhamma Pitaka
A.D	= After date
A.N.	= Aṅguttara Nikāya
B.C	= Before Christ
B.S.	= Bikram Sambat
CEDAW	= Convention on Elimination of All Forms of Discrimination against Women
D.N	= Dīgha Nikāya
D.P	= Dhammapada
Ed	= Editor
GAD	= Gender and Development
GDP	= Gross Domestic Product
GE	= Gender Equality
GESI	= Gender Equality and Social Inclusion
MLA	= Modern Language Association
M.N	= Majjhima Nikāya
N.S	= Nepal Sambat
NVC	= Non Violence Communication
SDGs	= Sustainable Development Goals
S.N.	= Saṃyutta Nikāya
S.n	= Sutta nipāta
Su	= Sutta-Piṭaka
Trans.	= Translation

UNDP	= United Nations Development Programme
VAW	= Violence against Women
Vin	= Vinaya-Piṭaka
WAD	= Women and Development
WID	= Women in Development
WOREC	= Women's Rehabilitation Centre

CHAPTER I

INTRODUCTION

1. 1 Background of Study

Buddha delivered thousands of *Dhamma* discourses to diverse people in various places for forty-five years; from the time he attained enlightenment until he passed into *Mahāparinibbāna*. The words of Buddha are collected in *Tipiṭaka* which means three baskets of *Dhamma* literature. The three *Piṭakas* (basket) are the *Vinaya-Piṭaka*, the *Sutta-Piṭaka* and the *Abhidhamma-Piṭaka*. The *Vinaya-Piṭaka* is the monastic discipline, *Sutta-Piṭaka* is the popular discourses of Buddha, and *Abhidhamma-Piṭaka* is a compendium of profound teachings elucidating the functioning and interrelationships of mind, mental factors, matter and the phenomenon transcending all of these.¹ There are many literatures in *Pāli Tipiṭaka* that could contribute to reducing gender based violence and promoting gender equality which is an essential part for the upliftment of the people and society.

1.1.1 Gender and Development (GAD) Approach

“Gender and Development” (GAD) approach is a modern approach to development that addresses unequal power relations between men and women. 'Gender' refers to the parallel and socially unequal division into femininity and masculinity and 'Sex' refers to the biological division into male and female. This is the central conceptual distinction between 'Sex' and 'Gender'. Gender refers to the social, behavioral, and cultural attributes, expectations and norms associated with being male or female.² Gender roles and responsibilities are determined by the social, cultural and economic environment of the

¹ Vipassana Research Institute. *Dīghanikāyo*. Vol. 1. Igatpuri: Vipassana Research Institute, 1998. p. 57

² Ann, Oakely. *Sex Gender and Society*. UK: University of Bristol. 2005. p. 11

society, and by the prevailing religious, moral, and legal norms.³ Gender equality refers to how these factors determine the way in which women and men relate to each other and to the resulting differences in power between them.⁴

The GAD approach or the modern GAD approach became popular in the mid-1980s. Prior to this approach, the dominant approach to including women in development initiatives was the "Women in Development" (WID) approach. WID focused primarily on women, without considering their relationship with men and how development initiatives would affect both men and women in society. Development Approach, 'Women and Development (WAD) arose in the latter part of the 1970s. The main focus of WAD was on the interaction between women and development processes rather than purely on strategies to integrate women into development.⁵ Since WID and WAD models do not deal with the disparities and power relations between men and women, the approach has been criticized. Later, the "Gender and Development" approach came into existence. The modern GAD approach "focuses on the issue of unequal relations of power between men and women that prevent equitable development and women's full participation." Hence, the GAD approach stresses equitable and sustainable development with women and men as decision-makers and empowers disadvantaged women to achieve more equal relationships.⁶

The GAD focuses on the "Gender gap" which refers to the difference between men and women in access to and control over resources. Often women lack access to resources, have little or no decision-making power, and have a secondary status to men. In the context of Nepal, a wider gender gap is found. The total unemployment rate (female to male ratio) is 0.73. Only 20.5 percent of women have assets according to the 2011 public census. The literacy rate of male and female was 75.1% and 57.4% respectively. The share of seats held by women in local government is 41% and the share of seats in parliament held by women

³ Canada Nepal Gender in Organizations (CNGO). *Interpersonal Growth and Gender in Groups*. Kathmandu: CNGO, 2003. p 19

⁴ Asian Development Bank. *Gender Equality and Social Inclusion Diagnostic of Selected Sectors in Nepal*. Manila: Asian Development Bank, 2020. p. 2

⁵ Lucy, Muyoyeta. *Women, Gender and Development*. Ireland: Women for Change, Zambia and 80:20 Educating and Acting for a Better World, 2007. pp. 5-6. Web. 5 April 2018.

⁶ Please see the annex 1 The difference between WID and GAD.

is 33.5%.⁷ Violence against women ever experienced, intimate partner (percentage of female population ages 15 and older) 25%. In the Human Development Report, the Gender Inequality Index (GII) shows 0.452.⁸ The data exhibits the wider gender gap between men and women. Hence, the GAD approach emphasizes the reduction of the gender gap between women and men. The GAD concept highlights that without improving this situation, sustainable development is impossible. Thus, the GAD approach emphasizes harmonizing the power relationships between men and women.

GAD focuses on gender equality which emphasizes the equal enjoyment by women and men of socially-valued goods, opportunities, resources and rewards. Because of the current situation of inequality, gender equality cannot be achieved without the empowerment of women. Equality is not possible unless there is an initial recognition that men and women have a different starting place. Equal treatment in the context of inequalities can even mean the perpetuation of disparities. In this context, gender equity measures should be applied. Gender equity approach allows for extra support to women to help them achieve gender equality. Gender equity is a process or strategy for achieving gender equality.⁹ Achieving gender equality will require changes in institutional practices and social relations through which disparities are reinforced and sustained. It also requires the empowerment of women in shaping their societies.

"Empowerment" is one of the important aspects for gender equality. "It is used in a variety of ways. Most often, empowerment is defined as a process leading to the desired state such as self-reliance, internal strength, ability to choose and act, and make decisions to do so. People who reach these states are deemed to be empowered." A key part of empowerment is that it cannot be achieved by outsiders, people must empower themselves. The others

⁷ Central Bureau of Statistics. *National Population and Housing Census 2011*. Kathmandu: CBC GoN, 2012.

⁸ United Nations Development Programme. *Human Development Report 2020*. Kathmandu: National Planning Commission and UNDP, 2020. Web. 20 Jan. 2021.

⁹ Bauer, Armin and Fabia Shah. *Gender Approach of Development Partners*. Frankfurt: KfW Bankengruppe, 2006. p. 2

can help to create the conditions for empowerment by building awareness, developing capacities and skills, and increasing participation in decision-making.¹⁰

1.1.2 National and International efforts for Gender Equality

The concept of equal development between men and women is widely spreading in the modern world, as it is one of the essential conditions for the creation of an equitable society.

The constitution of Nepal (2015) envisions Nepal as an inclusive state and guarantees the right to equality for all citizens. It has clearly mentioned the elimination of discrimination based on gender, class, caste, region, language, and religion.

'The Convention on the Elimination of all Forms of Discrimination Against Women' (CEDAW) defines discrimination against women as "any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."¹¹ CEDAW is often described as an international bill of rights for women adopted in 1979 by the United Nations General Assembly and has been ratified by 189 countries including Nepal. The ratified countries set up an agenda for National action to end such discrimination.

The Sustainable Development Goals (SDGs) are a bold, universal agreement to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030. The SDGs were adopted by 193 Member States including Nepal. Out of 17 SDGs, Goal number five is addressed to Gender equality: Achieve gender equality and empower all women and girls. The targets under this goal include the end of all forms of discrimination against all women and girls everywhere, eliminating all forms of violence against all

¹⁰ *Op.cit.* (f.n.3), p.3

¹¹ Ministry of Women, Children and Social Welfare. *The Convention on the Elimination of all Forms of Discrimination Against Women' (CEDAW)*. Kathmandu: MWCSW/GoN, 2006. p. 2

women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation, etc.¹²

1.1.3 Buddha's Teachings and Gender Equality

In the pre-Buddhist days, the status of women in India was on the whole low and without honor. Women were powerless and were excluded from much of the activities in the male dominated society. In those days, the son was a must for fulfilling the funeral and after-death rites and rituals of parents. Women's role was limited to a child-bearer and keeping the lineage of the family. During Buddha's time, there was a change in the situation. When Buddha's time period is analyzed, Buddha made a lot of contributions toward women's empowerment. Realizing the capabilities of women to purify their minds by undergoing through the Noble eightfold path and reaching even the higher state of knowledge, by freeing themselves from the bandage of suffering, Buddha established the order of Nuns. This is the first time in the history of religion that a religious leader declared openly that men and women are equal on spiritual grounds. Once the doors opened, there was an immediate impact on women of all levels of society and women who were socially ostracized, found relief in the order.¹³ Similarly, Buddha gave equal importance to four *parisada* which consisted of Bhikkhu, Bhikkhunī, Upaska (layman) and Upasika (laywoman) during his lifetime.¹⁴ He gave several discourses which were not only useful for ordained Monks and Nuns but, equally important to lay householders to live a happy and peaceful life. Therefore, the study explores Buddha's teachings for gender equality. The study tried to explore the teachings from *Sutta-Piṭaka* and *Pāṭimokkha* (Rules) of Bhikkhu and Bhikkhunī of *Vinaya-Piṭaka*.

The modern GAD approach is more focused on policies, strategies, programmes and structural parts to eliminate gender based violence and promote gender equality. Of course,

¹² United Nations Country Team in Nepal. *Sustainable Development Goals*. Kathmandu: United Nations Country Team in Nepal, UNDP. 2016. pp. 13-15

¹³ I.B. Horner. *Women Under Primitive Buddhism*. Delhi: Motilal Banarsidass Publishers, 1999. p. 2

¹⁴ Bhikkhu, Bodhi. Trans. *Anguttara Nikaya*. Boston: Wisdom Publication, 2012, P. 111.

these are important parts but, merely these parts may not be enough to address the reduction of gender based violence and promotion of gender equality. Buddhism explains violence beyond the surface level. Buddhism describes the root source of violence as a polluted mind. Buddha has delivered several teachings which are directly related to changing of attitudes, reducing defilements and purifying the mind. The core Buddhist doctrine and its salvific path are essentially inclusive and do not discriminate between genders. Buddhism explicitly condemns creating mental or physical suffering for any other being, and the key concepts that cover the *Dhamma* are harmlessness (*ahimsā*), *mettā* (universal loving kindness) and *karuna* (compassion).¹⁵ If Buddha's teachings are integrated into modern gender approaches, this could contribute a lot to the promotion of nonviolence, equality and peace. Therefore, the study relates Buddha's teachings to several aspects of the modern gender approach like self-empowerment, improvement of leadership, economic empowerment, institutional development, change of attitude and behavior, spiritual empowerment, etc. The study is also focused on how to control gender based violence through Buddha's teachings. Without controlling gender based violence, gender equality is not possible.

1.2 Statement of the Problem

In general, women are backward because of the discrimination in socio-economic and educational opportunities, ownership of assets, legal rights, and decision making. Women have often been marginalized in the name of religion as well. Gender inequality is deeply rooted in society. The discriminatory attitude has limited gender equality as well as women's empowerment. This is also not an exceptional case for Nepalese society. The backwardness of the women not only affects the women themselves but also badly influences men, children and society as a whole. Therefore, the community will not be uplifted unless and until gender inequality comes into existence.

¹⁵ Sirimanne, Chand R. "Buddhism and Women: The Dhamma Has No Gender." *Journal of International Women's Studies* 18. 1, (2016): 273-292. Web. 5 April 2019.

Buddha opened the door of *Dhamma* for both men and women by identifying their equal spiritual strength. This is the first time in the history of religion that a religious leader declared openly that men and women are equal on spiritual grounds. Previously in the Hindu context, the Vedas, the most sacred religious texts, were not accessible to women and available only to men.¹⁶ During Buddha's period, Bhikkhus and Bhikkhunīs as well as laymen and laywomen had also been successful to obtain the title *Etadagga* (the best position given by Buddha) in various areas in the same manner.¹⁷ Therefore, it is necessary to highlight those teachings and analyze how they became empowered through gender perspective so that they can be applied to the reduction of gender based violence and promotion of gender equality in the present day. Some scholars have made efforts to highlight certain aspects of gender concerns within Buddha's teachings but they are not enough to address various gender issues. Similarly, most people are also not aware of Buddha's teachings. Therefore, such teachings should be explored and made known for the promotion of gender equality.

The application of the modern Gender and Development approach is more focused on policies, strategies, programmes and structural parts to eliminate gender based violence and promotion of gender equality. Of course, these are important but, merely these external parts may not be enough to address the various gender issues. Moral ethical values, the development of a positive attitude are the essential factors for the creation of gender friendly environment where all feel free, non-discrimination, safe, equality and peace. Buddha's teachings related to positive mind development are found in *Tipiṭaka*. Therefore, if such Buddha's teachings are integrated into modern gender approaches, this could contribute a lot to the reduction of gender-based violence and the promotion of gender equality. But till now, this aspect has not been analyzed seriously. Ordinary people including development practitioners are also not aware of those aspects of the teachings. Therefore, the present research work has put forward the following research questions:

¹⁶ Hornor, *Op.cit.* (f.n.13), p.2

¹⁷ Bhikkhu, Bodhi, *Op.cit.* (f.n.14), pp. 109-112

1. What are Buddha's teachings for gender equality?
2. How did the women of all levels of society improve their quality of life by applying Buddha's teaching at the time of Buddha?
3. How can Buddha's teachings relate toward modern gender approach?

1.3 Objectives of the Study

Overall Objective

The overall objective of the study is to explore the teachings of Buddha that could contribute to promoting gender equality and integrate these teachings into modern gender approaches to address gender issues.

Specific Objectives

The present study is undertaken with the following specific objectives:

1. To explore the Buddhist literature relating to gender equality in *Tipiṭaka*.
2. To reveal the status of women of Buddha's time and analyze the quality of their life improved by applying Buddha's teaching.
3. To relate Buddha's teachings with the modern gender approach to address gender issues.

1.4 Justification of the Study

Development is not possible if women who cover half the sky are excluded and not empowered. Gender equality between men and women is one of the essential conditions for an equitable society. The present work aims to explore Buddha's teachings which can be used to reduce gender based violence and promotion of gender equality. The study will be helpful to raise awareness among the men and women of the communities including the Buddhist community.

The teachings related on how to develop a positive mind and change behavior, are found in *Tipitaka*. Similarly, there are several teachings of Buddha relating to the reduction of violence and the promotion of equality. This study focused on the integration of those teachings into modern gender approaches so that the approach could be more applicable to address gender issues in the real sense. Thus, the dissertation will be helpful to educate the Development practitioners who are working in the field of Gender and development and they will be able to put it in their workplace.

Nepal has adopted the Sustainable Developments Goals (SDGs) which were adopted by 193 member States at the historic UN General Assembly Summit in September 2015. One of the goals is about Gender Equality (the fifth goal of SDGs) which focuses to end all forms of discrimination against all women and girls everywhere, eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation, etc. by the end of 2030.¹⁸ Since the study has explored Buddha's teachings that are related to the reduction of gender based violence and the promotion of equality, those teachings can be linked up with the gender related goal of Sustainable Developments Goals. Therefore, the findings of the dissertation will also be helpful to the planner and development agencies to implement the Gender equality goal of SDGs.

1.5 The Limitations of the Study

The study is undertaken under the following limitations:

1. The study has surveyed Buddha's teachings that are related to the reduction of gender based violence and the promotion for gender equality. The study undertakes to integrate Buddha's teachings toward the modern GAD approach to address gender issues.
2. The study has also analyzed Buddha's contributions toward the uplifting of the status of women and ways to empower them through applying Buddha's teaching in their lives.

¹⁸ *Op.cit.* (f.n.12), pp. 13-15

In this context, the study has mentioned only ten prominent Buddhist women at the time of Buddha and six modern Buddhist women based on the criteria set.

3. The study does not cover the status of women in the Lichhavi and Medieval periods of Nepal from a historical perspective.
4. The present work has concentrated mainly on the Early Buddhist literature particularly *Sutta-Piṭaka* and *Vinaya-Piṭaka* of *Pali* Buddhist literature and other related *Pāli* secondary sources. In *Vinaya-Piṭaka*, only Bhikkhu and Bhikkhunī *Pāṭimokkha* have been consulted for the study.

1.6 Organization of the Study

The study has been divided into eight chapters for the study purpose:

The first chapter incorporates the general background, statement of the problem, objectives, justification, limitations and organization of the study.

The second chapter 'Review of Literature and Conceptual Framework' deals with the background information through the literature of several scholars on the subject. Books, modules, articles and documents from online have been reviewed to get the related information on the subject and find out the research gap. Similarly, a conceptual framework has also been given in this chapter, which was developed based on the objectives of the study.

The third chapter 'Research Methodology' includes the research design, sources of data, data collection technique and data presentation and analysis. The selection criteria of ten prominent Buddhist women at the time of Buddha and modern Buddhist women have been mentioned.

This fourth chapter 'Empowerment of Women through Buddha's Teachings' contains the status of women, contemporary social conditions and their expression of liberation after

attending the higher level of knowledge. The life stories of the top ten selected women at the time of Buddha including six prominent modern Buddhist women and attaining empowerment have been described in this chapter.

The fifth chapter 'Bhikkhu and Bhikkhunī *Pāṭimokkha* (Vinaya) from Gender Perspective' deals with the different categories of *Vinaya* (rules) for Bhikkhu and Bhikkhunī. Bhikkhu *pāṭimokkha* and Bhikkhunī *pāṭimokkha* have been analyzed from a gender perspective. Comparative analysis of Bhikkhunī *pāṭimokkha* and *Garudhamma* has also been presented in this chapter.

The sixth chapter 'Buddha's Teachings for Elimination of Social Discrimination' includes such as capacity development for empowerment, *Saptaratna Dhana* and empowerment, the power of woman, unity of family and society, cordial relationship between husband and wife, nonviolent communication, *Sāraṇiya Dhammas* and protection of domestic violence, Buddha's Teachings against caste discrimination, promotion of nonviolence by practicing *Mettā*, Eightfold path for spiritual empowerment, etc. This chapter also deals with the various Buddha's Teachings which are related to non-violence, empowerment of women and equality.

This seventh chapter 'Buddha's Teachings and Modern Gender Approach' described how a change of attitude and a positive mind could eliminate all forms of gender based violence and promote gender equality. Similarly, this chapter has depicted the integration of Buddha's teachings into the modern gender approach to address gender issues. Thus, the chapter has covered Buddha's teachings related to the gender equality goal of Sustainable Development Goals, improvement of the leadership role of women, economic empowerment, institutional development, moral education for behavior change and change of attitude through meditation.

The eighth chapter is the final chapter of 'Summary, Conclusion and Recommendation'. The last chapter summarizes the whole spectrum of the study, conclusion and offers

recommendations to apply the teachings of Buddha for the reduction of gender based violence and promotion of Gender equality.

The Appendix, Glossary, and Works Cited have been given at the end.

CHAPTER II

REVIEW OF LITERATURE AND CONCEPTUAL FRAMEWORK

The works of previous scholars were reviewed to proceed with the research work on the subject. It helped in designing the framework for the present work. Moreover, it enabled to know the work done on this subject by different scholars at different times. For making convenience, the review has been arranged in chronological order. A short introduction of the scholar has also been incorporated. Ten books, one manual, two articles and five documents from online, were reviewed for the current research purpose. A conceptual framework has been developed and also presented in this chapter. The details are presented below.

2.1 Gems of Buddhist Wisdom

This book is written by K. Sri Dhammananda. He was a prominent monk from Sri Lanka and he resided most of his life in Malaysia. In this book, he collected 31 articles on various subjects of Buddhism. Among the several articles in the book, *Status of Women in Buddhism* is an article that describes Buddha's contribution to the upliftment of the status of women in society.

The article consists of a description of Buddha's view on women from several angles. The central point of the article is Buddha's advice to treat women as similar to Men or not discriminate against females. The writer highlighted the teachings of Buddha concerning Discrimination, Social attitudes towards women at the time of Buddha, Women's nature, Buddha's advice to married women, advice to beauty conscious women, advice to emotional women and Real religious freedom for women.

The writer highlighted Buddha's effort to fill the gap of discrimination exercised against women by opening the fates for the full participation of women in the field of religion and establishing Bhikkhunī *Saṅgha* (Nun Order). They had brought them recognition of their importance to society and greatly enhanced the status of women not only in religious areas but also in other areas.

The writer described the social attitude toward women at the time of Buddha. A woman was looked down upon as a mere possession or a thing. Their place was limited only in the home and had to live under the complete whims and fancies of her husband. The writer highlighted the patriarchal society.

Buddha corrected the wrong view by delivering the teaching about the Law of Karma. One is responsible for one's own actions and their consequences. The well-being of a father or grandfather does not depend upon the action of the son or grandson's performance. The teachings of Buddha had so helped to wipe off many superstitious beliefs and meanings, rites and rituals which helped to correct the prevailing social injustices and prejudices that were rampant against women. Buddha enabled women to lead their own way of life.

The writer pointed out the valuable contents of *Aṅguttara Nikāya* which Buddha had given to young girls prior to their marriage. The valuable advice was to give every respect to their mothers in law and fathers in law, serving them lovingly as they would their own parents, to honor and respect their husbands' relatives and friends, thus creating a happy atmosphere in the homes. He highlighted the sayings of Buddha depicted in *Saṃyutta Nikāya* that under certain circumstances, women are considered wiser than men and women are also considered capable of attaining perfection or sainthood after practicing the noble eight-fold path.

The writer clearly mentioned the problems and potentialities of women as indicated by Buddha. Being women, they have to face lots of problems: physiological pain and suffering during menstrual periods, leaving their family after marriage, pregnancy and childbirth which a male does not have to face. Buddha also pointed out the potentialities

and abilities within them that could certainly make family, society and country a peaceful place to live.

Specific teachings delivered to women on different occasions also have been incorporated into the book making the book valuable for women and their role to play for social harmony. In this regard, the writer quoted and analyzed the teachings of Buddha to married women, Beauty conscious women and Emotional women. While giving advice to married women Buddha alerted them that peace and harmony in a home rested largely on a woman's shoulder. She can make the home a place for peaceful living. For it the teachings given to them is to take responsibility of family members, safeguard of property, to be economically conscious in expending. Similarly, Buddha made beauty conscious women with his psychic power giving her a lesson that beauty is not permanent and within a short period beauty turned into ugly, this made a proud woman turned into a women expert in wisdom. Similarly, Buddha gave a discourse to emotional women who were unduly emotional and grief- strike on the loss of their beloved ones. Later, she realized the truth of the impermanence of life through the Buddha's teachings. Buddha also delivered handicapped woman Kisā Gotamī who had lost her only infant son, approached Buddha to bring back her son to life; she was requested to bring some mustard seed from a home where no death had taken place. Buddha treats her by making realizing the truth of impermanence and death of certain members in every family while begging for mustard seed and asking whether someone has been dead in this house. The truth made her renounce the world and became one of the powerful Bhikkhunī in Buddha's organization.

This book opens up some avenues for further research on the status of women in Buddhism and the teachings of Buddha for the promotion of equality and peace. The writer highlighted Buddha's contribution to the upliftment of the status of women in society and making them lead a significant role in the social and religious field which was far away from other religions and society. There are lots of teachings for the promotion of gender equality but, the writer explained some of them only in this book.

2.2 Aadarsha Bauddha Mahilapin

The book is a translation of the writer Vidyavati Malbika's Hindi book *Aadarsha Bauddha Mahilayen of India*. The book is the biographies of Buddhist women from Buddha's time to the modern women who practiced *Dhamma* and contributed to the propagation of Buddha's teachings to the world. The book consists of 31 women's biographies starting from Mahā Pajāpati Gotamī the stepmother of Buddha to Mary Foster 20th century woman of the western world. The short biographies describe briefly their contribution to Buddha *Sāsana*.

Mahā Pajāpati Gotamī who made effort to establish Bhikkhunī *Saṅgha*, Gopa or Yashodharā who followed the path of her husband exactly what he did from the renunciation. Dhammadinna who followed her husband's steps after his husband renounced the world for enlightenment. She succeeded to achieve enlightenment after renouncing the lay life. Khemā, a queen of Bimbisara was proud of her beauty and was reluctant to listen to Buddha as the teachings of Buddha only consist of the worthlessness of the beauty of the body. But when she entered into the order, realized the truth and became a champion of wisdom and contributed much more to human welfare. In this way, the women of Buddha' proved themselves as not inferior in any aspect as possessed by men at the time of Buddha.

The book also made brief sketches of the women after Buddha's time. Saṅghamitra a daughter of emperor Ashok who became Bhikkhunī, later went to Srilanka with the Bodhi tree and established Bhikkhunī *Sāsana* (Tradition) in Srilanka. First of all, she made a Bhikkhunī to Anula who was the queen of Vattagamini Abhaya and made contributions to the propagation of Buddhism there.

Similarly, the writer also quoted a brief biography of princess Kojo of China, Bhrikuti of Nepal and Mary Foster women of the western world and their contribution to mankind. Konjo and Bhrikuti were married to strong chong Gampo of Tibet. Both were from the

Buddhist family and played a role in propagating Buddhism in Tibet. These two women can be taken to be the pioneer to introduce Buddhism in Tibet.

The writer also mentioned the contribution of Mary Foster who met Anagarik Dharmapala who contributed a lot to reawakening Buddhism in India. She was from Hawaii and the daughter of a rich merchant. Anagarik Dharmapala was returning from Chicago where the religious parliament was held and several religious leaders delivered a speech on their faith and religion. While returning from the ship, Dharmapala was briefing her about his speech related to Buddhism. Hearing him, Mary Foster was influenced and asked questions about the teachings of Buddhism. The *Dhamma* discussions with Dharmapala helped her to develop faith in Buddha and his teachings. Later, she became interested in donating to the propagation of Buddhism around the world. With her help, Dharmapala became able to renovate the structure of Sarnath and several other religious places. With the financial support of Mary Foster, Dharmapala was able to carry out religious activities through Mahabodhi society which was established by Dharmapala.

This book helps the researcher about information relating to the compassion of Buddha and women's contributions as this book has covered the prominent Buddhist women from the early period to the modern period. The writer has presented their profiles including their contributions in brief. But, this book has not given the details on Buddha's teachings for gender equality and women empowerment.

2.3 Women Under Primitive Buddhism

Isaline Blew Horner is a Buddhist scholar in *Pāli* Literature. She wrote many books and translated many books from Pali into the English language. She was awarded an honorary Ph.D. (1964) by Ceylon University and a second honorary Ph.D. (1977) from Nava Nalanda Mahavihara. Similarly, in 1980, Queen Elizabeth II made Horner an Officer of the Order of the British Empire (OBE) for her lifelong contribution to Buddhist literature. This book *Women Under Primitive Buddhism* is one of her popular books.

The book is divided into two parts: part 1 (Chapters 1-5) deals with the lay women as the mother, daughter, wife, widow and worker. Part II (Chapters 1-5) depicts the alms women, her admission into order, the eight chief Rules, *Therīgāthā*¹, Life in the order. Chapters four and fifth are continuous of Life in the Order. Part 1 and chapters three and chapter five of Part 2 are very much related to the present study. This book attempts to present the position of laywomen and almswomen with a historical focus. The study reveals the spiritual experiences of some of the lay-and almswomen. It throws light on the various social conditions prevailing during the lifetime of Buddha and shortly after.

In part I, the writer highlighted that the status of women in India was on the whole low and without honor in the pre-Buddhist days. They were powerless and were excluded from much of the activities in the male dominated society. The writer has given the example of a superstitious tradition to regard the son as a must for fulfilling the funeral and after-death rites and rituals of parents. Women's role was limited to a child-bearer and keeping lineage of the family. During Buddha's time, there was a change. The exclusive supremacy of men began to go down after the increasing emancipation of women. The writer highlighted that women came to enjoy more equality and greater respect and authority than ever before. Although their activities were confined within certain spheres-principally the domestic, social and religious, their position, in general, began to improve.

The writer has described the compendium of Buddhist morality that consists of five main precepts (*Sila*). Abstaining from sexual misconduct or adultery is one of the codes of conduct that Buddha laid and gave stressed the virtue of continence. She also pointed out the importance of self-taming. The ideal is that a man should so tame his own mind that, with reference to chastity, he should have the mother mind, the sister mind and the daughter mind towards all women who were not his wife. He should behave them as mothers, sisters or daughters (according to their age) that promotes friendliness behavior.

¹ *Therīgāthā* is comprised of seventy-three verses or psalms composed by the seventy-three women who become elder nuns.

The third chapter is related to *Therīgāthā* which consists of seventy-three verses or psalms composed by the seventy-three women who become Theirs or elder nuns.

These nuns uttered the verses mostly at the time they attained Arahantship or won a vision of Nibbāna. Some verses show how Buddhism contributed to empowering the women like, Soma's challenge to Mara's query about women's ability to attain Arahantship. Soma exhibited to Mara that the capacity to gain the requisite insight for liberation need not be hindered by "woman's nature." Soma's encounter with Mara in the *Therīgāthā* proper is explained in her verses. In this chapter, many such verses display the social conditions and liberation after they are enlightened.

The chapter also highlighted the *Dhamma* given by Buddha to both. It is said that Buddha found Enlightenment for the welfare of both the almsmen and the almswomen: "many – folk" probably included female lay disciples. Once the Bhikkhunī order was established after five years of establishment of Bhikkhu order, they also displayed the acquisition of deep knowledge and skillful performance in the propagation of Buddha *Sāsana*. Thus during Buddha's period, Bhikkhus as well as Bhikkhunīs became successful to obtain the title *Etadagga* (the best position) in various areas in the same manner. This shows that women are equally capable as men in every aspect of life.

The chapter highlighted Buddha's compassion for the deliverance and their contributions. In this chapter, the writer also highlighted the Māra's pray which is described in *Mahāparinibbāna Sutta*. Three months before *Nibbāna*, Mara appeared and said: "May the Blessed One now attain final *Nibbāna*, may the Sugata now attain final *Nibbāna*. Now is the time for the Blessed one's final *Nibbāna*." At this, Buddha said to Mara: "Evil One, I will not take final *Nibbāna* until I have Bhikkhus, Bhikkhunīs, laymen and laywomen followers, who are accomplished, trained, skilled, learned, knowers of the *Dhamma*, trained in conformity with the *Dhamma*, correctly trained and walking in the path of the *Dhamma*, who will pass on what they have gained from their Teacher, teach it, declare it, establish it, expound it, analyse it, make it clear, until they shall be able by means of the

Dhamma to refute false teachings that have arisen, and teach the *Dhamma* of wondrous effect." This exhibits Buddha's vision towards the equality between men and women.

The fifth chapter is about 'The Order and the Laity'. The topics focused on the lifestyle of alms women in the order and their facilitation through *Dhamma* delivery to laymen and laywomen. The almswomen put efforts to practice *Dhamma* by themselves and propagate *Dhamma* for others. On the other hand, laypeople assist the almsmen and almswomen by offering food items, medicine, etc. The chapter also throws light on the contribution of Visakā (laywoman).

This book is useful for the researcher to explore the status of women before and after Buddha's time period. The book also highlighted some teachings of Buddha for the promotion of equality and peace. Those teachings can be integrated into modern gender approaches. But, this book has not covered all the information on Buddha's teachings on related topics.

2.4 Cultural Diversity and Gender

Ranjana Bajracharya is a Professor of Tribhuvan University (TU). She has written many books and articles on culture, Buddhism and Gender. This book: Culture Diversity and Gender is one of her renowned books.

The writer explained Nepal as diversified cultural, ethnic/castes, religious, languages and regional cultural groups. The writer has given details herein about the gender discrimination against women and gender issues, which cut across all cultural groups in Nepalese society. The book has five chapters. Out of the five chapters, the main three chapters are 2) Gender discrimination, structures, issues and practices, 3) Gender discrimination problems overcoming and management and 4) Mainstreaming, empowerment and equality are related to the present study.

In the second chapter, the writer analysed the gender discrimination structures, issues and practices in broad four categories:

- a) Indo-Aryan Bahun-Chhetris (Hindus)
- b) Newars (Hindus and Buddhists)
- c) Tibeto-Burman Ethnicities other than Newar (Janjatis – Hindus and Buddhists)
- d) Dalits (Hindu Untouchables)
- e) Muslims

The writer highlighted that gender discriminations against women vary and cut across irrespective of all castes, ethnicity, class and geography in the pluralistic society of Nepal with cultural diversity. But, the social status of women in Buddhist ethnic communities like Buddhist Newar, Magar, Tamang, Gurung, etc. is higher than that of Hindu communities.

In this chapter, the writer also described the various forms of discrimination in their society due to family practices, patriarchal system, property rights and ownership, early marriages, in access to health, education and Institutions resources, and violence against women.

In the third chapter, the writer has given gender discrimination problems, overcoming and management. The writer has stated that the Government should take innovative initiatives and targeted programmes to reduce gender discrimination. The writer also emphasized the transformation of traditional socio-cultural value systems where women are treated to an equal partnership with shared power and responsibility in domestic and community level activities. That will bring more family harmony, social cohesion and improved quality of life due to the proper use of the grossly under-utilized resources of women's inputs. She also mentioned the need for education for women as well as training for awareness raising. She also mentioned the importance of the organizational movement for gender equality in the field of religion and gave the example of Sakyadhita, the International alliance of Buddhist women to transform the lives of women in Buddhist societies.

In the fourth chapter, the writer mentioned the need of mainstreaming empowerment programmes of women and excluded groups in all levels from government, private sectors and International cooperation, ensuring equal access for women to physical and financial resources, social and economic infrastructure, income and employment generating activities.

In this book, the writer has well analyzed the gender status across castes, ethnicity and class and made recommendations to reduce gender gaps for the upliftment of women. Therefore, this book opens up opportunities for the researcher to explore further the process of empowerment. But, this book has not covered the teachings of Buddha for gender equality and also has not covered the incorporation of Buddhism in modern gender theory for empowerment.

2.5 Rebuilding Buddhism: The Theravada Movement in Twentieth-Century Nepal

The Book written by two writers Sarah Levin and David N. Gellener is the historical account of Buddhism in Nepal after the reawakening of Buddhism in the 8th decade of 20th century. The book comprises ten chapters starting from the origin of modernist Buddhism to Nepal's Theravada in the twenty-first century. The other important contents of the book are the Theravada missionaries in an autocratic state, creating a Buddhist tradition, Dhammawati and Nuns, The Changing Buddhist Laity, Organizing and Educating the Monastic Community, Raising the Status of Nuns, Meditation and Social Activism, other Buddhist Revival Movements.

The second chapter and the seventh chapter of the book are focused on the efforts and activities of females for making themselves as part of Buddhist propagators. In the second chapter, the struggle of three Newar females is described as how they succeeded in get ordain as Buddhist nuns. They were the devotees who used to go to Kimdol vihara and hear the discourses of Buddha. They were all widows namely Dhammapali, Ratnapali, and Sanghpali who belonged to a group of Udaya women. They also learned several teachings

of Buddhism from Laxmi Nani Tuladhar. As the religious tradition prevailing at that time in Nepal did not permit them to read and write but they continued their effort secretly and became literate and able to study the Buddhist text which was in few numbers translated from Pali to Nepali. Later, they went to Kushinagar the place in India from Kathmandu. There, they met Chandramani Mahasthvir a prominent monk from Myanmar. He made Anagarika and gave them Ten precepts.

The seventh chapter deals with the description of raising the status of Nuns in Nepal. As the nuns prevailing in Nepal were only ordained as an Anagarika and were not equivalent to *Bhikkhunī*. It is said that there is no existence of *Bhikkhunī Sāsana* in Theravada Buddhism. The voice about the need for higher ordination for women has been raised not only in Nepal but from the whole world.

The writers highlighted the inception of *Bhikkhunī* order, and many questions have been raised about the trustworthiness of the traditional accounts. About the entrance of Bhikkhunīs in Order, Buddha in the early days showed reluctance to admit females in Order. Buddha was certainly anxious that, by admitting women to his Order, they might corrupt his monks. But it is also true that Buddha was against discrimination to women as prevailed in society at that time. Five years after the establishment of Bhikkhu order, several females joined in Bhikkhunī order and the effort made by them succeeded to achieve the enlightenment which only males were supposed to achieve at that time.

The writers also mentioned some conflict between Bhikkhus and Nuns: Of course, certain situations had to be faced by women as a nun in the starting period. But the conflict was not with communities rather it was a matter of personal ego. But after the emergence of nuns in Nepal, the Buddhist society treated both of them irrespective of higher and lower ordination.

At the time of several occasions, the Nuns were given seats similar to Monks and at the time of donation, laypeople are never seen practicing discrimination by donating less amount than to the monks. It can be said, it is because of the presence of powerful nuns

like Dhammavati Anagarika who is taken as superior in delivering discourses than the monks. Also it can be said because of the starting of Bhikkhu *Sāsana* and Anagarika were developed at the same time in Nepal there is no significant discrimination seen to nuns.

The writers mentioned the movement of Upasmpada in the modern world as part of highlighting the prevalence of gender equality in Buddhism. The movement according to them is to establish ordination for nuns which was launched by a few highly educated, mostly western women of the Theravada and Tibetan traditions. They realize that, if Buddhism was to expand, particularly in the west, it would need to attract thoroughly competent recruits and these recruits would need to have equal status with their male counterparts. Although by the 1980s both traditions of Buddhism were making advances in Western countries, especially among women, the focus of both had been teaching meditation to lay people.

The writers highlighted "Sakya Dhita" the International Association of Buddhist women. After the Bodh Gaya conference in 1987, Sakya Dhita was established. Sakya Dhita was the first organization to encourage the cooperation of Buddhist nuns and laywomen belonging to different traditions.

In this way, the dual writer of the book has given important information about the position of women and their struggle in Buddhist communities. Buddha had given permission to admit nuns as Bhikkhunī and given several designations to them in his lifetime. But after a certain century, the Bhikkhunī *Sāsana* came out from society. There is no specific and clear reason why it disappeared. But certain speculation can be done that as the male-dominant society played its role after the teaching of Buddhism in certain places became weak then the male became reluctant to make Bhikkhunīs and described the Vinaya rule. They may have justified not making full-fledged Bhikkhunīs.

The writers added that however, the modern age of gender equality has once again raised the question about the need of equality for nuns and higher ordination is going on despite certain disruptions made by prominent monks of Theravada tradition. But the frequency of

disruption is getting weaker and weaker and it is certain that the movement could be successful in empowering women with the teachings of Buddha.

This book highlighted only limited Buddha's teachings related to gender equality. However, this book is helpful to explore the status of women in early Buddhism. Similarly, the writers have described the Theravada movement in Nepal and highlighted the Nun's status and their contributions to strengthening Buddhism in Nepal.

2.6 Women in Buddhist Literature

This is a book written based on Pali literature by Bimala Churn Law. The book consists of eight chapters: 1. Marriage, 2. Slave 3. Girls, Dancing Girls and Courtesans, 4. Female Characteristics, 5. Female Education, 6. Women and Buddhism, 7. Bhikkhunī *Saṅgha* and 8. Prominent Buddhist Women. Out of eight, four chapters are directly related to the present study.

The fourth chapter relates to "Female character". The writer gave the event of Malika the queen of King Presejit. When the king heard that her queen gave birth to a girl child, suddenly, a bad mood appeared in his face. At that moment, Buddha was giving a discourse to the King. The writer has highlighted Buddha's saying: a daughter may be better than a son if she is intelligent, virtuous, and devoted to her husband and parents-in-law. She may even rule a kingdom. The issue of such a good daughter may become a hero and ruler of some countries. Such an event also shows the son preference society in the early period.

The qualities of a dutiful housewife have also been mentioned in this chapter like,

1. Skill in household duties: she should be able to spin yarn and weave cloth from wool and cotton. She should know the time for performing different household duties.
2. Capacity to look after members of the family.
3. Capacity of doing everything to the liking of her husband.
4. Capacity to preserve the earnings.

This reflected the traditional role that had to be performed by women at the time of Buddha.

Taking the reference of *Anguttara Nikāya*, the writer also cited a woman possessed of these virtues: devoted to *Buddha*, *Dhamma* and *Saṅgha*, the observer of precepts, charitable and wise will be happy in the present life and the next world after death. The writer also indicated that women's role should be expanding beyond household activities.

The fifth chapter is related to 'Female education'. It is mentioned that from the account of women who came under the influence of Buddhism, they followed the path of wisdom and were not altogether steeped in ignorance. As a matter of fact, some women of Buddha's time were not behind their males in education. Based on *Therīgāthā*, she mentioned some women e.g.; Sukkā, a Bhikkhunī, who delivered a religious sermon to a big audience at Rājagaha. Even a Yakkha, being pleased with her, declared in the streets of Rājagaha that Sukkā was distributing honey and those who were wise should go and drink it. The writer also mentioned learned, wise and intelligent nuns like Dhammadinā, Khemā and other nuns who taught many other dispels at the time of Buddha.

The organ and establishment of Bhikkhunī *Saṅgha* were given in chapter VII. In this chapter, the writer has described the Ananda Bhikkhu's facilitation role to become a nun and Buddha gave permission to Mahā Pajāpati Gotamī to become Bhikkhunī thinking that men and women are equal in their potentiality to achieve spiritual enlightenment. Mahā Pajāpati with 500 Shakya ladies were ordained at the same time. Once, Buddha opened the spiritual door for women, lots of other women also joined the nun order.

In this chapter, the eight conditions on which a woman could enter the order are also mentioned. The writer has also included the forty-six rules for the guidance of a Bhikkhunī *Saṅgha*. All the rules are made to make a sound environment that facilitates the practice of *Dhamma*.

The last chapter is on 'Prominent Buddhist Women'. The profiles of fifty-three prominent women were mentioned very briefly.

Most of the topics of the book are relevant to the present study. But, the writer has presented the topic including the prominent Buddhist women very briefly. The book has covered only some parts of Buddha's teachings from a gender equality perspective.

2.7 Saddharma Puspamala

This is a book written by Anagarika Agganyani who passed *Dhammacariya* a higher Degree in Buddhist study from Myanmar. She is one of the renowned nuns of Nun's Association in Nepal. The book is a collection of twenty-five of her articles written in Nepali, Newari and some in English also. One article namely Buddha's teachings for peace and happiness is related to the present study. The article has highlighted Buddha's teachings to minimize conflicts and violence.

The writer has presented the techniques of sharing *Metta* (loving-kindness) based on Buddha's teachings, for own happiness as well as all beings. It is the genuine desire of all beings including ourselves to be happy and peaceful. But, usually, people get angry, irritated, and frustrated when they do not fulfill their wishes. They think that the cause of anger is outside, but actually, it starts from the heart. It makes life miserable. Such a state of mind leads to a harmful environment.

Similarly, the article explains the practice of *Vipassanā* Meditation for Peace and Happiness. Conflicts, struggles, violence, and crises are common these days. Such situations create no peace in individuals, families and society. People think that peace will come automatically when there is no war or conflict outside. But, Buddhism explains beyond the situations. Buddhism emphasizes inner peace rather than peace at the surface. When people analyze the root cause of conflicts, they discover that these are the result of mental conflicts. A *Vipassanā* meditation helps to purify one's mind and body by eradicating mental impurities and deep-rooted causes of suffering. The practice leads step by step to the highest spiritual goal of full liberation from all mental defilements.

This book has covered only some Buddha's teachings that promote gender equality. However, this book facilitates the present study, particularly on tools and techniques on how to control gender based violence, and promotion of equality, peace and harmony in family and society as a whole.

2.8 Nepalma Theravada Buddha Dharma Yek Addhyayan

The book entitled *Nepalma Theravada Buddha Dharma Yek Addhyayan* was edited by Reena Tuladhar a renowned Buddhist scholar. This book can be taken to be the effort made to highlight how the teachings of Buddha inspire the women of Nepal and their role in stabilizing Theravada Buddhism after the reawakening of Buddhism in Nepal in the last quarter of the 20th century. The reawakening of Buddhism in Nepal took place after the ordination of Mahapragya and Pragyananda Mahasthvir in Kushinagar in 1980 B.S. After returning to Nepal they had to face hard situations regarding food, shelter and social recognition since wearing a yellow robe with a begging bowl was new for the society. In that situation, the women played a significant role in providing food, arrangement of shelter and making them recognized in society.

One of the articles entitled in this book is 'Nepalma Buddha Dharmako Prachar Prasarma Theravadi Bhikkhuni haru (Anagarika) ko Yogdaan' or The contribution of Theravadi Bhikkhuni in propagating Buddhism in Nepal. It was written by Lochan Tara Tuladhar. The book has highlighted the revivals of Buddhism in Nepal and the activities of women and Anagarikas of that time in supporting the Bhikkhus for spreading Buddhism in Nepal.

The writer recalled the history of Theravada Buddhism in short and highlighted the presence of Anagarika in Nepal. According to her, the first three women to become Anagarika were Ratnapali, Dharmapali and Sanghpali. Bhikkhu Pragyananda inspires them to become Anagarika in B.S. 1988. They were ordained with Bhikkhu Chandramani Mahasthvir of Kushinagar. Later a woman named Laxmi nani a social worker who worked hard to make women read and write and who also wrote songs inspiring the women to become literate also became Anagarika with the inspiration of Bhikkhu Pragyananda at

B.S. 1991. In this way, the trend to become the Anagarika and working for society increases it not only limited to Kathmandu Valley but also in Pokhara and Bhojpur. Dharmasila Angarika of Pokhara and Sushila Anagarika of Bhojpur also paved for proper alignment in the propagation of Buddhism in the outer valley.

The writer claimed this type of activity which made women dedicate themselves for social reformation is due to the teachings of Buddhism delivered by Bhikkhus of that time and the literature which was brought to Nepal from India. The women were especially attracted by learning the biography of the Bhikkhunīs and their contribution to social development at the time of Buddha. Mahā Pajāpati Gotamī's effort to establish Bhikkhunī *Sāsana* motivated the women to become a part of Buddhism and the life of Yashodharā, Khemā, Patācārā, Utpalvannā, Vishakhā, Sāmāvati and other women at the time of Buddha inspired them to do something social activities to the upliftment of women and the whole society.

The book emphasized the contribution of Nepali and foreign Anagarika for propagation of Buddhism in Nepal. The contribution of Angarika Dhammacari who was a pioneer Bhikkhunī, Ma Gunavati from Burma, Dharmasila, Sushila, Ratnamanjari, Uttara, Madhavi, Dhammavati, Nyansila, Satyasila, Utpalvarna, Kamala has been described in the book.

The activities from making Vihara, delivering discourses to upasaka and upasika, writing and publishing books, teaching meditation, etc. are being performed by the Anagarika from the very beginning of the reawakening of Theravada Buddhism in Nepal. Anagarika of Nepal was not only limited to making Viharas in Kathmandu Valley but also made outside Kathmandu and even outside the country. Bhikkhunī Dhammavati can be taken as a powerful nun having extraordinary qualities to perform several qualities. She is a well-known preacher of *Dhamma* discourse, Writer of *Dhamma* books, Publisher and after all active in Vihara construction. The writer highlighted her contribution to writing and publishing more than a hundred books, making Dharmakirti Vihara and another vihara in Kathmandu Valley. Also in her leadership, the Vihara was constructed in Sarnath India. Sushila Anagarika's contribution to Pariyatti propagation, Anagarika Madhavi's

contribution for the establishment of School also has been highlighted in the text. Similarly, the writer has mentioned several activities of Anagrika outside the valley.

In this way, the book provides the accounts and activities of Anagarika of Nepal in making the people awaken in the *Dhamma* and social response. This type of quality within them is the product of Buddha's teaching. They showed that not only males but also females can contribute much to society and females are not in any way weaker than males. Nowadays, the daily activities in the Vihara, social activities, and propagation of Buddhism are being carried out by Bhikkhus, Anagarika, laymen and laywomen. But a significant number is seen of Angarikas and laywomen. Similarly, in social activities also females are playing a significant role. The writer highlighted that it is the product of Buddha's teachings of gender equality.

This book opens up avenues for the researcher to explore further on gender issues. The writer has given how the nuns had to face the struggle in the initial phase of the revival of Theravada Buddhism in Nepal. The writer has highlighted the equal capacity of women with men for the contributions to the propagation of Buddhism in Nepal. But, the writer covers only limited gender issues and does not cover Buddha's teachings related to gender equality.

2.9 Gender Equality and Social Inclusion (GESI) Strategy of MEDPA

This book highlighted the Government of Nepal efforts on GESI and incorporated in various plans and policies for the promotion of equality. GoN has been committed to addressing gender discrimination since its first Five-Year Plan in 1956. This plan pursued a welfare approach focused on women's reproductive roles. However, documenting women's actual economic activities only began in the early 1970s. The women's movement and the UN decade for women gave an impetus to women's studies, and a variety of literature and documents added depth and legitimacy to women's productive role in the national economy.

Nepal was no exception to cultural biases. It was only the well documented study on the Status of Women in Nepal in 1977-80 that the country, for the first time, recognized and specifically included a women's section in its Sixth Five-Year Plan (1980–1985) introducing an approach with efficiency and equity orientation (often referred to as women in development approach). Then later in the Ninth Five Year Plan (1997-2002), the paradigm 'Women in Development' shifted to 'Gender and Development'.

GoN very first time introduced GESI related context in the Tenth Five Year Plan (2002-2007). The policy components were the elimination of inequality through socio-economic development, skill mobilization, and emphasis on social upliftment by allocation of resources and opportunities. Later it is extended also in the Eleventh Three Year Interim Plan (TYIP) (2007-2010) entitled 'Macroeconomics Policy and Sector Plans'. It was a favorable environment in place due to the comprehensive peace accord and the declaration of gender equality by the Interim Parliament.

The Twelfth Three Year Plan (2010-2013) and Approach to the Thirteenth Plan (2013/14-2015/16) establish the fundamental rights of women, Dalits, Madheshis, Muslims, Adivasi/Janajatis (Indigenous Nationalities), sexual and gender minorities, and persons with disability. GESI becomes one of the important plan to build and inclusive nation in the Thirteenth National Plan (2013/2014-2015/2016). Now, Fourteenth Plan Approach Paper (2016/2017- 2018/2019) links GESI to the interrelated Development Policies.

Moreover, Nepal's Constitution 2015 has positive provisions. It mentions GESI in Directive Principles of the State, though the use of proportional inclusion, participation and social justice instead of 'Social Inclusion'. As stated in Section 27, National Women Commission will carry out research and studies regarding gender equality, women empowerment, and other legal provisions concerning women, and to forward a recommendation to the concerned bodies regarding the areas to be amended in those laws, and to monitor the same. The Section is more positive in GESI. Moreover, the preamble of the constitution has also raised the voice of proportional inclusion and participation for

social justice to create an egalitarian Nepalese society. The overall policy and legal framework for gender equality and social inclusion is positive in Nepal.

Although this book is related to government strategies/policies and actions for the promotion of gender equality, this helps the researcher to explore the modern gender approaches, particularly the policies and actions. Similarly, it helps the researcher for further details explorations of how to blend Buddha's teachings on modern gender approach for the promotion of equality.

2.10 Buddhakalin Grahasthiharu (The Lay people of Buddha's Time)

This is a book compiled by Bhikkhu Amritananda who was a renowned monk in Nepal. He translated twenty-six volumes of such books on the "Buddha's time" which are Nepali Encyclopedia of Buddha's time. He also wrote many other books on Buddhism. Twenty-three prominent lay people mentioned in this book *Buddhakalin Grahasthiharu*. Sigala (Singalaka Gahapatiputta) was one of the prominent lay people. The teachings delivered to Sigala are very much related to the present research.

Buddha delivered the teachings to Sigala that were mentioned in *Sigalovada Sutta*. The writer explained how to make a family life happy and peaceful based on *Sigalovada Sutta*. The *sutra* is the best example that relates to the happiness directly visible in this present life. The *Sutta* consists of the spiritual aspect, social aspect and economic aspect necessary for lay people. This *Sutta* is delivered to Sigala who used to take bath without putting on clothes and venerate the six directions with wet clothes. Seeing this Buddha asked him why he was venerating six directions with wet clothes and then, Sigala replied that he did so because his father had told him to do so before his passing away.

Buddha then asked about the meaning of veneration in six directions. But he couldn't give the answer. Then Buddha told the actual meaning of veneration in six directions is to fulfill the duties toward six communities of the family and the society. According to Buddha the actual meaning of venerating six directions is as follows:

East: Fulfilling the duties toward mother and father.

South: Fulfilling the duties toward teachers

West: Fulfilling the duties toward wife and children.

North: Fulfilling the duties toward friends.

Zenith: Fulfilling the duties toward holy persons as *Samana* and *Brahamana*.

Nadir: Fulfilling the duties toward laborers and workers.

The books included Buddha's teachings to Sigala the reciprocal relationship that should exist among the members of the family. In this context, the book mentioned the duties and responsibilities towards mother and father, teachers, husband and wife, daughters and sons, friends, *Samana* and *Brahamana* and workers. The duties of parents to children and children to parents, husband to wife and wife to husband are given that are very important to maintain happy family life.

In this book, the writer also included the causes for dissipating wealth. In *Sigalovada Sutta* Buddha cautioned Sigala, a householder not to waste wealth in six misconducts. They are as follows:

- a) Pleasure in intoxicants that cause infatuation and heedlessness;
- b) Wandering in streets at unseemly hours;
- c) Go to theatrical shows regularly;
- d) Indulgence in gambling which causes heedlessness;
- e) Association with evil companions;
- f) The habit of laziness.

The writer highlighted that when a member of a family performs any such misconduct affects the peaceful atmosphere of the family. All of those above mentioned misconducts not only lead to the decline of one's wealth but also leads to conflict among the family.

Many research shows that most of the violence against women takes place in the home itself and then in society and the workplace. In this context, this book is very useful for further exploration of how to maintain peace and happy life by controlling the conflicts

and violence between family members. But, this book has not covered more on the teachings of Buddha regarding gender equality.

2.11 Interpersonal Growth and Gender in Groups

This Manual was developed by Canada Nepal Gender in Organizations project (CNGO) and applied in seven districts of Nepal for gender integrated capacity building which consists of three modules: Module 1: Gender Awareness, Module 2: Group Dynamics and Module 3: Gender and Development. Out of three modules, Module 1: Gender awareness and Module 3: Gender and Development are directly related with the present study, particularly the modern gender approach.

Module 1: Gender Awareness which covers 1) Sex and Gender, 2) Developing gender lens, 3) Roles and responsibilities, 4) The gender tree, 5) Common perception about gender, 6) Stereotypes, 7) Socialization and 8. Change. Out of eight topics, three are directly related to the present study.

Topic one is related to "Sex and gender " which explains the distinction between sex and gender. Sex refers to the biological characteristics of men and women that are universal, obvious, and in general, permanent. Whereas, Gender is the socially constructed roles and responsibilities assigned to men and women in a given culture and location. Gender roles and responsibilities are determined by the social, cultural and economic environment of the society, and by the prevailing religious, moral, and legal norms.

The second chapter is on "Developing a gender lens" which elucidates the importance of gender equality. Gender relations in many societies are unequal, and hierarchical and have been treated differently. The module also focused that equality is only possible when there is increased awareness, a transformation in attitudes and the elimination of unequal practices that are deeply rooted in the family and society.

The third chapter is on the "Gender tree" which explains how norms, values, beliefs and ways of thinking influence our expectations and perceptions of gender. This chapter also clarifies the root causes and different forms of gender discrimination.

Module 3: Gender and Development of this module cover six contents: 1). Community development, 2). Gender Roles and Development, 3). Gender Needs, 4). Gender in development activities, 5). Power relationships and their influence on development 6). Policies on Gender. Out of eight topics, four topics are directly related to the present study.

This manual is relevant to the present study, particularly on the modern gender approach. Gender-sensitive behavior, the promotion of gender equality and the elimination of gender based violence is very much related to attitudinal change or positive attitude. But, these aspects are less explained in this training package and modules. Buddha has delivered several teachings which are straight related to changing attitudes and purifying the mind by reducing defilements. The present study tries to fulfill the gap.

2.12 Contribution of Women in Promotion of Buddhism and Buddhist Cultural of Nepal

The article is written by Ranjana Bajracharya and taken from Buddha Jyoti, Vol. 1 published from Buddhist Studies Department of Padmakanya Multiple Campus in 2013. The article highlighted the contribution of women (nuns, lay women) to the promotion of Buddhism and culture from the early period to the modern period. The writer has given ten subheadings in the article. Out of ten, three subheadings are directly related to the present study.

Under the heading *Buddha's compassion towards women*, the writer highlighted Buddha's compassion towards all including women regardless of gender, class and caste.

The writer mentioned here Buddha's teachings in the *Mahāparinibbāna Sutta* relating to maintaining unity among the people which are called Seven factors for Unity that the people of Vajji observe thoroughly. Out of the seven factors, one is that the people of Vajji

respect women and girls. Buddha highlighted that so long as the Vajji princes observe seven factors thoroughly, the continuance of their prosperity and welfare is to be expected, not their decline.

The writer has mentioned Buddha's teachings to King Prasenjit of Kosala that shows Buddha's view relating to sons or daughters of the family.

The writer has described Buddha's teachings to improve the condition and position of women that are given in the following:

1. There is such a superstitious tradition to regard the son as a must for fulfilling the funeral and after-death rites and rituals of parents. Such norms and values still prevail in societies. Buddhism has declared, one should oneself strive for deliverance from suffering.
2. Buddha has refused the rituals of Brahminism where women have been given secondary status and widows are treated as unfortunate women.
3. Buddha opened the door for all women regardless of marriage, single or widow. The writer gave the example of Ambapāli who was a renowned courtesan. Buddha even welcomed her for ordination. Later, she offered her mango – forest as a mark of religious charity for use by Buddha. The event shows the compassion of Buddha.
4. Buddha recognized the four Parishada: Bhikkhu, Bhikkhunī, Upasaka and Upasika and treated them equally.
5. A look into the lives of women in the days of Buddha reveals the fact that Buddha has provided equal opportunity for the spiritual progress of both men and women. Buddha gave permission to become Bhikkhunī and established the order of Nuns thinking that men and women are equal in their potential to achieve spiritual enlightenment.

In the heading 'Women's contributions for the promotion of Buddhism', the writer described the role of Queen Mahā Pajāpati Gotamī to establish nun order. She analytically presented the eight *Garudhamma* (Eight chief rules) that had been given to them to follow when Buddha finally allowed women to join the order. The Queen Mahā Pajāpati Gotamī took these upon herself as a garland decorating her head. The writer mentioned that contextual analysis is required in this context.

The writer also mentioned the Therī-gātha (Verses of the elder Bhikkunnis) of the *Tipitaka* which is of great help to make us clear about the views of society on the position of women before and during the days of Buddha. A study of the life of the Therīs (elderly Bhikkhunīs) reveals the social, political, economic and religious position of contemporary women and the contribution par-excellence made by Buddha, to raise the status of women in society. Therīs, too, have displayed the acquisition of deep knowledge and skillful performance in the propagation of Buddha *Sāsana*.

Buddha has given the title *Etadagga* (the best position) in each area such as teachings, studying, knowledge, and diligence and so on to Bhikkhus and Bhikkhunīs in the same manner. The best thirteen eminent nuns and ten laywomen disciples and their *Etadagga* are also mentioned in this article.

This article is useful for research purposes. In this article, the writer highlighted the contribution of women (nuns, lay women) to the promotion of Buddhism and culture from the early period to the modern period as well as Buddha's compassion towards women. The writer covers various topics but presents not as much information. However, this article opens up the possibilities for the researcher to explore further Buddha's teachings for the promotion of gender equality.

2.13 Nirvan Murti Vihar, Vol 1

It is a report of a seminar conducted by Nirvan Murti Vihara of Kimdol Kathmandu about

the theme "Freedom of Women in Buddhism" conducted on 2073 Falgun 25. The Report consists of papers presented by three female scholars including two nuns.

The first paper is presented by Anagarika Viryavati. Her paper on the *Contribution of Mahapajapati Gotamī for the Progress of Women* described about the higher ordination of Mahā Pajāpati Gotamī, eight rules of conditions, attainment of *Arahat magga-phapa*, and Buddha's participation in her funeral ceremony. The paper highlighted the teachings of Buddha on women. Buddha once said that not only women can be equal to male, but in certain circumstances, they can be superior to men. She highlighted how much a great leader of France has given importance to the mother by quoting Napoleon's quotation about "Give me a good mother, I will give a good Nation".

The writer also quoted the sayings of Buddha about women as the superior human in the world. A vehicle needs four wheels to run smoothly so as Buddha Sāsana needs four wheels to propagate smoothly. Buddha in His time recognized the significance of women as Bhikkhunī and laywomen and praised their contribution to *Dhamma* propagation.

Nun Kusum in her Paper Supernatural power of Mahā Pajāpati Gotamī highlighted how one can achieve supernatural power. She described the four *Iddhipada* (roads of power) as *chhanda iddhipada* (concentration of initiation), *Virya Iddhipada* (concentration of energy), *Citta Iddhipada* (concentration of consciousness) and *Vimansa Iddhipada* (concentration of investigation) which are necessary to attain supernatural power. She also added the teachings of Buddha on the concentration of mind as a prerequisite for the practice of four Iddhipada.

In the paper, writer focused that there has been no separate path for males and females in Buddha's teaching. She threw light on the greatness of Mahā Pajāpati Gotamī, her realization of the highest spiritual and holy state of Arahanta through the practice of *Sila*, *Samadhi* and *Pragya*.

A paper entitled *Buddha, Mahā Pajāpati Gotamī and Women Independence* by Urmila Tamrakar a Buddhist Scholar made an account on the views of the women of Buddha with several aspects. She highlighted Buddha's teachings are for cessation of suffering through eradicating the defilements of the mind and the technique is universal and as a man can get liberation with the teachings of Buddha women also can be liberated with the practice of the teachings. According to her, it was the great revolution of Buddha to give permission to enter into the order for women. Buddha, according to her, not only welcomed women in order and made them Bhikkhunī, but also inspired them to make a great effort to get free from the bondage of worldly suffering.

The writer made a good sketch about the hard life of women at the time of Buddha, Buddha's effort to make them come out from their miserable life through spiritual practice and their utterance from the heart with gratitude for Buddha and *Dhamma* after attaining liberation. The hard life felt by women at the time of Buddha was discrimination from society. They have to face problems from the family even they used to work hard for the family. Their works are not taken as the significant. When they got married they were exploited by their in-laws, they did not have a chance for peaceful breathing even in their father's house and in their husband's house. Such types of miseries are depicted in the life of Kisā Gotamī, Khujjatarā, Punnā. For such women Mahā Pajāpati Gotamī played an important role to enter in Buddha's *Saṅgha*.

Buddha not only praised women for their achievements but also placed them in a position similar to Buddha himself. Once Buddha announced that if something about *Dhamma* is delivered by Bhikkhunī Khemā and Bhikkhunī Uppalavannā it should be taken equivalent to the sayings of Buddha. Such a type of honor to women can't be seen elsewhere at that time. In this way, the writer concludes that several women seeking enlightenment became glorious as they not only got liberation but became able to contribute to the welfare of humanity.

Some gender related teachings were found in these papers. However, these papers contribute to exploring gender issues.

2.14 Women in Early Buddhist Literature

Isaline Blew Horner presented this paper to All-Ceylon Buddhist Women's Association on 18 January 1961. In this paper, the writer highlighted the purpose of women joining the order. Many women became nuns, so as to seek for peace, inner and outer, self-mastery, the light of knowledge, and so on, and perhaps especially for various forms of that freedom which lies at the very heart and center of Buddha's Teaching: "As this great ocean has but one taste, that of salt, so has this *Dhamma* but one taste, that of freedom." After entered in *Buddha Sāsana*, they were engaged in contemplation and meditation, they put their energy into preaching *Dhamma*.

She mentioned that there is, the first and most important and unique literature like the *Therīgāthā*, consisting entirely of sets of verses of varying length attributed to seventy-three women who became *Therīs* or nuns. The nuns uttered the verses mostly at the time they attained arahantship or won a vision of Nibbana. She also mentioned that there is the *Bhikkhunī-Samyutta*, a part of the *Samyutta-Nikāya*, where other verses are collected that are ascribed to ten of these women Elders; and thirdly there are in the *Apadāna* biographies in verse of forty nuns said to have been contemporary with Buddha — as against 547 biographies of monks and to most of whom verses are attributed also in the *Therī Gāthā*. She highlighted that in the great *Nikāyas* of the *Sutta Pitaka*: the *Dīgha*, *Majjhima*, *Samyutta*, or *Aṅguttara*, it is possible to find any large section where lay-women devotees are the central figures. One cannot say therefore that nuns have been neglected in early Buddhist literature.

According to her, " What with the nuns and the monks, the women lay-devotees and the men-devotees, it is not possible in speaking of women in Early Buddhist literature to keep separate these component parts of the fourfold community that grew up around Buddha, because they were not separate in life." The sexes were not segregated, and though naturally nuns had their quarters apart from those of the monks, they had yet to carry out some of their official acts, such as ordination, in combination with an Order of monks. The laity gave alms-food to the monks and nuns, and often to the other sectarians who abounded

in India at that date, either at the doors of their houses or they invited them to come in for their one meal a day. In return, the monks and the nuns taught *Dhamma* to the laity as giving them the gift. The four communities were operating with cooperation of one another at the time of Buddha.

She has highlighted the status of women in the pre-Buddhist period. They were excluded from participation in major activities including social and religious matters. The exclusive supremacy of men was found where the sun performed major cultural and religious rites and rituals.

She stated that people easily believed in blind faiths at that time. In this context, she stated the case of the noble lady, Queen Mallikā who was successful to stop the superstitious tradition due to her spiritual empowerment. Some Brahmin suggested the King Pasenjit to sacrifice animals to live his life longer. But Queen Mallikā took a bold decision to stop the King to sacrifice animals in the name of religion. The queen explained to the king about the "ignorance," the root cause of all suffering and that it must be sacrificed. The queen also explained the importance of *Kamma*, the actions through body, varball and mental and its results". Later the king realized the real *Dhamma* and stopped the sacrifice by hearing teachings from Queen.

She also mentioned another Punnā the servant who later became a nun. She became spiritually empowered through *Dhamma*. By hearing her true logic, some devotees started to search for true *Dhamma*.

She also stated an example of a couple Nakulamātā and Nakulapitā in the Buddhist literature. They are taken as ideal couples. They both have possess the similar qualities for examples they have Same faith, Same virtuous behavior, Same generosity and Same wisdom. Thus, she added that a woman may be equal to a man. She also stated the other event that she gave assurance to her husband when he was near to death. This shows how women equipped with knowledge and skill, are capable to perform the responsibilities in her own way. Buddha also cited them as one of the examples while giving discourse

about the ideal husband and wife. Buddha also said to His followers to develop the above qualities who would like to be partners not only in this present life but also in the future life.

In conclusion, she mentioned that several women who joined as nuns and as lay devotees experienced freedom. They wanted to get free of worldly sufferings or, more positively, and above everything else, because they wanted to find the way to the peace and bliss of *Nibbāna*, all their former craving for sense-pleasures rooted out, peaceful and cool. Buddha's Teachings have made an imponderable contribution to women for liberalization.

The paper helps the researcher to analyze the status of women in the pre-Buddhist period and how it changes at the time of Buddha. This paper also helps to explore Buddha's teachings and how women improved their quality of life through the *Dhamma* practice. But, this paper did not mention how to integrate Buddha's teachings into the modern gender equality approach. However, this paper provides guidelines to further explore prominent women in Buddhist literature.

2.15 Inspiration from Enlightened Nuns

This is a booklet written by Susan Elbaum Jootla. This booklet has explored the poems composed by enlightened nuns at the time of Buddha. Most of the poems mentioned in this booklet are taken from *Therīgāthā* and some are from *Samyutta Nikāya* of *Pāli* literature. The booklet has two parts: 1, The background stories and 2. The teachings of the poems. The background includes more about *Kammic* (actions) cause and Effect. Under part 2, the teachings of some poems are directly related to the present study. The writer mentioned that the poems of the enlightened nuns reflect the teachings of Buddha and can assist the persons in developing morality, concentration and wisdom. The writer stated the *Therīgāthā* which includes the poems composed by the Theries when they became free from defilements. These poems cover a wide range of subject matter that exhibit inspiration.

The writer highlighted that in some respects, the inspiration from these poems may be stronger for women than for men since these are in fact women's voices that are speaking. However, at a deeper level, the sex of the speakers is irrelevant, for the ultimate truths which they articulate explain the universal principles of reality which are equally valid for men and for women.

There is a topic in part two namely "Entering the *Saṅgha* after a Child's Death". Many women joined the *Saṅgha* after the death of their children and family members. In this topic, the writer mentioned nuns Ubbiri, Patācārā and Kisā Gotamī, and well cited that grief is put to good use if it is made the motivation to develop the "path leading to the cessation of suffering."

The writer gave the example of Ubbiri who was greatly grieved by the death of her daughter. Buddha gave her a discourse that she had similarly separated from thousands of children to whom she had given birth in previous lives. The teachings of Buddha increased her awareness level and she realized the true nature of life. The writer pointed out that because of spiritual empowerment, she has the ability to count the problems and break the worldly attachment.

The writer also highlighted the life story of Patācārā who lost her entire family, her husband, two small children, parents and brothers in various accidents within a few days. Because of the compassion of Buddha, His teachings and her great efforts, she was successful to gain a higher state of knowledge *Nibbāna*. If she has not come into contact with Buddha, she would sink into the vicious cycle of problems. Once, she was declared by Buddha to be the best among Therī's who knew the Vinaya. She has many women disciples stricken with grief. With her teachings and proper instructions, many women were successful to release from their sufferings.

The writer also analyzed that being a woman, they have to face more problems of biological as well as gender role differences. Because of different biological and gender roles associated to women, they are more prone to the attachment to their offspring than are men,

and so will suffer all the more from their loss. However, if women train their minds to understand how attachment causes enormous suffering, how birth and death are natural processes happening as effects of specific causes, and how infinite the history of such misery is, they can utilize their feminine sufferings in the quest for awakening.

The writer has also mentioned in this booklet, the five kinds of sufferings as pointed out by Buddha himself: a). menstruation, b). pregnancy, c). childbirth, d). having to leave her own family and e). to live with her husband and in-laws, and having to wait upon a man. The writer explained that the first three are biological differences or natural differences and the other two are social, and perhaps not as widely relevant today as they were in ancient society: The writer further pointed out that women can train their minds to turn to advantage these apparent disadvantages. They can develop a positive strength for the betterment of oneself and others regardless of gender, sex and cast differences.

The writer also mentioned Kīsā Gotamī whose only child died. But, she refused to believe it was dead. Because of Buddha's compassion with psychological treatment. Later, she realized 'Death is universal' and life is uncertain She come back to Buddha and asked to be ordained as a nun. After hearing the discourse of Buddha, she became an *Arahanta*.

Similarly, the writer mentioned Soma's challenge to Mara's query about women's ability to attain Arahatsip. Soma exhibited to Mara that the capacity to gain the requisite insight for liberation need not be hindered by "woman's nature."

Another chapter in this book is related to 'Men and Women in the Dhamma', where the writer has explained from a gender perspective: if one is developing morality, concentration and wisdom, it does not matter whether one was born male or female. The insight to "truly comprehend the Norm" is completely irrespective of superficial distinctions of sex, race, caste, etc. To be much concerned with such subjects is to remain on the level of conventional truth, clinging to the non-existent self. Repeatedly worrying about which sex is better or about the "inequities" women suffer generates unwholesome kamma. Thoughts like this are rooted in attachment to "I" and "mine" and are associated

with ill will or desire. The writer added the views: Moreover, spending time on such matters distracts us from the urgent task of self-purification.

The book mentioned some prominent Buddhist women based on *The Therīgāthā* which is of great help to make clear about their spiritual empowerment as well as the views of society on the position of women before and during the days of Buddha. But, the writer gave only some enlightened nuns and their contributions. However, several topics mentioned in this booklet assist to explore the present study.

2.16 The Position of Women in Buddhism

The Position of Women in Buddhism was a research paper written by Dr. (Mrs.) L.S. Dewaraja. She presented this paper in August 1979 to the International Conference of Indian Ocean Studies, held at the University of Western Australia. A talk on the same subject was given by the author in 1978 at the London Buddhist Vihara, reproduced in the *Buddhist Quarterly*, vol. 11, Nos 2-3. A few sections from the latter have been incorporated into the present version in 1994.

The writer highlighted in this paper on the Buddhist outlook towards women and how it varies from that of other religions. She pointed out the position of women in three countries: Sri Lanka, Burma and Thailand. The status of women of these three countries is relatively better than in any of the major cultures of Asia. Buddhism supported to uplift the status of women in these countries.

She mentioned that women received very harsh treatment at the hands of the Brahmanical priests of India for over a thousand years before the time of Buddha. She also highlighted the status of women in ancient India. Examining the position in ancient India it is clear from the evidence in the Rigveda, the earliest literature of the Indo-Aryans, that women held an honorable place in early Indian society. There were a few Rigvedic hymns composed by women. Women had access to the highest knowledge and could participate in all religious ceremonies. She mentioned that later when the priestly Brahmans dominated

society and religion lost its spontaneity and became a mass of ritual, the position of women gradually shifted downward. This was the impact of the Code of Laws given by Manu. The code of conduct is the most anti-feminist literature. The literature clearly mentioned that "Sudras, slaves and women" were not accessible to religious matters. Thus, the spiritual path was not open for women. The position of women deteriorated in Pre-Buddhist days due to the application of the code of conduct of Manu.

The writer also explained the desire of male offspring in all patriarchal societies. There is such a superstitious tradition to regard the son as a must for fulfilling the funeral and after-death rites and rituals of parents. Such norms and values still prevail in societies. Such wrong beliefs have led society to regard the birth of a girl child as a curl to the family. Buddha has clearly declared, one should oneself attempt for deliverance from suffering and men and women are equal in attaining the higher spiritual goal. Considering this fact, Buddha allowed the women to join in Bhikkhunī order and recognized four *Parisada* that consisted of the Bhikkhus, Bhikkhunīs, laymen and laywomen. Thus, the writer highlighted that Buddhism accorded to women a position approximating equality.

This paper did not highlight much of Buddha's teachings for the promotion of Gender equality. However, the paper facilitates the researcher to analyse the status of women in the pre-Buddhist period and how it changes at the time of Buddha. The paper also helps to explore the Buddhist attitude towards women and how it differs from that of other religions.

2.17 Women in Buddhism

Chatsumarn kabilsingh is a well-known author of many books on contemporary issues in Asian Buddhism; many were published before her ordination and are under her birth name, Chatsumarn Kabilsingh. On 28 February 2003, Kabilsingh received full monastic ordination as a Bhikkhunī of the Theravada tradition. She has been supporting for the revival of the Bhikkhunī *Saṅgha* in Thailand. This is one of her popular books which was translated into many languages: Thai and English. This book also has been translated into Nepali by Shankar Thapa and Shristi shakya.

This book is a collection of 37 questions and answers relating to women. She well mentioned the establishment of *Saṅgha* order and why Buddha hesitated but give permission later on. The writer mentioned, Tripitaka, which is the most important primary source, did not provide any reason for not allowing women to join the Order. Many interpretations were given in later commentaries trying to explain the situation. She presented the status of the women at that time based on Manudharma Sastra. According to Indian social values, leading a religious life was not the path for women in those days. But Mahā Pajāpati Gotamī was unshaken in her decision. With the facilitation support from bhikkhu Ananda, Buddha gave permission for ordination and Buddha made it clear that both men and women have equal potential to achieve spiritual enlightenment. The writer pointed out that this statement has to be marked as this is the first time in the history of religion that a religious leader declared openly that men and women are equal on spiritual grounds.

She has analyzed the various aspects based on commentaries on why Buddha hesitated but gave permission only later on. First of all, Mahā Pajāpati Gotamī was a queen who, along with the ladies of the court, knew only the life of comfort. To lead an isolated life allowing them only to sleep under the tree, or in the cave, would be too hard for them. At that time there were no residential vihar for nuns. Out of compassion Buddha wanted them to think it over.

She mentioned that Buddha initially was reluctant to entry for the women thinking that there was a less competent person as teachers for instruction and training. Buddha also could not make himself continuously reachable to them. The *Saṅgha* was not ready with competent teachers to handle a large crowd of women. This proved to be a reality later on when women were already accepted to the *Saṅgha*. Buddha formulate Vinaya relating to the criteria for the Bhikkhus who were involved in teachings for Bhikkhunī. They must be not only learned but also require an appropriate attitude to help uplift women spiritually. The writer emphasized that these could have been some of the reasons behind Buddha's hesitation. Buddha needed the time to examine both the pros and cons to their request.

Buddhism has gone beyond race, nation, caste and gender differences to declare that the highest spiritual achievement transcends obstacles or discrimination of gender. With this important reason, Buddha permitted women to enter Order by offering eight *Garudhamma*.

The writer made a critical analysis of the eight *Garudhamma*: Buddha actually prescribed the Eight *Garudhamma* for the Bhikkhunīs to follow so that they function as a protection for themselves. Looking at them superficially one may think that they are measures to control women. To understand and appreciate *Garudhamma* one needs to look at them within the given social and historical contexts. Indian society has always been patriarchal. Men are always at the central points of thoughts and interests.

The writer also mentioned that women came to join the Order at least five years after the Bhikkhu *Saṅgha* was established. It is only natural and understandable that Buddha would place the Bhikkhunī *Saṅgha* in a subordinate position to the Bhikkhu *Saṅgha* for harmonious coexistence and for a functional purpose in order to establish a balance foundation of administration.

She has stated one of the rules of *Garudhamma* “a *sikkhamana* having completed the two-year training, is to ask for higher ordination” is a later requirement. When Buddha allowed Queen Mahā Pajāpati Gotamī to join the Order, she was ordained as a Bhikkhunī not *Sikkhamana*. This shows *Sikkhamana* was introduced only in the later period. The discrepancy shows that the *Garudhamma* was introduced in a later period but placed at the conception of the Bhikkhunī ordination to give emphasis to its authority as the recorder might have thought this to be a good measure for the Bhikkhu *Saṅgha* to control the Bhikkhunī *Saṅgha*. Once the women joined the *Saṅgha*, some Bhikkhus treated the women that reflected the social norms at that time. Buddha formulated vinaya which was progressive to that of *Garudhamma*.

The writer also highlighted the position of the Bhikkhunīs during Buddha’s time. When Buddha opened the door for women to join the Order, the large number of women

from different backgrounds interned. Women got the freedom to practice religion. Such an opportunity was the first time in the history of religion. Buddha has given the title *Etadagga* (title of honorific) in several areas such as wisdom, teachings, studying, knowledge, and diligence and so on to Bhikkhus and Bhikkhunīs in the same manner.

The writer has tried to cover the gender issues in Buddhism in question and answer forms. The critical analysis of the gender issues, helps the researcher to further explore. The writer also highlighted the status of women in the pre-Buddhist period and Buddha's time. But, the writer has not mentioned Buddha's teachings much for the promotion of gender equality.

2.18 Buddhism and Women-The Dhamma Has No Gender

Chand R. Sirimanne has been working as a freelance writer/editor and instructor of adults in Australia, Sri Lanka and Canada for many years. She has translated and written several articles on Buddhism. She did Ph.D. on Buddhism and her thesis was on "*The relevance and therapeutic value of the ethical-psychological perspective of the mind-body complex and meditation in Theravāda Buddhism today.*" In this article, the writer has critically analyzed and presented Buddhism from a gender perspective.

The writer stated that the teachings of Buddha's "Dhamma" are not gender biases. She highlighted some of Buddha's teachings for the promotion of gender equality. The increasing influence and relevance of Buddhism in a global society have given rise to a vibrant and evolving movement, particularly in the West, loosely called Socially Engaged Buddhism. She also mentioned that many people these days look to Buddhism for an answer to one of the most crucial issues of all time—eradicating discrimination against women.

The writer explained that Buddhism contributed a lot to the promotion of gender equality. She clearly mentioned that the core Buddhist doctrine and its salvific Path are essentially inclusive and do not discriminate between genders. Later, when Buddhism became

institutionalized, it took on the societal perspective of male superiority, cultural values and attitude that was prevailing at the pre-Buddha period. She gave the example of the Mahā Pajāpati Gotamī. In initial, Buddha showed reluctance but gave permission to Mahā Pajāpati Gotamī for ordination with facilitation through Bhikkhu Ananda considering the equal capability of women for attaining the highest goals on the path to enlightenment.

According to Indian social values, leading a religious life at that time was not the path for women. Buddhism's greatest contribution to the social and political landscape of ancient India is the radical assumption that all men and women, regardless of their caste, origins, or status, have equal spiritual worth. Before, women were no access to social and religious rites. In the Vedic period, women were prevented from studying the sacred texts of the Vedas. In such a period, Buddha opened the door for *Bhikkhunī* ordination which was a great freedom for women for the first time in the history of religion. Buddha offered permission for ordination by giving *eight Garudhammas*.

She has written in this article that more women will be in leadership positions and able to influence if the opportunities are given, which in turn influenced the position of women in Asian societies. She stated that the acid test for the future of Buddhism is the fostering of women teachers without the subordination of nuns to monks and less segregation of the two groups.

This article also mentioned the importance of meditation to reform social values and legal which are required. It is the meditation that ultimately uproots the innate conditioning of both the oppressors and the oppressed as the *Dhamma* at its pristine and transformative core is genderless. From a Buddhist perspective, the mind is the forerunner and source of everything in existence, and Buddhism is best described as an ethico-psychological system rather than a religion in the conventional sense of the word. The meditative practice has come to have a significant impact on Western psychology. The meditation of mindfulness is one of the teachings of Buddha. This is an effective method to eliminate the defilements and purify the mind. This meditation is designed to break down all emotional barriers, minimizing the ego, with the mind becoming ever more compassionate and accepting of

oneself and others, therefore eliminating discriminatory attitudes. Thus, she stated that the Four Noble Truths, Eightfold path, Dependent Origination, loving-kindness, Compassion and all of Buddha's core teachings are not gender biased. Thus the writer highlighted the true *Dhamma* has no gender.

This article helps the researcher to explore more on the teachings of Buddha for the promotion of gender equality. There could be lots of such teachings of Buddha but, the writer explained only some of them. The writer highlighted how meditation develops a positive attitude toward empowerment. The present study will explore more on these aspects.

The writer mentioned here the social status of women in the pre-Buddhist period and how it changed at the time of Buddha by giving examples of some eminent nuns and laywomen. But, the article has elucidated only limited information on the spiritual empowerment of women through Buddha's teachings. The present study will explore more on this side.

2.19 Research Gap

Buddha delivered many *Dhamma* discourses relating to non-violence, equality and peace. Many scholars have described 'Buddhism and Women' by taking reference from some *Suttas, Vinaya, Atthakatha, Tika* of Buddhist literature but they used a limited volume of teachings of Buddha for the promotion of gender equality. Hence, the subject matters are scattered in many literatures of the scholars. If the efforts made by the scholars in the past are combined by analyzing, this could be the complementary approach and could contribute to promoting gender equality and peace.

Many Scholars have presented the eminent nuns and laywomen disciples and their life history but have not analyzed them from a gender perspective which is important to address gender issues. Therefore, the present study filled the gap.

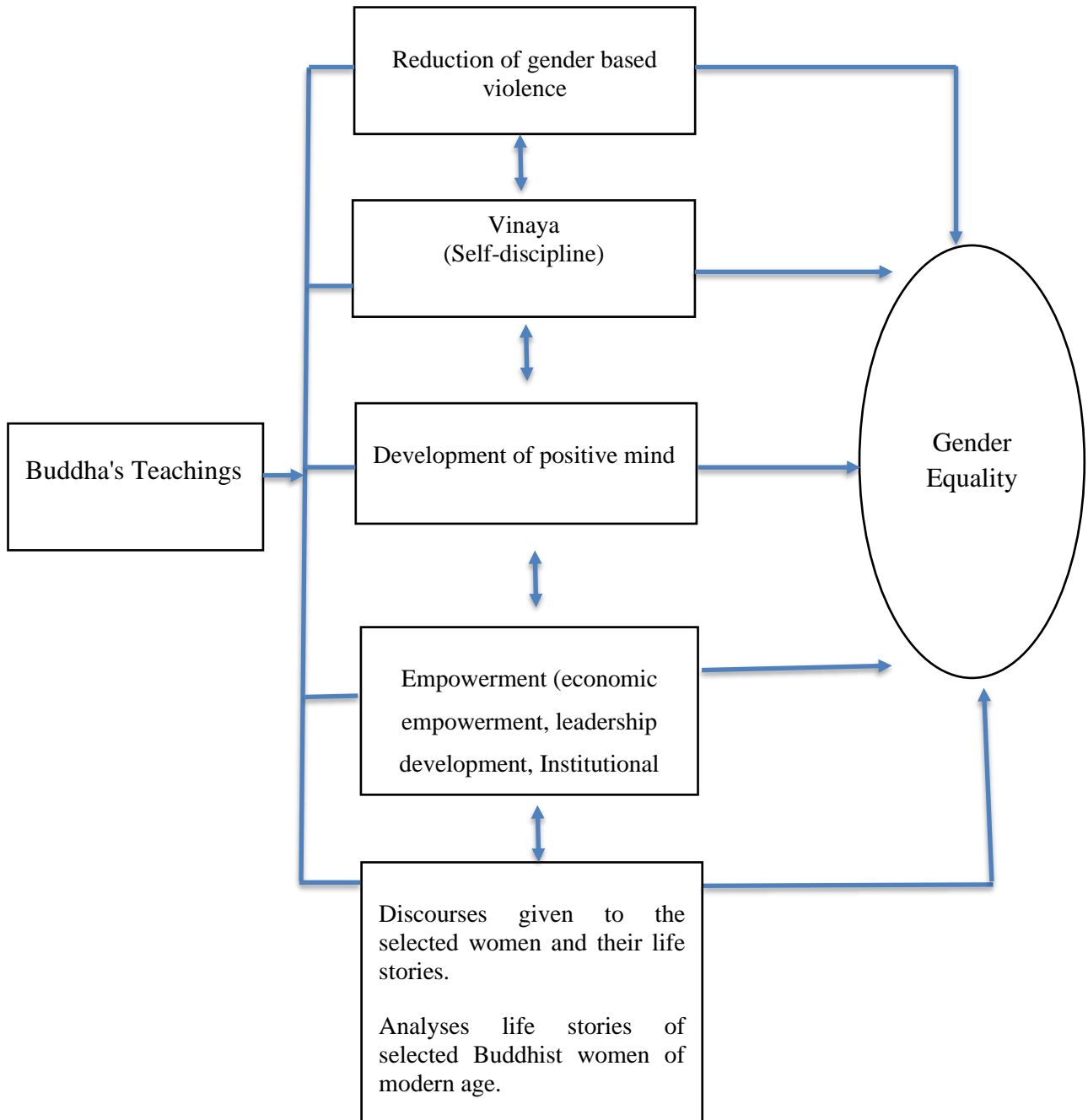
The development of a positive attitude, and moral and ethical values are the essential factors for the creation of Gender friendly environment where all feel free, non-discrimination, safe and peaceful. Buddha has delivered several teachings which are directly related to changing attitudes, reducing defilements and purifying the mind. The elimination of all forms of gender based violence and the promotion of gender equality are very much related to change of attitude. But, the modern Gender and Development approach focuses less on these aspects and more emphasis on external factors like the development of policies, systems and actions. Therefore, the present study focuses on the incorporation of Buddha's teachings into the modern gender approach. Similarly, several Buddha's teachings related to gender issues like participation and inclusion, capacity building, leadership development, empowerment, etc. have not been analyzed and explored by the scholar. Therefore, the study is attempting to fill the gap in this respect to addressing gender issues.

The present study is also trying to fill the gap by illustrating the core teachings of Buddha as *Sila*, *Metta*, Compassion, the Four Noble Truths, the Eight-fold Path, Meditation and many other teachings that could contribute to addressing gender issues and promoting gender equality and peace.

2.20 Conceptual Framework

The conceptual framework is developed based on the review of the literature and the objectives of the study. The conceptual framework for this study is presented below in form of a figure:

Conceptual Framework



Buddha delivered thousands of *Dhamma* discourses to diverse people in various places for forty-five years; from the time he attained enlightenment until he passed into *Mahāparinibbāna*. These *Dhamma* discourses are not only applicable to Monks and Nuns but also equally appropriate to lay disciples.

In this research, gender equality is the dependent variable and Buddha's teachings are the independent variables. Therefore, the study puts efforts to explore Buddha's teachings on different aspects for gender equality. The study explores and analyses Buddha's teachings relating to Vinaya, reduction of gender based violence, development of a positive mind, empowerment (economic empowerment, leadership development, Institutional development etc.). The study analyzes them systematically so that this could be a holistic approach to promoting equality.

Vinaya rules are ideals and standards of behavior for Bhikkhu and Bhikkhunī. It brings awareness to their actions and speeches and maintains self-discipline. Hence, gender related teachings from Vinaya can contribute to promoting gender equality. The study also focuses the teachings on the elimination of gender based violence because, unless and until gender based violence exists, gender equality is not possible in the real situation. The research also focuses on Buddha's core teachings like the Four Noble Truths, Eight-fold path, Metta, Compassion, *Vipassanā* meditation for the development of a positive mind which are important aspects for gender equality.

Buddha delivered several teachings related to income generation, leadership development, institutional development, etc. which are also important components of the modern gender and development approach. Hence, the study deal with such teachings that contribute to the empowerment of women and gender equality. If Buddha's teachings are linked with modern Gender and Development components that could contribute a lot to addressing gender issues for gender equality. Similarly, a lot of teachings given to the selected prominent women at the time of Buddha are explored and their life stories are analyzed to comprehend the quality of their life improved by applying Buddha's teachings. Likewise, the life stories of selected Buddhist women of the modern age are also equally important in this research to analyze the effectiveness of Buddha's teaching to improve the quality of life in the modern day.

CHAPTER III

RESEARCH METHODOLOGY

To achieve the objectives of the study, careful attention is given to following research methodology:

3.1 Research Design

The research is based on descriptive and analytical methods. It is also explorative as it explored Buddha's teachings within a selected field of Buddhist literature. The research work has been conducted with the primary sources of *Pāli* literature i.e. *Piṭaka*, *Aṭṭhakathā* (Commentary) and sub-commentary of *Tipiṭaka*. Particularly, *Sutta-Piṭaka* and *Vinaya-Piṭaka* have been extensively referred. For other secondary sources, books and articles written by contemporary Buddhist scholars have been dealt.

The study has also mentioned ten prominent Buddhist women to analyze their status from a gender perspective. The study has also analyzed how these women were empowered by applying the Buddha's teachings. Five persons are taken from *Bhikkhunī parisad* and five are taken from *Upasikas* (lay devotees). The selection of prominent women was based on the following criteria:

1. The *Etadagga* i.e, the highest position is given by the Buddha in several aspects in the practice of *Dhamma*.
2. Persons who attained *Maggaphala* (higher fruition) and
3. Their contributions

Similarly, the study has also included six modern prominent women. The three nuns and three laywomen devotees at the National and International levels have been included. The

study has analyzed how these women were empowered by applying Buddha's teachings and their contributions have also been highlighted.

The selection of modern women was based on the following criteria:

1. Advanced knowledge of Buddhism.
2. Their contributions
3. Impact on the Society
4. Awards are given by various organizations

A semi structured interview was also conducted with prominent modern Buddhist women to analyze how Buddha's Teachings contribute to their capacity building. Similarly, interviews were also conducted with key informants to gain a wider knowledge of the teachings of Buddha related to gender equality.

The research design is based on qualitative data.

3.2 Sources of Data

The research work has been conducted with the primary sources of *Pāli* literature and *Pāli* literature translated into English, Nepali and Nepal Bhasa. Secondary resources of *Pāli* literature like books, magazines and journal articles.

Hence, the necessary information was collected through:

1. *Pāli* literature
2. Books, magazines and journal articles on Buddhism.
3. Semi structured interviews with Buddhist scholars
4. Life history and Case study
5. Manuals
6. Library studies

7. Internet / websites
8. Thesis

3.3 Data Collection Technique

Selected teachings of Buddha related to the promotion of gender equality were identified and taken from *Pāli*, translated into English, Nepali and Nepal Bhasa. The study has explored the teachings from *Navanga-Buddha Sasana* (the ninefold dispensation of Buddha's Teachings) which are the different styles of Buddha's teachings depicted in *Tipitaka*. The ninefold consists of the following: *Sutta* (General discourses), *Geyya* (Discourses mixed with verses), *Veyyakarana* (Teachings given analytically), *Gāthā* (Verses), *Udāna* (Solemn utterances), *Itivuttaka* (Sayings of the Blessed one), *Jātaka* (several birth stories) *Abbhuta dhamma* (extraordinary things) and *Veddalla* (Discourse in question and answer style). Out of the *Navanga-Buddha Sasana*, the study has explored the teachings from *Sutta*, *Geyya*, *Veyyakarana*, *Gāthā*, *Jātaka* and *Veddalla*. Similarly, the study also consulted the *pāṭimokkha* a part of *Vinaya- Pitaka* for the rules for Bhikkhus and Bhikkhuni.

Life stories of ten prominent Buddhist women have been taken from *Sutta-Pitaka* to analyze the status of women from a gender perspective. The study consulted *Therīgāthā* of *Khuddakanikāya* and various Suttas of *Sutta-Pitaka* to analyze how these women were empowered by applying the Buddha's teachings. Similarly, the data relating to six prominent modern women were taken from secondary sources of information. A semi structured interview¹ was done with prominent modern Buddhist women for the development of the life stories. Likewise, interviews were also conducted with key informants to expand the knowledge cycle of the researcher on Buddhism related to gender equality.

¹ Please see the check list in annex: 2 and list of key informant in annex:3

3.4 Data Presentation and Analysis

These sources of information have supported the interpretation and analysis of various themes pertinent to Buddha's teachings for gender equality. Qualitative data on Buddha's teachings related to the promotion of gender equality and the reduction of gender based violence are analyzed and interpreted. The status of women in the pre-Buddhist was presented with verses of eight *Theries* and their explanation. Similarly, the life stories of prominent Buddhist women and their contributions were also presented to show the status of women. The study analyzed the rules for Bhikkhus and Bhikkhunī from a gender perspective and presented them with the help of tables and charts. Similarly, Buddha's Teachings linked with different components of Gender and Development (GAD) have been explained and presented in chart form as well.

The working experience and knowledge in the field of Gender and Development and knowledge of Buddhism helped the researcher to collect data and analyze them. This has also contributed to the writing of the dissertation.

CHAPTER IV

EMPOWERMENT OF WOMEN THROUGH BUDDHA'S TEACHINGS

4.1 Background

This chapter contains the status of women, contemporary social conditions and their expression of liberation after attending the higher level of knowledge. The life stories of the top ten selected women at the time of Buddha including six prominent modern Buddhist have been described in this chapter.

Buddha delivered thousands of *Dhamma* discourses to different people in several places for forty five years after enlightenment. He gave a *Dhamma* discourse for the first time to the five Ascetics at Deer Park in Isipatan. Gradually, the number of *Saṅgha* members began to increase. When the number reached 60 monks, the Buddha exhorted them: "Go forth, O Bhikkhus, for the good of many, out of compassion for the world, for the good, benefit, and happiness of gods and people" Further Buddha also said, "let not go by one way."¹ Thus, Buddha encouraged them to propagate the *Dhamma* for the highest happiness and welfare of the majority of people in various directions.

In the course of time, the Bhikkhunī *Saṅgha* or order was established five years after the establishment of Bhikkhu *Saṅgha*. Then, lots of women from different strata entered the Bhikkhunī *Saṅgha*. Similarly, many women came into contact with them as lay devotees to gain peace and freedom. Many women got opportunities to become empowered through Buddha's Teachings.

¹ Narada. *Buddha and His teachings*. Malaya: Buddhist Missionary Society, 1977. p. 108

4.2 Analysis of the Status of Women in Pre-Buddhist Time

It is important to have knowledge of the status of women in the pre-Buddhist days or Vedic period to analyze the status of women in early Buddhism. It was found that the status of women in India was low and without dignity in the pre-Buddhist days. Women's role was limited to child-bearing and ensuring the continuance of the family line. They were excluded from participation in major activities including social and religious matters. The exclusive domination of men was found in major cultural and religious rites and rituals. The Vedas, the most sacred religious texts, were not accessible to women, that was available only to men at that time. In Vedic thought, it used to believe that only sons were capable of opening the door of heaven after death.²

Many cases showed the status of women in pre-Buddhist days. Once, King Presejit was listening to the *Dhamma* discourses from Buddha. At the same time, the king heard from the messenger that her queen Malika gave birth to a girl child. Suddenly, a bad mood appeared on his face. The event shows the high social values towards the son.

When, five hundred women from Savatthi visited to the Pubbarama Vihar to keep the *Uposatha Sila* vows. At that time, Visakhā, the donor of the Vihar was there. By seeing them she asked different age groups of women why they would like to observe the *Uposatha Sila*. She received different responses from different age groups for they had come to the Vihar for different reasons: The old women came to the Vihar to earn more money and haven after death; the middle-aged women had come to the Vihar because their husbands ill treated them and they want to free from them. The young married women had come because they wanted their first born to be a son, and the young unmarried women had come because they wanted to get married to good husbands. The response given by the different age groups of women shows that women had no self-identity and shows their lower status in society at that time. Later, Visakhā took all 500 ladies to Buddha and she

² I.B, Horner, *Women Under Primitive Buddhism*. Delhi: Motilal Banarsidass Publishers, 1999. p.1

conveyed Buddha about their responses. Later, Buddha gave them discourses on the realities of life and not to attach them to worldly conditions.³

The polygamy system also existed in the pre-Buddhist period. These are found mostly among Kings, nobles and merchants. King Presejit had five wives: Mallikā, who was his chief Queen, Vāsabhā, Ubbirī, Somā and Sakulā.⁴ King Udena had Sāmāvati (the chief Queen), Vasuladattā and Magandiyā. Similarly, king Bimbisāra's had three wives and Khemā was the chief Queen. During Buddha's time, the polygamy practice was changed and monogamy was widely practiced as Buddha emphasized *Panchasila* a minimum code of conduct for lay devotees. One of the five precepts is to keep only one life partner and avoid sexual misconduct.

There was a slave system in the pre-Buddhist period. In Buddha's time, many slave women joined the Bhikkhunī order. Buddha permitted the slave women to admit the order only with the consent of their master. Punnā was a slave girl. She was the daughter of the domestic slave of Anāthapindika. She was kept the name of Punnā because, with her birth, the number of children in the household reached one hundred.⁵ Similarly, Punnikā also was a slave girl of Pokkharasāti. They both were successful to attain Arahatsip after ordination.⁶ It was also found that the families who followed Buddha's teachings, easily released their slave women if they wished to practice the Dmamma.

Visakhā was presented gold ornaments, silvers and animals along with five hundred slave girls by his parents on her wedding day. Her father also gave her ten pieces of advice. One of the advices was to 'treat the fire carefully which means she should respect her parents-in-law and husband very carefully, like a fire. If a person does not take care of the fire, it spoils all human and physical properties. Her father's teachings exhibit the condition of the

³ Buddha said, " birth, ageing and death are always actively working in beings; because one is born, one is subject to ageing and decay, and finally to death. Yet, they do not wish to strive for liberation from the round of existences (samsara); they still wish to linger in samsara" D.P. Verse 135

⁴ Horner, *Op.cit.* (f.n.2), pp. 39-41

⁵ G.P. Malalasekera. *Dictionary of Pāli Proper Names*. Vol. II. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd, 2002. p.227

⁶ *Ibid*, p. 229

daughter-in-law at that time. But she changed the religious and cultural environment of her husband's house by applying the teachings of Buddha. The practices and the different incidents that happened in society in those days showed the low position of women at that time.

4.3 Contemporary Social Conditions of Women and Their Expression of Liberation

Most of the women at that time became nuns because of worldly troubles. They wanted peace and freedom from the chains of social tradition and old customs. When they attained Arahathship, they expressed freedom in words that showed their spiritual empowerment. The collection of verses known as the *Therīgāthā* and commentaries on them are important resources for the spiritual experiences of some of the Bhikkhunī or almswomen. They also throw light on various contemporary social conditions.

4.3.1 Reproductive Work Load of Women

Sonā was born in Savatthi. She was a housewife having ten children. She was always busy in reproductive activities like giving birth, nursing, nurturing, educating and arranging marriages for her children. Her entire life was devoted to her family. She was therefore known as "Sonā with many children."⁷ This is common practice for most women.

Sonā's husband was a lay follower of Buddha. Later, he decided to become a monk. Sonā took all the responsibilities and led the whole family. She arranged marriage for her sons. She also distributed all the wealth to her ten sons. As time passed, it happened that the old woman became a burden to her sons and daughter-in-law. Because of the negligence of her family, she thought why should she remain in her home where she was only reluctantly

⁷ Hecker, Helluth. Trans. *Buddhist Women at the Time of Buddha*. Kandy: Buddhist Publication Society. 1982, p. 34. Web. 5 May 2019.

accepted? She decided that the time had come to enter into the holy life, and so she became a nun. She got an opportunity to hear the sermon of Buddha⁸:

*"Yom ca vassasataṃ jīve apassaṃ dhammamuttamaṃ
ekāhaṃ jīvitaṃ seyyo passato dhammamuttamaṃ."*

"Better than a hundred years in the life of a person who does not comprehend the Noble Dhamma⁹ (Dhammamuttamam), is a day in the life of one who comprehends the Noble Dhamma."

She realized the true nature of the Dhamma. Ultimately she became an arhant when she practiced meditation continuously. She also expressed the joyful verses (in *Pāli*¹⁰ and its translation into English¹¹) as follows:

*Dasa putte vijāyivā asmiṃ rūpasamussaye
Tatohaṃ dubbalā jiṇṇā Bhikkhunī ṃ upasaṅkamaṃ.*

Ten children having borne from this bodily congeries,
so I, now weak and old, approached a Bhikkhunī.

*Sā me dhammadesesi khandhayatanadhātuyo
Tassā dhammaṃ suṇitvāna kese chetvāna pabbajim.*

The Dhamma He taught me - groups, sense-spheres and elements,
I heard the Dhamma, and having shaved my hair, went forth.

*Animittaṅca bhāvemi ekaggā susamāhitā,
Anantarā vimokkhāsim anupādāya nibbutā.*

One-pointed, well-composed, the Signless I developed,

⁸ Daw Mya, Tin. Trans. *The Dhammapada: Verses and Stories*. Myanmar: The Department of Research, Sitagu International Buddhist Academy. 2016, p.167.

⁹ The Noble Dhamma or the Highest Dhamma (the Nine Transcendentals). The Nine Transcendentals are four *Maggas*, four *Phalas* and *Nibbāna*.

¹⁰ Access to Insight. ed. "Therīgatha: Verses of the Elder Nuns" *Access to Insight*. Access to Insight (BCBS edition). 30 Nov. 2013. Web. 20 Dec. 2019

¹¹ Bhikkhu Thanissaro. Trans. "Therīgāthā | Poems of the Elder Nuns." *dhammatalks.org* n.d. Web. 20 Dec. 2019

immediately released, and quenched without clinging!

Pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā,

Dhī tavatthu jare chamme natthi dāni punabbhavoti

"Knowing the five groups well, they still exist; but with their roots removed.

Unmovable am I, on a stable basis sure, now rebirth is no more.

The above her expression of the verses shows the social conditions of women. Most of the time, just like Sonā, women have to spend their time in the reproductive role of giving birth, nursing, upbringing, etc. Similarly, women are under the control of their husbands after marriage and under the control of their sons after old age. The common situation for women is found in these verses. The situation changed after following the Dhamma practice. Thus, the verses of Sona also exhibited her liberation from unfavorable social conditions due to the spiritual empowerment and compassion of Buddha.

4.3.2 No Recognition of Woman's Role in the Male Dominated Society

Women had to live in the Male dominated society at the time of Buddha. They had to face pressure from the male. Several Women struggled to get out of this type of tradition. The example of Isidāsi, a woman at the time of Buddha, clears the picture of male dominant at that time.

Isidāsi was the only daughter of a rich merchant of Ujjenī. When she grew up, her parents arrange a marriage for her to the son of a merchant in Sāketa. Isidāsi, who was a model daughter, displayed good qualities and behavior to her husband and in-laws. She soon won over the hearts of her parents-in-law. She lived with her husband as a devoted wife. However, despite her love and model behavior, her husband kept her apart from her and turned her out of the house. Later, her parents arranged for marriage again. But, repeated the same result in her married life.¹²

¹² G.P. Malalasekera. *Dictionary of Pāli Proper Names*. Vol. I. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd, 2002. p.322

Due to her miserable condition, Isidāsī thought to commit suicide. But, one day, Isidāsī met the therī Jinadattā. Her parents suggested her to lead a *Dhamma* life. Under Jinadattā, Isidāsī joined the Order and became an arahanta. Once, Isidāsī describes her life history as well as past life to her friend Bodhi *Therī* in forty-seven verses, some of which in *Pāli*¹³ and its translation into English¹⁴ are mentioned as follows:

*Pāsādikāsi ayye Isidāsī vayopi te aparihīno,
Kiṃ disvāna vyākulikaṃ Athāsi nekkhammanuyuttā.*

You are lovely, noble Isidāsī, your youth has not yet faded. Having seen what fault (in household life) are you then intent on renunciation (of the world)?

*Sayameva odanaṃ sādhayāmi Sayameva bhājanaṃ dhovantī,
Mātāva ekaputtakaṃ Tadā bhattāraṃ paricarāmi.*

I myself prepared the rice-gruel; I myself washed the bowl; as a mother her only son, so I looked after my husband.

*Evaṃ maṃ bhatikaṃ anurattaṃ Kārikaṃ nihata mānaṃ
Uṭṭhāyikaṃ analasaṃ Sīlavatiṃ dussate bhattā.*

My husband offended me, who in this way had shown him devotion, an affectionate servant, with humbled pride, an early riser, not lazy, virtuous.

*Napihaṃ aparajjhaṃ kiñci Napi hiṃsemi na bhaṇāmi dubbacanaṃ,
Kiṃ sakkā kātuyye Yaṃ maṃ viddessate bhattā.*

I have not offended at all; I have not harmed (him); I have not said any evil utterance; what can be done when my husband hates me?

*Vissajjito gato so Ahampi ekākinī vicintemi,
Apucchitūna gacchaṃ Marikāye vā pabbajissaṃ vā.*

¹³ Access to Insight. ed. "Therīgatha: Verses of the Elder Nuns" *Access to Insight*. Access to Insight (BCBS edition). 30 Nov. 2013. Web. 20 Dec. 2019

¹⁴ K.R. Norman, Trans. *The Elders' Verses: Therīgāthā*, vol. II. Oxford: Pali Text Society, 1995. pp. 41-43

Allowed to go, he departed. I for my part, all alone, thought, 'Having asked leave, I shall go to die, or I shall go forth (as a wanderer).

*Atha ayyā jinadattā Āgacchi gocarāya caramānā,
Tātakulaṃ vinayadhārī Bahussutā sīlasampannā.*

Then the noble lady Jinadattā, an expert in the discipline, having great learning, possessed of virtue, on her beginning round, came to my father's house.

*Mātāpitū abhivāsayitvā Sabbam ca ñātigaṇavaggaṃ,
Sattāhaṃ pabbajitā Tisso vijjā aphassayim.*

Having saluted my mother and father, and all the group of my relatives, (then I had) gone forth for seven days I attained the three knowledge.

The above Isidāsī's verses show the women's role and status in the male dominant society at that time. They have to perform household chores like cooking, washing, taking care of their husband and family members, etc. Isidāsī's husband offended her although she had done no wrong. She was ready to commit suicide. The event shows the low status of women at that time. Her mode of life changed by listening to the discourse of Jinaddatā Bhikkhunī.

4.3.3 Meditation Divert to Positive Way

Siha was born at Vesali. When she grew up, she got the opportunity to listen to the preaching of Buddha to Sariputta. After listening to Buddha's teachings, she entered the Order with her parent's consent.¹⁵

For seven years she could not acquire insight as her mind was always inclined towards objects of external charm. Then she intended to die. She took a noose, hung it round the bough of a tree and fastened it around her neck. At that moment, she was successful in gaining insight and she won Arahantship. She then took off the rope from her neck and

¹⁵Malalasekera, *Op.cit.* (f.n.5), p. 1165

went back to her hermitage.¹⁶ When she released from the suffering, she expressed the verses some of which in *Pāli*¹⁷ and its translation¹⁸ are as follows:

*Ayoniso manasikārā kāmarāgena aṭṭitā,
Ahoṣaṃ uddhatā pubbe citte avasavattinī.*

Afflicted by desire for sensual pleasures, because of unreasoned thinking, previously I was conceited, being without self-mastery over the mind.

*Pariyuṭṭitā kilesehi subhasaññānuvattinī,
Samaṃ cittassa nālabhiṃ rāgacittavasānugā.*

Obsessed by the defilements, giving away to the notion of happiness, I did not obtain peace of mind, being under the influence of thoughts of passion.

*Tato ajjuṃ gahetvāna pāvisaṃ vanamantaraṃ,
Varaṃ me idha ubbandhaṃ yañca hīnaṃ punācare.*

Then taking a rope, I went inside a wood (thinking) "Hanging here is better for me than I should lead a low life again."

*Daḷhaṃ pāsaṃ karitvāna rukkhāsākhāya bandhiya,
Pakkipiṃ pāsaṃ gīvāya atha cittaṃ vimucci meti.*

Having made a strong rope, and tied it to the branch of a tree, I cast the rope around my neck. Then my mind was completely released.

Thus, the above verses displayed that the person's mind, covered with defilements, could not obtain peace in mind like Siha. Siha who was ready to commit suicide realized the true nature of human life. Meditation supported her to divert a positive way. She was able to encounter with the deep sensual pleasures. Due to afflict by a desire for sensual pleasures, many people could not control their minds and chose the wrong path. In extreme case, they

¹⁶ Bimal Churn Law. *Women in Buddhist Literature*. New Delhi: Asian Educational Services, 2007. p. 90

¹⁷ Vipassana Research Institute. *Therīgāthā-Aṭṭhakathā*. Igatpuri: Vipassana Research Institute, 1998. p. 88

¹⁸ Norman, Op.cit (f.n.14), pp. 11-12

are ready to commit suicide as well. Thus, Buddha has stated the importance of meditation to get gradually rid of layers of defilements hidden inside the mind which are the main causes of suffering.

4.3.4 A Courtesan Quitted Her Occupation

Vimalā was born in Vesālī. She was the daughter of a courtesan. Once, she tried to attract a Bhikkhu Moggallāna who was begging in Vesālī for alms. But, he did not give any attention at all. Vimalā was impressed by his peaceful movement. Once, she got the opportunity to listen to her Dhamma talk. Her mind changed after hearing his discourse and stopped her occupation. She became a lay follower and later entered the Order. There after great effort, she became an arahant.¹⁹ Some of her *Udāna* verses uttered by her in *Pāli*²⁰ and its translation²¹ are presented below:

*Mattā vaṇṇena rūpena sobhaggena yasena ca,
Yobbanena cūpatthaddhā aññāsamatimaññihaṃ.*

Intoxicated with my (good) complexion, my figure, beauty, and fame,
haughty because of my youth, I despised other women.

*Vibhūsitvā imaṃ kāyaṃ sucittaṃ bālalāpanaṃ,
Aṭṭhāsiṃ vesidvāramhi luddo pāsamivodḍiya.*

Having decorated this body, very variegated, deceiving fools, I stood at the brothel door,
like a hunter having spread out a snare.

*Pilandhanaṃ vidamṣentī guyhaṃ pakāsikaṃ bahuṃ,
Akāsiṃ vividhaṃ māyaṃ ujjhagghantī bahuṃ janaṃ.*

Showing my ornaments, (place) was revealed. I did various sorts of conjuring, laughing at
(mocking) many people.

¹⁹ Bhikkhu Bodhisen. Trans. *Therīgāthā*. Kathmandu: Dibhya Laxmi & Gauri Bajracharya, 2008. p. 38

²⁰ *Op.cit.* (f.n.17), p.86

²¹ Norman, *Op.cit.* (f.n.14), p. 11

*Sājja piṇḍaṃ caritvāna muṇḍā saṅghātipārutā,
Nisinnā rukkhāmūlamhi avitakkassa lābhinī.*

Today, I, having wandered for alms with shaven head, clad in the outer robe, am seated at the foot of a tree, having obtained non-reasoning. I have become cool, quenched.

*Sabbe yogā samucchinnā ye sabbā ye ca mānusā,
Khepetvā āsave sabbe sītibhūtāmhi nibbutāti.*

All ties, those which are divine and those which are human, have been cut out. Having annihilated all the āsavas, I have become cool, quenched.

The above verses showed that she self-evaluated her life as a courtesan after enlightenment. In her verses, it was found that courtesans had to lose a sense of moral shame and moral dread in their sex business. The Dhamma built her capacity to identify the right and wrong track for her profession. Thus, she clearly mentioned that sex work was a wrong way of livelihood. She stopped the sex occupation and entered the Order. She became an *Arahanta* by practicing meditation.

4.3.5 Unfavorable Social Conditions Faced by Women

Kīsā Gotamī was born into a poor family in Sāvatti. Her name was Gotamī, but she was called Kisā because of her thinness. At a young age, her parents arranged her marriage to a person from a rich family. But, she was insulted and did not give any status by the family members due to her poor family background. But as soon as she gave birth to a son, all the family began to respect her.²²

Unfortunately, her only child died. But, she refused to believe it was dead. After asking many people - in vain - for medicine that would revive the child, she was finally directed to Buddha. When she told him her story, he offered to provide medicine for the child, but he would need some mustard seed collected from a family where no one had died. She went from door to door asking for mustard seeds but she could not find the seeds from a family

²² Malalasekera, *Op.cit.* (f.n.12), p.609

in which no one had died. At last, she realized 'Death is universal' and life is uncertain. She come back to Buddha and asked to be ordained as a nun. After hearing the discourse of Buddha, she became an *Arahanta*.²³ When she realized the true nature of the Dhamma, she expressed some verses that show the unfavorable conditions not only for herself but also for many women at that time. Some of her verses in *Pāli*²⁴ and its translation²⁵ are as follows:

*Dukkhaṭca vijāneyya dukkhassa ca samudayaṃ nirodhaṃ
Aṭṭhaṅgikāca maggaṃ cattāripi ariyasaccāni.*

One would know pain, and uprising of pain, and its
cessation, and the eightfold way, even the four noble truths.

*Dukkho itthibhāvo akkhāto purisadammasārathinā,
Sapattikampi dukkhaṃ appekaccā sakiṃ vijātāyo.*

The state of women has been said to be painful by the charioteer of men who are to be tamed; even the state of being a co-wife is painful; some, having given birth once

*Galake api kantanti sukhumāliniyo visāni khādanti,
Janamāarakamajjhagatā ubhopi vyasanāni anubhonti.*

even cut their throats; (some) tender ones take poisons;
gone into the midst of the people-killers, both suffer misfortunes.

*Bhāvito me maggo ariyo aṭṭhaṅgiko asakagāmi.
Nibbānaṃ sacchikataṃ dhammādāsaṃ apekkhihaṃ.*

The Noble eight-fold way leading to the undying has been developed by me; quenching has been realized; I have looked at the doctrine as a mirror.

²³ Bhikkhu Thanissaro. Trans. "Therīgāthā | Poems of the Elder Nuns." *dhamma.talks.org*. n.d. Web. 20 Dec. 2019

²⁴ *Op.cit.* (f.n.17), pp. 198-199

²⁵ Norman, *Op.cit.* (f.n.14), p. 24

*Ahamamhi kantasallā ohitabhārā kataṃ hi karaṇiyam,
kisajaGotamī therī vimuttacittā imaṃ abhaṇīti.*

I have my dart cut out, my burden laid down; that which was to be done has been done by me. The *therī* Kisā Gotamī with a mind completely released, has said this.

The uncomfortable situations of women at that time were described in the above verses. She mentioned the sufferings of being a co-wife and giving childbirth. She also stated that even some women cut their throats; (some) tender ones take poisons due to painful social conditions. The five kinds of additional sufferings of women that males do not have to face, were described in the verses.

The Five Kinds of Additional Sufferings of Women

Buddha himself has pointed out the five kinds of additional sufferings women have to face:

- a) menstruation,
- b) pregnancy,
- c) childbirth,
- d) having to leave her own family and
- e) to live with her husband and in-laws, and having to wait upon a man.

She expressed in the verses that had she not met Buddha; her life would be distressed. Thus, she acknowledged Buddha's teachings that showed her the noble eight-fold way and gained insight. She expressed "I have looked at the doctrine as a mirror" which showed that she was self-reliant in the *Dhamma*. In fact, these are spiritually empowered words.

4.3.6 Strong Response to Stop the Sexual Harassments

Subhā was born in a brahmin family of Rājagaha. Her name was kept the name Subhā because she was smart and beautiful. She knows the sufferings arose from the attachment to the pleasures of sense. Considering the facts, she left home to become a nun under Pajāpatī Gotamī.

One day, while walking along the Jīvaka's mango grove, a youth, seeing her beauty, blocked her path and invited her for sensual pleasure. She denied and reacted to him about the evils of such pleasures, but he persisted. The youth tried to attract Subhā by using attractive words describing her beauty. He said "You are young & not bad-looking, what need do you have for going forth? Throw off your ochre robe - Come, let's delight in the flowering grove."²⁶ But, such attractive words could not touch her. Knowing that the person was strongly attached to her beautiful eyes, she plucked out her eyes and gave him one. but the man was shocked and asked her for forgiveness. After this incident, she went to Buddha, and, at the sight of him, her eye recovered.

Later, she developed insight and became an Arahanta by practicing meditation. She was filled with joy and expressed the words in the form of poems. Some of the verses in *Pāli*²⁷ and translation²⁸ are as follows:

Kim te aparādhitaṃ mayā yaṃ maṃ ovariyāna tiṭṭhasi,

Na hi pabbajitāya āvuso puriso samphusanāya kappati.

What wrong have I done you that you stand in my way?

It's not proper, my friend, that a man should touch a woman gone forth.

Āvilacitto anāvilam sarajo vītarajam anaṅgaṇam,

Sabbattha vimuttamānasam kim maṃ ovariyāna tiṭṭhasi.

You - your mind agitated, impassioned; I – not agitated, unimpassioned,

with a mind entirely freed: Why do you stand in my way?

Daharā ca apāpikā casi kim te pabbajjā karissati,

Nikkhipa kāsāya cīvaram ehi ramāmase pupphitel vane.

²⁶ Malalasekera, *Op.cit.* (f.n.5), p. 1228.

²⁷ *Op.cit.* (f.n.17), pp. 272-275

²⁸ Bhikkhu Thanissaro. Trans. "Therīgāthā | Poems of the Elder Nuns." *dhammatalks.org* n.d. Web. 15 Jan. 2019

You are young & not bad-looking, what need do you have for going forth?
Throw off your ochre robe - Come, let's delight in the flowering grove.

Akkhīni ca turiyāriva kinnariyāriva pabbatantare

Tava me nayanānudikkhiya bhīyyo kāmaratī pavaḍḍhati.

Your eyes are like those of a fawn, like those of a sprite in the mountains.
Seeing your eyes, my sensual delight grows all the more.

Sāhaṃ sugatassa sāvīkā maggaṭṭhaṅgikayānāyāyinī,

Uddhaṭṭasallā anāsavā suññāgāragatā ramāmahaṃ.

I am a follower of the One Well-Gone, riding the vehicle of the eightfold way:
My arrow removed, effluent-free I delight, having gone to an empty dwelling.

Uppāṭiya cārudassanā na ca pajjittha asaṅgamānasā,

Handa te cakkhuṃ harassu taṃ tassa narassa adāsi tāvade.

Plucking out her lovely eye, with mind unattached, she felt no regret.
Here, take this eye. It's yours. Straightaway she gave it to him.

Tassa ca viramāsi tāvade rāgo tattha khamāpayī ca naṃ,

Sotthi siyā brahmacāriṇī na puno edisakaṃ bhavissasi,

Straightaway his passion faded right there, and he begged her forgiveness:
Be well, follower of the holy life. This sort of thing won't happen again.

The verses show how women have to face sexual harassment. The youth tried to attract Subhā by using attractive words. But, such good-looking words could not touch women with strong minds or empowered women. Due to ignorance and attachment to sensual pleasures, many women even today have to face different forms of harassment or violent pleasure. The persons who have the ability to distinguish right and wrong things, the harassments can be coped efficiently.

4.3.7 Spiritual Empowerment for the Reduction of the Superstition

Punnā was a slave girl born in Anāthapindika's household, as the daughter of a domestic slave. She became *Sotāpanna* by hearing the discourse of Buddha. Punnā, a slave woman, teaches the *Dhamma* to a Brahman who is trying to wash his sins away through the water. Her master Anāthapindika had been so much pleased with her convincing power and gave her freedom. Then, Punnā renounced worldly life and entered the Order. The conversations between Therī Punnā and Brahman are recorded in *Therīgāthā* verses. Some of the verses of conversations in *Pāli*²⁹ and its translation³⁰ are as follows:

*Udakamāhariṃ sīte sadā udakamotariṃ,
Ayyānaṃ daṇḍabhayaabhītā vācādosabhayaṭṭitā.*

I'm a water-carrier, cold, always going down to the water
from fear of my mistresses' beatings, harassed by their anger & words.

*Kassa brāhmaṇa tvaṃ bhīto sadā udakamotari,
Vedhamānehi gattehi sītaṃ vedayase bhūsaṃ.*

But you, Brahman, what do you fear that you're always going
down to the water with shivering limbs, feeling great cold?

*Jānantī vata maṃ hoti puṇṇike paripucchasi,
Karontaṃ kusalaṃ kammaṃ rundhantaṃ kata pāpakaṃ.*

The Brahman:

Punnā, surely you know. You're asking one doing skillful kamma
& warding off evil.

*Konu te idamakkhāsi ajānantassa ajānako,
Dakābhisecanā nāma pāpakammā pamuccati.*

²⁹ Access to Insight, ed. "Therigatha: Verses of the Elder Nuns" *Access to Insight*. Access to Insight (BCBS edition). 30 Nov. 2013. Web. 20 Dec. 2019

³⁰ Bhikkhu Thanissaro. Trans. "Therīgāthā | Poems of the Elder Nuns." *dhammatalks.org* n.d. Web. 15 Jan.2019

Punnā:

Who taught you this -the ignorant to the ignorant
'One, through water ablution, is from evil karmaset free'?

*Saggaṃ nūna gamissanti sabbe maṇḍukakacchapā,
Nakkā ca suṃsumārā ca ye caññe uduke carā.*

In that case, they'd all go to heaven: all the frogs, turtles,
serpents, crocodiles, & anything else that lives in the water.

*Orabbhikā sūkarikā macchakā migabandhakā,
Corā ca vajjhaghātā ca yecaññepāpakammīno,
Dakābhisecanā tepi pāpakammā pamuccare.*

Sheep-butchers, pork-butchers, fishermen, trappers, thieves, executioners, & any other
evil doers, would, through water ablution, be from evil kamma set free.

*Sace imā nadiyo te pāpaṃ pubbe kataṃ vahaṃ,
Puññānimāni vaheyyuṃ tena tvaṃ paribāhīro."*

If these rivers could carry off the evil kamma you've done in the past,
they'd carry off your merit as well, and then you'd be completely deprived.

*Yassa brāhmaṇa tvaṃ bhīto sadā udakamotari,
Tameva brahme mākāsi mā te sītaṃ chaviṃ hanī.*

Whatever it is that you fear, that you're always going down to the water,
don't do it. Don't let the cold hurt your skin.

*Kummaggaṃ paṭipannaṃ maṃ ariyamaggaṃ samānayaṃ,
Udakābhisecanā bhoti imaṃ sātaṃ dadāmi te.*

The Brahman:

I've been following the miserable path, good lady, and now you've brought me
back to the noble. I give you this robe for water-ablution.

*Upehi saraṇaṃ buddhaṃ dhammaṃ saṅghaṅca tādinaṃ,
Samādiyāhi sīlāni taṃ te atthāya hehiti.*

if you dislike pain, go to the Awakened One for refuge, go to the *Dhamma & Saṅgha*.

Take on the precepts: That will lead to your liberation.

*Upemi saraṇaṃ buddhaṃ dhammaṃ saṅghaṅca tādinaṃ,
Samādiyāmi sīlāni tamme atthāya hehiti.*

The Brahman:

I go to the Awakened One for refuge; I go to the *Dhamma & Saṅgha*.

I take on the precepts: That will lead to my liberation.

The verses exhibit the spiritual empowerment of such a slave girl. The teachings of Buddha had so helped to wipe off many superstitious beliefs. Thus, Punnā was able to put scientific logic and teach the *Dhamma* to a Brahman who because of blind faith was trying to wash his sins away through the water. Many persons whether men or women even today, accept rituals with blind faith in the name of religion. Punnā put the logic that if the evils *Kamma* can be washed away and attain heaven all the frogs, turtles, serpents, crocodiles, & anything else that lives in the water all go to heaven. She again put the logic that if water washed away sin, it would also wash away merit collected by a person. Due to her spiritual empowerment, she realized the truth and was able to show others the right path of truth. Later, the Brahman realized his superstition or blind faith and took refuge to the Awakened one, *Dhamma, Saṅgha* and the precepts which lead to him for liberation. The Brahman acknowledged the Punnā's capabilities.

4.3.8 Equal Potentiality of Women for Wisdom and Awakening

Somā was born in Rājagaha. Her father is the priest of King Bimbisāra. When Buddha visited for the first time in Rājagaha, she got the opportunity to see Buddha. When she grew up, she decided to become a nun. Later, she developed insight and became an *Arahanta* by practicing the Dhamma.³¹

³¹ Malalasekera, *Op.cit.* (f.n.5), p. 1310

One day Mara appeared in front of her when she was staying at the Andhavana forest. He interrupted and approached her, invisible in the air, and teased her, remarking on the "two finger" consciousness of women. Such mara's expression means women have no capacity to gain a higher state of knowledge. This was the question about the ability of women from the lens of men at that time.

Somā responds that women's nature do not hinder the insight knowledge. Women have an equal capacity as men to the comprehension of the *Dhamma*. That was exhibited in her verses below:

*Yaṃ taṃ isīhi pattaḃbaṃ thānaṃ dubisambhavaṃ
Na taṃ dvaṅgulapaññāya sakkā pappotumitthiyā.*

That state so hard to achieve Which is to be attained by the seers,
Can't be attained by women with her two-fingered wisdom.

*Itthibhāvo no kiṃ kayirā cittaṃhi susamāhite
and yen;āṇaṃhi vattamānaṃhi sammā dhammaṃ vipassato.*

What does womanhood matter at all; When the mind is concentrated well,
When knowledge flows on steadily; As one sees correctly into Dhamma.³²

Her verses show gender issues, particularly the conception of general people about women's capabilities. Māra's dialogue with Soma voices the ancient Indian prejudice that women are endowed with "mere two-fingered wisdom" and thus cannot attain *Nībbāna*. Her verses also show how Buddhism contributed to empowering women like Soma's challenge to Mara's query about women's ability to attain Arahantship. Soma exhibited to Mara that the capacity to gain the requisite insight for liberation need not be hindered by "woman's nature." Thus, she also said to Mara "Am I a woman in these matters, or am I a man, or what not am I then?" The Mara had no answer and ran away.

³² Bhikkhu Thanissaro. Trans. "Therīgāthā | Poems of the Elder Nuns." *dhammatalks.org* n.d. Web. 25 Feb.2020.

Somā's response is a forceful reminder that enlightenment does not depend on sex but on a person's capacity. The promotion of equality between men and women is possible if, persons can understand the true realities.

4.4 Pre-eminent Women Disciples

Four *parisada* (Groups) are the important aspects of Buddhism. Four Parisadaa consists of Bhikkhu, Bhikkhunī , Upāsaka and Upasika (lay devotees). The longevity of Buddha *Sasana* depends upon these four *parisada*. The four groups of Buddhists are equally responsible for the growth or decline of Buddhism. Buddha gave equal importance to these four *parisada* during his lifetime. He gave several discourses which were not only useful for ordained Monks and Nuns but, equally important to lay householders to live a happy and peaceful life.

In *Mahāparinibbāna Sutta* of *Diga Nikāya*, Buddha's view has been clearly depicted regarding the four *parisada*. Buddha was requested by the Mara to enter into *Nibbāna* right after the enlightenment. He said, “May the Blessed One now attain *Nibbāna*, may the *Sugata* now attain final *Nibbāna*. Now is the time for the Blessed One’s final *Nibbāna*.” At this, Buddha replied to Mara: “Evil One, I will not take final *Nibbāna* until I have Bhikkhus, Bhikkhunī s, laymen and laywomen followers, who are accomplished, trained, skilled, learned, knowers of the *Dhamma*, trained in conformity with the *Dhamma*, correctly trained and walking in the path of the *Dhamma*, who will pass on what they have gained from their Teacher, teach it, declare it, establish it, expound it, analyze it, make it clear, until they shall be able by means of the *Dhamma* to refute false teachings that have arisen, and teach the *Dhamma* of wondrous effect.”³³ This exhibits Buddha's compassion as well as Buddha's vision towards equality between men and women.

Buddha has given the title *Etadagga* (title of honorific) in several areas such as wisdom, teachings, studying, knowledge, diligence and so on to Bhikkhus and Bhikkhunī s in the

³³ Maurice, Walshe. Trans. *Diga Nikāya*. Boston: Wisdom Publications, 1995. pp. 246-247.

same manner. Such as Bhikkhu Sariputta has been given *Etadagga* in *Paññā* (Wisdom). In the same manner, Bhikkhunī Khemā has also been given *Etadagga* in the same field. Similarly, there are many other highly capable and wise Bhikkhunī able to attain such designation at the time of Buddha. Some pre-eminent women disciples are³⁴:

1. The eldest and the founder of the order of nuns – Mahāpajāpatī Gotamī
2. Great wisdom – Khemā
3. Psychic potency – Uppalavannā
4. Dhamma teaching – Dhammadinnā
5. Great supernormal powers – Bhadda Kaccnā
6. Meditative powers – Nandā
7. Proficiency in the rules of discipline - Patācārā
8. Pre-eminent in wearing coarse robes – Kisā Gotamī
9. The most energetic – Sonā
10. The most able person to recollect past lives – Bhaddahā Kapilani
11. The fastest in realization – Bhaddā Kundalakesā
12. The foremost person with the divine eye - Sakulā
13. Pre-eminent in attaining release by faith – Sigalamātā

Honorific titles were also given to laymen and laywomen according to their actions. For example, the Visakhā was given *etadagga* in Dana (generosity) the same title was conferred to lay Buddhist Anathapindika and so on. Likewise, there are many highly capable and wise laywomen. Some pre-eminent laywomen disciples are³⁵:

1. The foremost in being the first to go for refuge - Sujātā
2. The great donor - Visakhā Migaramātā
3. The most learned - Khujjuttara
4. The most virtues with loving kindness - Samavati
5. The best meditator - Uttara Nandamāta
6. The best person who give what is excellent -Suppavasā

³⁴ Bhikkhu Bodhi. Trans. *Āṅguttara Nikāya*. Boston: Wisdom Publication, 2012, P. 111

³⁵ *Ibid*, p. 112

7. The best person who attain on the sick - Suppiyā
8. The most with unwavering confidence - Katiyani
9. The friendliest or intimate housewife - Nakulamātā
10. The most person whose confidence is based on hearsay – Kāli of Kuraraghara

Thus during Buddha's period, Bhikkhus and Bhikkhunīs as well as laymen and laywomen became successful to obtain the title *Etadagga* (the best position) in various areas in the same manner. These have shown that women are equally capable with men in every aspect of life.

Buddha has made the standard and criterion for Bhikkhu, Bhikkhunī, male and female lay disciples and stated that the person should wish like that: ³⁶

"Bhikkhus, a Bhikkhu endowed with faith, rightly aspiring, should aspire thus: 'May I become like Sāriputta and Moggallāna. This is the standard and criterion'. This is the standard and criterion for my Bhikkhu disciples, that is, Sariputta and Moggallāna."

"A Bhikkhunī endowed with faith, rightly aspiring, should aspire thus: 'May I become like the Bhikkhunīs Khemā and Uppalavannā. This is the standard and criterion'. This is the standard and criterion for my Bhikkhunī disciples, that is, the Bhikkhunī Khemā and Uppalavannā."

"A male lay follower endowed with faith, rightly aspiring, should aspire thus: 'May I become like Citta the householder and Hatthaka Alavi. This is the standard and criterion'. This is the standard and criterion for my male lay disciples, that is, Citta the householder and Hatthaka Alavi."

"A female lay follower endowed with faith, rightly aspiring, should aspire thus: 'May I become like the female lay followers Khujjuttara and Velukantaki Nandmātā. This is the standard and criterion for my female lay disciples, that is, Khujjuttara and Velukantaki Nandmātā."

Thus, Buddha selected the role model form from Bhikkhu, Bhikkhunī and laymen and laywomen. This shows equal importance given to four *Parisadaa* or men and women by Buddha.

³⁶ *Ibid*, p. 179

4.5 The Life Story of Selected Ten Women at the Time of Buddha

Ten women have been selected and analyzed how the quality of their life improved by applying Buddha's teachings. The life stories of selected women are presented below:

4.5.1 Mahā Pajāpatī Gotamī, Founder of the Order of Nuns

Mahā Pajāpatī Gotamī (Gotamī) was the eldest and the founder of the order of nuns at the time of Buddha. Before that, she was the foster mother of prince Siddhartha. King Suddhodhana married both sisters Maya Devi and younger sister Gotamī from Devdaha.³⁷ When Queen Mahā Mayā died on the 7th day of the birth of Prince Siddhartha, Queen Gotamī took care of the prince. She herself had one daughter and a son.

Prince Siddhartha renounced his worldly life at the age of 29 to seek a way of liberation and got enlightenment at the age of 35 years. When Buddha came to Kapilvastu for the first time, he stayed at the Nigrodharama Vihar. There, he gave *Dhamma* discourse to his Suddhodana and Queen Pajāpatī Gotamī and other family members. He gave a discourse as follows:

*"Dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care;
Dhammacārī sukhaṃ seti, asmimloke paramhi ca."*

"Observe proper practice; do not observe improper practice. One who observes proper practice lives happily both in this world and in the next."³⁸

Gotamī realized the true nature of *Dhamma* and attained *Sotapatti* (First stage of emancipation) fruition by listening to Buddha's discourse at the palace. At that time, she wished to *dana* (offering) a robe to Buddha. She has a skill for making clothes. Therefore, she herself made a robe by spinning, weaving, stitching and coloring to offer Buddha. But, Buddha refused the personal *dana* and highlighted the importance of *Saṅgha dana* instead

³⁷ *Ibid*, p.111

³⁸ Tin, *Op.cit.* (f.n.8), p. 241

of personal *dana*. That encouraged her to offer the robe to the Bhikkhu *Saṅgha* including Buddha. Thus, she was the first person who offered the *dana* to *Saṅgha* members. This also shows Buddha's farsighted vision toward the development of *Saṅgha* and its sustainability

She felt miserable and lonely when King Suddhodana passed away since grandson Rahula and her own son Nanda also renounced the worldly life for the higher life by entering the Noble Order. Therefore, she thought this was the right time for renunciation to achieve a higher state of knowledge. The five hundred ladies from the royal court also thought in the same line as thought by the Gotamī since their husbands had already entered into Bhikkhu lives. When Gotamī asked Buddha for ordination, Buddha showed reluctance at first. According to Indian social values, leading a religious life at that time was not the pathway for women. But, Gotamī including 500 shakyas did not change their mind. Therefore, they themselves shaved their hair and wore yellow robes.³⁹

They decided to meet Buddha by walking from Kapilvastu to Vesali state where Buddha was staying to request again for ordination. Venerable Ananda the personal secretary of Buddha facilitated for their ordination. He asked Buddha whether a woman couldn't attain the bliss of sainthood. Buddha responded by saying that a woman could attain as well as a man and then consented to the establishment of the Order for Nuns, but put conditions on observing eight *Garudhamma*. Pajāpatī Gotamī along with 500 women accepted to observe the rules. In this way, Buddha gave permission to Pajāpatī Gotamī for ordination with facilitation through Bhikkhu Ananda considering the equally capable of women for attaining the highest goals on the Path to enlightenment. This is the first time in the history of religion that a religious leader declared openly that men and women are equal on spiritual grounds. Previously, the full-fledged practice of religious activities was not accessible to women and available only to men.⁴⁰ During Buddha's time, there was a change. Once, Buddha opened the spiritual door for women, lots of other women also joined in the nun's order. Bhikkhunī *Saṅgha* was established five years after the

³⁹Bhikkhu Amritananda. *Buddhakalin Shravika-Carita: Shravikas of Buddha's Time. part-1* vol 7. Kathmandu: Ananda Kuti Trust, 1974. p.11

⁴⁰ Hornor, *Op.cit.* (f.n.2), p.2

formulation of Bhikkhu *Saṅgha*. Thus, all the Bhikkhus of the *Saṅgha* were the elders of the Bhikkhunī at that time. Therefore, Buddha gave the responsibility to the elders for capacity building of Bhikkhunī through exhortations.⁴¹

Gotamī attained the highest spiritual and holy state of Arahanta through the practice of *Sila*, *Sāmadhi* and *Pañña* in her ordinary life. Buddha addressing the Monks and laity declared that Venerable Pajāpatī Gotamī was foremost in attainments among the female *Arahants* of the Noble Order.

Mahā Pajāpatī Gotamī performed a lead role to run the Bhikkhunī *Saṅgha* in the institutional way. Once, the Bhikkhunī *Saṅgha* was established, lots of women from different backgrounds got good opportunities to join the *Saṅgha*. She had a good relationship with Bhikkhu *Saṅgha* including Buddha at that time. Nandak Bhikkhu often came to her residential area to give discourses at the time of her illness. It is found that she approached Buddha and Bhikkhu *Saṅgha* to resolve the issues that rose in Bhikkhunī *Saṅgha*. Once, Pajāpatī Gotamī made notice to Buddha that some Bhikkhunī s could not allot enough time for practicing *Dhamma*. It was because some Bhikkhus involved them in washing robes, dying, wool washing, etc. Buddha then changed the role of Bhikkhunī. Therefore, Buddha formulated rules for Bhikkhus not to involve them in such activities. If the Bhikkhu does not follow the rules, it is to be forfeited and confessed. In this way, she helped to formulate Vinaya rules.

When she reached the age of 120 years, she thought of entering into *Parinibbāna*. She visited Buddha to get the permission of her *Parinibbāna*. At that time, Buddha instructed Pajāpatī Gotamī to perform miraculous actions to clear doubts about her sainthood because Buddha knew that many people had doubts about the equal spiritual strength of women as that of men. Therefore, Buddha wanted to make clear their suspicions. Gotamī exhibited supernatural power (*Iddi*) by performing many miraculous acts and acknowledging Buddha's contributions. Plunging into the sky, Gotamī displayed numerous supernormal powers with the consent of Buddha. Having become one she became many and having

⁴¹ Bhikkhu Thānissaro. *The Buddhist Monistic Code*. Vol. I. CA: Metta Forest Monastery, 2002. p. 356

become many she became one. She appeared, disappeared, went through walls, through mountains and so on.⁴² The get-together people were surprised by the remarkable performance and internalized the equal spiritual strength of women as of men. This also shows Buddha's view and readiness to promote gender equality.

She underwent the great release - *Parinibbanā*. The Lichchavi Princes managed the funeral process. It was a unique ceremony. Buddha himself including Bhikkhu sangha joined the funeral procession. Buddha and the *Arahants* graced, so the fire started burning and the relics of Venerable Maha Pajāpatī Gotamī remained like pearls. Buddha kept the relics in His bowl. Then, Buddha acknowledged the virtues of Pajāpatī Gotamī. The Lichchavi Prince built a stupa put inside the relics and gave them high respect. In the pre-Buddhist days, of course, women had limited access to religion. But, this was a unique honor paid by Buddha and his disciples. This is a great example of change in the value system towards women.

4.5.2 Khemā of Great Wisdom

Queen Khemā was the chief Queen of King Bimbisāra. She was very beautiful. Therefore, she was extremely proud of her prettiness. The king had great faith in Buddha, *Dhamma* and *Saṅgha*. The king wanted her to go to the Veluvana Vihar and pay homage to Buddha. But she had heard that Buddha always talked disparagingly about beauty and she, therefore, tried to avoid going to Buddha.⁴³

The king understood her attitude towards Buddha; he also knew how proud she was of her beauty. So the King ordered his Ministers to compose a song praising the Veluvana Vihar. Hearing the songs about its pleasant and peaceful atmosphere, she decided to go to Veluvana Vihar.

⁴² Phra, Brahmapundit. ed. *Common Buddhist Text*. Bangkok: Mahachulalongkornrajavidyalaya University, 2018. pp. 228-229

⁴³ Tin, *Op.cit.* (f.n.8). p.404

When Queen Khemā arrived at the Vihara, Buddha was delivering the *Dhamma* discourse to an audience. Buddha noticed the presence of Khemā and by his supernatural power, Buddha made a very beautiful young lady appear, sitting not far from him, and fanning him. When Queen Khemā came to the audience hall, she alone saw the beautiful young lady. Comparing the exquisite beauty of the young lady to that of her own, Khemā realized that her beauty was much inferior to that of the young lady. Buddha made the figure of a young lady to go through youth, middle age, and old age and thereafter to extreme old age devoid of everything worthwhile. As she looked again attentively at the young lady her beauty began to fade gradually. At the end, she saw before her eyes an old decrepit being, which again changed into a corpse, her stinking body being attacked by worms.⁴⁴ With this practical example, Buddha gave her the *Dhamma* discourses on true nature. With this situation, Queen Khemā realized the true nature of impermanence, sufferings and understood the insignificance of beauty. She and understood *the Anicca, Dukkha and Anatta (Impermanence, Suffering and soullessness)*. She attained *Sotāpatti* Fruition.

Once Buddha gave *Dhamma* sermon to Kheema that was in verse:⁴⁵

*"Ye rāgarāttanupatanti sotam
sayamkataṃ makkatakova jālam
etampi chetvāna vajanti dhīrā
anapekkhino sabbadukkhaṃ pahāya."*

"Beings, who are infatuated with lust, fall back into the Stream of Craving they have generated, just as a spider does in the web it has spun. The Wise, cutting off the bond of craving, walks on resolutely, leaving all ills (*dukkha*) behind."

At the end of the discourse, Queen Khemā attained Arahantship and was admitted to the Order and became the Chief female disciple of Buddha. Buddha himself appreciated her intelligence - She is wise and profound in his knowledge, knows the right way from the wrong way, and who has attained the highest goal (i.e., Arahantship).⁴⁶

⁴⁴ "Buddhism and Women" *buddhanet.net*. Buddha Dharma Education Association inc, n.d.
Web. 10 March, 2019

⁴⁵ D.P.347, Tin

⁴⁶ *Ibid*

Once King Pasenajit visited Toranavatthu where Khemā was residing. He questioned her as to whether or not Buddha existed after death. She explained the matter to him in various ways, and Pasenajit appreciated her explanation. Later on, he met Buddha and asked him similar questions. Buddha explained it exactly as Khemā had done, even using the same words. The King was amazed and recounted his conversation with the wise nun Khemā, the *Arahanta*.⁴⁷

Once, when she was in meditation in the forest, a person disturbed her by proposing sensual pleasure. She answered him in verse:

"I am afflicted by ashamed of this foul body, diseased, perishable. Craving for sensual pleasures has been rooted out. Sensual pleasures are like swords and stakes; the elements of existence are a chopping block for them; what you call to delight in sensual pleasures" in now "non delight" for me"⁴⁸

In the *Pāli* canon, the status of Bhikkhunī Khemā' is mentioned in the *Saṃyutta Nikāya* entitled "Aspiring," Buddha states "Bhikkhus, Bhikkhunī endowed with faith, rightly aspiring, should aspire thus: 'May I become like the Bhikkhunī s Khemā and Uppalavannā!' This is the standard and criterion for my Bhikkhunī disciples, that is Khemā and Uppalavannā."⁴⁹ Thus she was a role model who

4.5.3. Therī Uppalavannā with Great Miracle Power

Uppalavannā was born in Savatthi as a daughter of a banker. She was very beautiful. She looks like a blue lotus flower. Hence, she was called "Uppalavannā", the blue lotus. The fame of her beauty spread far and wide and many offers came from princes and rich men for marriage. The merchant felt the problem that he would not be able to satisfy all of them. Then, he thought of a skillful means and suggested her daughter to become a nun. Because of her *upanissaya* (past good kamma), She easily accepted and decided to enter the

⁴⁷ Bhikkhu Bodhi. Trans. *Saṃyutta Nikaya*. Vol. II. Boston: Wisdom Publication, 2012. p. 138.

⁴⁸ Norman, *Op.cit.* (f.n.14), p.17

⁴⁹ Bhikkhu Bodhi, *Op.cit.* (f.n.47), p. 1382

Bhikkhunī order. One day, after lighting a lamp, she kept her mind fixed on the flame. While meditating on the fire kasina (object of concentration) she soon achieved *Magga* (Insight) and finally attained Arahantship.⁵⁰

Later, she moved to the 'Dark Forest' (Andhavana) and lived in solitude. While Therī Uppalavannā was out on her alms-round, Nanda, the son of her uncle, came to her monastery and hid himself underneath her couch. Nanda had fallen in love with Uppalavannā before she became a Bhikkhunī; his intention obviously was to take her by force. When Uppalavannā returned, the young man ill-treated and left her. But, as soon as he stepped on the ground, the earth opened wide and he was swallowed up.

Hearing about this, Buddha spoke in verse as follows:

*"Madhum va maññatī bālo
yāva pāpaṃ na paccati
yadā ca paccatī papaṃ
atha bālo dukkhaṃ nigacchati."*

"As long as the evil deed does not bear fruit, the fool thinks it is sweet like honey; but when his evil deed does bear fruit, the fool suffers for it."⁵¹

After this incident, Buddha met the King Pasenjit of Kosala to make him aware of the safety concerns of women. Buddha told him about the dangers that Bhikkhunī s living in forests may have to face from irresponsible persons obsessed with sex. The king then promised to build monasteries for Bhikkhunī s only in towns or close to the towns. After this incident, considering the safety purpose, Buddha established the rule: Should any Bhikkhunī spend the Rains-residence in a dwelling where there are no Bhikkhus (nearby), it is to be confessed.⁵² Another benefit of residing in proximity to Bhikkhus also makes

⁵⁰ Tin, *Op.cit.* (f.n.8), pp. 99-100

⁵¹ D.P. 69, Narada. *The Dhammapada*, Taipei: The Corporate Body of the Buddhist Educational Foundation, 1993. pp. 67-68

⁵² Bhikkhu Amritananda, *Op.cit.* (f.n.39), p.234

easy access to *Dhamma* discourse or exhortation from Bhikkhus and easy access to Bhikkhu *Saṅgha* to perform *Saṅgha* action.⁵³

While residing Buddha at the Jetavana monastery, some Bhikkhus were talking about the *Arahat* Therī Uppalavannā being ill-treated by the young Nanda who was then swallowed up by the earth. In this connection, they asked Buddha whether *Arahats* enjoy sensual pleasures as they have the same physical make-up as any other people. To them, Buddha replied, "Bhikkhus! *Arahats* do not enjoy sensual pleasures; they do not indulge in sensual pleasures, for they do not cling to objects of sense and sensual pleasures, just as water does not cling to the lotus leaf or the mustard seed to the tip of a moment." Concerning Therī Uppalavannā, Buddha spoke in verse as follows⁵⁴:

*"Vāri pokkharapatt eva
āragger'iva sāsapo
yo na limpati kamesu
tam ahaṃ brumi brāhmaṇaṃ."*

"Like water on the lotus leaf, or a mustard seed on the point of a needle, he who does not cling to sensual pleasures –him do I call a holy person."

Later, at Jetavana, in the assembly of the *Saṅgha*, he declared her to be the chief of the women possessed of *iddhi*-power or psychic potency.⁵⁵

When Buddha was at Chandrabhaga, King Mahakapin, Queen Anojā Devi and one thousand of their relatives came to hear the *Dhamma* discourse. They were inspired by the discourse and they all expressed themselves to become monks and nuns. Buddha gave ordination to the king. At that time, Buddha thought of the importance of the presence of

⁵³ Bhikkhu Sumedho. *Sampurna Buddhavachan Tipiṭaka ya Sar*. Kathmandu: Sadharma Pracharaka Pucha.2002, p.506

⁵⁴D.P. 401, Narada.

⁵⁵ Bhikkhu Bodhi, *Op.cit.* (f.n.34), pp. 111

Uppalavannā to ordinate other females. Immediately, she presented there by using her miracle power and she gave ordination to the queen and 1000 of her relatives.⁵⁶

In the *Pāli* canon *Samyutta Nikāya*, Bhikkhunī Uppalavannā's status has highly aspired. Buddha states "Bhikkhus, Bhikkhunī endowed with faith, rightly aspiring, should aspire thus: 'May I become like the Bhikkhunī s Uppalavannā and Khemā!' This is the standard and criterion for my Bhikkhunī disciples, that is Uppalavannā and Khemā"⁵⁷

Thus, Uppalavanna was a role model who herself enlightened and showed the right path for needy people to achieve emancipation. Buddha consulted the King Pasenadi of Kosala about the safety concerns of women. This shows His compassion as well as shows his view toward women's safety concerns and empowerment.

4.5.4 Patācārā: Preserver of the Vinaya

Patācārā was the daughter of a wealthy merchant of Shravasti Nagar. She was brought up by her parents with comfort. Her parents kept her on top of the seven-storied building for safety purposes. When she reached her teenage years, her parents wished to marry her to a young man similar to their rank. But, she tricked her parents and escaped with a servant who worked in her house. This situation showed that there was the existence of class, caste and gender disparity.⁵⁸

When she became pregnant, she remembered her parents and requested her husband to take her to her parent's house for a safe birth. Her Husband refused her request and stopped to go. So, she decided to make her way to her parents. When her husband returned home, his neighbors informed him about Patācārā going to her parent's home. Then, he followed her and tried to convince her to return. Before they could reach Savatthi, the birth pains

⁵⁶ *Ibid*, p.251

⁵⁷ *Op.cit.* (f.n.47), p. 1382

⁵⁸ Amita Dhakhwa, et al. *Pariyatti Sikshya*, Level 3rd. Kathmandu: All Nepal Bhikkhu Association, 2021. p.13

started, and soon gave birth to a boy child. She thought no necessity to go to her parent's house, so she returned to the village.⁵⁹

Sometime later she became pregnant again. As before, she requested her husband to take her parents. Again, he refused. Then she took her child and started moving ahead. Her husband followed her and asked her to return with him, but she did not listen and continued her way. Unfortunately, it was raining heavily with thunder and lightning at that time. Just then her birth pains started, and she asked her husband to find her some shelter. The husband went searching for materials for shelter and looking for firewood. A poisonous snake bit him and he was dead immediately. Patācārā waited for him but in vain. She suffered birth pains and soon gave birth to a second son. She protected her both sons with her own body all night. In the morning she moved with her sons to the path to find her husband. But she found her husband's rigid dead body. She wept and blamed herself for his death.⁶⁰

Patācārā continued on her journey with her two sons but when she came to the river Aciravati, it flooded from the rain and storm. Unfortunately, the newborn baby was picked up by an eagle and the older son was swept away by the river.⁶¹

Patācārā became very distressed. When she came nearer to Savatthi, she was informed of the sad news about their parents by the travelers of the city that her parent's house had collapsed in the storm, killing both of them and her brother, and the cremation was just taking place. After hearing about the event, she could not bear her grief and lost her mental balance. She ran on the streets.

At that time Buddha was at the Jetavana Vihar and giving a discourse to the devotees. Some villagers took her there but some devotees stopped her from going inside. Buddha told them not to prevent her from coming in. When Patācārā was close enough to hear him, Buddha told her "Come to your senses, sister, calm down, understand the truth." By hearing

⁵⁹ *Ibid*

⁶⁰ Helluth, *Op. cit.*, (f.n.7), p. 56

⁶¹ *Ibid*, p.58

the Buddha's compassionate words, she recovered her senses. She then told Buddha how she had lost her sons, her husband, her brothers and her parents. Buddha said to her, "*Patācārā, have no fear; you have now come to one who can protect you and guide you. Throughout this round of existence (samsara), the amount of tears you have shed on account of the death of your sons, husbands, parents and brothers is voluminous; it is even more than the waters of the four oceans.*" Buddha then explained to her the *Anamatagga Sutta*, which dealt with countless existences. Buddha also advised her not to think too much about those who were gone, but to purify herself and strive to realize *Nibbāna*. This penetrated her mind so deeply that she became absorbed in Vipassana meditation, her specific knowledge increased, and could completely grasp the impermanence of all conditioned things.⁶² Thus, Patācārā took shelter from Buddha, Dharma and Sangha. As she became a Bhikkhunī freed from cravings and freed from all suffering and realized true knowledge and attained nirvana.

One day, while she was cleaning her feet with water from a water pot, she noticed the flow and the disappearance of water poured continuously three times. For the first time, the water flowed only a short distance and disappeared; then the second time, it went a little farther, but the third time, it went the farthest. By noticing this, she came to perceive clearly the three stages in the life of beings. Buddha then said to her, "Patācārā, you are now on the right track, and you now have the true perception of the aggregates (khandas)". Then Buddha spoke in verse as follows:⁶³

*"Yo ca vassasatam jīve
apassam udayabbayam
ekāham jīvitam seyyo
passato udayabbayam."*

"One who does not perceive the impermanence, satisfactoriness and insubstantiality of the aggregates is useless, even if he were to live for a hundred years".

⁶² Tin, *Op.cit.* (f.n.8), p. 163

⁶³ D.P. 113, Narada.

Once, she was declared by Buddha to be the best among Therīs who knew the Vinaya.⁶⁴ As an expert on Vinaya, she easily resolved the issues raised relating to Vinaya at that time.

Because of the compassion of Buddha, His teachings and her great efforts, she was able to improve her quality of life. Had she not come into contact with Buddha, she would sink into the vicious cycle of problems. With her teachings and proper instructions, many women stricken with grief were successful to release from their sufferings. Her many disciples said that Patācārā showed her the right path out of compassion and helped them to achieve emancipation. Such expressions of many devotees were found in *Therīgāthā* in the form of verses.

4.5.5 Yasodharā: Devoted and Faithful to Buddha

Yasodharā was the daughter of King Suppabuddha and Queen Amita Devi. Yasodharā was born on the same day as Prince Siddhattha the son of Suddhodana and Queen Maya Devi of Kapilvastu kingdom. At the age of sixteen years, she married Siddhattha.⁶⁵ She enjoyed a happy married life with Siddhartha in the royal family.

As time passed, she gave birth to a boy named Rahul at the age of 29. Soon after the birth of their son, Prince Siddhattha renounced his worldly life to seek a way of liberation. All the Royal family members except Yasodharā were devastated and overcome with grief. But, Yasodharā faced the situation calmly and wished to achieve his great desire.

Yasodharā used to take the information about the condition of Siddhattha. When she came to know that Siddhattha was wearing yellow robes she also robed herself in yellow. When she heard he was taking one meal a day she did the same. When she heard that he gave up lofty couches, she lay on a low couch and when she heard that He gave up garland and scents she too gave them up. Although relatives sent her messages to say that they would maintain her, she did not take up those offers. Several princes sought her hand but she rejected the proposals. Throughout the six years that the Prince struggled for

⁶⁴ Bhikkhu Bodhi, *Op.cit.* (f.n.34), p. 111

⁶⁵ Bhikkhu Amritananda, *Op.cit.* (f.n.39), pp. 581- 585

Enlightenment, she followed the news of his actions closely and did likewise.⁶⁶ Staying at the royal palace, she also performed the duties as a daughter-in-law and nurtured her son Rahula in a good manner.

After six years of continuous efforts, Prince Siddhartha got enlightenment at the age of 35. Buddha revisited Kapilvastu for the first time after enlightenment. Buddha went on His alms round in Kapilvatthu. From the royal perspective, Suddhodana could not bear such actions and tried to stop the alms around. But Buddha convinced him that receiving alms was the tradition of Buddha. At that time, staying at the top flower of the palace, Yasodharā introduced Buddha to her son Rahula by explaining his father's virtues. Even these days, the devotees of Vihars of Kathmandu Valley chant the poem containing the virtues explained by Yasodharā.

Suddhodana invited Buddha for Bhojan Dana (meal) for the next day. All the royal families gathered together in the palace to receive Buddha but Yasodharā was not there. Yasodharā thought, "Certainly if there is any virtue in me, the Noble Lord Himself will come to my presence." After his meal Buddha, accompanied by his two chief disciples, entered the chamber of Yasodharā and sat on a seat prepared for Him. At that time Yasodharā revered Buddha by placing her head upon his feet. King Suddhodana then said, "Lord, when my daughter-in-law heard that you were wearing yellow robes she also robed herself in yellow. When she heard you were taking one meal a day she did the same. When she heard that you had given up lofty couches, she lay on a low couch and when she heard that you had given up garland and scents she too gave them up. So virtuous is my daughter-in-law." Buddha acknowledged and said, "Not only in this last birth, O king, but in a previous birth too, Yasodharā was devoted and faithful to me."⁶⁷ Yashodharā meets Siddhārtha Gautama for the first time in a previous life when as the young brahmin Sumedha, he is formally identified as a future Buddha by the Dipankara Buddha. In fact, Yasodharā contributed lots to Buddha's enlightenment. She not only in the present life but also supported him in many past lives while performing perfections as a Bodhisatta.

⁶⁶ *Ibid*

⁶⁷ "The Story of Princess Yasodhara." part 1 *buddhanet.net*. Buddha Dharma Education Association inc, 2008. Web. 14 June 2020

Once, Yashodhara taught her seven years old son Rahula to ask him for the property during Buddha's stay at Kapilvastu. But, Buddha did not give him physical assets but he gave the spiritual wealth. He offered seven kinds of wealth 1) The wealth of faith 2) The wealth of virtuous behavior 3) The wealth of moral shame 4) The wealth of moral dread 5). The wealth of learning 6) The wealth of generosity and 7) The wealth of Wisdom through his Teachings and provided him ordination. She was also thought to become a nun after Pajāpatī Gotamī became a nun and her son Rāhula became a novice Monk.

Suppabuddha her father was very antagonistic to Buddha for two reasons because Siddhattha left his daughter Yasodharā to renounce the world; and secondly, because his son Devadatta, who was admitted into the Order by Gotama Buddha, had come to regard Buddha as his arch enemy.⁶⁸

Yashodhara was ordained as Bhikkhunī along with the five hundred ladies after Pajāpatī Gotamī established Bhikkhunī Order. She attained Arahantship. She was also declared as foremost in possessing supernatural power among the Nuns.

When she reached the age of 78 years, she thought of *Parinibbāna*. She visited Buddha to get the permission of her *Parinibbāna*. *At that time, Buddha* instructed Yasodharā the same as instructed to Pajāpatī Gotamī. Buddha asked her to perform miraculous actions to clear doubts about her sainthood because Buddha knew that many people had doubts about the equal spiritual strength of women as that of men. Yasodharā also exhibited the natural superpower (*Iddi*) by performing many miraculous acts and acknowledging Buddha's contributions.⁶⁹ The *Therīngathā* people were amazed by the remarkable performance and internalized the equal spiritual strength of women as of men. This also shows Buddha's view and willingness to promote gender equality.

⁶⁸Bhikkhu Amritananda, *Op.cit.* (f.n.39), p. 152

⁶⁹ *Ibid*

4.5.6 Khujjuttarā: The Most Learned Female Lay Disciple

Khujjuttarā was a servant of Samavati, one of the queens of King Udena of Kosambi. The Queen gave her daily the eight Karshapana (monetary units at the time of Buddha) of money to purchase flowers. Khujjuttarā bought flowers with only four Karshapana from the gardener Sumana, the remaining four she kept for her own personal use. Khujjuttarā went out to buy flowers as usual. That day, Sumana the gardener invited the Bhikkhu *Saṅgha* led by Buddha. Sumana asked Khujjuttarā to listen to the *Dhamma* discourse by Buddha. She accepted the invitation and then listened to the *Dhamma* attentively along with him. In the course of the sermon, Khujjuttarā through contemplation and noting what had been heard, achieved *Sotapatti-magga-phala* the first stage of Enlightenment. In *Pāli* it is called *Sotapanna* (stream-enterer).⁷⁰ That day Khujjuttarā spent the whole amount on flowers. The queen asked her how she had obtained so many, and she told her the whole story. From that time Samavati showed Khujjuttarā all honor, bathed her in perfumed water, and heard the *Dhamma* from her. She was honored with a higher position as a mother from the servant. Since the queen was unable to go listen to the Buddha, she requested Khujjuttarā to listen to the *Dhamma* discourse regularly and teach them.

Khujjuttarā had an outstanding memory and what she had heard once, she could repeat the exact words. She taught the queen and her 500 ladies assistants. Under the instruction of Khujjuttarā they all achieved *sotapatti-magga-phala*. Samavati expressed a desire to see Buddha but she had no opportunity and had to confine within her palace. Therefore, Khujjuttarā thought of a skillful means and suggested to her that she should pierce holes in the walls of the palace and gaze on Buddha as he passed along the street. Once Buddha gave *Dhamma* discourse to the Bhikkhus at Savatthi in Jeta's Grove, Anathapindika: "Dreadful are gain, honor and praise, obstructive to achieving the unsurpassed security from bondage. Therefore, Bhikkhus, you should train yourselves. Thus: 'We will abandon the arisen gain, honor, and praise, and we will not let the arisen gain, honor, and praise persist obsessing our mind.' Thus should you train yourselves"⁷¹

⁷⁰ Malalasekera, *Op.cit.* (f.n.12), p. 719.

⁷¹ Bhikkhu Bodhi *Op.cit.* (f.n.47), P. 688.

In the Pāli canon, Khujjuttarā's reputation is mentioned in the Saṃyutta *Nikāya* entitled "Only Daughter," the Buddha states that faithful female lay disciples should urge their beloved daughters in the following manner: "Dear, you should become like Khujjuttarā the lay follower and Velukandakiyā, Nanda's mother – for this is the standard and criterion for my female disciples who are lay followers, that is Khujjuttarā the lay follower and Velukandakiyā, Nanda's mother."⁷² Buddha also declared Khujjuttara as the most learned female lay disciple of the time of Buddha.

Because of the compassion of Buddha, Khujjuttarā acquired spiritual strength. Thus her role was changed from servant to *Dhamma kathika*. She spent all her time in *Dhamma* works and preaching the *Dhamma*. It is said that the discourses in the Itivuttaka are those which Khujjuttarā learned from Buddha and later repeated to Samavati and her five hundred assistant women.⁷³ Thus, Kujjuttara was the prime example of an empowered role model.

4.5.7 Velukantakī Nandamātā: An Exemplary Lay Woman

Velukantakī Nandamātā (Velukandakiyā, Nanda's mother) and Khujjattarā both were the chief laywomen disciples of Buddha. *Pāli* canon has mentioned the reputation of Velukandakiyā, Nanda's mother.

Buddha and his chief disciple Sariputta and Mogallāna also appreciated several virtues possessed by her. Once, she had prepared an offering or *Dāna* for the *Saṅgha* of Bhikkhus headed by Sariputta and Mogallāna. After completion of *Dana*, she told them of several virtues possessed by her; Her only son Nanda was seized by the king's men and killed in front of her, but she did not recall any reaction in her mind; when her husband died, he was reborn in the *yakkha* realm. He appeared to her in his previous bodily form, but she did not

⁷² *Ibid*, p .689.

⁷³ Malalasekera, *Op.cit.* (f.n.12), p. 719

recall any alteration of her mind. Similarly, she also expressed another quality - She was guilty of no misbehavior of the precepts; could enter into the four jhānas at determination, and had cast off the five lower fetters. By hearing of her virtues, the monks expressed their great admiration. Then the venerable Sāriputta instructed, encouraged, inspired, and delighted her with a *Dhamma* talk.⁷⁴

Buddha also praised, her because her *dana* was endowed with the six requisite qualities. Concerning this, Buddha addressed the Bhikkhus about the *dāna* endowed with six qualities. Buddha mentioned three factors from the donor side and three factors from the recipients. They are as follows:⁷⁵

- 1) The giver is glad from the heart before making the gift,
- 2) Is satisfied while giving, and
- 3) Rejoices after the gift.

These are the three factors of the donor.

- 4) The recipients are devoid of lust or practicing to remove lust;
- 5) They are devoid of hearted or practicing to remove hearted;
- 6) They are devoid of delusion or practicing to remove delusion.

These are the three factors of the recipients. Buddha also stated that the merit obtained from such a gift which is possessed by six factors is infinite.

Buddha states that faithful female lay disciples should wish in the following manner: "May I become like the lay follower Khujjuttarā and Velukandakiyā, Nandamāta. This is the standard and criterion for my female lay disciples, that is, the female lay followers Khujjuttarā the lay follower and Velukandakiyā, Nanda's mother."⁷⁶

⁷⁴ Ibid, p. 369

⁷⁵ Bhikkhu Bodhi *Op.cit.* (f.n.34), P. 899.

⁷⁶ *Ibid*, p. 542

4.5.8 Visakhā: A Great Female Supporter

Visakhā was the daughter of a millionaire Dhananjaya and Sumanadevi of Bhaddiya City. Her grandfather Mendaka was one of the five extremely wealthy men of King Bimbisara's territories. When she was only seven years old, Buddha visited her birthplace. On that occasion, the rich man Mendaka took Visakhā and her five hundred companions with him to pay homage to Buddha. After listening to the discourse given by Buddha, Visakhā, her grandfather and all her five hundred companions attained *Sotapatti* Fruition, the first stage of sainthood.

Visakhā was a smart and beautiful girl. She possessed the five kinds of feminine beauty: beautiful hair, a beautiful figure, a beautiful bone structure, beautiful skin which was smooth and golden in color, and youthfulness. At the age of fifteen, she married Punnavaddhana, the son of Migāra, a millionaire of Sāvathi, who was a supporter of the naked ascetics⁷⁷.

On her wedding day, her father gave her ten advices. They are given below.⁷⁸

1. Do not carry outside the indoor fire.
2. Do not take inside the outdoor fire.
3. Give only to those that give.
4. Do not give to those that do not give.
5. Give both to those that give and do not give.
6. Sit happily.
7. Eat happily.
8. Sleep happily.
9. Treat the fire carefully.
10. Honor the household divinities.

⁷⁷ Bhikkhu Amritananda. *Buddhakalin Mahilaharu. (Nepali Encyclopedia of Buddha's Time: The Laywomen of Buddha's Time)*, vol 13. Lalitpur: Bir- Purna Pustak Sangrahalaya, 2019, p. 23.

⁷⁸ K. Sri. Dhammananda. *Treasure of the Dhamma*. Taiwan: The Corporate Body of Buddha Educational Foundation, 1994, p. 253.

From the day Visakhā arrived in Savatthi, the city of her husband, she was kind and generous to everyone in the city and everyone loved her.

She was a very wise woman. One event happened in her husband's house. One day, her father-in-law, Migara, was eating some sweet rice porridge from a golden bowl. At that time, a monk entered the house for alms. Although her father-in-law saw the monk, he continued to eat as if he had not seen him. Visakhā politely told the monk, "Pass on, Venerable Sir, my father-in-law is eating stale food." Hearing such words, her father-in-law became angry, so he ordered Visakhā to be expelled from the house. But Visakhā refused to get out of the house. Later, in front of other people, she explained to him the meaning of stale food. She clarified that since he is enjoying the food because of the merits of past good actions but not making merit in his present life for the future, in that sense she had said that he is eating stale food. Later, he realized the truth. At her suggestion, he invited Buddha to their house to give teachings. On listening to the discourse, he became a *Sotapanna* (first stage of sainthood). He became very grateful to Visakhā and her great wisdom, he honored her and gave her the position of mother. Since then, she was also called Migara's mother.

Visakhā was also very generous and helpful to the monks and nuns. She built the Pubbarama vihar for the monks at great cost by selling her ornaments which were presented by her father at the time of marriage. Buddha spent six rainy seasons in Pubbarama vihar.

Once, Visakhā prayed to Buddha for the following boons⁷⁹:--As long as she lived, she would give robes for the rainy season to the Bhikkhus; food to the monks entering Savatthi; food to those monks leaving the city; food to those going abroad; diet and medicine to the sick Bhikkhus; food to the sick-caretaker; medicine for the sick Bhikkhus and clothes to the Bhikkhunīs for taking bath.

Buddha's discourses delivered to Visakhā were mentioned in AN. Buddha stated the eight qualities in a woman that bring her welfare and happiness in this present world and the

⁷⁹ Bhikkhu Amritananda, *Op.cit.* (f.n.77), p.100

next: "Herein, Visakhā, a woman does her work well, she manages the servants, she respects her husband and she guards his wealth. Possessing these four qualities, a woman is heading for victory in the present world and her life in this world succeeds. Herein, Visakhā, a woman has confidence (*Saddhā*) in Buddha, *Dhamma* and *Saṅgha*; virtue (*sila*); charity (*cāga*); and wisdom (*pañña*)." Possessing these four qualities, a woman is heading for victory in the other world and her life in the other world succeeds".⁸⁰

Similarly, Buddha also gave a discourse to her that was mentioned in *Dhammapada*:⁸¹

*"Yathāpi puppharāsimhā
kayirā mālāguṇe bahu
evaṃ jātena maccena
kattabbaṃ kusalaṃ bahum."*

"As from a collection of flowers many a garland can be made by an expert florist, so also, much good can be done (with wealth, out of faith and generosity) by one subject to birth and death."

Thus, Visakhā collected lots of merits just like a collection of flowers. She died at the ripe age of one hundred and twenty.

Being a woman, Visakhā had possessed several skill and talents. She was dedicated to Buddha and Sangha monk and nuns communities and contributed a lot to raise Buddha *Sasanā*. Because of her capacity, Buddha gave her the authority to settle disputes that arose amongst the nuns at that time. She supported to resolve the conflicts that arose within the monk and nun's communities. Buddha formulated some important rules with the support of her. She was also very generous and helpful to the monks and nuns. Buddha addressed her as Maha upāsika (the great supporter). This is the unique title given to her, no other man had gotten such a title at that time.

⁸⁰ Bhikkhu Bodhi, *Op.cit.* (f.n.34), p. 1186.

⁸¹ D.P. 53, Narada.

4.5.9 Sujātā: The First *Tevācika Upāsikā*

Sujātā was a rich girl from Senani village. She wanted to have a husband of equal rank and a son after her marriage. At that time, people held many religious beliefs. The people told her that she must go to a certain banyan tree and pray to the tree god to give her a husband and son. She did as the people told her and later on she got married to a young man. Coincidentally, Sujata's first child was a son. She was extremely happy and decided to fulfill her vow to the tree god for giving her all that she had asked for.⁸²

She thought of performing the worship on the morning of Baisakh Purnima and before going to perform the worship, she sent a maid named Punna to clean under the banyan tree. At that time the Bodhisattva was sitting under that tree. Punna saw a unique scene with a Bodhisattva that she had never seen before and thought that he was the tree god sitting under the tree. Punna did not know that he was the Bodhisattva sitting under the tree. She went back to share the good news with Sujātā. Punna said to Sujata "today the tree god himself is sitting in a very beautiful form to accept your worship and food. Sujata was very happy after hearing this news and she told her servant to give her freedom from the slave and keep her as daughter's position if that was true.⁸³

She made delicious milk rice for offering to the tree god. Taking the delicious milk rice in a golden vessel she went under the banyan tree. Sujātā saw and thought that the god sitting under the tree wearing a yellow rod was a holy person. He was handsome and golden looking and sat serenely in meditation. She bowed with respect and said, "Lord, accept my donation of milk rice. May you be successful in obtaining your wishes as I have been."⁸⁴

Bodhisattva ate the sweet delicious milk rice and then bathed in the river Neranjana. This was the last food and bath he would have for seven weeks. When he finished he took the

⁸² "The Golden Bowl". part 1. *buddhanet.net*. Buddha Dharma Education Association Inc, 2008. Web. 10 Jan. 2020

⁸³ Bhikkhu, Amritananda, *Op.cit.* (f.n.77), p. 4

⁸⁴ "The Golden Bowl". part 1. *buddhanet.net*. Buddha Dharma Education Association Inc, 2008. Web. 10 Jan. 2020

golden vessel and threw it in the river, saying, "If I am to succeed in becoming a Buddha today, let this bowl go upstream, but if not, let it go downstream." In fact, instead of flowing with the river, the vessel floated upstream. After seeing this, the Bodhisattva thought that he would surely attain enlightenment.⁸⁵

Buddha himself declared that "two alms-giving were of great fruit, of a very great result, more fruitful and advantageous than any other. One was the alms given by Sujātā as that *dāna* helped him to attain supreme enlightenment, and the other was the alms given by Chunda, which supported him to attain the *Nibbāna*-element without remainder at His final passing".⁸⁶

Sujātā had a son named Yasa who was grown up with great luxury. One day at midnight, he left his family and house in search of the truth. He came into contact with Buddha. Buddha preached to him a discourse, and when He finished the teachings of Truths, Yasa attained *Sotāpanna* by realizing the *Dhamma*. At the same time, Yasa's father who came in search of his son also attained *Sotāpati* by listening to the discourse of Buddha. At the end of the sermon, he acknowledged himself as Buddha's follower. He thus became the first *tevācika upāsaka* a layman who took the refuge of Buddha, Dhamma and *Sanḅha*. When he asked Yasa to return to his grieving mother, Buddha declared that household life had no attraction for Yasa. Yasa requested to be admitted to the Order. He granted his request to be admitted to the Order. The next day, at the invitation of Yasa's father, he went, accompanied by Yasa, to his house, and there, at the conclusion of the meal, he preached *ānupubbī-kathā* to Sujātā and other members of the household. The *ānupubbī-kathā*: means 'gradual instruction', a progressive sermon; given by Buddha when it was necessary to prepare first the listener's mind before speaking to him on the advanced teaching of the Four Noble Truths. Buddha gave her a gradual instruction - that is to say, he spoke on liberality ('giving', *dāna*), on moral conduct (*sīla*) and on heaven (*sagga*); he explained the peril, the vanity and the depravity of sensual pleasures, and the advantage of renunciation. When Buddha perceived that the listener's mind was prepared, pliant, free

⁸⁵ *Ibid*

⁸⁶ Walshe, Maurice., *Op.cit.* (f.n.33), p. 261

from obstacles, elevated and lucid; then he explained to her the four noble truths: suffering, its cause, its ceasing, and the path.⁸⁷ She became a *Sotāpanna* after listening to Buddha's sermon.

Buddha himself declared that the foremost of his female lay followers in being the first to go for refuge was Sujātā.⁸⁸ Thus, she was the first *Tevācika Upāsikā* to go for refuge of Buddha, *Dhamma* and *Saṅgha*.

While analyzing her, she wanted to have a husband of equal rank and a son after her marriage. This circumstance also shows the male dominant society in pre-Buddhist days. Her servant was a slave girl. This also displays the slave system at that time. She gave her servants freedom from slaves just like Anāthapindika the great donor and queen Samavati gave freedom to their slaves. All those had freed their slaves and kept them in proper positions because of Buddha. All freed slaves were female. Once, Buddha also met a girl named Rajjumāla a girl slave who was going to commit suicide because of unbearable hard work and the harsh word of her master. Buddha also delivered the teachings to her that made her live life and later succeed to win the heart of her master and thus became freed from slavery. Buddha in this way directly and indirectly played a role to make slave-free society which was prevailing at the time of Buddha.

4.5.10 Nakulamātā: The Most Intimate Companion

Nakulamātā (Nakul's mother) and Nakulapitā were both intimate husband and wife at the time of Buddha. When Buddha visited their village and stayed at Bhesakalāvana, they went to see him. At that time, they called Him "son" and asked why He had not met them for a long time. Buddha was not surprised of calling Him spontaneously the son, rather He justified by giving the reason that in the past life, they had been the Bodhisatta's parents

⁸⁷ Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Singapore: Singapore Buddhist meditation Centre, 1991. p.17

⁸⁸ Bhikkhu Bodhi, *Op.cit.* (f.n.34), p.112

for five hundred births and his near relations for many more. Buddha delivered the discourse. After listening to the discourse, both became *Sotāpannas*.⁸⁹

Buddha visited their village once more when they were old. They entertained him, telling of their devotion to each other in this life. They said to him, " We wish to see one another not only in this present life but also in future lives." Buddha gave teachings that they should have the same faith, the same virtuous behavior, the same generosity, and the same wisdom. Buddha said that by generating the same virtues, they will be able to meet and spend life with one another in future lives also.

Buddha referred to this in the assembly of the *Saṅgha*, declaring them to be the most intimate companions among his disciples.

Once, the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. At that time, Nakulapitā, the householder, was diseased, in pain, and severely ill. Then Nakulamatā said to him: "Don't be worried as you die. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

She gave a strong assurance to her husband and well recovered later by hearing her inspiring words. The expression of her words also showed how she became empowered by following Buddha's Teachings. The strong assurance to her husband is presented below:⁹⁰

"You may think that Nakulamatā will is not capable to foster the children and continue the household matters after your death. I am a skillful person in spinning cotton, knitting and weaving. Thus, I can bear the financial obligations for the children and uphold the household activities after your death. Therefore, no need to worry. Buddha educates: death is painful for one who is worried."

⁸⁹ Malalasekera, *Op.cit.* (f.n.5), p.3

⁹⁰ Bhikkhu, Bodhi, *Op.cit.* (f.n.34), pp. 871-872

"You may think Nakulamātā will take another husband after your death. You know as well how my faithfulness has been constant for the past sixteen years. Therefore, no need to worry. Buddha teaches how death is painful for one who is worried."

"You may think Nakulamātā will take no interest to meet Buddha and Bhikkhu Sangha after your death. You should not think like that. I have a strong faith and desire to go and see Buddha and Bhikkhu Sangha after your death. Therefore, no need to worry. Buddha teaches how death is painful for one who is worried."

"You may think Nakulamātā will not follow fully in accordance with the precepts after your death. You should not think like that. I will obey *Sila* for entire my life. If you have any doubts in this matter, you can ask Buddha. Therefore, no need to worry. Buddha teaches how death is painful for one who is worried."

"You may think Nakulamātā will not attain inner tranquility of awareness after your death. You should not think like that. Buddha has many female disciples who attain inner tranquility of awareness, I am one of them. If you have any doubts in this matter, you can ask Buddha. Therefore, no need to worry. Buddha teaches how death is painful for one who is worried."

"You may think Nakulamātā will not reach the firm ground in this Doctrine & Discipline, will not attain a firm foothold, will not attain consolation, overcome her doubts, dispel her perplexity, reach fearlessness or gain independence from others with regard to the Teacher's message. But, you should not think like that. If you have any doubts in this matter, you can ask Buddha. Therefore, no need to worry. Buddha teaches how death is painful for one who is worried."⁹¹

Because of such solid assurances from Nakulamātā, Nakulapitā recovered from illness immediately. After recovering from the disease, Nakulapitā went to Buddha and described

⁹¹ Bhikkhu, Bodhi, *Op.cit.* (f.n.34), p. 873

the whole incident and also acknowledged Nakulamātā about her outstanding qualities in front of Buddha.

Once Nakula's mother and father went to Buddha and asked what deed they had to perform so that they could see each other in future lives also. Buddha replied that in order to be partners in future life also they should possess good qualities and observe the principles of conduct. Buddha replied that to be partners in the future life also they should possess these good qualities: *Sama- Saddha* (Same faith), *Sama- sila* (Same virtuous behavior), *Sama- caga* (Same generosity) and *Sama- panna* (Same wisdom).⁹²

Their queries to Buddha display the intimate relationship that they would like to continue the strong relationship as a couple not only in the present life but also in future lives as well. For any couple who would like to maintain cordial relationships, these virtues should be nurtured. While analyzing her life story, her skill in knitting, and other good virtues she possesses supported her to increase her confidence level and empowerment. Thus, when her husband was severely ill and unhealthy, she gave assurance that no need to worry, she was able to support the children and maintain the household even after his death.

While analyzing the life story of the women at that time, one can easily comprehend women's equal potential for wisdom and awakening. By following the teachings of Buddha, women came to enjoy more equality and greater respect and authority than ever before. They were further successful to contribute for the development of the spiritual as well as the betterment of human beings and Buddha *Sasanā*.

Buddha as a chief of Saṅgha showed His accountability toward the whole Saṅgha. Buddha made several efforts for Bhikkhunī and Laywomen to strengthen their abilities by providing opportunities and recognizing them by bestowing the appropriate designation according to their ability. Buddha in His whole life managed the *Saṅgha* on an equitable basis. As the Bhikkhu, Buddha treated to Bhikkhunī also. As a layman, He treated to

⁹² *Ibid*, p. 873

laywomen also. He wants to show females were not weaker than males in any aspect. He proved it by making the Bhikkhunī and female identical to the male's ability. He not only designated the champion of wisdom to Sariputra but also to Khemā as the same denomination. Not denominated Anathapindika as a champion in donation but also to Visakhā the same denomination. He even appreciated Visakhā rather than Anathapindika in a donation. In Buddhist literature, no male devotee is given the position of Maha Upāsaka (great layman devotee), But as a female, Visākhā succeeds to get the title of Mahā Upāsikā (great laywoman devotee).

4.6 The Six Prominent Modern Buddhist Women and their Contributions

The six prominent Buddhist women have been selected and analyzed how they become empowered by applying Buddha's teachings. The life stories of selected women are presented below:

4.6.1 Bhikkhunī Dhammawati⁹³

Bhikkhunī Dhammawati has been well known as a "Yomha Mhyaaya" (beloved daughter) among the Newar Buddhists in Nepal. Bhikkhunī Dhammawati has been performing effective leadership in strengthening Buddhism in Nepal. She is a social reformer as well as a role model to women. She is the president of the International Buddhist Nun's Association of Nepal.

Dhammawati Guruma was born in 1934 at Patan. Her household name was Ganesh Kumari Shakya. At that time, there was the Rana regime, when people had no access to education at all. But, she got informal education in the name of Buddhist education particularly Pali grammar and language from Bhikkhu Buddhaghosha who had returned from Burma after completing his studies in Buddhism. During her education, there she met a well-known monk Bhikkhu Dhammawuda. Because of his inspiration, she wished to become a nun for higher study in Burma.⁹⁴

At the age of blooming 14 years, she left her home for going to Burma for studying Buddhism in 1950. Her biography, "Yomha Mhyaaya" (Beloved Daughter), the story of Nun. Dhammawati, was translated from the original Burmese to Newari by Bhikkhu Jnanapunik. The story tells how a 14-year-old ran away from home to look for wider horizons. That is the time when no transportation facilities were going out from Nepal. So

⁹³ The life story of Bhikkhuni Dhammawati has been given here based on interview and secondary sources. The checklist for semi structured interview has been given in annex 2.

⁹⁴ Bhikkhu Jnanapunik. Trans. *Yomha Mhyaaya*. 2nd ed. Kathmandu: Newa Jagarana Committee, 2013. pp. 21-26.

her journey started on foot for months to reach Burma. Before arriving at Burma, she got ordination from Rev.U Chandramani at Kushinagara in India and was renamed Dhammawati. She suffered from all sorts of constraints including prison punishment due to her lack of a proper official visa to enter Burma. She studied Buddhism at Khemārama Nun's Study Center at Molmin in Burma. She, after 14 years of study, achieved the higher degree 'Sasanadhaja Dhammachariya' in 1962. After completing the higher study, she returned to Nepal in 1963. Since then, she started to propagate Buddha's teachings in different parts of Nepal⁹⁵

She established Dharmakirti Vihar which is now one of the leading viharas for Nuns. She has also established a grand Vihar namely Antarastrīya Bhikshuni Gautami Vihara at Lumbini and other viharas like Vishoshanti Dharmakirti Vihar at Basundhara and Dhyankuti Anagarikarama at Banepa. She also supported to construct other viharas like; Sulakshankirti Vihar at Chovar, Nepali Buddha Vihar in India, Padamkirti Vihar at Kamalpokhari, Shakyamunikirti Vihar at Satungal, Ratnakirti Vihar. She also provided support to establish the International Buddhist Meditation Center at Buddha Nagar. She is also one of the Patrons of the Meditation Center of Kathmandu.⁹⁶

Because of her strong leadership, she is successful in expanding the Dhamma activities through branch Vihars. There are five Branches Vihars: Antarastrīya Bhikshuni Gautami Vihara at Lumbini, Vishoshanti Dharmakirti Vihar at Basundhara, Sulakshankirti Vihar at Chovar, Padamkirti Vihar at Kamalpokhari and Nirvan Murti Vihar.⁹⁷

Bhikkhunī Dhammawati is the founder and president of Dharmakirti Buddha Adhyayan Gosthi (Dharmakirti Buddhist Study Circle), which was established in 1971 in order to involve youth in Buddhist studies. The Circle has published 175 books in Nepal Bhasa, 149 books in Nepali Bhasa and 8 books in the English language. Out of 332 books, she

⁹⁵ *Ibid*

⁹⁶ Reena Tuladhar. "Venerable Dhammawati: A Tireless Person." *Chirasammanit Guruma Dhammawati*. Kathmandu: Dharmakirti Buddhist Study Circle, 2013. p. 216.

⁹⁷ *Ibid*.

herself has written fifty books.⁹⁸ The name list of her books is listed in Annex: 4. She is the publisher and advisor to the Dharmakirti, a Buddhist Monthly magazine that was started in 1972.

Her contributions are very commendable in the field of gender equality in society, Buddhist education, health and social work. Bhikkhunī Dhammawati was immensely successful in bringing women out from domestic 'cocoons' to active members of society by providing enough space for, Pariyatti education, literacy classes, health camp, training and extra activities. Her leadership in Dhamma activities incorporated these endeavors geared towards social reform. Bhikkhunī Dhammawati provided a very encouraging, not only a leader but also a genuine role model to women. She got Bhikkhunī initiation in Theravada Buddhism in an international consortium organized in Los Angeles in the USA in 1994.⁹⁹

At present, she is the president of the International Buddhist Nun's Association in Nepal which was established in B.S. 2049. Under her initiation, a *Yuba Anagarika Sahayoga Samiti* has been formed under the youth leadership of Nun Nyanawati to involve Youth Nuns in Buddhist actions.¹⁰⁰ This effort has produced youth nun leaders in different fields of Buddhism.

By recognizing her contribution to spreading Buddhism, she was awarded by different National and International Buddhist organizations and other organizations. Some of the major awards are like in 1992 Bhikkhunī Dhammawati was offered the title of "Aggamahaganthawachaka Pandit" by the Govt. of Myanmar. The title describes a Bhikkhunī Dhammawati who is well-versed in the teachings of Buddha and capable of explaining them. Similarly, she was awarded the title "Bhasa Thuwa" for her remarkable contribution to Nepal Bhasa literature.¹⁰¹ She was also awarded "Jnanamala Ratnabat

⁹⁸ Lochantara Tuladhar. *Dhammawatiya Chosa*. Kathmandu: Dharmakirti Bauddhist Study Circle, 2019. pp.299-301

⁹⁹ Sumon Kamal, Tuladhar. "Dhammawati Guruma: The Yomha Mhyaaya of Nepal" *Chirasammanit Guruma Dhammawati*. Kathmandu: Dharmakirti Buddhist Study Circle, 2013. p. 202.

¹⁰⁰ Yuba Anagarika Sahayoga Samiti. *Annual Progress Report of 2071*. Kathmandu: Yuba Anagarika Sahayoga Samiti, 2071. p. 6.

¹⁰¹ Lochantara Tuladhar, "Academic Journey made by Eminent Nun Dhammawati". *Dhamma amd Dhammawati*. Kathmandu: Dharmakirti Buddhist Study Circle, 1999. p. 37.

Sirapa" From Jnanamala Bhajan Khala of Swayambhu in B.S. 2052. She has been felicitated by more than 35 organizations on different occasions.¹⁰²

Bhikkhunī Dhammawati has performed significant works on the publication of books, Buddhist education, construction of vihars, capacity building of human resources, and social transformation particularly Gender equality and social inclusion. Thus, she is a dynamic leader whose contribution is remarkable for strengthening Buddha Sasana in Nepal. She is a social reformer and also a role model to women.

4.6.2 Nun Sushila

Nun Sushila was the founder and president of the All Nun Association of Nepal. She was one of the founders of Nepal Bauddha Pariyatti Education in Nepal and also the first student who passed Pariyatti Sadhamma Kovid, the ten grade in Pariyatti education in Nepal.

Nun Sushila was born as Asha Maya Shakya in Bhojpur in B.S. 1972. Initially, her family was from Patan district but, her family moved to Bhojpur for Business purposes at the time of her grandfather and grandmother.¹⁰³

Her deep interest in her childhood was to join a school for education. But, she could not get an opportunity as she grew up during the Rana regime when women were completely forbidden to study. At that time, people generally thought that women's characters would be loose if they were provided education. However, her learning attitude led her to study by herself. Being a man, her younger brother got a chance to join a school. She used to read his school textbook. Even though she did not get a formal education, her passion for learning made her literate.¹⁰⁴

¹⁰² Reena Tuladhar, *Op.cit.* (f.n.96), p. 99

¹⁰³ Jyotidaya Sangha. *Pariyatti Jyoti Quarterly Bulletin*. Year 2, No.5. Lalitpur: Jyotigaya Sangha, Chapagaun B.S. 2053. p. 6

¹⁰⁴ Anagarika, Sushila. *Anagarika Sushila ya Atmakatha*. Lalitpur: Committee for Golden Jubilee Observation of Nun Sushila, 2051. p.3

She was brought up in a religious family. She used to take part in religious rituals for example, *Astamibrata*, *Tirthasewa* etc. while she was listening Dhamma talks on Lalitavister (Buddha's life history) for one month, she was impressed by the story of Pajāpati Gotamī.¹⁰⁵

She did not give attention to make-up even in her blooming age. She was proposed for marriage but she did not show interest at all because she was aware of the status of women and their gender role in society at that time. Women have to confine their role in the patriarchal framework that could not catch her eye.¹⁰⁶

When she was young, she came to know that nun Dhammacari and nun Visakha were spreading Buddhism through Dhamma talks in Kathmandu Valley. She dreamed of following their path. Later she came into contact with nun Dhammacari through her aunt Laxmi Maya who was in close contact with nun Dhammacari and used to go quite often to Kimdol Vihara. Thus, she got the opportunity to learn Buddhism from nun Dhammacari at Kimdol Vihar.¹⁰⁷

She did not want to stay at home after the death of her father and brother. But her uncle did not give permission. She was dedicated and committed to what she wished for. She made a crucial decision in her life by deciding to become a nun and go to Kushinagar. But the chief abbot Chandramani Mahasthavir of Kushinagara refused to ordain without permission from her guardian. She got ordination the next year only after getting consent from her family. During that period, she learned Abhidhamma from U. Chandramani and Hindi language and mathematics from a teacher managed by him. After returning from Kushinagar, she made contact with Bhikkhu Shakyanda. During her stay at Tansen, she learned Abhidhamma from him and Vishddhi Magga from Mr. Ayodhya Prashad Pradhan who was the principal of a Public high school at that time.¹⁰⁸

¹⁰⁵ *Ibid*, p.4

¹⁰⁶ *Ibid*, p.5

¹⁰⁷ *Ibid*, p.11

¹⁰⁸ *Ibid*, p. 17

Because of her passion for learning, she expanded the knowledge cycle on Buddhist teachings. Later, she started to disseminate Dhamma. She put efforts to give informal education along with Buddhism to the children and laywomen in an informal way. She also established a formal school namely Silaguthi Pathasala in 2006 at Tansen even though education was not accessible to the public. She also taught Buddhism to the lay Buddhist women of Shakyamuni vihar and Yasodhara School while she was staying in Bhojpur District.¹⁰⁹

She moved to Patan from Bhojpur and stayed in Tan Vihar for a long time. At that time, lay devotee Dharma Ratna Shakya of Trisuli invited Bhikkhu Buddhaghosh to stay at Vasavasa (Rainy retreat) for three months in Sugatpur Vihar at Trisuli. Bhikkhu Buddhaghosh accompanied by Nun Shuhila went to Trishuli. During their stay in Sugatpur vihar, many lay devotees used to visit the vihara to learn Buddhism.

During those days there were no facilities to study Buddhism in Nepal as in other Asian countries and Samaneras and Anagarikas had to go to foreign countries to study Buddhism. Realizing these facts, Bhikkhu Buddhaghosh Mahasthavira, as requested by Anagarika Sushila and lay devotee Dharma Ratna Shakya of Trisuli made arrangements to start teaching of Pariyatti education in Nepal in 2019 B.S. Later, it was formalized in the name of "Nepal Bauddha Pariyatti Education"(NBPE) by the initiation of the *All Nepal Bhikkhu Association* in 2020. The Pariyatti teaching was started from the Full Moon Day in 2507 Buddha Era and the news was broadcasted by Radio Nepal at 8.45 am. She was one of the founders of Nepal Bauddha Pariyatti Education in Nepal¹¹⁰

She was also the first person to pass Kovid in Pariyatti education in Nepal in 2029. Since then, she has been actively involved in strengthening Pariyatti education in Nepal. She visited different places outside Kathmandu valley for the establishment of Pariyatti education like Bhojpur, Chainpur, Dharan, Uralbari, Palpa, etc. She also taught pariyatti in

¹⁰⁹ *Ibid*, p. 18

¹¹⁰ Nun, Sushila. "Pariyatti Shikshaya Uthane Jigu Anubhawa". *Nepal Bauddha Pariyatti Silver Jubilee Magazine*. Lalitpur: Nepal Bauddha Pariyatti Education, Sree Sumangal Vihar, 1989. p. 37

many centers of Lalitpur and Kathmandu including Tan Vihar, her residence. She was also the president of Deepankar Pariyatti Education center at Nagabahal in Lalitpur district. She traveled to different districts to promote and operate pariyatti education even at the age of eighty.

She was the founder of the Nun Association of Nepal which was established in B.S. 2049. In the initial stage, she formed an association of only nuns of Patan. Later the association covered all the nuns of Nepal. Since then, the association has been operating in an institutional way. At present, the organization has about 174 nuns.¹¹¹ She established some branches of Dharmodaya Sabha, the regional center of WFB in Bhojpur, Urlabari, Damak.

She herself had published an autobiography of Nun Sushila, translated two books from Pali language to Newari language, and edited five books. She was felicitated in B.S. 2051 by Buddhist organizations on the occasion of her 50 years Golden Jubilee of nun ordination.¹¹²

She was a role model as a spiritually empowered nun whose contributions were remarkable in the history of the development of Pariyatti education in Nepal. She was one of the founders of Nepal Bauddha Pariyatti Education and the founder president of Nuns. She died at the age of 82 years. In memory of the late nun Sushila, her family members managed the trust to distribute the prizes for those who secured the top position at level six, Pariyatti Sadhamma Palak (level seven) and last year of Pariyatti Sadhamma Kovid.

4.6.3 Nun Dharmasila

The spiritually empowered Nun Dharmashila's contribution was remarkable in spreading Buddhism. She also provided effective leadership not only in Buddhism but also in the field of the social, educational and political movement of democracy.

¹¹¹ Yuba Anagarika Sahayoga Samiti, *Op.cit.* (f.n.100), p. 6

¹¹² Anagarika, Sushila, *Op.cit.* (f.n.104), p. 49

Nun Dharmasila was born in B.S. 1974 at Pokhara. Her name was kept as a Tek Laxmi Tamrakar. In her childhood, she was smart but she had no access to education as she grew up during the Rana regime when education was prohibited to the public. She met Bhikkhu Mahadana who visited Pokhara in 1985. She learned literacy and Buddhist education from him along with other children. Since there was no religious freedom at that time, he was jailed for some time by the current administrator in charge of preaching Buddhism in Pokhara. For her intelligence and polite nature, she was named 'Dharmashila' by him.¹¹³

She was influenced by the Dhamma talks of Bhikkhu Mahadan. Therefore, she wished to become a nun. But, her parents did not want her decision and prohibited her from going out. Later in 1991, at the age of 17 years, she left for Kathmandu with Bhikkhu Mahadana to become a nun. But she was taken back by her parents on the way home as society started to spread unnecessary rumors.¹¹⁴

At the age of 19 years, she again left home for Kushinagar to become a nun. She encountered difficult adventures on the journey to India via the dense jungle of Bhikhana Thori. At Kushinagar, she requested Bhikkhu U Chandramani for ordination, but he refused her request and gave suggestions to come again with the family's permission which was compulsory for ordination.¹¹⁵

After returning to Pokhara, she put on a white robe and observed the precepts continuously and practiced the Dhamma just like an ordained person. In 1996, again she went with Bhikkhu Visudhananda to Kushinagar for ordination. This time she got ordination. Thus, she struggled a lot in her life to become a nun. Staying at Kushinagar, she learned basic Buddhism, Dhammapada from Chandramani Mahastharvir, and Abhidhamma from Bhikkhu Varasambodhi. Bhikkhu Chandramani Mahastharvir was impressed by her intelligence, competence, polite behavior and skilled of speaking.¹¹⁶

¹¹³ Bhikkhu Shradhananda. "Introduction of Dharmashila Buddha Vihar." *Yuba Bauddha Sangha Smarika*. Pokhara: Yuba Bauddha Sangha, B.S. 2063. p 6

¹¹⁴ Tilak Man, Gubhaju. "Anagarika Dharmashila" *Pariyatti Shiksha, Pariyatti Sadhamma Palak*. Kathmandu: All Nepal Bhikkhu Mahasangha, 2020. p. 135

¹¹⁵ *Ibid*

¹¹⁶ *Ibid*, p. 136

She came back to Kathmandu with Bhikkhu Amritananda. Again, she got the opportunity to expand her knowledge of Buddhism from him. She also learned Satipatthana Vipassana from Mr. Ayodhya Prasad Pradhan of Tansen. After coming back to Pokhara, she established Buddha Vihar in Pokhara. This was the first Theravada Vihara in Pokhara. She gradually spread Buddhism in Pokhara.

Nun Dharmashila's contribution was remarkable in the social, educational and political movement of democracy, 2007. In the time of Rana rulers, there was no freedom for people. All those people who fought for cultural, religious and political rights were punished in jail. Theravada Buddhism had been targeted by the Ranas, who forbade its practice and dissemination; Buddhist monks were even exiled from the country. Nun Dharmashila played an important role to protect Bhikkhu Shakyanda who was actively involved in spreading Buddhism in Pokhara. Hence, he was targeted by the Rana rulers.

In such time she also made lots of efforts not only in Dhamma propagation but also in social as well as political fields. Even, her Vihar in Nadipur was a hub for political activity where nascent revolutionaries would gather, hidden away from the gaze of the Rana governor. But Dharmashila, who helped to organize the underground meeting of the prominent freedom fighters of Pokhara region. In the course of the movement, she was jailed for 9 days in Jangi Parade Kot Karagar. The renowned Poet Madhav Prashad Ghimire was one of the others who were jailed with her. Some politically and socially aware people of that time expected leadership from this extraordinarily capable Dharmashila Guruma. She supported beyond Buddhism as at that juncture, it was the demand of time as well.

Nun Dharmashila's contribution was noteworthy in the educational field also. She supported the establishment of schools and colleges in the Pokhara valley. In B.S. 2006, she established the school namely Rastriya Byawasayik Madhyamik Vidhyalaya which was the first school of Pokhara. She also provided land to establish Kanya School where she was the founder secretary. The school is developed as a renowned college today. Similarly, the renowned Prithwi Narayan Campus (PN campus) of today was planned for the first time in Dharmashila's room. In recognition of her contributions to establishing the

campus, she was awarded after her death by the honorable president Dr. Ram Badan Yadhav on the occasion of 50 years Golden jubilee of PN Campus.¹¹⁷

Her contribution in the establishment of Bishwa Shanti Stupa at nearby the hill of Fewa lake under the mission of Venerable Nichidatsu Fuji Guru of Japan is memorable in the history of Buddhism in Nepal. The 35 feet height stupa was built in B.S.2030 but that was destroyed by the Panchayat Government of that time by alleging the deforestation of the community forest. In fact, that charge was proved wrong later as the land was private and donated by Mr. Min Bahadur Gurung who was jailed with his son for six months for the cause of construction of the building stupa. Dharmashila Guruma supported the movement to raise the voice against this illegal action through Buddhism together with All Nepal Bhikkhu Mahasangha. Later the government gave permission and built the Shanti Stupa in B.S. 2056 after democracy.¹¹⁸ Thus her remarkable struggle and contribution to the establishment of Bishwas Shanti Stupa is memorable in the history of Buddhism in Nepal.

She contributed lots in different areas. The other major contributions to spreading Buddhism¹¹⁹ are as follows:

- a) Starting a tradition of celebrating Buddha Jayanti through mass gatherings.
- b) Establishment of Gyanmala Sangh
- c) Organization of the first Mahaparitran and the first Buddhist Conference in Pokhara
- d) Participation in national and international Buddhist activities
- e) Organization of meditation courses
- f) Formation of Dayak Sabha comprised laywomen devotees and laymen devotees.
- g) Establishment of SEIMEIKYO healing center with the assistance of Japanese people
- h) Establishment branch of Dharmodaya Sabha in Pokhara

¹¹⁷ *Ibid*, pp. 140-145

¹¹⁸ Ratna Sunder, Shakya. *Bauddha Jagataka Prasadha Byaktitwoharu*. Kathmandu: Council of Nepal Bauddha Pariyatti Education, 2003. p. 70.

¹¹⁹ Gubhaju, *Op.cit.* (f.n.114), pp. 138-167

The last stage of her life, she suffered from cancer. With the assistance of Japanese and Buddhist followers, she went to Japan for treatment. But her cancer was not cured and returned to Nepal. She died at the age of 69. Her funeral was attended by dignitaries from many fields. The place where Dharmashila Guruma was cremated was named Dharmaghat and Buddha Vihara was named Dharmashila Buddha Vihara after Dharmasila Guruma's death.¹²⁰

Thus, the study and practice of Dhamma helped her to become empowered. The spiritually empowered Nun Dharmashila's contribution was remarkable in the social, educational and political movement of democracy. She was the person just like the moon freed from a cloud. In Dhammapada,¹²¹ it is mentioned, " The ordained person who, while still young, devotes himself to Buddha's Teaching, illuminates this world like the moon freed from a cloud. This verse was applied to nun Dharmasila also.

4.6.4 Miss Nani Maiya Manandhar¹²²

Nani Maiya Manandhara was born in 1946 A.D. at Kathmandu. She was the eldest daughter of her parents Mr. Pancha Narayan Manandhar and Mrs. Krishna Maya Manandhar. She was interested in learning Buddhism from her childhood. Therefore, she studied Pariyatti¹²³ education and general education simultaneously. She passed Pariyatti Sadhamma Palak (Grade Seven in Pariyatti Education) in 2023 and completed Pariyatti Sadhamma Kovid (final year) in 2027. She passed her Bachelor's Degree (BA) in 1970 from Tribhuwan University. She completed M.A course in Pali from Nav Nalanda Mahavihara (India) during the academic year 1977-79.

She is a renowned writer in the field of Buddhism. She has published 27 translated and original books in Nepali and Nepal Bhasha. The list of the books is given below¹²⁴:

¹²⁰ *Ibid*, pp. 175-176

¹²¹ D.P.382, Narada

¹²² The life story of Miss Nani Maiya Manandhar has been given here based on interview and secondary sources. The checklist for semi structured interview has been given in annex 2.

¹²³ Pariyatti is teaching and learning of Buddha *vacana*, the teachings delivered by Buddha in His life time.

¹²⁴ Nani Maiya, Manandhar. *Dhammapada- Atthakatha. (Part-6)*. Lalitpur: Kamala Shakya, 2018

- | | |
|--|-------------------------------------|
| 1. Buddha Vacan | 2 Nari Prati Buddhaka Den |
| 3 Vidhura Jatak | 4. Magganga Dipani |
| 5. Mahachin Yatra | 6 Vipassana Avyasa Paddhati |
| 7. Buddha Ka Prathama Sandesh | 8. Bodhipakkhiya Dipani |
| 9. Niyama Dipani | 10. Jigu Pau |
| 11 Dharma: Jivan Jiune Kala | 12. Catusacca Dipani |
| 13. Tri-Ratna Vandana | 14. Pravacan Pravaha |
| 15. Dharma Jyoti | 16. Buddha Vacan (With Pali) |
| 17. Vipassana: Eka Jivanopayogi
Sadhana | 18 Dhammapada- Atthakatha (Part-1) |
| 19. Dhammapada- Atthakatha (Part-2) | 20. Dhammapada- Atthakatha (Part-3) |
| 21 Dhammapada- Atthakatha (Part 4) | 22. Vidhura Jatak (Nepal Bhasa) |
| 23 Dhammapada- Atthakatha (Part-5) | 24 Dhammapada- Atthakatha (Part-6) |
| 25. Chosu Muna (Nepal Bhasa) | 26. Kabita Sangraha |
| 27 Mahayana Chagu Laghu Adhyayan | |

"Lord Buddha's Compassion Towards Women" is one of her popular books that has highlighted the status of women in early Buddhism and Buddha's contributions to them for spiritual empowerment.¹²⁵ She has also published several articles in various magazines.

Her contribution to the activities of Baudha Pariyatti Shiksha is commendable. She has been teaching Baudha Pariyatti as a voluntary service since 1972 A.D. She also managed the Paropakar Pariyatti Center of Paropakar High School as a central chairperson for 7 years.¹²⁶

¹²⁵ Nani Maiya, Manandhar. *Lord Buddha's Compassion Towards Women*. Palpa: Vishoman Bajracharya, 2006

¹²⁶ Reena Tuladhar "About the Author: Nani Maiya Manandhar ". *Dhammapada- Atthakatha. (Part-6)*. Lalitpur: Kamala Shakya, 2018

Her other contribution to the field of Meditation is praiseworthy. Initially, she participated in Vipassana retreat at Rajagriha in India in 1974 and practiced meditation. She is the meditation teacher at Nepal Vipassana Centers. About hundreds of Vipassana retreats have been conducted under her guidance. Thousands of yogis have benefited from the Vipassana retreats. She has also conducted Vipassana meditation for dignitaries like Benejir Bhutto, the former president of Pakistan. In B.S 2065 Miss Nani Maiya Manandhar built Gyankirti Bihar in Nayabajar ward number 16, Kathmandu.

She worked as a president of Buddhist Women's Association, Nepal from 2059 to 2065 B.S. This organization is one of the leading organizations of Buddhist women in Nepal. She became the Vice President of Dharmodaya Sabha (B.S.2065 to 2071) and executive committee member of Lumbini Dharmodaya committee. She was also a member of the Lumbini Development Trust (2059 to 2065 B.S).

She also expanded the horizon of her knowledge on Buddhism through travel also in different countries: India, Myanmar, Malaysia, Singapore, Thailand, Sri Lanka, Tibet, China, Hongkok, Pakestan, Austriliya and Philipine.¹²⁷

Recognizing her contribution to flourish Buddhism in Nepal she has been honored with an 'Appreciation Letter' by the 'Nepal Baudha Pariyatti Shiksha' in 1988; 'Baudha Mahila Sangha, Nepal' in 1999; 'Dharmakirti Buddhist Study Circle' in 2003 and 'Second World Buddhist Summit' in 2004.¹²⁸

Even in her unhealthy situation, she did not stop her work. Still, her translation, writing of books and conducting of meditation retreats are going on. Her contributions to Pariyatti education, meditation and publication of books are incredible. Thus, she is empowered and a role model Buddhist woman from Dhamma perspective.

¹²⁷ *Ibid*

¹²⁸ *Ibid*

4.6.5 Marry Foster

Marry Foster was a famous donor in Buddhism. She provided financial support to Anagarika Dhammapala a Sri Lankan Buddhist who contributed a lot to strengthening Buddhism particularly reawakening Buddhism in India. Just as Visakhā was a great female supporter at the time of Buddha, Marry Foster has been described as a modern day Visakhā.

Mary Robinson Foster was born in 1844 in Hawaii. Her parents were John James Robinson and Rebecca Kaikilani Prever. When Mary was 16, she married Thomas R. Foster who worked in her father's business of a large shipbuilding company. But in 1889, he died leaving her widowed and childless at the age of 45.¹²⁹

The connection with Dhammapala brought her a great change and gave her an opportunity to lead a meaningful life. In 1893, Dharmapala was invited to represent Buddhism at the Parliament of the World's Religions in Chicago in the United States. On his return journey, his steamer stopped in Hawaii. At that time, Mary Foster met the esteemed Anagarika Dharmapala (29 age) for the first time. That was an important moment for her to connect with Buddhism. At that time, she asked Dharmapala for advice to control her anger as she suffered from a short temper. He taught her about meditation, particularly Metta meditation. Later, she found relief from her emotions by practicing meditation as taught by him.¹³⁰ Her behavior changed and started to behave politely instead of crudely. The meditation supported her to develop a positive mind. Therefore, she took a keen interest in Buddhism.

Dhammapala wanted to disseminate the Dhamma through new and modern media, and he saw the need for Buddhism to become socially relevant through new approaches; i.e., literature, schools, dispensaries, networking, training centers for monks and similar projects.¹³¹ His dream was converted into true because of the support of Merry Foster. She

¹²⁹ Bhante Dhammika Thera, "Marry Foster, patron of Buddhism." Ceylon Daily News LK, 11 Dec. 2019: The Associated Newspapers of Ceylon Ltd. Web: 15 Dec. 2019

¹³⁰ *Ibid*

¹³¹ *Ibid*

donated significant amounts of money during her lifetime to implement his missionary work. These were some of the works she supported:

She was so impressed that she gave him a sizeable donation to the Mahabodhi Society, which Dhammapala had founded two years before to resuscitate Buddhism in India, and to restore the ancient Buddhist shrines at Bodh Gaya, Sarnath and Kushinara. Her funds helped purchase for the Mahabodhi Society a headquarters in Calcutta and Foster Hall in Perambur.¹³²

Mary Foster contributed to the building of the Sri Dharmarajika Vihara in Calcutta and the Mulagandhakuti Vihara in Sarnath in India.

In 1913, Dharmapala visited Honolulu to thank her personally for her help over the years. She again gave him a large amount of money to find a hospital in the name of her late father and late husband and with this, he founded the Foster Robinson Free Ayurvedic Clinic, the first modern Ayurvedic hospital in Sri Lanka. She also contributed to her father's house to support the hospital.¹³³ the Foster-Robinson Hospital for the Poor is still part of the National Hospital of Sri Lanka in Colombo.

She also supported the establishment of Foster Buddhist Seminary in 1925 to give Buddhist education to novices in Kandy, Sri Lanka.¹³⁴

Dhammapala has a strong ambition to establish a Buddhist Mission and Vihara in England. Because of her financial support, he was successful in establishing it in 1926. That was the first missionary vihara to be founded outside the Asian continent. Since then many monks from Sri Lanka frequently visited to preach Buddhism in that area.¹³⁵

¹³² *Ibid*

¹³³ Ratna Sunder, *Shakya.Bauddha Jagataka Smaraniya Byaktiharuru*. Kathmandu: Bhikshu Mahanama Mahasthavir, 1992, p. 75

¹³⁴ *Ibid*, 77.

¹³⁵ "Mysterious Mary Foster." *Star Bulletin* Vol. 11, Issue 265. Honolulu Star-Bulletin, 22 September, 2006. Web. 15 Dec. 2019

In Hawai'i, Merry Foster also gave land on Pali Highway to the Japanese Buddhists' Honpa Hongwanji Mission, where the first Buddhist temple in Honolulu was built in 1889; and she supported the Hongwanji High School.

Merry Foster died on December 30, 1930 and bequeathed her gardens and home to the city of Honolulu as a public garden, which later became the Foster Botanical Garden.¹³⁶

Buddhist Teachings impacted her life. It taught her how to overcome the anger and grief which tormented her. The practice of the teachings of Buddha made her generous. Without her generosity, Dhammapala would not have been able to carry out his life's work. Many persons had been benefitted by her support. Merry Foster has been described as a modern-day Visakha in Buddhist history.

4.6.6 Miss I. B. Horner (Isaline Blew Horner)

Miss I. B. Horner was a leading scholar of Pali literature and the President of the Pāli Text Society from 1959 until she died in 1981. She made a lifelong contribution to Pali Buddhist literature.

Miss I.B. Hornor was born in 1896 in Walthamstow in Essex, England. She did B.A in moral science from the University of Cambridge in 1917. She was introduced to Buddhism, its literature and related languages from travel to Sri Lanka and India in 1921 and Burma in 1922. Her studies in Philosophy led her into the field of Eastern religions and Buddhism in particular. In 1934, Horner was awarded the title of an M.A. from Cambridge.

She began to study Pali literature starting from *Dhammapada*. Seven years after the study of Pali literature, she published her first book *Women Under Primitive Buddhism*. In this context, renowned Bhikkhu Amaro states "Anyone who has looked into the study of

¹³⁶ *Ibid*

women in Buddhism has come across the book, 'Women Under Primitive Buddhism!.' She was the first scholar to study women's lives in the ancient Buddhist world.¹³⁷

Her remarkable contributions were the Romanization and translation of a diverse volume of books by Pali Tipitaka. Even during the second world war situation, she did not stop her work on the translation of Pali literature. Her works on Pali literature are as follows¹³⁸:

- a) Women under primitive Buddhism: laywomen and almswomen (1930/1975)
- b) Papan̄casūdanī: Majjhimanikāyatthakathā of Buddhaghosācariya (1933)
- c) Early Buddhist theory of man perfected: a study of the Arahan concept and of the implications of the aim to perfection in religious life, traced in early canonical and post-canonical Pali literature (1936/1975)
- d) Book of the discipline, six volumes (Vinaya-pitaka), (1938) translated by I. B. Horner.
- e) Madhuratthavilāsinī nāma Buddhavaṃsaṭṭhakathā of Bhadantācariya Buddhadatta Mahāthera (1946/1978), ed. by I.B. Horner.
- f) Living thoughts of Gotama Buddha (1948/2001), by Ananda K. Coomaraswamy and I.B. Horner
- g) Collection of the Middle Length Sayings (1954)
- h) Ten Jātaka stories (1957)
- i) Early Buddhist poetry (1963)
- j) Milinda's questions (1963), translated by I. B. Horner
- k) Buddhist texts through the ages (1964/1990), translated and edited by Edward Conze in collaboration with I.B. Horner, David Snellgrove, Arthur Waley
- l) Minor anthologies of the Pali Canon (vol. 4): Vimanavatthu and Petavatthu (1974), translated by I. B. Horner

¹³⁷ Bhikkhu Amaro. "I B Horner – Some Biographical Notes" *The Sati Journal*. vol. 2, CA: The Journal of Sati Center for Buddhist Studies, 2014. pp. 33-38. Web. 3 Jan. 2020.

¹³⁸ *Ibid*

- m) Minor anthologies of the Pali Canon (vol. 3): Buddhavamsa and Cariyapitaka (1975), translated by I. B. Horner
- n) Apocryphal birth-stories (Paññāsa Jātaka) (1985), translated by I.B. Horner and Padmanabh S. Jaini

Miss I.B. Hornor contributed not only to the publication of books but also put her efforts into the development of Pali Text Society. In this Society, she became president from 1959. The Society was founded in 1881 by T.W. Rhys Davids "to foster and promote the study of Pāli texts". It publishes Pāli texts in roman characters, translations in English and ancillary works including dictionaries, a concordance, books for students of Pāli and a journal. Most of the classical texts and commentaries have now been edited and many works translated into English.¹³⁹ Pali Text Society has been contributing a lot to spreading Buddhism in European countries, particularly in England. T.W. Rhys Davids died in 1922 by contributing 41 years to the development of Pali literature. After his death, his wife Mrs. Rhys Davids was placed as the President of Pali Text Society and she also continued the Pali Text Society, contributing to Pali literature for 20 years till her death. Both husband and wife dedicated themselves to the development of Pali literature. When Mrs. C. A. F. Rhys Davids died in 1942, Dr. W. H. D. Rouse succeeded her as President of the Pali Text Society, and Miss Horner became Secretary. Rouse's successor, Dr. W. Stede, died in 1958. In 1959, Miss Horner became President.¹⁴⁰ In 1908, when she was 11 or 12 years old, Horner met Thomas William Rhys Davids, the founder of the Pali Text Society. This meeting would eventually shape her entire career.

For Pali Text Society, she established a trust that was supportive to run the Society. In this context the renowned Pali scholar K.R Norman has written, *"she devoted her time, energy and money to the task of putting the Pali Text Society on a sound financial footing. Besides her own generosity, the full extent of which will never be known, her enthusiasm excited the generosity of others, and a steady stream of donations, large and small, helped to*

¹³⁹ "About The Pali Text Society." *Pali Text Society*. Pali Text Society, UK. 2008. Web: 16 Dec. 2019

¹⁴⁰ K. R. Norman. "Isaline Blew Horner", *The Journal of the International Association of Buddhist Studies*, vol.5. no.2, 1982. pp.147-148. Web. 2 Sept. 2021

support the Society's general activities or to defray the cost of publishing specified works."¹⁴¹ In this way, she made a lifelong contribution to Buddhism.

Miss Horner's academic expertise was recognized by the award of honorary degrees by the University of Ceylon and the Nava Nalanda Mahavihara. Similarly, in recognition of her contributions to Pali literature, Horner was awarded an honorary Ph.D. by Ceylon University in 1964. In 1977, Horner again received a second honorary Ph. D from Nava Nalanda Mahavihara. In 1980, Queen Elizabeth II made Horner an Officer of the Order of the British Empire (OBE) for her lifelong contribution to Buddhist literature.¹⁴²

A grand ceremony on the occasion of the Centenary Celebration of Pali Text Society which was established in 1881, was observed with the chairmanship of Miss I.B. Hornor in 1981. Six months after the celebration, she died at the age of 85 in April 1981.¹⁴³ In this way, the study of Buddha's Teachings made her spiritually empowered. Her remarkable contribution to *Pāli* literature made access of Buddhism to the public at large.

The life stories of above prominent modern Buddhist women show they became empowered by following Buddha's Teachings. Their contributions are remarkable not only in strengthening Buddhism but also in the field of education, social reform, human capacity building and other. Their contributions exhibit that they are not less capable than the women of Buddha's time.

4.7 Concluding Remarks

The status of women was low in Pre-Buddhist time. But, most of the women's mode of life was changed by applying the Buddha's teachings. The above *Therīgāthā*, the verses of *Therī* show how Buddha's teachings contributed to their empowerment. They were liberated from unfavorable social conditions by attaining spiritual empowerment. Women

¹⁴¹ *Ibid.*

¹⁴² *Ibid.*

¹⁴³ Ratna Sundar, Shakyā. *Bauddhajagataka Smaraniya Byaktiharū*. Part 2. Kathmandu: Mandas Memorial Publication, 1994. p.123.

were able to deal with the harassment efficiently because of their strong mind or spiritual empowerment. Due to ignorance and attachment to sensual pleasures, many women even today have to face different forms of harassment or violence. By following the teachings, most of the women at that time internalized that the competence of persons does not depend upon the sex whether male or female, but is determined by their acquired virtues. Some women were successful to become role models and take leadership roles in different fields. Thus, Buddha has given the best position in different themes to the four *Parisada* Bhikkhus, Bhikkhunī s, laymen and laywomen in a similar way.

While analyzing the life story of ten women at that time, one can easily realize women's equal potential for wisdom and awakening. By following the teachings of Buddha, women came to enjoy more equality and greater respect and authority than ever before. They were further successful to contribute for the development of the spiritual as well as the betterment of human beings. Similarly, the life stories of prominent modern Buddhist women like, Nun Dhammawati, Nun Sushila, Nun Dharmasila, Miss Nani Maiya Manandhar, Marry Foster Miss I. B. Horner (Isaline Blew Horner) show how they became empowered by following Buddha's Teachings.

Their contributions are remarkable not only in strengthening Buddhism but also in the field of education, social reform, human capacity building, and other. Their contributions display that they are not less capable than the women of Buddha's time.

CHAPTER V

BHIKKHU AND BHIKKHUNI PĀṬIMOKKHA (VINAYA) FROM GENDER PERSPECTIVE

Vinaya is a discipline formulated by Buddha as rules or training rules. Buddha started to formulate Vinaya twenty years after the establishment of Bhikkhu *Saṅgha*. Bhikkhunī *Saṅgha* was established five years after the establishment of Bhikkhu *Saṅgha*. Twenty years period was called a virtuous period as all his disciples were purely involved in true *Dhamma* practice. Hence, during the twenty years, Buddha and his disciples did not realize the requirement of Vinaya (rules). Later, Buddha formulated the rules step by step as per requirements based on the event that occurred. These rules are included in *pāṭimokkha*.

5.1. Background

Vinaya rules are ideals and standards of behavior for Bhikkhu and Bhikkhunī. It is also *Dhamma* as well as the Buddhist monastic code of conduct. In *Tipiṭaka*, it is also used words *Dhamma* and Vinaya instead of using Vinaya alone. In this context, Bhikkhu Thānissaro has explained in his book 'The Buddhist Monastic Code'. He mentioned that although the code of conduct deals primarily with discipline, it should be noted that the total training in Buddha's path requires that *Dhamma* and Vinaya function together. In theory, they may be separated, but in the person who practices them, they merge as qualities developed in the mind and character. Ultimately, Buddha said, just as the sea has a single taste, that of salt, so too the *Dhamma* and Vinaya have a single taste: that of release¹

In simple terms, *Dhamma* represented the principle of truth, the Vinaya represented the most efficient lifestyle for the realization of that truth. Or, Vinaya was that way of life

¹ Bhikkhu Thānissaro. *The Buddhist Monistic Code*. Vol.I. CA: Metta Forest Monastery, 2002. p. 1

which protected the principles of truth in the practicalities of living within the world."² Thus, Vinaya facilitates practicing the *Dhamma*, the truth. It brings awareness to their actions and speeches. The application of Vinaya enables one to analyze their actions' impact on other people. Buddha clearly stated in *Mahāparinibbāna Sutta*, "Whatever *Dhamma* and Vinaya I have pointed out and formulated for you, that will be your teacher after me"³

Buddha formulated the rules for Bhikkhu and Bhikkhunī. These are also called training rules. These rules are included in *pāṭimokkha*. According to the Mahāvagga "it means the beginning, the head (or entrance-*mukha*), the foremost (*pamukha*) of skillful qualities". The term serves as the name not only of the basic code of training rules, but also a sermon in which Buddha enumerated the basic principles common to the teachings of all Buddhas: "The non-doing of all evil, the performance of what is skillful, and the purification of one's mind: This is Buddhas' message" Thus whatever the etymology of the term *pāṭimokkha*, it denotes a set of principles basic to the practice of the religion. ⁴

5.2 The Reason for the Formulation of the Rules

Buddha stated the following ten reasons behind the formulation of the training rules for Bhikkhus and Bhikkhunīs:⁵

- a) *the excellence of the Community*
- b) *the comfort of the Community,*
- c) *the curbing or reducing of the impudent,*
- d) *the comfort of well-behaved Bhikkhus,*
- e) *the restraint of effluents related to the present life,*
- f) *the prevention of effluents related to the next life,*

² *Ibid*

³ Dunda Bahadur, Bajracharya. Trans. *Digha Nikāya*. Lalitpur: Bir-purna Pustak Sangrahalaya, 2000. p. 286

⁴ Bhikkhu Thānissaro, *Op.cit.* (f.n.1), p.20

⁵ *Ibid*

- g) *the arousing of faith in the faithless,*
- h) *the increase of the faithful,*
- i) *the establishment of the true Dhamma, and*
- j) *the fostering of discipline.*

These are also the advantages of obeying the rules. These rules support to prolong Buddha *Sasana* the teachings of Buddha in the future.

5.3 The Different Categories of Rules

Buddha established two hundred twenty-seven rules for Bhikkhus and three hundred eleven for Bhikkhunīs. These rules were formulated gradually based on the occurrence of cases and the importance of needs. In Vinaya Pitaka, these rules for Bhikkhu and Bhikkhunī are divided into eight sections or categories in accordance with the penalty assigned by each rule: *pārājika* (defeat); *saṅghādisesa* (formal meeting); *aniyata* (indefinite); *nissaggiya pācittiya* (forfeiture and confession); *pācittiya* (confession); *pāṭidesanīya* (acknowledgment); *sekhiya* (training); and *adhikaraṇa-samatha* (settling of issues).⁶

Table 5.1: The Different Categories of Rules

	Sections	A penalty assigned by each rule
1	<i>Pārājika</i> (defeat)	In <i>Pārājika</i> , the first section of the <i>pāṭimokkha</i> which is concerned with the most severe offences, any monk or nun who has transgressed any one of these rules is "defeated" at the moment of committing that act. <i>Pārājika Apatti</i> falls upon him or her; S/he automatically loses the status of a Bhikkhu or Bhikkhunī. S/he is no longer recognized

⁶ Vipassana Research Institute. *Vinayapiṭak-Pārājikapāli*. Igatpuri: Vipassana Research Institute, 1998. p.1

		as a member of the community and is not permitted to become a Bhikkhu/Bhikkhunī again. ⁷
2	<i>Saṅghādisesa</i> (formal meeting)	<i>Saṅghādisesa</i> discipline consists of rules which require formal participation of the <i>Saṅgha</i> from beginning to end in the process of making him free from the guilt of transgression. ⁸
3	<i>Aniyata</i> , (indefinite)	This term means "indefinite" or "uncertain". The rules in this section do not assign definite or fixed penalties, but, instead, give procedures by which the Community may pass judgment when a Bhikkhu in uncertain circumstances is accused of having committed an offense. There are two rules in this category only for Bhikkhus. ⁹ <i>Aniyata</i> rules give directions for judging uncertain cases.
4	<i>Nissaggiya</i> <i>Pācittiya</i> (forfeiture and confession)	The term <i>Nissaggiya</i> used in connection with training rules means "entailing forfeiture". Used in connection with articles, it means "to be forfeited". <i>Pācittiya</i> means letting skillful qualities fall away (<i>patati</i>) with a deluded mind (<i>citta</i>). ¹⁰ There are thirty rules under the <i>Nissaggiya</i> category of offences and penalties which are laid down to control excessive greed in Bhikkhus/Bhikkhunīs for possession of material things such as robes, bowls etc.

⁷ "Guide to Tiitakā: Vinaya pitaka". *buddhanet.net*. Buddha Dharma Education Association Inc, Web. 25 Dec. 2019

⁸ "Vinaya pitaka." *buddhanet.net*. Buddha Dharma Education Association Inc, n.d. Web. 25 Dec. 2019

⁹ Bhikkhu Thanissaro, *Op.cit.* (f.n.1), p.185.

¹⁰ *Ibid*, p. 190

5	<i>Pācittiya</i> (confession)	This term is most probably related to the verb <i>pacinati</i> , "to know" and means "to be made known" or to be confessed. There are 92 rules for Bhikkhu and 166 rules for Bhikkhunī in this category. ¹¹
6	<i>Pāṭidesanīya</i> (acknowledgement)	<i>Pāṭidesaniya</i> means "to be acknowledged". As a name for training rules, it means "entailing acknowledgment" ¹²
7	<i>Sekhiya</i> (training)	<i>Sekhya</i> means "to be trained in". Simply to say, "(This is) a training to be followed," without assigning a particular penalty for not following them; There are 75 training rules for Bhikkhu and Bhikkhunī in this category. These seventy-five rules laid down originally to maintain the good behavior of Bhikkhus and Bhikkhunī. ¹³
8	<i>Adhikaraṇa-samatha</i> (settling of issues).	This term means "the setting of issues". The seven rules in this section are actually principles and procedures for setting the cases or the disciplinary rules for Bhikkhus and Bhikkhunī on seven ways of settling cases. ¹⁴

The purpose of undergoing the penalties is not some way to release one from guilt or to erase any bad *kamma* one may accumulate by breaking the rules. Rather, the purpose is to resolve and refrain from such behavior in the future. Similarly, it is also to encourage one's fellow Bhikkhus and Bhikkhunīs that one is still serious about following the training.

¹¹ Bhikkhu Thanissaro, *Op.cit.* (f.n.1), p. 294

¹² *Ibid*, p. 514

¹³ *Ibid*, p. 524

¹⁴ *Ibid*, p. 546

Although the rules were formulated by Buddha for facilitating Bhikkhus and Bhikkhunīs to ensure the quality of monastic life and practice the true *Dhamma*, most of the rules are found gender sensitive when analyzing from a gender perspective.

5.4. Bhikkhu *Pāṭimokkha* from Gender Perspective

Two hundred twenty-seven rules for Bhikkhus are categorized as follows:

Table 5.2: Different Category of Bhikkhu Vinaya

S/N	Vinaya	Bhikkhu
1	<i>Pārājika</i>	4
2	<i>Saṅghādisesa</i>	13
3	<i>Aniyata</i>	2
4	<i>Nissaggiya Pācittiya</i>	30
5	<i>Pācittiya</i>	92
6	<i>Pāṭidesanīya</i>	4
7	<i>Sekhiya</i>	75
8	<i>Adhikaraṇa-samatha</i>	7
	Total	227

Sources: Bhikkhu, Gyanapurnik. *Ubhaya Paṭimokkha*. Kathmandu: Ananda kuti Vihar Guthi, 1988.

Most rules help protection for nonviolence and live a peaceful life by eliminating defilements, the causes of suffering. While analyzing from a gender perspective, some rules help to control the sexual abuse and sexual harassment towards women, some rules facilitate to build of the capacity of both Bhikkhu as well as Bhikkhunīs and some rules display to transform the gender roles. The details are given below:

5.4.1 Elimination of Sexual Abuse and Sexual Harassment

In Bhikkhu *Pāṭimokkha*, there is a rule relating to prohibitions regarding sexual harassment behavior such as,

"Should any Bhikkhu—engage in sexual relations, even with a female animal, he is defeated and no longer in affiliation."

Any monk who has transgressed this rule is "defeated" at the moment of committing that act. *pārājika apatti* falls upon him.¹⁵ That means he automatically loses the status of a Bhikkhu. This also applies to Bhikkhunī as well.

Under the *Saṅghādisesa* category, there are also rules to protect against sexual harassment. for example;

Should any Bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.

This rule seems gender bases but has sometimes been viewed as a sign of bias against women. But, as the origin story makes clear, Buddha formulated the rule not because women are bad, but because Bhikkhus sometimes can be.¹⁶

There are other rules also relating to avoiding sexual desire such as,

- a) *Should any Bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community."¹⁷*
- b) *Should any Bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is*

¹⁵ Bhikkhu Jnanapunik. *Ubhaya Paṭimokkha*. Kathmandu: Ananda kuti Vihar Guthi, 1988. p. 19

¹⁶Bhikkhu Thannessaro, *Op.cit.* (f.n.1), P. 122

¹⁷ *Ibid*, p. 132

*the foremost ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act”—alluding to sexual intercourse—it entails initial and subsequent meetings of the Community.*¹⁸

Thus, these rules support the Bhikkhu to reduce lust on one hand and stop sexual harassment against women on the other hand. A Bhikkhu who breaks these rules, *Saṅghādisesa* Apatti falls upon him which is regarded as a severe offence. Hence, Buddha tried to avoid the exploitation of women by men through Vinaya.

In *Aniyat* category there are two rules relating to sexual misconduct. The *Apati* (offence) will be specified upon him based on reports by trustworthy female lay followers such as,

*Should any Bhikkhu sit in private, alone with a woman on a seat secluded enough to lend itself (to sexual intercourse), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases—entailing defeat, communal meetings, or confession—then the Bhikkhu, acknowledging having sat (there), may be dealt with in line with any of the three cases—entailing defeat, communal meetings, or confession—or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case is indefinite.*¹⁹

Thus, when a trustworthy female lay follower accuses a Bhikkhu of having committed a *pārājika*, *saṅghādisesa*, or *pācittiya* offense while sitting alone with a woman in a private, secluded place, the community should investigate the charge and deal with the Bhikkhu in accordance with whatever he admits to having done.

¹⁸ *Ibid*, p. 137

¹⁹ *Ibid*

5.4.2. Transformation of Gender Roles

In *Nisaggiya Pācittiya*, there are two rules which show Buddha's approach towards the transformation of gender roles of women from household activities to productive roles. It seems that women's roles were subordination to men in society at that time. Therefore, the Bhikkhus used to carry out the social and cultural values in monastic life as well. At that time, some Bhikkhus treated Bhikkhunī as their subordinate. Buddha wanted to change the situation. Hence, Buddha formulated such rules for Bhikkhus so that Bhikkhunī will have more time to be involved in spiritual activities. Some rules are as follows:

- a) *Should any Bhikkhu have a used robe washed, dyed, or beaten by a Bhikkhuni unrelated to him, it is to be forfeited and confessed.*
- b) *"Should any Bhikkhu have wool washed, dyed, or carded by a Bhikkhuni unrelated to him, it is to be forfeited and confessed.*

5.4.3 Capacity Building for Bhikkhunī through Exhortation

There are some rules of Bhikkhu in the Exhortation Chapter of *Pāṭimokkha* that focused on the quality education and security concerns of women, for example:

Should any Bhikkhu, unauthorized, exhort the Bhikkhunīs, it is to be confessed.

Such a rule is made due to some reasons. At that time, elder Bhikkhus were involved in exhortation to Bhikkhunī. Sometimes, Bhikkhunī gave the exhorter with requisites like robes, alms food, etc. By seeing that, the thought occurred to some group-of-six Bhikkhus ‘At present, elder Bhikkhus exhorting the Bhikkhunīs have become recipients of robes, alms food, lodgings, and medicines for the sick. Let’s exhort the Bhikkhunīs, too.’ So, having approached the Bhikkhunīs, they said, ‘Come, sisters, go to us too, and we’ll exhort you as well.’ “So the Bhikkhunīs went to the group-of-six Bhikkhus and, on arrival, having bowed down, sat to one side. Then the group-of-six Bhikkhus, (*chhavaggia* Bhikkhus, who were habitual to perform unusual activities at the time of Buddha) after giving just a trifling

Dhamma talk and spending the day with animal talk, and dismissed the Bhikkhunīs: ‘You may go, sisters.’ Later Buddha came to know that the group of six Bhikkhus exhortations were not correct and effective; Buddha changed the above rule.²⁰

For the exhortation, Buddha also established stringent standards for the type of Bhikkhu who could properly be authorized. The following qualities has been stated in *pāṭimokkha*:

- a) *He is scrupulously virtuous.*
- b) *He is very learned and thoroughly understands the teachings of the celibate life.*
- c) *He has mastered both the Bhikkhus’ pāṭimokkha and the Bhikkhunīs’ pāṭimokkha.*
- d) *He has a pleasing voice and delivery.*
- e) *He is well-liked by most of the Bhikkhunis. (As the Commentary notes, this means that he is liked by the Bhikkhunīs who are learned, virtuous, and wise.) He is capable of exhorting the Bhikkhunīs.*
- f) *He never, before his ordination, violated an important rule against one wearing the ochre robe. (This, according to the Commentary, means that he never engaged in bodily contact with a Bhikkhuni or in sexual intercourse with a female trainee or female novice).*
- g) *He has been a Bhikkhu for at least 20 years.*

These qualities are important for exhortation to maintain good qualities in exhortation. Thus, the capacity building for Bhikkhunī can be seen in Bhikkhus' rules. There are also some rules in Bhikkhu *pāṭimokkha* like,

- a) *Should any Bhikkhu, even if authorized, exhort the Bhikkhunīs after sunset, it is to be confessed.*
- b) *Should any Bhikkhu, having gone to the Bhikkhunīs’ quarters, exhort the Bhikkhunīs—except at the proper occasion—it is to be confessed.*

²⁰ *Ibid*, p. 356

Those rules were formulated based on one event. A Bhikkhu (Ven. Culapanthaka), having exhorted the Bhikkhunīs until nightfall and discharged them. When they going back, the gateways of the main city being closed. Therefore, that day, they spend the whole the night outside the city. Only in the next day, they entered the city. Therefore, the people criticized them by seeing that event and they questioned on their character. Therefore, Buddha formulated the rule:

*Exhorting Bhikkhunīs on any topic at all after sunset—except when they request it—is a pācittiya offense.*²¹

Thus, the training or capacity-building parts of Bhikkhunīs are incorporated in Bhikkhu's *pāṭimokkha*.

5.4.4 Safety Concerns of Women

In Bhikkhu *pāṭimokkha*, there are some rules related to the security of women.

a) *Should any Bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.*

b) *Should any Bhikkhu sit in private, alone with a woman, it is to be confessed.*

(These two rules are introduced by Visākhā; the leading female lay supporter in early Buddhism.)

c) *Should any Bhikkhu, by arrangement, travel together with a woman, even for the interval between one village and the next, it is to be confessed*

These above rules encourage the Bhikkhus to keep away from lust. These above rules also display the security aspects of women.

The other rules under *pāṭidesanīya*, *sekhiya*, and *adhikarana-samatha* are common with Bhikkhunī *pāṭimokkha* and are presented later.

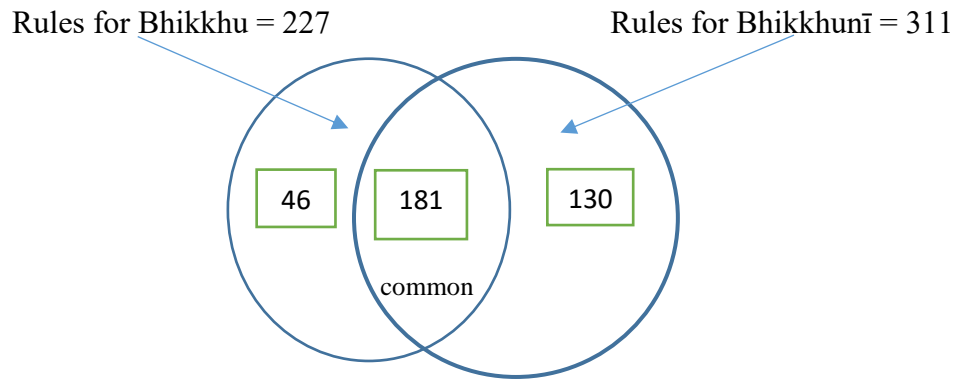
²¹*Ibid*, pp. 358-359

These above training rules are the precepts of Bhikkhus that facilitated them to practice true *Dhamma*. While analyzing the rules of Bhikkhus from a gender perspective, it is also found that the capacity building of Bhikkhunīs is also integrated into the Bhikkhus' rules in *pāṭimokkha*. There were provisions of major rules as well as minor rules that discourage sexual harassment from body, speech, and mind. Therefore, the rules of Bhikkhus facilitated the Bhikkhunī to be trained in a safe atmosphere. Some rules of Bhikkhu given above also indicated that Bhikkhus should not treat them as their subordinates.

5.5. Bhikkhunī *Pāṭimokkha* from Gender Perspective

There are three hundred eleven rules in Bhikkhunī *pāṭimokkha*. (Please see annex 6: Bhikkhunī *pāṭimokkha*). Bhikkhunī needs to observe eighty-four more rules in comparison to the Bhikkhu's rules. One hundred eighty-one of them are common with the Bhikkhu *pāṭimokkha*. There are only one hundred thirty rules formulated only for Bhikkhunīs.

Figure No.5.1: Bhikkhunī Pāṭimokkha from a Gender perspective



Three hundred and eleven rules of Bhikkhunī fall under seven categories as follows:

Table 5.3: Various Category of Bhikkhunī Vinaya²²

Vinaya	Bhikkhu	Bhikkhunī	Common Rules
<i>Pārājika</i>	4	8	4
<i>Saṅghādisesa</i>	13	17	7
<i>Aniyata</i>	2	-	-
<i>Nissaggiya Pācittiya</i>	30	30	18
<i>Pācittiya</i>	92	166	70
<i>Pāṭidesanīya</i>	4	8	-
<i>Sekhiya</i>	75	75	75
<i>Adhikaraṇa-samatha</i>	7	7	7
Total	227		181

Sources: Bhikkhu, Jnanapunik. *Ubhaya Paṭimokkha*. Kathmandu: Ananda kuti Vihar Guthi, 1988.

²² Bhikkhu Jnanapunik, *Op.cit.* (f.n.15), p36.

These 311 rules are the precepts of Bhikkhunīs that facilitated them to practice true *Dhamma* by reducing the defilements: greed, hatred and delusion. But, lots of gender sensitivity was also found while analyzing the rules from gender lenses. Some rules are related to protection from sexual harassment, the transformation of gender roles, and capacity building. Some rules address the biological needs of women and reproductive health. The details are presented below:

5.5.1 Pārājika (Defeat)

The four rules are similar to those of Bhikkhu's rules under *pārajika apati*. Bhikkhunīs have four more rules. Out of four additional rules, three rules are more focused on detachment from *lust* or sexual desire and protection from sexual harassment. For example,²³

- a) *Should any Bhikkhunī having undertaken the Bhikkhunīs' training-rules and way of life and having (still) neither disclaimed the training-rules nor declared her inability (to keep it), engage in sexual intercourse even with an animal, she is defeated and no more in communion.*
- b) *Whatever Bhikkhunī, filled with desire, should consent to rubbing, or rubbing up against, or taking hold of or touching or pressing against a male person below the collarbone, above the circle of the knees, if he is filled with desire, she also becomes one who is defeated, she is not in communion, she is one who touches above the circle of the knees.*
- c) *Whatever Bhikkhunī, filled with desire, for the sake of following what is verily not the rule, should consent to taking hold of the hand of a male person who is filled with desire or should consent to taking hold of the edge of (his) outer cloak or should stand or should consent to a man's approaching (her) or should enter into a covered place or should dispose the body for such a purpose, she*

²³ *Ibid*, p. 36

also becomes one who is defeated, she is not in communion, she is a doer of eight things.

These rules are some of the example relating to detachment from sexual desire and protection from sexual harassment.

5.5.2 Saṅghādisesa (Formal meeting)

There are seventeen rules in this category. Two rules are related to safety concerns from sexual harassment like; ²⁴

- a) *Should any Bhikkhunī go among villages alone or go to the other shore of a river alone or stay away for a night alone or fall behind her companion(s) alone: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.*
- b) *Should any Bhikkhunī, lusting, having received staple or non-staple food from the hand of a lusting man, consume or chew it: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.*

Seven rules under this category are common with Bhikkhus' rules. The remaining rules are related not to performing actions influenced by lust, hatred, fear, and delusion and not to carrying out the activities that divide the unity of the *Saṅgha*.

5.5.3 Nissaggiya Pācittiya (Forfeiture and Confession)

The term *Nissaggiya* used in connection with training rules means "entailing forfeiture". Used in connection with articles, it means "to be forfeited". *Pācittiya* means letting skillful

²⁴ Bhikkhu Thanissaro. Trans. "Bhikkhu Pāṭimokkha: The Bhikkhus' Code of Discipline" *Access to Insight*. Access to Insight (BCBS edition). 17 Dec. 2013. Web. 23 Sept. 2019

qualities fall away (*patati*) with a deluded mind (*citta*). There are thirty rules under the *Nissaggiya* category of offences and penalties which are laid down to control excessive greed in Bhikkhus/Bhikkhunīs for possession of material things such as robes, bowls, collection of Gold and Silver, etc. Under this category, eighteen rules are common with Bhikkhu's rules and twelve rules are only for Bhikkhunīs. Some examples of rules are as follows:²⁵

- a) *Should any Bhikkhunī make a bowl-hoard (have more than one bowl in her possession), it is to be forfeited and confessed.*
- b) *Should any Bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a Community, have something else bought, it is to be forfeited and confessed.*
- c) *When a Bhikkhunīs asking for a heavy cloth, one worth four "bronzes" at most may be asked for. If she asks for more than that, it is to be forfeited and confessed.*
- d) *Should any Bhikkhunī ask for robe-cloth from a man or woman householder unrelated to her, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The Bhikkhunīs robe has been snatched away or destroyed.*
- e) *Should any Bhikkhunī take gold and silver, or have it taken, or consent to its being deposited (near her), it is to be forfeited and confessed.*
- f) *Should any Bhikkhunī knowingly divert to herself gains that had been allocated for a Community, they are to be forfeited and confessed.*

These are some of the rules which are laid down to control excessive greed in Bhikkhus/Bhikkhunīs for possession of material things.

²⁵ *Ibid*

5.5.4 *Pācittiya* (Confession)

In *Pācittiya*, there are 166 rules for Bhikkhunīs and 92 rules for Bhikkhu. Seventy rules are common for both. The causes of a higher number of total rules for Bhikkhunīs are due to more rules in this *Pācittiya* category.

Some rules in this category also address the gender needs like biological requirements, changing of gender roles, precaution from sexual harassment and the safety needs of women. There are some rules related to *Garudhamma* that were accepted by Bhikkhunī Mahā Pajāpati Gotamī at the time of her ordination. Other rules are added to protect the careless behavior of some Bhikkhunīs. Most of the rules were found to self-control lust, hatred and delusion. For example, some rules are presented below.

Buddha established some rules to change the role of women so that they can utilize their time in their spiritual development like²⁶

- a) *Should any Bhikkhunī, when a Bhikkhu is eating, attend to him with water or a fan, it is to be confessed.*
- b) *Should any Bhikkhunī do a chore for a lay person, it is to be confessed.*
- c) *Should any Bhikkhunī give, with her own hand, staple or non-staple food to a householder, a male wanderer, or a female wanderer, it is to be confessed.*

The rules also show the traditional gender role assigned to women at that time in the society like; cooking, serving food, washing, etc. These gender roles had an impact on the roles of Bhikkhunī also. They are expected to carry out the social values of that time even in monastic life as well. While analyzing from a gender perspective, these rules helped them to change the subordinate role to men.

²⁶ Bhikkhu Thanissaro. Trans. "Bhikkhunī Pāṭimokkha: The Bhikkhunīs' Code of Discipline" *Access to Insight*. Access to Insight (BCBS edition). 17 Dec. 2013. Web. 23 Dec. 2019

There are some rules which were formulated in order to detach from the opposite sex. From a gender perspective, the rules address the safety concern of Bhikkhunī as well. Some rules are as follows:

- a) *Should any Bhikkhunī stand or converse with a man, one on one, in the darkness of the night without a light, it is to be confessed.*
- b) *Should any Bhikkhunī stand or converse with a man, one on one, in a concealed place, it is to be confessed.*
- c) *Should any Bhikkhunī — along a road at a crossroads — stand or converse with a man one on one, or whisper in his ear, or dismiss the Bhikkhunī who is her companion, it is to be confessed.*

Some rules facilitate the Bhikkhunī to self-control the lust. Some of the rules are as follows:

- a) *(Genital) slapping (even to the extent of consenting to a blow with a lotus-leaf) is to be confessed.*
- b) *Should any Bhikkhunī go to see dancing or singing or instrument-playing, it is to be confessed.*

These rules are also included in Bhikkhu's *Pāṭimokkha*.

There are some rules which were formulated because of some of Bhikkhunī's act careless behavior:

- a) *Should any Bhikkhunī curse herself or another (Bhikkhunī) with regard to hell or the holy life, it is to be confessed.*
- b) *Should any Bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers over a wall or a fence, it is to be confessed.*
- c) *Should any Bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers on living crops, it is to be confessed.*

In this chapter, there are the rules relating to bathing and robes such as,

- a) *Should any Bhikkhunī wear a robe that should be given back (one that she has borrowed from another Bhikkhunī without asking her permission), it is to be confessed.*
- b) *Should any Bhikkhunī put an obstruction in the way of a group's receiving robe-cloth, it is to be confessed.*
- c) *Should any Bhikkhunī block the dismantling of the kathina privileges in accordance with the rule, it is to be confessed.*

The rules are related to lodging and travelling. Some examples are as follows:

- a) *Should two Bhikkhunīs share a single blanket or sleeping mat, it is to be confessed.*
- b) *Should any Bhikkhunī not attend to her ailing student nor make an effort to have her attended to, it is to be confessed.*
- c) *Should any Bhikkhunī, without joining a caravan of merchants, set out outside the local king's territory on a journey considered dubious and risky, it is to be confessed.*
- d) *Should any Bhikkhunī set out on a journey during the Rains-residence, it is to be confessed.*
- e) *Should any Bhikkhunī, having completed the Rains-residence, not depart on a journey of at least five or six leagues, it is to be confessed.*

Similarly, some rules were set up to control the mind without diverting. The rules are as follows:

- a) *Should any Bhikkhunī go to see a royal pleasure house or a picture gallery (any building decorated for amusement) or a park or a pleasure grove or a lotus pond, it is to be confessed.*

- b) *Should any Bhikkhunī study lowly arts (literally, bestial knowledge), it is to be confessed.*
- c) *Should any Bhikkhunī teach lowly arts, it is to be confessed.*
- d) *Should any Bhikkhunī wear a woman's ornament, it is to be confessed*

It was found that some rules were formulated based on biological needs such as:

- a) *Should any Bhikkhunī use a menstrual cloth without having forfeited it (after her previous period), it is to be confessed.*
- b) *Should any Bhikkhunī bathe naked, it is to be confessed.*
- c) *Should any Bhikkhunī enter a village without her vest, it is to be confessed.*

Here the rules are the code of conduct for the Monastery and some rules are similar to *Garudhamma*:

- a) *Should any Bhikkhunī, without asking permission, knowingly enter a monastery containing a Bhikkhu, it is to be confessed.*
- b) *Should any Bhikkhunī revile or insult a Bhikkhu, it is to be confessed.*²⁷
- c) *Should any Bhikkhunī spend the Rains-residence in a dwelling where there are no Bhikkhus (nearby), it is to be confessed.*
- d) *Should any Bhikkhunī, having completed the Rains-residence, not invite (criticism) from both Communities with regard to three matters — what they have seen, heard, or suspected (her of doing) — it is to be confessed.*
- e) *Should any Bhikkhunī not go for the exhortation or for the (meeting that defines) affiliation (i.e., the Uposatha), it is to be confessed.*

²⁷ A group of six Bhikkhunīs displayed the violent behavior of a monk. Bhikkhu Upali tried to stop the violence but they insulted Bhikkhu Upali, the Senior monk. Therefore, Buddha formulated this rule when he came to know the event.

- f) *Every half-month a Bhikkhunī should request two things from the Bhikkhu Community: the asking of the date of the Uposatha and the approaching for exhortation. In excess of that (half-month), it is to be confessed.*
- g) *Should any Bhikkhunī charge a Bhikkhunī with an unfounded Saṅghādisesa (offense), it is to be confessed.*

The *Garudhamma* will be further analyzed in a separate section below.

Some rules address the reproductive role of women

- a) *Should any Bhikkhunī sponsor (the Acceptance (upasampada) of) a pregnant woman, it is to be confessed.*
- b) *Should any Bhikkhunī sponsor (the Acceptance of) a woman who is still nursing, it is to be confessed.*

There are rules which show how to keep the relationship between the preceptor and the student:

- a) *Should any Bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts, it is to be confessed.*
- b) *Should any Bhikkhunī, having sponsored (the Acceptance of) her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed.*

The rules are related to the Bhikkhunī ordination:²⁸

- a) *Should any Bhikkhunī sponsor (the Acceptance of) a maiden (unmarried woman/female novice) less than twenty years old, it is to be confessed.*

²⁸ The rule was established because there were not enough places or residential areas for large number of Bhikkhunīs at that time.

- b) *Should any Bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.*
- c) *Should any Bhikkhunī sponsor (an Acceptance) when she has less than twelve years (seniority), it is to be confessed.*
- d) *Should any Bhikkhunī, even if she has a fully twelve years (seniority) sponsor (an Acceptance) when she has not been authorized by a Community (of Bhikkhunīs), it is to be confessed.*
- e) *Should any Bhikkhunī sponsor (the Acceptance of) a trainee who is entangled with men, entangled with youths, temperamental, a cause of grief, it is to be confessed.*
- f) *Should any Bhikkhunī sponsor (the Acceptance of) a trainee without getting permission from her parents or her husband, it is to be confessed.*
- g) *Should any Bhikkhunī sponsor (Acceptances — act as a preceptor) in consecutive years, it is to be confessed.*
- h) *Should any Bhikkhunī sponsor (Acceptances — act as a preceptor for) two (trainees) in one year, it is to be confessed.*

Some Bhikkhunī rules are formulated to develop positive characters. Some rules are found in Bhikkhu's *pāṭimokkha* as well. Some examples are given below:

- a) *A deliberate lie is to be confessed.*
- b) *An insult is to be confessed.*
- c) *The drinking of alcohol or fermented liquor is to be confessed.*
- d) *Should any Bhikkhunī lie down together (in the same dwelling) with a man, it is to be confessed.*
- e) *Should any Bhikkhunī sit in private, alone with a man, it is to be confessed.*
- f) *Should any Bhikkhunī try to frighten another Bhikkhunī, it is to be confessed.*
- g) *Should any Bhikkhunī hide (another) Bhikkhunī's bowl, robe, sitting cloth, needle box, or belt — or have it hidden — even as a joke, it is to be confessed.*
- h) *Should any Bhikkhunī knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.*

There are some rules which are related to environmental protection; For e.g;

- a) *The damaging of a living plant is to be confessed.*
- b) *Should any Bhikkhunī knowingly pour water containing living beings — or have it poured — on grass or on clay, it is to be confessed.*
- c) *Should any Bhikkhunī knowingly make use of water containing living beings, it is to be confessed.*
- d) *Should any Bhikkhunī intentionally deprive an animal of life, it is to be confessed.*

5.5.5 Pāṭidesanīya (Acknowledgement)

There are four rules for Bhikkhu and eight rules for Bhikkhunī under *pāṭidesaniya* category. Bhikkhus have the same content of the rules but they are counted as one and classified under another section. In another word, the same rule for Bhikkhunī counted as eight in *Pāṭidesaniya*. This is one of the reasons responsible for the enlarged number of rules for Bhikkhunīs. For example,

- a) *Should any Bhikkhunī, not being ill, ask for ghee and consume it, she is to acknowledge it: Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.*
- b) *Should any Bhikkhunī, not being ill, ask for oil... honey... sugar/molasses... fish... meat... milk... curds and consume it, she is to acknowledge it: "Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.*

5.5.6 Sekhiya (Training)

There are seventy-five rules under the Sekhya category. All 75 rules are the same for Bhikkhu and Bhikkhunī. Sekhya means "(This is) training to be followed," without assigning a particular penalty for not following them. The purposes of these Sekhya rules are to maintain the proper behavior of Bhikkhus and Bhikkhunī. These rules are related to

wearing robe, taking food, walking, seating, environment protection, and delivering Dhamma talks. Some rules are like; ²⁹

- a) *"I will put on the upper robe-all round me," is a training to be observed.*
- b) *"Well-controlled will I sit down amidst the houses," is a training to be observed*
- c) *"Attentively will I eat alms food," is a training to be observed.*
- d) *"I will not teach dhamma to (someone) who is not ill (and) who has a knife in his hand," is a training to be observed.*
- e) *"I will not pass excrement, urine, or spit if not ill, on green vegetables," is a training to be observed.*

Those are some of the examples of Sekhya rules which are common to both Bhikkhu and Bhikkhunī.

5.5.7 Adhikaraṇa Samatha

This term means "the setting of issues". The seven rules in this section are actually principles and procedures for setting the cases or the disciplinary rules for Bhikkhus and Bhikkhunī. The seven ways of settling cases are as follows³⁰:

1. *A face-to-face verdict should be given.*
2. *A verdict of mindfulness may be given*
3. *A verdict of past insanity may be given.*
4. *Acting in accordance with what is admitted.*
5. *Acting in accordance with the majority.*
6. *Acting for her (the accused's) further punishment.*
7. *Covering over as with grass.*

²⁹ Kabilsingh, Chatsumarn. Trans. *The Bhikkhunī Pātimokkha of the Six Schools*. Bangkok: Thammasat University Press, 1991. p.58, Web. 4 Jan. 2017

³⁰ Bhikkhu Thanissaro. Trans. "Bhikkhunī Pātimokkha: The Bhikkhunīs' Code of Discipline" *Access to Insight*. Access to Insight (BCBS edition), 17 Dec. 2013. Web. 23 Dec. 2019

Seven ways of conflict resolution are explained in *pāṭimokkha* which are as follows:³¹

1. *A face-to-face verdict should be given.* This means that the transaction settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the *Dhamma* and *Vinaya*.
2. *A verdict of mindfulness may be given.* This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that she did not commit the offense in question.
3. *A verdict of past insanity may be given.* This is another verdict of innocence given in an accusation, based on the fact that the accused was out of her mind when she committed the offense in question and so is absolved of any responsibility for it.
4. *Acting in accordance with what is admitted.* This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a *Bhikkhunī* actually commits a *pācittiya* offense and then confesses it as such, and not as a stronger or lesser offense. If she were to confess it as a *dukkata* or a *Saṅghādisesa*, that would be invalid.
5. *Acting in accordance with the majority.* This refers to cases in which *Bhikkhunīs* are unable to settle a dispute unanimously, even after all the proper procedures are followed, and — in the words of the Canon — are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.
6. *Acting for her (the accused's) further punishment.* This refers to cases where a *Bhikkhunī* admits to having committed the offense in question only after being formally interrogated about it. She is then to be reproved for her actions, made to remember the offense and to confess it, after which the Community carries out a "further punishment" transaction against her as an added punishment for being so uncooperative as to require the formal interrogation in the first place.
7. *Covering over as with grass.* This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the *Bhikkhunīs* gather in one

³¹ *Ibid*

place. (According to the Commentary, this means that all Bhikkhunīs in the Community territory (*sima*) must attend. No one should send her consent, and even sick Bhikkhunīs must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of her faction that she will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes a blanket confession, using the form of a motion and one announcement (*ñatti-dutiya-kamma*).

These seven rules are the approaches for resolving conflicts in Bhikkhunī's community. The rules are the same for Bhikkhu community also. In fact, these approaches can be integrated into the modern conflict resolution approaches in order to resolve the gender based conflicts.

5.5.8 The Reason for More Rules in Bhikkhunī *Pāṭimokkha*

The large number of rules for Bhikkhunī than that of Bhikkhu generally crop up the question that it is prejudice toward Bhikkhunī and an example of gender inequality exercised toward females. But when one analyzes the contents of Bhikkhunī Vinaya, definitely he or she will conclude the justification of it.

Prof. Chatsumarn Kabilsingh in her book ³² mentioned that this difference often leads to a misunderstanding that Buddha did not want women to join the Order, and so he set up rules as a barrier to fence off women right at the start. Actually, that is not gender bias. She stated the reason behind these differences. She stated that, in *Pārājika*, there are four rules for monks and eight rules for nuns. She clarifies that the extra rules that nuns have to observe in this section also needed to be observed by monks which have been kept under the section under *Saṅghādisesa*. Similarly, in *pāṭidesanīya* section, there are eight rules for Bhikkhunīs. Bhikkhus have the same content of the rules but they are counted as one and classified

³² Chatsumarn, Kabilsingh. *Women in Buddhism (Question and Answers)*. Bangkok: Faculty of Liberal Arts, Thammasat University, 1998. Web: 25 Feb. 2016

under *Sekhiya* in another section. This is one of the reasons why the number of rules became dissimilar.

Similarly, in the *Pācittiya* section, Bhikkhunīs have the provision of 166 rules as compared to 92 for Bhikkhus and there are only 70 common rules shared by both Bhikkhu and Bhikkhunī *Saṅgha*. It is notable that there are many rules regarding ordination requirements that the Bhikkhus also have to follow, but for Bhikkhus they are not counted in the *Pāṭimokkha*. This also causes one seems larger number of *Pāṭimokkha* rules for Bhikkhunīs. Due to the above reasons, the Bhikkhunīs carry a higher number of rules in the *Pāṭimokkha* than the monks, but in reality, they follow a similar set of rules.

Bhikkhu Thanessaro mentioned in his book entitled *The Buddhist Monastic code*³³ states that the *Bhikkhunī pāṭimokkha* contains 84 rules for which there are no direct correspondences in the rules for the Bhikkhus. Some writers have interpreted these added rules as a sign of Gender discrimination, but, he mentioned that the following aspects should be noted:

- a) more than one third of these extra rules were formulated to protect Bhikkhunīs from being the direct recipients of the abusive or careless behavior of other Bhikkhunīs;
- b) two of the extra rules under *pācittiyas* prevent Bhikkhunīs from putting themselves in a position of servitude to Bhikkhus or lay people;
- c) three of the extra rules in *pācittiyas* were formulated only after Bhikkhunīs complained to the Bhikkhus about an errant Bhikkhunī's behavior.

On top of that, it is found that some more rules were formulated for Bhikkhunīs to address the biological and social differences that were already presented above. Just as women's rights are human rights, more provisions are set up in comparison to men to preserve the human rights of women. Similarly, more rules were formulated for Bhikkhunī to support biological needs, safety concerns, capacity building etc.

³³Bhikkhu Thanissaro. Trans. "Bhikkhu Pāṭimokkha: The Bhikkhus' Code of Discipline" *Access to Insight*. Access to Insight (BCBS edition). 17 Dec. 2013. Web. 23 Sept. 2019

The rules of Bhikkhu and Bhikkhunī display that the rules facilitate them to eliminate the defilements and practice the true *Dhamma*. Some rules are related to *Saṅgha* administration as well. While analyzing the rules from a gender perspective, some rules are found based on the biological requirements of women, some rules are formulated to address reproductive health. Some rules are based on the gender roles of that society and some rules are formulated to change gender roles that are not compatible with monastic life. Some rules address the safety needs of women as well as the capacity building of women. By following the *Dhamma* and the *Vinaya*, many Bhikkhunīs in the early period displayed the acquisition of deep knowledge and skillful performance in the propagation of Buddha *Sāsana*.

5.6. Comparative analysis of *Pāṭimokkha* and *Garudhamma*

Mahā Pajāpati Gotamī became Bhikkhunī by accepting the eight *Garudhamma*, the eight chief rules. The term *Garudhamma*, "principle to be respected", carries a distinct meaning in the *Vinaya*. In general, the term, *garu* can have two meanings; *garu* can mean "heavy" in contrast to light or else "respected" in contrast to being disrespected.³⁴

There should be four *parisada* in Buddha *Sasanā*. This is the rule of Buddha as well. Therefore, the previous Buddhas including the present Shakyamuni Buddha had also four *parisada*.³⁵ The longevity of Buddha *Sasanā*, the teachings of Buddha depends upon the four *parisada*. Although it is a rule of Buddha, He did not show interest in the initial to admit women into the order. In this context, Bhikkhunī Dhammananda has given many reasons:³⁶ One might have been his compassion for the nuns, especially his aunt, for the Bhikkhus and Bhikkhunīs received their food by collecting alms in the villages. Sometimes they received very little, just a handful of rice, a piece of bread, or some kind of vegetable.

³⁴ Bhikkhu Anālaya. *The legality of Bhikkhunī Ordination*. Malaysia: Selangor Buddhist Vipassana Meditation Society, 2013. p. 12

³⁵ Vipassana Research Institute. *Buddhavaṃsa Aṭṭhakathā*. Igatpuri: Vipassana. Research Institute, 1998. p. 181.

³⁶ Bhikkhuni Dhammananda. "The History of the Bhikkhuni Sangha" *Venerable Thubten Chodorn*. Thubtenchodorn.org, 28 Dec. 1999. Web. 14 Sept. 2020

It would have been almost impossible such the elderly queen Mahā Pajāpati Gotamī and five hundred royal women going out for begging because they had led such comfortable lives in the palace. May be out of compassion, Buddha did not want these women to face such hardship.

In addition, at that time there were no monasteries. The monastic lifestyle was very difficult. They had to dwell under trees and in caves. Who would give this group of wandering women dwelling places? Moreover, who would teach the nuns? They could be ordained, shave their heads, and put on robes, but if they did not receive an education and training, they would be just like any wanderer in India at that time. No plan for educating them existed then. Later, it was established that the Bhikkhu *Saṅgha* could assign a few excellent monks to teach the nuns. Furthermore, Buddha had already received criticism from lay people that he was destroying the family unit. To accept five hundred women into the order implied that he was going to destroy five hundred families because women were the heart of the family. However, later Buddha learned that the husbands of these women had already joined the order. Thus by ordaining the women, he would not break up those families. Buddha must have thought about all these issues, and upon realizing that the problems could be overcome, he accepted the nuns into the order.

Bhikkhunī Dhammananda also added some reasons: it is also possible that he had never thought about women joining the order prior to Mahā Pajāpati Gotamī's request because in ancient India, women never left household life. In fact, it was unthinkable for women to be on their own at that time. Even nowadays in India, women seldom leave the family. Since Buddha knew the possibility of enlightenment by both males and females, He opened the door for women to be ordained. This was a revolutionary step given the social climate at the time.³⁷

³⁷ *Ibid*

Thus the Bhikkhunī *Saṅgha* was formed about five years after the Bhikkhu *Saṅgha*. According to Bhikkhunī Dhammananda, that was one of the reasons Buddha made the Bhikkhunī *Saṅgha* subordinate to the Bhikkhu *Saṅgha*. They are subordinate in the sense of being younger sisters and elder brothers, not in the sense of being masters and slaves.

Garudhamma was formulated in advance before the ordination of Mahā Pajāpati Gotamī and her team. Whereas, Bhikkhunī rules in *pāṭimokkha* were formulated only after the establishment of Bhikkhunī *Saṅgha*. Bhikkhunī *Saṅgha* was established five years after the formation of Bhikkhu *Saṅgha*. Twenty years after the formation of the Bhikkhu *Saṅgha*, Buddha formulated the rules step by step as per requirements based on the event that occurred.

None of the eight *Garudhamma* includes in the category of *pārajika* and *sanghādisesa* offences. Instead, most of those *Garudhamma* occur in the *pācittiya* class. *Parājikā* and *sanghādisesa* rules are the most severe offenses where as *pācittiya* is an offense of a lighter class that requires to be made known or to be confessed.

The comparison between *Pāṭimokkha* and *Garudhamma* is presented below:

1. *A nun who has been ordained (even) for a century must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day.*

Such type of separate rule and offence is not included in Bhikkhunī *pāṭimokkha*. In this regard, Prof. Chatsumarn Kabilsingh quoted a case of six monks who playfully lifted up their robes showing their thighs to attract the Bhikkhunīs' attention. In this case, Buddha instructed the Bhikkhunīs not to pay respect to these monks.³⁸ A similar case was found while analyzing the life history of Bhikkhunī Mahā Pajāpati Gotamī : some monks from Kosambhi misbehaved with nuns. Mahā Pajāpati Gotamī asked Buddha how Bhikkhunīs

³⁸ Women in Buddhism: Question and Answers" *buddhanet.net*. Buddha Dharma Education Association inc, n.d. Web. 25 Dec. 2019.

should behave. At that time Buddha said there is no need to pay respect to them.³⁹ This shows that one should not stick to the rule without understanding the spirit of it.

2. *A nun must not spend the rains in a residence where there is no monk.*

This *Garudhamma* is identical to *Pācittiya* rule 56 for Bhikkhunīs in the *Pāṭimokkha*.

In the initial period, there were no separate places for Bhikkhunīs. They had to stay in the forest under a tree, or in the cave where Bhikkhunīs had to face lots of problems. Once, Bhikkhunī Utpallavannā faced sexual harassment from Nanda, a young man when she was in 'Andhavana ' (Dark Forest) because he had fallen in love with Uppalavannā before she became a Bhikkhunī. Buddha established the rule for safety purposes.⁴⁰ Other reasons were to make easy access to *Dhamma* discourse or exhortation from Bhikkhus and easy access to Bhikkhu *Saṅgha* to perform *Saṅgha* action. In this way, Buddha formulated the rule:⁴¹ *Should any Bhikkhunī spend the Rains-residence in a dwelling where there is no Bhikkhus (nearby), it is to be confessed.*

3. *Every half month a nun should desire two things from the Order of monks: the asking (as to the date) of the Observance day, and the coming for the exhortation (of a monk).*

This *Garudhamma* is identical to *pācittiya* rule 59 in Bhikkhunī *pāṭimokkha*. Every half-month a Bhikkhunī should request two things from the Bhikkhu Community: the asking of the date of the Uposatha and the approaching for exhortation. In excess of that (half-month), it is to be confessed. In this context, there are some rules for Bhikkhus also in a separate chapter as 'Exhortation' in *pāṭimokkha*. The rules under this chapter focused on quality education for Bhikkhunīs. For quality education, Buddha also established the exact standards for the type of Bhikkhu who could properly be authorized.

³⁹ Bhikkhu Amritananda. *Buddhakalin Shrivika-Carita*, (*Nepali Encyclopedia of the Buddha's Time*), part-1, vol XXI. Lalitpur: Virpurna Pustak Sangrahalaya, 1974. pp.107-108

⁴⁰ *Ibid*, p.234

⁴¹ Bhikkhu Sumedho. *Sampurna Buddhavachan Tipiṭaka ya Sar*. Kathmandu: Sadharma Pracharaka Pucha, 2002. p.506

4. *After the rains a nun must invite before both the Orders in respect of three matters; what was seen, what was heard and what was suspected.*

This *Garudhamma* is identical to *pācittiya* rule 57 in *Bhikkhunī pāṭimokkha* which is "Should any *Bhikkhunī*, having completed the Rains-residence, not invite both communities in respect of three matters: what they have seen, heard, or suspected (her of doing) - it is to be confessed".

5. *A nun, offending against an important rule, must undergo manatta (discipline) for half a month before both the Orders.*

This is related to *sanghādisesa* rules of *pāṭimokkha*. It is mentioned in *pāṭimokkha*: that any *Bhikkhunī* who committed these severe offences, must observe *manatta* in both the *Saṅgha*.⁴² A minimum of twenty *Bhikkhunīs* is required to put her back in the *Saṅgha*. Should there be even one *Bhikkhunī* less, that act is nullified. Those *Bhikkhunīs* will be blamed by Buddha. This is the right way of observation. The same rule is also applied to *Bhikkhus* as well. But, the difference is that the *Bhikkhu* must observe *paribhasa* (*manatta*) in *Bhikkhu Saṅgha* only.

6. *When, as a probationer (Sikkhamana,), she has been trained in the six rules for two years, she should seek ordination from both the Orders.*

The six precepts are: abstaining from taking life, from taking what is not given, from sexual intercourse, from telling lies, from taking intoxicants, and from eating food in the "wrong time," i.e., from noon to the following dawn.

This 6th *Garudhamma* is comparatively same with *pācittiya* rule 63 in *Bhikkhunī pāṭimokkha*. For *Sikkhamana*, a training period was instituted later. There was a particular case of a married woman who asked for ordination without knowing that she had

⁴² Kabilsingh, *Op.cit.* (f.n.29), p. 27

conceived. Her pregnancy came to light only after ordination. Hence a rule was laid down and women have to go through Sikkhamana training for two years:

Should any Bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts, it is to be confessed.

Based on these events, there were also formulated other rules in *pāṭimokkha* such as,

- a) *Pācittiya rule 61. Should any Bhikkhunī sponsor (the Acceptance (upasampada) of) a pregnant woman, it is to be confessed.*
- b) *Pācittiya rule 62. Should any Bhikkhunī sponsor (the Acceptance of) a woman who is still nursing, it is to be confessed.*

7. *A monk must not be abused or reviled in any way by a nun.*

This *Garudhamma* is identical to *Pācittiya* rule 52 in *Bhikkhunī Pāṭimokkha*. This rule was established due to one event of *Bhikkhunīs'* misbehaving with a senior *Bhikkhu*.⁴³ A group of six *Bhikkhunīs* displayed the violent behavior of *Bhikkhu Upāli*. *Bhikkhu Upāli* tried to stop the violence but they insulted *Bhikkhu Upāli*, the senior monk. Therefore, Buddha formulated this rule when he came to know the event: "*A Bhikkhu must not be abused or reviled in any way by a nun*".

8. *From today the admonition of monks by nuns is forbidden, admonition by monks is not forbidden.*

This is not included in *Bhikkhunī pāṭimokkha* as a separate rule with the penalty.

Some rules mentioned above seem gender bias. In this context, renowned *Bhikkhu Anālaya* pointed out that *Garudhammas* are not rules in themselves from the viewpoint of the canonical *Vinaya*. They are instead recommendations. *Garudhamma* is a "principle to be respected" The rules under *pāṭimokkha* were formulated gradually based on the occurrence

⁴³ Women in Buddhism: Question and Answers" *buddhanet.net*. Buddha Dharma Education Association inc, n.d. Web. 25 Dec. 2019.

of cases and the importance of needs. The penalty was also assigned in each category for offence, whereas, the nature of the formulation of *Garudhamma* was different from the rules of *pāṭimokkha*. *Garudhammas* were formulated in advance before the ordination of Mahā Pajāpat Gotami and there also is no provision of the punishment system for one who violates them.⁴⁴

The culture of discrimination and social values of those days was reflected in the rules. Therefore, some of the rules mentioned above look the gender bias. I.B. Honor pointed out that the Vedas, the most sacred religious texts, were available only to men at that time. Thus, to lead a religious life is not the path for women in those days. But, this is the first time in the history of religion that a religious leader declared openly that men and women are equal on spiritual grounds. Previously in the Hindu context, the Vedas, the most sacred religious texts, were not accessible to women and were available only to men. Buddha revolted against such type of discrimination. During Buddha's time, there was a change. Through the teaching of Buddha, the exclusive supremacy of men began to go down. The increasing number of women's emancipation had made it possible.⁴⁵

*Vinayo nāma Budhasāsanassa āyu, Vinaye ṭhite sasanam ṭhitam hoti*⁴⁶ i.e; Vinaya is the life of Sāsana, the teachings of Buddha and if Vinaya preserves Buddha's teachings will be preserved. But, one may not stick to a particular rule without analyzing its context.

5.7 Concluding Remarks

Bhikkhunī *pāṭimokkha* was formulated only after the formulation of *Garudhamma*. While analyzing the *pāṭimokkha*, the rules were made step by step based on the incidence of cases and the importance of needs. The rules were articulated for facilitating Bhikkhus and Bhikkhunīs to safeguard the quality of monastic life and practice the true *Dhamma*. But, most of the rules are found gender sensitive while analyzing from a gender perspective.

⁴⁴ Bhikkhu Anālaya, Op.cit. (f.n.33), p. 15

⁴⁵ Horner, I.B. *Women Under Primitive Buddhism*. Delhi: Motilal Banarsidass Publishers, 1999. p.2

⁴⁶ Vipassana Research Institute. *Pārājikakanda-Aṭṭhakathā*. Part 1. *Igatpuri*: Vipassana. Research Institute, 1998. p. 10

Some rules are related to protection from sexual harassment, the transformation of gender roles, and capacity building. Similarly, some rules address the biological needs and safety needs of women.

Some of the rules of *Gaurdhamma* were gender bias but that was not included in Bhikkhunī *pāṭimokkha* as a separate unit. Only six rules of *pāṭimokkha* are found identical to *Garudhamma*. Although these rules of *Garudhamma* are called chief rules, these rules are not heavier rules from Bhikkhunī *Pāṭimokkha* as these identical rules are not included in the category of *pārājika* and *sanghādisesa* offences. While analyzing from a gender lens, Buddha formulated many liberal rules for Bhikkhunī under *pāṭimokkha* in comparison to *Garudhamma*. Hence, the rules under *pāṭimokkha* are more liberal than the previously formulated *Garudhamma*.

CHAPTER VI

BUDDHA'S TEACHINGS FOR THE ELIMINATION OF SOCIAL DISCRIMINATION

Buddha delivered thousands of *Dhamma* discourses to diverse people in various places for forty-five years; from the time he attained enlightenment until he passed into *Mahaparinibbāna*. Buddha delivered several teachings relating to social issues. The teachings convey to the people that gender and social discrimination are not justifiable from any perspective. When Buddha established the Bhikkhu *Saṅgha* and Bhikkhunī *Saṅgha* and four *parisada*, lots of men and women from different religions, castes, and classes joined. By following Buddha's teachings, women of different strata came to experience more equality and greater respect than earlier. Buddha's teachings for the elimination of all types of social discrimination are given below:

6.1 Only Biological Difference – The Two *Bhāva Rupa* (Sexes)

The men and women are biologically different but the strength in terms of physical and mental, they are the same from the perspective of Buddha's teachings.

Gender is socially constructed roles and responsibilities assigned to men and women in a given culture and location whereas, 'Sex' refers to the biological characteristics of men and women that are universal, obvious, and in general, permanent. Gender roles and responsibilities are determined by the social, cultural and economic environment of the society, and by the prevailing religious, moral, and legal norms.¹

Abhidhamma the third section of *Tipiṭaka* in *Pāli* Buddhist literature clearly explains that women and men have only biological differences. There are twenty-eight types of *Rupa*

¹ Kamla, Bhasin. *What is Gender?* Kathmandu: Shree Shakti (S2), 2001. p.3.

(form) or matter in a physical body. There are four elements or *Bhuta* (earth, water, heat and air element), and five sense organs: such as eye, ear, nose, tongue and body etc. In *Abhidhamma*, it is mentioned that women and men have only biological differences and all the others are the same. Out of 28 types, there is a *ithi- bhāva* or female sex which produces several different kinds of female appearances and feminine characteristics. Another is the *pum- bhāva* or the male sex which produces several different kinds of male appearances and masculine characteristics. Due to their predominant features, the distinction between masculinity and femininity is readily differentiated.²

Life is the combination of both mind and matter (*Nāma and Rupa*). The *Abhidhamma* describes 121 types of mind in detail and 89 types of mind in brief. *Abhidhamma* describes a mind just as purified clear water. When the clear water is mixed with red or blue or so on, the water becomes red or blue depending upon the color mixed in it. In the same way, the pure mind becomes impure when mixed with different defilements or mental factors like greed, hatred, delusion, etc. In this way, different types of mind are emerged due to the mix with different mental factors. Therefore, there are different types of mind. When analyzing mind and mental factors, the nature of these different types of mind and mental factors are the same for both men and women of different social backgrounds. But, the only difference is *bhāva-rupa* (biological nature).³ The natural or biological differences cannot be changed but the socially acquired behavior can be changed. In other words, the capacity to gain knowledge, skill and attitude do not be hindered by a woman's nature. Therefore, whether men or women both can attain a higher state of knowledge irrespective of their sex. The only necessity is effort.

6.2 Capacity Development for Empowerment

Gender disparity prevailed in the pre-Buddha period and continued at the time of Buddha as well. Buddha's view towards women can be revealed in his discourse to the King Prasenjit of Kosala. Once, the king was listening to the *Dhamma* discourses from Buddha.

² Sayadaw Ledi. *The Manuals of Buddhism*. Bangkok: Mahamakut Press, 1978. p.15

³ *Ibid*, p. 16

At that time, a messenger came to the king and told him that her Queen Malika gave birth to a girl child. Suddenly, a bad mood appeared on his face. The event shows the high social values towards the son. The King's mood was noticed by Buddha. At that moment, Buddha gave a discourse to the King about women's strength saying that a daughter may be better than a son if she is intelligent, virtuous, and devoted to her husband and parents-in-law. She may even rule a kingdom. Such a good daughter may become a hero and ruler of some countries.⁴ Hearing Buddha's speech, a good mood appeared on his face. This shows Buddha's view toward women. The event shows that capacity building is equally important for women to bring out their latent potential.

In Buddha's time, many women built up the capacity and had taken the lead role for strengthening the *Dhamma* and community. Visakhā, a lady, was a role model at the time of Buddha. She attained *Sotapatti* fruition, the first stage of sainthood in her childhood. Being a woman, she had many talents and played an important role in various activities among Buddha and his followers. She built Pubbarama vihar for the monks at great cost by selling her ornament which was presented by her father at the time of marriage. She was given the authority by Buddha to settle disputes that arose amongst the Bhikkhunī *Saṅgha*. With her facilitation, Buddha formulated some important *vinaya* rules of discipline for the monks and nuns. There were many other nuns and lay devotees who built their capacities by following the teachings of Buddha.

6.3 Saptaratna Dhana and Empowerment

The teachings of Buddha also inspire to accumulate spiritual wealth instead of materialistic wealth. The *Aṅguttara Nikāya* gives details about the seven kinds of wealth. Buddha had said that whether a woman or a man who possesses that wealth would be able to live wisely and happily. He or she is called an empowered person, the rich person not the poor. The seven wealth are mentioned as follows⁵:

⁴ Bimala, Churn Law. *Women in Buddhist Literature*. New Delhi: Asian Educational Services, 2007. p. 38

⁵ Bhikkhu Bodhi. Trans. *Aṅguttara Nikāya: The Numerical Discourses of Buddha*. Boston: Wisdom Publications, 2012. p.1000

1. **The wealth of faith (*Saddhādhana*):** A person who develops faith in Tri-Ratna: Buddha, *Dhamma* and *Saṅgha*, and trust in *kamma* he or she is called the wealthy of faith.
2. **The wealth of virtuous behavior (*Sīladhan*):** A person, who abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, is called wealthy of virtuous behavior.
3. **The wealth of moral shame (*Hiridhana*):** A sense of moral shame; ashamed of bodily, verbal, and mental misconduct; ashamed of acquiring bad, unwholesome qualities. This is called the wealth of moral shame.
4. **The wealth of moral dread (*Ottappadhana*):** dreads wrong doing; dreads bodily, verbal, and mental misconduct; dreads acquiring bad, unwholesome qualities. This is called the wealth of moral dread.
5. **The wealth of learning (*Sutadhana*):** Here a noble disciple has learned much, remembers what a person has learned, and accumulates what he or she has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life – such teachings as these he or she has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by the view. This is called the wealth of moral learning.
6. **The wealth of generosity (*Cāgadhana*):** freely generous, delighting in giving and sharing, openhanded, devoted to charity, this is called the wealth of generosity.
7. **The wealth of wisdom (*Paññādhana*):** The wisdom which is noble and penetrative and leads to the destruction of suffering. A person who possesses this quality is called the wealthy of wisdom.

In this context, *Sankkhitta Dhana Sutta* of *Āṅguttara Nikāya* has stated as follows:

*"Saddhādhanaṃ sīladhanaṃ hiri ottappiyaṃ dhanaṃ
Sutadhanaṃ ca cāgo ca paññā ve sattamaṃ dhanaṃ.*

*Yassa ete dhanā atthi itthiyā purisassa vā
Adaḷiddoti taṃ āhu amoghaṃ tassa jīvitam."*⁶

"When one has these seven kinds of wealth,
whether a woman or a man,
they say that one is not poor,
that one's life is not lived in vain."⁷

This teaching shows how to empower men and women by developing their virtues. The teachings also highlighted the intelligence of the person depends upon his or her virtues, not on sex. These virtues can be acquired by a person in his or her lifespan. Thus, one can be empowered by virtues and capacity, not by sex.

When Buddha visited for the first time in Kapilvastu after enlightenment, his son Rahul asked him for a property as taught by Yoshodharā. Buddha gave him spiritual wealth instead of physical properties. He offered seven kinds of wealth through his teachings and ordained him.

6.4 The Power of Woman

A person, whether man or woman needs power as well for self-possession. How power can be generated by women has been described in several teachings of Buddha. In this context, Buddha mentioned some power of women. The *Mātugāmasamyutta* (Connected Discourses on Women) explained five types of power of women. They are as follows:⁸

1. The power of beauty
2. The power of wealth
3. The power of relatives,

⁶ Vipassanā Research Institute. *Aṅguttara Nikāya (Dutiyo Bhāgo)*. Igatpuri: Vipassana Research Institute, 1995. p. 156

⁷ Bhikkhu Bodhi, *Op.cit.* (f.n.5), P.1000

⁸ Bhikkhu Bodhi. Trans. *Samyutta Nikāya: The Connected Discourses of Buddha*. Vol. II. Boston: Wisdom Publications, 2000. p.1290

4. The power of sons,
5. The power of virtue

Generally, people used to think that when a woman possesses these five powers, she dwells confidently at home and in society. In fact, those are the requirements of that society. Therefore, Buddha again said that it is not because of the power of beauty, or the power of wealth, or the power of relatives, or the power of a son that breaks up the body, after death, a woman is reborn in a good destination, in a heavenly world. It is because of the power of virtue that a woman is reborn in a good destination in a heavenly world.

Thus, Buddha had stated again in this *Sutta* that when women possess five virtues or qualities she dwells confidently at home in this very life and the next life⁹:-

1. She abstains from the destruction of life,
2. She abstains from taking what is not given,
3. She abstains from sexual misconduct,
4. She abstains from false speech and
5. She abstains from wine, liquor, and intoxicants that cause negligence.

This shows that Buddha emphasizes the virtues developed by women to live happily in this present life and be secure for the next life.

Pancha Silā or Five precepts are also considered the minimum code of conduct for lay people from the Buddhist perspective. They are the moral conducts or discipline to keep bodily actions and verbal actions properly.

In *Dhammapada*, Buddha has also stated:¹⁰

*"yo pānam atipaātetī- musāvādan ca bhāsati
loke adinnam ādiyati -paradāaram ca gachchati.*

⁹ *Ibid*, p. 1293

¹⁰ D.P. 246, Narada. *The Dhammapada*. Taipei: The Corporate Body of the Buddhist Educational Foundation, 1993. p. 123

*surāmeraya-pānam ca- yo naro anuyuñjati
idh'evam eso lokasmi- muulam khanati attano."*

"Who so in the world destroys life, tells lies, takes what is not given, resorts to other men's wives and is addicted to intoxicating drinks, such a man digs up his own roots in this world."

These verses articulate the fact that when one does not follow the five precepts, then one is hampering one's own progress, not by others. These five precepts are regarded as a minimum code of conduct for lay disciples.

In *Mahāparinibbāna Sutta*, Buddha also says that a person who always observes the five precepts is certain to get five good results: Great wealth, Good reputation, Self- confidence, untroubled death and a happy state after death.¹¹

All beings have a right to live and that right should be respected. The practice of Silā helps to develop an attitude of respect. If one wishes to retain feelings of love and compassion, they should refrain from harming others as much as possible, even to insects. Only with a kind heart can develop loving-kindness. Thus, morality helps one to promote good conduct to be free from blameworthy action. Blameworthy action or immoral action produces evil results. Conflicts and violence can be resolved by controlling the person's misbehavior through practicing five precepts.

6.5 *Sapta Aparihaniya Dharma*: Unity of family and Society

Unity among family and society is important for a happy and peaceful life. Buddha had stated seven factors of unity in *Mahāparinibbāna Sutta*. The Seven Factors for Unity were thoroughly observed by the people of *Vajji*. Out of the seven factors, one is that the people of *Vajji* respect women and girls. Buddha has highlighted that so long as the *Vajji* princes observe seven factors thoroughly, the continuance of their prosperity and welfare is to be

¹¹ Dunda Bahadur, Bajracharya. Trans. *Digha Nikāya*. Lalitpur: Bir-Purna Pustak Sangrahalaya, 2000. p. 106

expected, not their decline. When there is unity among the people then no one can defeat them.¹²

Once King Ajatasatru, the king of Magadha, wanted to conquer the *Vajji* Kingdoms. He sent his minister, the Brahmin Vassakara to Buddha to find out about the state of affairs within the *Vajji* kingdoms. The Brahmin, Vassakara met Buddha, greeted him and told him that the king has decided to attack the *Vajji* and that the king would like to know the opinion of the enlightened one on this matter. Then Buddha highlighted that so long as the *Vajji* princes observe the following seven factors thoroughly, the furtherance of their prosperity and welfare is to be expected, not their decline.

1. The *Vajji* princes meet in assembly frequently and attend the meetings well.
2. They assemble and run the meetings peacefully and attend to their affairs in harmony
3. They neither enact new decrees nor abolish existing ones, but proceed following their ancient constitutions.
4. They treat their elders with respect, honor, esteem, and veneration and think it worthwhile to listen to them.
5. They refrain from forcibly abducting women and maidens and detaining them.
6. They show respect, honor, esteem, and veneration towards their shrines, both those within the city and those outside it, and do not deprive them of the due offerings as given and made to them formerly.
7. They duly protect and guard the *Arahants*¹³, so that those who have not come to the realm yet might do so, and those who have already come might live there in peace.

There is a risk of discrimination and gender based violence where there is no respect for each other and no unity. Therefore, the above teachings of Buddha are equally important to make respect between males and females, promote gender friendly culture and make unity among the family and society.

¹² Sister Vajira and Francis Story. Trans. "Maha-parinibbana Sutta: Last Days of the Buddha." *Access to Insight*. Access to Insight (BCBS edition), 1998. Web. May 15, 2019

¹³ Those who are realizing the path and fruition of Holiness and are free from all kinds of fetters.

6.6 Responsibility Sharing between Husband and Wife

The essentials of happy family life include family members with common aims, good attitudes, and ideals who love, respect and trust each other. In this context Buddha in *Sigalovada Sutta*,¹⁴ gave the discourse to Sigala about the actual meaning of veneration in six directions. According to Buddha, the actual meaning of venerating six directions is to fulfill the duties toward six communities including family and society. Out of six directions, veneration to the west is fulfilling the duties toward the wife and children.

Patibratā Dharma is commonly practiced in male dominated societies. The term *patibratā* means to win the faith of a husband by a wife. There is only provision to practice *patibrata* by wife and not consider the need to win the faith of the wife by the husband. But, Buddha delivered the discourse about the need for *patnibratā* also which is to win the faith of a wife by the husband. As the wives fulfill the duties toward their husbands so as the husband also needs to fulfill duties toward the wife. In *Sigalovāda Sutta*, Buddha explained to Sigala that reciprocal relationships should exist among the members of the family. In general, domestic violence occurs due to conflict between husband and wife in terms of misunderstanding, distrust, irresponsibility, etc. The responsibilities of husband and wife stated in *Sigalovāda Sutta* are as follows:

A husband serves his wife by¹⁵:

1. Honoring her in accordance with her status as his wife.
2. Not disparaging her.
3. Not committing adultery.
4. Giving her the right to control household concerns.
5. Giving occasional gifts of ornaments and clothing.

¹⁴ Bhikkhu Amritananda. *Buddhakalin Grahasthiharu*, (*Nepali Encyclopedia of Buddha's Time: The Lay people of Buddha's Time*), vol 6. Lalitpur: Bir- Purna Pustak Sangrahalaya. 2018. p. 389

¹⁵ *Ibid*, pp. 396-399

A wife honors her husband by¹⁶:

1. Keeping the household tidy.
2. Being helpful to the relations and friends of both sides of the family.
3. Not committing adultery,
4. Safeguarding any wealth that has been acquired.
5. Being diligent in all her work.

Buddha suggested how a husband should take care of his wife. He declared that the husband should always honor and respect his wife, by being faithful to her, by giving her the requisite authority to manage domestic affairs and by giving her ornaments. Both husband and wife should fulfill their duties and responsibilities to maintain peace and gender friendly environment. This advice, given over twenty-five centuries ago, still stands good today.

Similarly, if the parents do not foster their children in a peaceful way, they may become cruel by nature and such persons commit violent actions in the future. In this *Suta* explained that five duties should be performed by parents to their children with equal treatment¹⁷:

1. Restrain them from evil
2. Encourage them to do good
3. Give them education and professional training
4. Arrange suitable marriages for their children
5. Hand over property as inheritance to them at the proper time.

The children's behavior patterns are very much depending on their brought up by their parents. Parents are responsible to guide children on the proper path.

¹⁶ *Ibid*, pp.396-399

¹⁷ *Ibid*, p. 390

6.7 Cultivation of the Same Virtues for Living Together

Cordial relationships between husband and wife are essential for happy and prosperous family life. In this context, Buddha had given several discourses on how to become an ideal couple in the present life and to be partners in a future life as well. In Buddhist literature, Nakulmatā (Nakula's mother) and Nakulpitā (Nakul's father) are taken as ideal couples. Buddha also cited them as one of the examples while giving discourse about the ideal husband and wife.

Once Nakula's mother and father went to Buddha and asked what deed they had to perform so that they could see each other in future lives also. Buddha replied that in order to be partners in future life also they should possess good qualities and observe the principles of conduct. They are as follows¹⁸:

1. *Sama- Saddha* (Same faith): having compatible faith, they uphold the same religion, revere the same objects of worship, concepts, beliefs or principles, and sharing the same lines of interest – they are equally firm in all these or can reach an agreement on them.
2. *Sama- sila* (Same virtuous behavior): having compatible morality; they have conduct, morality, ethics, manners and upbringing which are harmonious or compatible.
3. *Sama- caga* (Same generosity): having compatible generosity; they are in accord, not in conflict, with each other in their generosity, hospitality, munificence, sacrifice, and readiness to help others.
4. *Sama- panna* (Same wisdom): having compatible intelligence; they are sensible and can understand each other; they can at least reason with each other.

Thus, Buddha explained that a couple who possessed the same faith, same virtuous behavior, same generosity and same wisdom, will rejoice in heaven after death.

¹⁸ Bhikkhu Bodhi, *Op.cit.* (f.n.5), p.446

Many conflicts and misunderstandings between the husband and wife have occurred due to the lack of these above virtues. Therefore, these virtues should be cultivated by the husband and wife in order to maintain a cordial relationship between them.

6.8 Right Speech as a Nonviolent Communication

Women have to face different forms of violence. Verbal violence is one of them. The wrong speeches motivate verbal violent or violent communication. Thus Buddha encouraged the disciples to practice the right speech: truth speaking (*saccavācā*), using polite words (*piyavācā*), praise words (*Subhāsivācā*) and meaningful talk (*Dhhamavācā*).¹⁹

In *Ambalathika-Rahulovada Sutta*²⁰ Buddha emphasized the importance of right speech and virtue. He told Rahula that anyone who is not ashamed to speak lies can do any evil. So he prohibited uttering falsehood even for fun. Having shown Rahula an empty water vessel, Buddha pointed out that anyone who feels no shame in telling a deliberate lie is similar to empty and vacant as a water vessel. Therefore, He suggested abstaining from lying, slandering, and harsh speech, frivolous and useless talk promoting nonviolent behavior.

It has also been stated in *Dhammapada*²¹ that one useful sentence is better than a thousand useless words:

*"Sahassam api ce vācā
anattapadasamhitā
Ekam atthapadam seyyo
yam sutvā upasammati."*

"Better than a thousand utterances, comprising useless words, is one single beneficial word, by hearing which one is pacified."

¹⁹Klang and Coast Buddhist Association. *Introduction Course in Buddhism*. 3rd ed. Malaysia: Klang and Coast Buddhist Association, 2001. p.27.

²⁰ Bhikkhu Bodh. Trans. *Majjhima Nikayā*. Boston: Wisdom Publication, 2015. pp. 523-525

²¹ D.P. 100, Narada

Today, right speech is taken widely in the development field as a nonviolent communication. Internationally acclaimed text, Marshall Rosenberg has well explained that the nonviolent communication approach which helps to improve the quality of relationships, communicate more effectively, build trust, reduce violence and create peace.²² Thus, right speech or nonviolent communication can be applied to eliminate gender based violence.

6.9 Right Livelihood for Reduction of Violence

The wrong practice of livelihood brings several problems to society. Most of the conflicts between husband and wife and domestic violence are due to the use of intoxicants and drugs. The human trafficking arising in society with its increment day by day is also because of the practice of the wrong livelihood. Similarly, women, especially young women, are at risk of burn violence and acid attacks when they reject love, marriage, or sex proposals. These are some of the results of the wrong livelihood means.

In *Dhamma Cakka Pavattana Sutta*, Buddha has thrown light on the Right livelihood. Among the Eight-Fold Noble Path described in *Dhamma Cakka Pavattana Sutta*, the Right livelihood is one of them. The teachings focused that people who seek the welfare of him/her should not practice the wrong livelihood. Generally, there are five livelihoods that hamper one's life. These are taken as wrong livelihoods which are as follows²³:

1. *Sattha vanija* – Trading in arms and lethal weapons
2. *Mamsa vanijja* – Trading in meat
3. *Satta vanijja*- Trading in living beings
4. *Majja vanijja*- Trading in intoxicants and drugs that damage the thinking power of humans.
5. *Visa vanijja*- Trading of poison

²² Marshall-B-Rosenberg. "Nonviolent Communication: A Language of Life: Life-Changing Tools for Healthy Relationships." 3rd ed. *Book Depository*, 1 Sept. 2015. Web 6. Feb. 2019

²³ Narada. *Buddha and His teachings*. Malyasia: Buddhist Missionary Society, 1977. p.330.

The right livelihood emphasizes that trading or economic activities should be carried out honestly without deception. Thus, Buddhism teaches the person to perform activities or means for a livelihood without violation of any precepts or moral values which are equally important to reduce gender based violence and promote gender equality.

6.10 Six Misconducts as Causes of Violence

In *Sigalovada Sutta*²⁴ Buddha cautioned Sigala, a householder not to waste wealth in six misconducts. Buddha taught the householders to avoid the following six misconducts:

1. Pleasure in intoxicants that cause infatuation and heedlessness;
2. Sauntering in streets at unseemly hours;
3. Frequenting theatrical shows;
4. Indulgence in gambling which causes heedlessness;
5. Association with evil companions;
6. The habit of idleness.

These misconducts stimulate the *Kalaha* (contention), *Viggaha* (dispute), and *Vivāda*

(debate). In extreme cases, violent situations may occur. In this context, *Dhammapada* has mentioned:

*"Atha pāpāni kammāni karam bālo na bujjhati
sehi kammehi dummedho aggidaddho' va tappati."*

"A fool while doing evil deeds does not know them as being evil, but that fool suffers for his evil deeds like one who is burnt by fire."²⁵

Domestic violence against women is the consequence of some of the above misconduct. In the context of Nepal, violence against women (VAW) is increasing day by day in Nepal as

²⁴ Bhikkhu Amritananda. *Op cit*, (f.n.14), pp.367

²⁵ D.P. 136, Narrad.

well. In this context, the Women's Rehabilitation Centre (WOREC) a renowned organization working for VAW conducted research on Violence against women. It is one of the leading national organizations that work to prevent violence against women and promote human rights. The research analyzed different forms of violence against women. Domestic violence is the highest reported category of violence against women (1741 events) as it makes up to 65% (1140). The data shows women suffering violence from their husbands (76% of perpetrators) and family members (24% of perpetrators).²⁶

All of those above mentioned misconducts not only lead to the decline of one's wealth but also leads to the deterioration of the personal life, family as well as society. Thus, Buddha taught the householders to avoid the above misconduct including violence to promote mutual trust among the family members.

6.11 *Saraniya Dhammas and Protection of Domestic Violence*

In *Saraniya Sutta* of *Āṅguttara Nikāya*, Buddha discoursed to Bhikkhus about six factors responsible for happiness, friendliness, respecting each other, collectiveness, freedom from disputes and unity.²⁷ In this *Sutta*, Buddha taught the *Saraniya Dhammas* which means excites one's memory or fit to be remembered. Though this *Sutta* is preached by Buddha to fellow disciples of monks this can be applicable to lay people living together with family to maintain peace and a non-violence atmosphere. They are as follows: ²⁸

1. Establish bodily actions of loving kindness towards the co-associates in the holy life openly and secretly.
2. Establish verbal actions of loving kindness towards the co-associates in the holy life openly and secretly.
3. Establish mental thoughts of loving kindness towards the co-associates in the holy life, openly and secretly.

²⁶ Women's Rehabilitation Centre. *Anbeshi 2018 Nepali*, Kathmandu: WOREC, 2018. p. 12

²⁷ Bhikkhu Bodhi. *Op.cit*, (f.n.5). p. 866.

²⁸ U Htin, Fatt. Trans. *Saraniya Dhamma & Mahapaccavekkhana*. Rangoon: Buddhist Sassana Nuggaha Organization, 1990. p. 65

4. Not to consume whatever is rightfully obtained, or put in the bowl, without dividing it equally among virtuous co-associates in the holy life.
5. Abide openly and secretly in his/her virtues that are not broken, defective, spotted and consistent.
6. Abide openly and secretly in the noble view, which leads to the rightful ending of suffering.

To maintain zero tolerance or a gender friendly environment within the family, the actions of the members done through body, speech and mind should be full of loving kindness. Hatred and violence are the opposite of loving kindness when loving kindness increases in the family the hatred and violence also decrease and there is harmony and unity in the family.

6.12 Denial of the Caste Discrimination by Buddha

Caste discrimination is a social problem today. But for a woman who belongs to so-called outcast class has to suffer by double standards being as a woman as well as a Dalit (so-called untouchable). Hence, caste discrimination creates a wider gender gap between men and women.

The hierarchical caste system prevailed from the very beginning in pre-Buddhist time and continued till now. There were four castes, or classes of people in society: The Brahmins or priests, the Warriors, the Merchants and Traders, and the Untouchables. The caste system severely affects not only the so-called lower caste but also in the development of women. Buddha has condemned strongly the caste system. Several teachings related to discrimination against the caste system were found in many *Suttas* in *Tipitakā*.

In *Assalayan Sutta* of *Majjhima Nikāya*, Buddha clearly explained that caste discrimination was unjust. There was a group of 500 Brahmins who lived in the town of Savatthi, where Buddha was staying at the time. When they hear that Buddha has been teaching that all the castes are equally "pure", they become irritated. They decided to send a smart young

Brahmin namely Assalayana to debate with Buddha. He asked Buddha, "Master Gotama, the Brahmins say, 'Brahmins are the superior caste; any other caste is inferior. Only Brahmins are the fair caste; any other caste is dark. Only Brahmins are pure, not non-Brahmins. Only Brahmins are the sons and offspring of Brahma: born of his mouth, born of Brahma, created by Brahma, heirs of Brahma.' What does Master Gotama have to say with regard to that?"²⁹

Buddha explained to him why the caste hierarchical system was unreasonable. He pointed out that: "there existed wicked and cruel people as well as virtuous and kind people in every caste. Any person who had committed a crime would be punished accordingly by his karma no matter what caste he belonged to." Therefore, it is the wholesome and unwholesome actions of a person and not his birth that should determine his caste. Buddha in this *Sutta*, emphasized how to become a virtuous person by avoiding bad actions.

In *Aggañña Sutta of Dīgha Nikāya*, Buddha clearly explained that caste discrimination was unfair. A man named Vasettha from the Brahmin community got ordained but he had to face lots of obstacles from his own community. Therefore, he said to Buddha, "Enlightened one, the Brahmins say that only they are the highest caste and that other castes are lower. Only Brahmins shall be purified where others shall not be. Brahmins only are those who have come out of the mouth of Brahma. They are a direct descent of Brahma. They are the direct inheritor of Brahma. Why do you leave your own caste, the best of all, and go forth with heretics who belong to lower impure castes?"³⁰

Buddha responded by saying that it was absolutely untrue, they are born from the womb of their mothers, just as other persons. He explained that the greatness of a man consists in his own personal worth; birth itself cannot elevate the position of a person. It is the *Dhamma* that will make a person foremost.³¹

²⁹ Dunda Bahadur, Bajracharya. Trans. *Majjhima Nikāya*. Lalitpur: Bir-urna pustak Sangrahalaya, 2001. pp. 592- 597.

³⁰ Bajracharya. *Op.cit.* (f.n.11), pp. 432 - 433.

³¹ *Ibid*, p.432

Similarly, In *Vasala sutta* (The Discourse on Outcastes) of the *Sutta Nipāta* Buddha's response to a caste-proud Brahmin, who insulted Buddha and addressed Buddha as a *vasala* (outcaste) when Buddha went to his house for alms. Buddha explains to him the virtues or the qualities that really make one worthy of being branded an "outcast." Some of the stanzas of *Vasala sutta*³² are as follows:

*"Kodhano upanābhi ca pāpamakkhī ca yo naro,
Vipannadiṭṭhi māyāvī taṃ jaññā vasalo iti."*

"Whosoever is angry, harbors hatred, and is reluctant to speak well of others (discredits the good of others), perverted in views, deceitful - know him as an outcast."

*"Ekajaṃ va dvījaṃ vāpi yodha pāṇāni hiṃsati,
Yassa pāṇe dayā natthi taṃ jaññā vasalo iti."*

"Whosoever in this world kills living beings, once born or twice born, in whom there is no sympathy for living beings - know him as an outcast."

*"Yo ñātināṃ sakhānaṃ vā dāresu patidissati,
Sabhasā sampiyena vā taṃ jaññā vasalo iti."*

" Whosoever by force or with consent associates with the wives of relatives or friends - know him as an outcast."

*"Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gatayobbanāṃ,
Pahū santo na bharati taṃ jaññā vasalo iti."*

"Whosoever being wealthy supports not his mother and father who have grown old - know him as an outcast."

*"Yo cattānaṃ samukkaṃse parañca mavajānati,
Nihīno sena mānena taṃ jaññā vasalo iti."*

³²Piyadassi Thera. "Vasala Sutta: Discourse on Outcasts." *Access to Insight*. Access to Insight (BCBS edition), 1999. Web. 12 Feb. 2019

Whosoever debased by his pride, exalts himself and belittles others - know him as an outcast.

*"Rosako kadariyo ca pāpiccho vaccharī saṭho,
Ahiriko anottāpī taṃ jaññā vasalo iti."*

"Whosoever is given to anger, is miserly, has base desires, and is selfish, deceitful, shameless and fearless (in doing evil) — know him as an outcast."

*"Na jaccā vasalo hoti na jaccā hoti brāhmaṇo,
Kammanā vasalo hoti kammanā hoti brāhmaṇo."*

"Not by birth is one an outcast; not by birth is one a Brahman. By deed one becomes an outcast, by deed one becomes a Brahman."

*"Tadamināpi jānātha yathā medaṃ nidassanaṃ,
Caṇḍālaputto sopāko mātaṅgo iti vissuto."*

"Know by the example I now cite (the fact that by birth one is not an outcast). There was an outcast's son, Sopaka, who became known as Matanga."

*"So yasaṃ paramaṃ patto mataṅgo yaṃ sudullabhaṃ,
Āgañchum tassupaṭṭhānaṃ khattiyā brāhmaṇā bahū."*

This Matanga attained the highest fame so difficult to gain. Many were the warriors (kshatriyas) and Brahmans who went to attend on him.

*"Na jaccā vasalo hoti na jaccā hoti brāhmaṇo,
Kammanā vasalo hoti kammanā hoti brāhmaṇo."*

"Not by birth is one an outcast; not by birth is one a Brahman. By deed one becomes an outcast, by deed one becomes Brahman."

These teachings made him clear about the realities and he took refuge in Buddha, the Dhamma, and the Saṅgha from that day onwards. Such teachings of Buddha can be applied in the Gender and development field also. The virtues or the good deeds that will make a

person foremost are not by the sex of the person, male or female. Thus, Buddha introduced the idea of placing a higher value on morality and the equality of people instead of on which family or caste a person is born into. This was also the first attempt to abolish discrimination and slavery in the history of mankind.³³

Buddha freely admitted into the Order people from all castes, classes and gender. He knew that they would fit to live the holy life. Later on, several distinguished personalities from different castes and classes emerged from the Order. Upāli, who was the chief authority on the Vinaya, the disciplinary rules of the Order, was a barber. Barber was taken to be one of the dishonorable occupations of the lower classes. But his ability to become champion in *Vinaya* proved that spiritual development has no relation with Caste and creed. Similarly, Suniti, who later won *Arahantship*, was a scavenger, a despised occupation. In the Order of Nuns, there were Punnā and Punnikā, both slave girls who attained a higher state of enlightenment. According to Mrs. Rhys Davids, 8.5% of the number of those nuns who were able to realize the fruits of their training were drawn from the despised castes, which were mostly illiterate.³⁴

International Dalit Solidarity Network reported - Caste discrimination affects an estimated 260 million people worldwide, the vast majority living in South Asia. The existence of this type of discrimination involves massive violations of civil, political, economic, social and cultural rights. Caste systems divide people into unequal and hierarchical social groups.³⁵

Caste discrimination lead to violence and inequality. If people are not conscious of reality and humanity aspects, caste discrimination will be continued from one generation to other for a long time though it has no logic and scientific thought. Changes in attitude are required to stop the wrong practices. Hence, Buddha's teachings related to discrimination against caste are much more relevant today to stop caste discrimination and wrong values.

³³ "Caste Problem." *buddhanet.net*. Buddha Dharma Education Association inc, n.d. Web. 12 Feb. 2019

³⁴ *Ibid*

³⁵ "Caste Discrimination." International Dalit Solidarity Network. IDSN. n.d. Web. 16 June, 2019

By inspiring the teachings of Buddha, Dr. B.R Ambedkar contributed lots to the revolution of the caste system in India.

6.13 Promotion of Nonviolence by Practicing *Mettā* (loving kindness)

Today, the discriminations and violence is common in society and Nation due to the absence of Metta also. According to the Pāli-English Dictionary of *Pāli* Text Society, the meaning of the *Mettā* is loving kindness. The reverse meaning of *Mettā* is anger, annoyance, irritation etc. which may be one of the responsible causes for gender based violence. *Mettā* (loving kindness) is defined as follows: “Loving kindness has the mode of friendliness for its characteristics. Its natural function is to promote friendliness. The practice of *Mettā* will reduce ill-will. Its proximate cause is seeing loveliness in beings. It succeeds when it makes ill will subside, and it fails when it produces (selfish) affection.”³⁶

Well-known Meditation Teacher Ven. Chanmyay Myaing Sayadaw mentioned the importance of *Mettā* in his book "How to develop *Mettā* ".³⁷ The writer has explained in a mathematical example: "*Mettā* as the mathematical sign plus (+) and anger or *dosa* as the mathematical sign minus (-). When anger exists in the mind, everything decreases. The peacefulness of both the body and mind will be diminished. On the other hand, *Mettā* is like the mathematical plus (+) sign. "If a person develops *Mettā*, he/she becomes peaceful in body and mind. A calm and peaceful state of mind is conducive to both mental and physical well-being." When a person realizes the positive aspects of *Mettā* and negative aspects of anger or *Dosa*, a person will develop *Mettā*. The practice of *Mettā* will reduce ill-will.

Actually, anger starts from the mind. It is a destructive emotion that causes misery in the world and own life. In *Visuddhi Magga* (Path of purification)³⁸, it is stated “By being angry with another, you may or may not make him suffer, but you are certainly suffering now.”

³⁶ Bhikkhu Nanamoli. Trans. *The Path of Purification*. Taipei: The Corporate Body of Buddha Education Foundation, 2001. p. 344

³⁷ May, Myint. ed. *How to Develop Mettā: Loving-Kindness*. Malaysia: Chan Khoon San, 2008. p. 17

³⁸ *Op.cit.* (f.n. 36), p. 345

And “By getting angry you are like a person who wants to hit another and picks up burning embers and had so first burned yourself or made yourself stink. In this way, we may or may not harm the other by our anger but we are certainly harming ourselves.”

The detail process including types and technique of *Mettā Bhavana* is explain in *Visuddhi Magga*. Loving-Kindness refers to love without attachment, craving, or lust. It is a wholesome and genuine desire for the well-being of all beings including ourselves.

A person who cultivates *Mettā inside*, will not be involved in violent activities. Thus, *Mettā* meditation could be one of the techniques to eliminate gender based violence and promotion of equality.

6.14 *Asubha Bhāvana*: An Antidote against the Hindrance of Sense-desire

Harassments or violence may occur due to ignorance and too much attachment to sensual pleasures. If the person could not control the attachment, they will be ready to do any evil deeds. *Asubha Bhāvana* is one of the types of meditation. *Asubha Bhavana* refers to the contemplation of impurity. The perception of impurity refers to the contemplation of the 32 parts of the body (*kāya-gatā-sati*). The contemplation of the body's impurity is an antidote against the hindrance of sense-desire and the mental perversion which sees what is truly impure as pure and beautiful.³⁹

Such Meditation practice helps to reduce attachment to sensual pleasures. Although Buddha taught the Bhikkhus to eliminate sensual desire, this type of meditation is equally applicable to lay people as well. "*Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru atthi atthimiñjā vakkam hadaḥam yakanam kilomakam pihakam papphasam antam antagunam udariyam karisam pittam semham pubbo lohitaṃ sedo mede assu vasā kheḷo siṅghānikā lasikā muttanti*".⁴⁰ The practitioner contemplates the body from the soles of the

³⁹ Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Term and Doctrines*. Kandy: Buddhist Publication Society, 1980. p.29

⁴⁰ "Tipitaka Index". *Metta.lk*. Buddhist Publication Society. July 2018. Web. 15 march 2018.

feet upward, and from the tops of the hairs downward, with skin stretched over it, and filled with manifold impurities:

1. *kesā* (head-hairs)
 2. *lomā* (body-hairs)
 3. *nakhā* (nails)
 4. *dantā* (teeth)
 5. *taco* (skin)
 6. *maṃsaṃ* (flesh)
 7. *nahāru* (sinews)
 8. *aṭṭhi* (bones)
 9. *aṭṭhimiñjā* (bone-marrow)
 10. *vakkam* (kidneys)
 11. *hadahaṃ* (heart)
 12. *yakanaṃ* (liver)
 13. *kilomakaṃ* (diaphragm)
 14. *pihakaṃ* (spleen)
 15. *papphāsaṃ* (lungs)
 16. *antaṃ* (intestines)
 17. *santagunaṃ* (bowels)
 18. *udariyaṃ* (stomach)
 19. *karīsaṃ* (excrement)
 20. *pittaṃ* (bile)
 21. *semhaṃ* (phlegm)
 22. *pubbo* (pus)
 23. *lohitaṃ* (blood)
 24. *sedo* (sweat)
 25. *mede* (fat)
 26. *assu* (tears)
 27. *vasā* (skin)
-

28. *kheḷo* (grease)
29. *siṅghāṇikā* (spittle)
30. *lasikā* (oil of the joints)
31. matthalung (brain) and
32. *muttanti* (urine)

When the meditation practitioner repeatedly reflects on 32 parts of the body, they internalize the body's impurity and thus, be able to come out from the clinging. If they do not control the sense-desire or could not fulfill the sense-desire, they may even be ready to commit suicide or exhibit violent behavior. Once, at the time of Buddha, the youth tried to harass a beautiful lady Subhā by using attractive words when she was alone in the forest. Because of her controlled mind, she kept unattached herself from entangling with them. Rather she convinced the youth by illustrating *kāya-gatā-sati* meditation which made them understand the worthlessness of sensual desire. Later the youth also became successful in converting into a positive way by contemplating the impurity of the body. Such practice is a remedy to control the attachment to sensual desire. Due to ignorance and attachment to sensual pleasures, many women even today have to face different forms of harassment from men.

6.15 Equal Spiritual Strength of Women

Buddha opened the door of *Dhamma* for both men and women by identifying their equal spiritual strength. During Buddha's period, Bhikkhus and Bhikkhunis as well as laymen and laywomen became successful in obtaining the title *Etadagga* (the best position) in various areas.

Buddha knew that many people had doubts about the equal spiritual strength of women as that of men. Therefore, Buddha wanted to make clear their suspicions. He instructed Mahā

Pajāpati Gotamī to perform miraculous actions in order to clear doubts about her sainthood when she visited him to get the permission of *Parinibbāna* at the age of 120.⁴¹

Gotamī exhibited supernatural power (*Iddi*) by performing many miraculous acts and acknowledging Buddha's contributions. The gathering people felt amazed by the remarkable performance and internalized the equal spiritual strength of women as men.

Buddha also requested Yosodharā to perform marvelous actions to clear doubts about her sainthood. In fact, Buddha had already made a rule for Bhikkhus not to exhibit supernatural power as these aspects increase the attachment to worldly pleasures and may disturb them to attain a higher state of knowledge. But Buddha asked both of them to exhibit natural superpowers in order to remove the doubts of many people about the equal spiritual strength of women. This also shows Buddha's view towards gender equality.

6.16 Eightfold Path for Spiritual Empowerment

Most of the persons fall into the vicious cycle of ignorance. Absence of proper knowledge and wisdom, they are unable to distinguish the right and the wrong track. Therefore, they easily accept superstitions and blind faith instead of universal truth. In fact, a lack of spiritual awareness checks their own progress. Therefore, spiritual empowerment is a vital aspect of life and this also applies in the field of Gender & Development (GAD) and women empowerment.

In *Dhamma Cakka Pavattana Sutta*⁴², Buddha has described the Four Noble Truth and Eightfold Path to five ascetics (*Pañca Bhadra Vargiya*)⁴³. The Four Noble Truth are suffering, cause of suffering, cessation of suffering and path leading to cessation of suffering. The path shown for cessation of suffering by Buddha is called the eight-fold

⁴¹ Bhikkhu Amritananda. *Buddhakalin Shravikas Carita (Nepali Encyclopedia of Buddha's Time: Shravikas of Buddha's Time)*, Part 1. vol 21. Lalitpur: Bir- Purna Pustak Sangrahalaya, 2019, P. 152.

⁴² *Dhamma Cakka Pavattana Sutta* is the first discourse given by Buddha in Sarnath, Varanashi after attaining enlightenment.

⁴³ Pañca Bhadra Vargiya are the five ascetics to whom Buddha first preached *Dhamma* in Sarnath.

Noble path. This is known as the ‘*Majjhimā Paṭipadā*’ (Middle Path), because it avoids two extremes: one extreme being the search for happiness through the pleasures of the senses, which is ‘low, common, unprofitable and the way of the ordinary people’; the other being the search for happiness through self-mortification in different forms of asceticism, which is ‘painful, unworthy and unprofitable’. Having himself first tried these two extremes, and having found them to be useless, Buddha discovered through personal experience the Middle Path ‘which gives vision and knowledge, which leads to calm, insight, enlightenment, *Nibbāna*’ This Middle Path is generally referred to as *Ariya-Aṭṭhaṅgika-Magga* (the Noble Eightfold Path) because it is composed of eight categories or divisions: They are as follows:⁴⁴

1. *Sammā diṭṭhi* (Right Understanding)
2. *Sammā saṅkappa* (Right Thought)
3. *Sammā vācā* (Right Speech)
4. *Sammā kammanta* (Right Action)
5. *Sammā ājīva* (Right Livelihood)
6. *Sammā vāyāma* (Right Effort)
7. *Sammā sati* (Right Mindfulness)
8. *Sammā samādhi* (Right Concentration)

1. Right Understanding (*Sammā-ditthi*)

Right Understanding or right vision is the understanding of things as they are. This understanding is the highest wisdom which sees the ultimate reality. Spiritually, it is understanding ultimately of the Four Noble Truths. But in general sense, it is to keep oneself away from the blind faith or superstitions beliefs. Therefore, the Right understanding is the crucial part for human development.

In this context, in relation to the right and wrong view, *Dhammapada* has stated as follows

⁴⁴ Walpola, Sri Rahula. *What Buddha Taught*. New York: Grove Weidenfeld, 1997. p. 45

*"Asāre sāramatino
sāre²casāradassino
te sāram³ nādhigacchanti
micchāsankappagocarā."* ⁴⁵

"They take untruth for truth; they take truth for untruth; such persons can never arrive at the truth, for they hold wrong views."

After having the right understanding, the person sees four truths.

*"Sāranca sārato ñatvā
asāraññ ca asārato
te sāram adhigacchanti
sammā sankappagocarā."* ⁴⁶

"They take truth for truth; they take untruth for untruth; such persons arrive at the truth, for they hold right views."

Thus, with a lack of the right understanding, people are unable to accept things as they are. The absence of awareness (lack of understanding on what is the problem?, what is the cause of the problem, what is the remedy? and what is the best way to solve the problem?) is one of the major causes of why women are facing lots of problems. For example, *Chhaupadi*⁴⁷ is one such superstition of Nepali tradition that has tortured women for centuries. Women and young girls are kept in isolation during this period. The communities including women take this practice as a part of religion. They, because of a wrong view, think that if they do not follow such tradition, it will badly affect them and their families. Thus, the values have been carried from generation to generation through the socialization process though they may have to encounter with lots of problems such as suffocation due to lack of ventilation, diarrhea due to lack of sanitation, snake bite and rape during the stay in chhaupadi. Now, the

⁴⁵ D.P.11, Narada.

⁴⁶ D.P.12, Narada

⁴⁷ Chhaupadi is the practice of excluding menstruating women. This is widely practiced particularly in far western Nepal. Women and young girls are confined to a cattle-home or hut (chhaupadi).

Government of Nepal declares that such acts shall be punishable by law. Nowadays, it has been controlled to some extent, but still has not been completely stopped. Many *chhaugothas* (huts) have been destroyed but they cannot remove the practice from the inner heart. Internalizing the right view could be one of the solutions for the abolition of Chhaupadi in Nepal. This is just an example but, there are many cases how people fall into the vicious cycle of ignorance owing to the lack of right view.

2. Right Thought

Right thoughts lead to the right or pure thinking. These are important mental states that eliminate wrong ideas. It is one's thoughts that either corrupt or purify a person. Evil thoughts tend to debase one while good thoughts tend to elevate one. Sometimes a single thought can either destroy or save a world. It serves the double purpose of eliminating evil thoughts and developing pure thoughts. Thus right thought includes:

1. Renunciation of worldly pleasures or practice of selflessness which is opposed to attachment, selfishness, and self-possessiveness.
2. Loving-kindness, goodwill, or benevolence, which is opposed to hatred, ill-will, or aversion, and
3. Harmlessness or compassion, which is opposed to cruelty and heartlessness.

The thoughts of selfish desire, ill-will, hatred and violence are the result of a lack of right thinking. Evil thinking is one of the major causes that invite conflict and violence. Women worldwide including Nepal have experienced different forms of gender based violence. In fact, such actions are directed by the evil thinking of the person. In the reverse, the thoughts of selfless detachment, love and non-violence are important to create a gender friendly atmosphere and promote equality.

3. Right Speech

Right speech includes:

- (1) Abstaining from telling lies,

- (2) Abstaining from backbiting and slander that may bring hatred, enmity, disunity and disharmony among individuals or groups of people,
- (3) Abstaining from harsh, rude, impolite, malicious and abusive language, and
- (4) Abstaining from idle, useless and foolish babble and gossip.

The above speeches are wrong speeches that motivate verbal violent or violent communication. Thus Buddha encouraged the disciples to practice the right speech: truth speaking, using polite words, praising words and meaningful talk. Today, right speech is adopted as nonviolent communication in the development field. The practice of right speech makes communication effective, promotes the quality of relationships, builds trust, reduces violence and creates peace.

4. Right Action

Right Action aims at promoting morals, discipline and peaceful conduct. This includes:

1. Abstaining from killing living beings,
2. Abstaining from stealing,
3. Abstaining from dishonest dealings, and illegitimate sexual relationships.

If one wishes to retain feelings of love and compassion he or she should refrain from harming others, even to insects. Only with a kind heart can one develop loving kindness. All beings have a right to live and their rights should be respected. The right action helps to develop an attitude of respect. The wrong actions invite the conflicts and violence. Therefore, the application of five precepts or *Pancha Silā* is considered the minimum code of conduct for lay people.

5. Right Livelihood

Right Livelihood is to abstain from businesses and professions that harm others. The teachings focused that people who seek the welfare of all should not practice the wrong livelihood. Buddha had enlisted following the five livelihoods that can hamper one's life:

- 1 Trading in arms and lethal weapons
2. Trading in meat
3. Trading in living beings
4. Trading in intoxicants and drugs that damage the thinking power of humans.
5. Trading of poison

The right livelihood emphasizes that trading or economic activities should be carried out honestly without deception. Thus, Buddhism teaches people to perform activities or means for a livelihood without violation of any precepts or moral values.⁴⁸

Most of the conflicts between husband and wife and domestic violence are due to the use of Intoxicant and drugs. The human trafficking arising in society with its increment day by day is due to the practicing of the wrong livelihood as mentioned above.

6. Right Effort

Right Effort is the energetic will developed :

1. to discard evil that has already arisen,
2. to prevent the arising of unrisen evil,
3. to develop unrisen good, and
4. to promote the good which has already arisen.

Thus the right effort is the attempt to overcome evil, the effort to avoid evil, the effort to develop good, the effort to maintain and promote good. Persons may have negative and positive qualities. First of all, a person should identify right and wrong and put efforts to eliminate the negativity and promote positive aspects which are essential for material and spiritual life. Right efforts are also crucial for the reduction of gender based violence and the promotion of gender equality.

⁴⁸ Narada, *Op.cit.* (f.n.23), p. 106.

7. Right Mindfulness

Right Mindfulness (or Attentiveness) is to be diligently aware, mindful and attentive with regard to

- (1) The activities of the body (*Kāya*),
- (2) Sensations or feelings (*Vedanā*),
- (3) The activities of the mind (*Citta*) and
- (4) Ideas, thoughts, conceptions and things (*Dhamma*).

The meditation on the Four Foundations of Mindfulness is called *Satipatthāna Vipassanā* meditation. Right Mindfulness is the quality of complete awareness developed through the Four Foundations of Mindfulness. Here one dwells in contemplation of the body, contemplation of feeling, contemplation of the mind and contemplation of mind objects.⁴⁹ The detailed instructions were found in *Mahāsatipatthāna Sutta* of *DN* and *Satipatthāna Sutta* of *MN* explain the four foundations of mindfulness⁵⁰ to purify our mind and body.

8. Right Concentration

This is the practice of creating one-pointedness of mind developed through Tranquility meditation. Mind with concentration is important in our daily life. Generally, the mind wanders here and there. Lack of concentration in the mind leads the life uncontrolled. It makes it hard to lead a successful life because every work needs a certain degree of concentration.

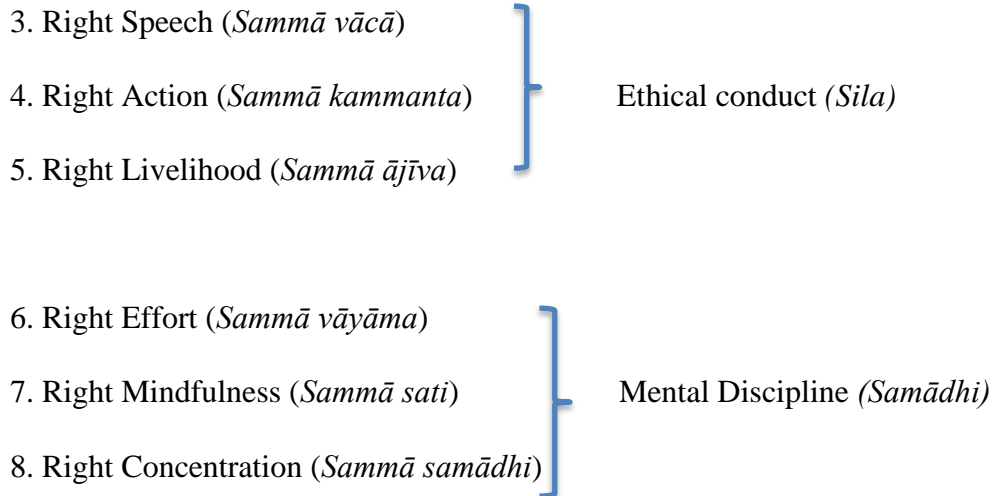
These Eight-fold path is classified into three categories: *Morality (Sila)*, *Concentration (Samādhi)* and *Wisdom (pañña)*⁵¹

- | | | |
|--|---|-------------------------|
| 1. Right Understanding (<i>Sammā diṭṭhi</i>) | } | Wisdom (<i>Pañña</i>) |
| 2. Right Thought (<i>Sammā sañkappa</i>) | | |

⁴⁹ Rahula, *Op.cit.* (f.n.44), p. 48.

⁵⁰ The four foundations of mindfulness consist of keeping awareness on the body, feelings, thoughts (Mind), and mental objects (*Dhamma*). This is also called the four objects of meditation.

⁵¹ Rahula, *Op.cit.* (f.n.44), pp. 49-50



One can abstain from bodily misconduct and verbal misconduct by practicing *Sila*. *Sila* is the foundation for all the other meritorious deeds i.e *Samādhi* and *pañña*. A trained and disciplined mind can be developed through Right Effort, Right Mindfulness and Right concentration. The three concentration groups of the Eightfold Noble Path lead by which one penetrates into the true nature of mental and physical processes thereby attaining the Right View by the realization of Insight Wisdom. Wisdom eliminates ignorance. The path is the key aspect in Buddhism as it helps to maintain self-discipline in body, word and mind, self-development and self-purification. It is the path leading to the realization of ultimate reality, to complete freedom, happiness and peace.

Eight-fold path is the path to liberation applicable equally to both men and women. Therefore, it is also applicable in the field of Gender & Development (GAD) and women empowerment. Because of ignorance, people themselves kept far away from universal truth and humanity. Many women are being exploited in the name of religion and cultural practice. In this situation, the eight-fold path will help to open up their self-potentiality to identify the right and the wrong practices. There will be no gender based violence and conflicts if the people pursue the path which leads toward self-discipline and self-purification.

6.17 Concluding Remarks

Several *Dhamma* discourses of Buddha mentioned above are related to the reduction of social disparities including gender discrimination and the promotion of equality and peace. Those situations can be easily obtained from the practice of moral conduct (*Silā*), *Saptaratna Dhana* (seven noble wealth), right speech for nonviolent communication, acceptance of right livelihood, *Sāraṇiya Dhammas*, meditation, etc. which are the core teachings of Buddha as well. These Teachings are related to non-violence, equality, and peace. There will be no social disparities and gender based violence if people follow the right track toward self-discipline and self-purification. Thus, these teachings of Buddha can contribute to reducing disparities and promote gender friendly atmosphere for gender equality.

CHAPTER VII

BUDDHA'S TEACHINGS AND MODERN GENDER APPROACHES

This chapter covers Buddha's Teachings related to the Gender equality goal of Sustainable Development Goals, improvement of the leadership role of women, economic empowerment, institutional development, moral education for behavior change, and change of attitude through meditation. The chapter also includes the integration of Buddha's Teachings into Modern Gender and Development approaches.

7.1 Buddha's Teachings and Sustainable Development Goals

Sustainable Development Goals (SDGs) or Global Goals are a collection of 17 interlinked goals designed to be a "blueprint to achieve a better and more sustainable future for all". SDGs are a bold, universal agreement to end poverty in all its dimensions and craft an equal, just and secure world – for people, planet and prosperity by 2030. Seventeen SDGs are focusing on transforming our world: the 2030 Agenda for Sustainable Development, adopted by 193 Member States at the historic UN General Assembly Summit in September 2015. Out of 17 SDGs. The fifth goal is Gender equality. Women's empowerment and achieving gender equality is an important goal in achieving sustainable development worldwide. The fifth goal targets "to eliminate all forms of discrimination against all women and girls everywhere, eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation, eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation, etc."¹ The targets relating to the Gender equality goal of SDGs are given in annex: 5. The teachings of Buddha are found similar and identical to several

¹ United Nations Country Team in Nepal, UNDP. *Sustainable Development Goals*. Kathmandu: United Nations Country Team in Nepal, 2016. pp. 13-15.

indicators of SDGs. Particularly, goal no. five which is related to Gender equality emphasizes the need of nonviolence, equality and peace. These are the subject matter of Buddha's Teachings. In this context, Buddha's teachings can contribute to achieving sustainable development goals and eventually Gender equality.

'The Convention on the Elimination of all Forms of Discrimination Against Women' (CEDAW) defines discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."²

Gender based violence is a global problem affecting millions of women and girls of all cultures, religions, socio-economic strata, educational levels and other diversity. It is one of the most notable human rights violations within all societies. Gender based violence is violence directed against a person because of their gender. Both women and men experience gender-based violence but the majority of victims are women and girls. Thus, gender-based violence and violence against women are terms that are often used interchangeably as it has been widely acknowledged that most gender-based violence is inflicted on women and girls, by men.³

In the context of Nepal, gender discriminations against women vary and are cut across irrespective of all castes, ethnicity, class and geography in the pluralistic society of Nepal with cultural diversity. But, women's social status in Buddhist ethnic communities like, Buddhist Newar, Magar, Tamang, Gurung, etc. possess somewhat better status than that of Hindu communities.⁴

² Ministry of Women, Children and Social Welfare, Nepal. *The Convention on the Elimination of all Forms of Discrimination Against Women' (CEDAW)*. Kathmandu: MWCSW, 2006. p. 2.

³ "What is gender-based violence?" *European Institute for Gender Equality*. EIGE. n.d. Web. 5 Feb. 2019

⁴ Ranjana, Bajracharya. *Cultural Diversity and Gender*. Kathmandu: Bhaktananda Bajracharya, 2005. p.1

According to a 2013 global review of available data, 35 percent of women worldwide have experienced either physical and/or sexual violence.⁵ Similarly, the database (2073/74) of the National Women Commission reported that 2292 women were dead and many women were victimized due to Gender based violence in Nepal. Women worldwide including in Nepal have experienced different forms of gender based violence. A lot of International and National efforts have been put to control Gender based violence but have not been able to reduce it expected.⁶

Despite decades of progress in Nepal, patriarchal attitudes and stereotypes that perpetuate inequality against women and excluded groups remain entrenched. These factors badly affect to women and excluded groups. Due to gender inequality exist in the family and society, women lacks access to decision-making role and less control over resources compared to men, and often have restrictions on their physical movements as a measure to control them. Even among women, differences in position within the family (mother-in-law, daughters, older or younger daughters-in-law) affect roles, responsibilities, and decision-making opportunities. About 22% of women in Nepal (aged 15 to 49) have experienced physical violence since age 15. The percentage of ever-married women who have experienced spousal physical, sexual, or emotional violence is 26%. Of the women who have experienced any type of physical or sexual violence, 66% have not sought any help or talked with anyone about resisting or stopping the violence they experience, indicating silence or passiveness on such forms of violence.⁷ In this way, women worldwide including Nepal have experienced different forms of gender based violence.

⁵ "ENDING VIOLENCE AGAINST WOMEN." *Global Database on Violence against Women*. UN Women. 2013. Web. 5 Feb 2019.

⁶ National Women Commission. *Statistical Database on Gender*, Kathmandu: National Women Commission, 2074. p. 44.

⁷ United Nations Development Programme. *Human Development Report 2020*. Kathmandu: National Planing Commission and UNDP, 2020. p. 7. Web. 20 Jan. 2021.

7.1.1 Different forms of Violence and the Causes of Violence

There are different forms of violence exist in the world. This violence can be broadly classified into different categories⁸:

Domestic violence refers to acts of violence that are perpetrated in the domestic sphere and includes physical violence such as battering, beating, punching, choking, slapping, shoving, kicking, etc.; psychological and emotional abuse including verbal abuse, intimidation, servitude, eviction, destruction of personal property, threats, accusations, humiliation, isolation, control and desertion; and insulting the modesty and integrity of a woman's body.

Economic violence consists of: the trafficking of women and girls, property grabbing, deprivation of basic necessities, controlling earnings or forbidding employment, using victims as unpaid labor and exclusion from decision-making.

Socio-cultural violence includes: harmful traditional and cultural practices such as Female Genital Mutilation (FM), wife and property inheritance, early and child marriage, forced sexual exposure and training, and dowry and bride price abuse.

Sexual abuse refers to: all forms of forced sexual acts including rape (systemic, date, gang and marital rape), defilement of girls and boys, incest, abduction, forced prostitution, forced dry sex, sodomy and bestiality.

Political and collective violence affects women and girls because of their sexuality and are the victims of: war-related rape and abuse, violence by law enforcement forces including border officials, state-perpetrated violence including ethnic clashes and organized crime such as banditry and abductions.

⁸ *Gender- Based Violence Initiative Manual*. African: Women's Development and Communication Network (FOMENT)/United Nations Fund for Women (UNIFORM), 2003. pp.63-66

In Nepal there are various forms of violence perpetuating as; Human trafficking, Domestic violence, Rape, Sexual harassment, Sex-selective abortions, Child and forced marriage, Accusations of witchcraft, Acid attacks, Unsocial to Women of the 'Dalit' group so called untouchable, Violence against sexual minorities, Violence related to dowry, Harmful traditional practices such as *chhaupadi* and *deuki* and, etc.⁹

The development practitioner put the concept that the root cause of violence is the unequal power relations between females and males, in most societies, which makes violence a critical gender issue.¹⁰ Buddhism not only explains external conflicts and violence but also more on inner aspects. The root cause behind the violence is a polluted mind filled with greed, hatred and delusion. The Buddha had shown the ways how these defilements can be eradicated.

In Buddha's time also women faced the gender based violence. Soma is a nun who challenges Mara's query about women's ability to attain *Arahatship*. Soma exhibited Mara that the capacity to gain the requisite insight for liberation need not be hindered by "woman's nature." Similarly, *Utpallavanā* was victimized by the young boy who exhibited extremely violent behavior. Because of her spiritual empowerment, she did not attach to him and was able to encounter the problems created by him. Later, he died suddenly due to his bad actions.¹¹ At the time of Buddha, there are many such examples that women developed their capacity to confront challenges. The *Therigātha* (The Songs of the Women Elders) of the *Pāli* Canon provides significant evidence recounting the struggles and successes of the first group of nuns who came from the highest rungs to the lowest in society.

When analyzed by the Buddha's teachings, it can be found that the root cause behind the violence is a polluted mind filled with greed, hatred and delusion. Actually, violence starts

⁹ Sam Bikash Abhyan Nepal /Canada-Nepal Gender in Organizations). *Violence against Women and Safety Strategies*. Kathmandu: SBA Nepal/CNGO, 2003.

¹⁰ *Op.cit.* (f.n.8), p. 63

¹¹ Bhikkhu Amritananda. *Buddhakalin Shravika-Carita*, (*Shravikas of the Buddha's Time*), part-1 vol. 7. Kathmandu: Ananda Kuti Trust, 1974. p. 264.

from our minds. It is a destructive emotion that creates much misery in the world and in our own lives. *Sila, Metta*, Eightfold Path, Meditation and several other teachings related to the resolution of violence can be found in *Tipitaka*. (Please see chapter 6: Buddha's Teachings for reduction of gender disparities) Such universal truth and humanity based spiritual parts are somehow lacking in the modern Gender and Development approach. If the Buddha's teachings are integrated into a modern gender approach that could be effective and could contribute significantly to the promotion of nonviolence, equality and peace.

7.2 Buddha's Teachings for Economic Empowerment

Most of women are in a backward position in comparison to men due to their less involvement in economic activities. They have to involve more in reproductive or household activities such as taking care of children, preparing meals, fetching water, health care, etc. which are not directly involved with cash. Although this work is necessary to maintain human life, it is often undervalued. Nowadays, their contributions are counted and reflected in the National Income of many Nations including Nepal.

Economic empowerment is still a challenge in Nepal. The total unemployment rate (female to male ratio) is 0.73, In addition, women's economic activity is still low in non-agriculture sectors possibly due to a lack of education and a tradition of working in agriculture. Naturally, women engaged in self-employment activities and/or unpaid family labour is very high (64% of females in total). Only 20.5% of women have assets in 2011, although the proportion has increased from 17.1% in 2001.¹²

Women have to bear the double burden: that of being poor and being a woman. Hence, the roles of women should be extended to income generating activities as well. But, equity measures or affirmative actions should be undertaken to involve them.¹³ The Gender and Development approach emphasizes income generating activities for women but, workload

¹² United Nations Development Programme. *Human Development Report 2020*. Kathmandu: National Planning Commission and UNDP, 2020. p. 7, Web. 20 Jan. 2021.

¹³ Ponna Wignaraja. *Women Poverty and Resources*. Delhi: SAGE Publication, 2003. p. 249

including household chores should be shared between men and women. Otherwise, women face triple Borden. Economic empowerment of women is important to make prosperity and raise the status of women. Several teachings of Buddha have been found in *Tipitakā* relating to income earning that facilitates women for economic empowerment.

7.2.1 Buddha's Teachings for Earning

“*Kutadanta Sutta*” of *Dīgha Nikāya* has stated that fraud and crimes cannot be eliminated only by formulation of the policies and rules of penalty by the state. Therefore, the head of state should make people engaged in certain economic activities or create employment opportunities thereby supporting them to alleviate poverty and eliminate crime and violent behavior.¹⁴

In *Mangal sutta*, Buddha said that there are thirty-eight auspicious activities that lead to happiness. Among them, to be skillful in a profession or craft is one of the auspicious works. Thus in *Mangal Sutta*, Buddha stated that:

*"Bahusaccanca sipañca vinayoca susikhite
Subhasita ca ya vāca yetam maṅgala muttamam."*

"Vast-learning, perfect handicraft, a highly trained discipline and pleasant speech is the Supreme Blessing."¹⁵

The word *Sipañca* means appropriate techniques which are required to perform the work effectively. Buddha highlighted the necessity of skill in the profession not only for males but also for females as well.

In *Sigalovada Sutta* also Buddha delivered the teachings to Singala about the duties of parents to their children to provide education and skill training to their son and daughter. It is one of the major duties of parents.¹⁶

¹⁴ Maurice, Walshe. Trans. *Dīgha Nikāya: The Long Discourses of the Buddha*. Boston: Wisdom Publications, 2000. p.135

¹⁵ K.R. Norman. *Sutta-Nipāta: The Group of Discourse*. Lancaster: The Pali Text Society, 2006. p 31

¹⁶ Bhikkhu Amritananda. *Buddhakalin Grahasthiharu (Nepali Encyclopedia of Buddha's Time: The Lay people of the Buddha's Time)*, Part 3. vol 6. Lalitpur: Bir- Purna Pustak Sangrahalaya, 2018. p.390

To fulfill materialistic needs, one has to work hard. The need for hard work which is primarily important for economic development has been emphasized in many Buddhist literatures such as Jātakas, *Dhammapadas*, *Avadānas*, etc. Buddha inspired the lay persons to put the effort into earning at a young age as thus¹⁷:

"Acaritvā brahmacariyam

Aladdha yobbane dhanam

Jiṇṇakoñcā va jhāyanti

Khīnamacche' va pallale"

"The layperson who does not earn at a young time, who does not lead the holy life may have to spend the remaining life worthless as the old *kronch* (herons) spend the sad life in front of the dried pond."

7.2.2 Skillful in Profession for Economic Empowerment

Buddhist economics is based on Buddhist ethics and relates to individual behavior and motivation relevant to small-scale enterprises as described in Schumacher's *Small is Beautiful*. The occupations at the time of Buddha were agriculture, trade and industry. Agriculture was the main occupation.¹⁸

Different events show that most of the women have skills like spinning yarn from raw cotton, coloring, knitting, tailoring, etc. at the time of Buddha. One of the rules in Bhikkhu *vinaya* is not to involve the Bhikkhunī in their personal works: "Should any Bhikkhu have wool washed, dyed, or carded, weaved by a Bhikkhunī unrelated to him, it is to be forfeited and confessed"¹⁹ This shows that most of the women at the time of Buddha possess skills.

¹⁷ D.P.155, Narada. *The Dhammapada*. Taipei: The Corporate Body of the Buddhist Educational Foundation, 1993. p. 203

¹⁸ Triratna, Manandhar. *Buddhist Approach to Economic Development*, A Dissertation Submitted to the Dean's Office, Faculty of Humanities and Social Sciences of Tribhuvan University, 2016. p 108

¹⁹ Bhikkhu Thānissaro. *The Buddhist Monistic Code*. Vol.I. CA: Metta Forest Monastery, 2007. p.242

Mahā Pajāpatī Gotami, the founder of the nun's monastic order, herself made a robe by spinning, weaving, teaching and coloring to offer Buddha. Buddha highlighted the importance of *Saṅgha dana* (offering dedicated to the whole community of monks not only to Buddha) instead of personal *dana* (offering specifying to a monk of the community). Thus, for the first time, she offered the robe to the Bhikkhu *Saṅgha* including Buddha.²⁰ At the time of Buddha, there was a brilliant girl whose name was Pesakaradhita. She was brilliant intellectually as well as skilled in her work job. She was a good weaver. Buddha once asked several questions to her and He was satisfied with her explanation of many questions asked by him.²¹ Likewise, Nakulamātā and Nakulapitā were both ideal wife and husband at the time of Buddha. Nakulamātā was a skillful woman. The event shows that skillfulness made her empowered. Once, Nakula's father became unhealthy, in pain, and severely ill. At that time Nakulamātā said to him: "You may think that Nakulamātā will be not capable to foster the children and continue the household matters after your death. I am a skillful person in spinning cotton, knitting and weaving. Thus, I can bear the financial obligations for the children and uphold the household activities after your death. Therefore, no need to worry. Buddha educates: death is painful for one who is worried."²² Hearing such assurance made her husband feel relieved. This exhibited the self-reliance and capability of women to take the financial burden due to their skillfulness.

The event of Nakulamātā and Nakulapitā clarifies the necessity of making income generation by both male and female in the family. If earning is done only by male and all the family members are dependent upon him, the person has to face not only the financial burden but also, and has to encounter unnecessary mental tension. Therefore, both should be capable of sharing the liabilities.

²⁰ Bhikkhu Amritananda. *Op.cit.* (f.n.11), p.11

²¹ Daw Mya, Tin. Trans. *The Dhammapada: Verses and Stories*. Myanmar: The Department of Research, Stage International Buddhist Academy, 2016. p. 249.

²² Bhikkhu Bodhi. Trans. *Anguttara Nikāya: The Numerical Discourses of the Buddha*. Boston: Wisdom Publications, 2012. p.446.

7.2.3 The Qualities for Prosperity or Living Standard

Buddha had delivered several *Dhamma* discourses for prosperity. Buddha had stated six causes for prosperity:²³

- A person having good mental and physical health
- good virtues
- able to accept the ideas of a wise person
- vast learnings
- good physical, verbal and mental behavior
- attentive and hardworking.

These are the essential qualities for prosperity. Human resources with these qualities are the assets for the prosperity of the country. Therefore, Buddha emphasized such qualities.

It should be borne in mind that merely earnings cannot raise the living standard of the people. Certain requirements help them to raise their living standard. In this context, in *Dighjānu Sutta* of *Āṅguttara Nikāya*, Buddha had stated four qualities to raise the living standard. They are as follows:²⁴

Utthana Sampadā: It is the quality of possessing certain skills or to be acquainted with certain skills essential for good earning and hard work for economic achievement. Unless one develops certain skill or technical knowledge, S/he can't work properly. Diligence or hard work is equally necessary to earn money for raising the living standard.

Ārakkha Sampadā: Assets earned in a righteous way, should be preserved properly in order to get maximum utility from it. It should be properly preserved from the fire, water, theft, corrupt government, heirs and, etc. Protection makes them secure in their life.

²³ Dunda Bahadur, Bajracharya. Trans. *The Jātak Voi. I*. Lalitpur: Bir-Purna Pustak Sangrahalaya, 2011. p. 309.

²⁴ Bhikkhu Bodhi. *Op.cit* (f.n.22), pp.1194-1195.

Kalyāna Mittata: The raising of the living standard is also influenced by the company of friends. A company of good friends could lead them to a prosperous life whereas the company of a bad friend could lead to misery.

Samajivita: It is expanding according to income. The persons who are habitual of expending more than income lead their lives into debt soon, which is in fact a burden of life or that disturbs the peaceful life. So, balancing income and expenditure is a must that means neither too extravagant nor too frugal in order to lead a peaceful life.

The modern Gender and Development approach emphasized the economic empowerment of women. Thus, women should extend their role from household actions to economic activities. The above Teachings of Buddha are crucial for income earning as well as utilization of income which helps to raise the living standard also.

7.2.4 Ethics in Business Activities

Buddha has encouraged laypersons to earn the money but he has also alerted that earnings should be in a righteous way avoiding earning wealth in an unethical manner. A person has to be involved in an occupation like farming, trading, state service, etc. for living one's life. In doing so one accumulates wealth which may be money, land, livestock, etc. Earning wealth in a righteous, energetic and diligent manner helps for positive empowerment. Therefore, Buddha has encouraged his followers to apply the right livelihood (*Sammā ājiva*) i.e. perform the livelihood activities without hampering others. Buddha had stated the Eightfold path leading to the cessation of suffering as the four truths and the right livelihood is one of them. Five kinds of business are forbidden to a lay disciple for livelihood purposes. They are as follows:

1. *Satthavanijja*- Business of arms and lethal weapons
2. *Mamsavanijja*- Business of meat of animals
3. *Sattavanijja*- Business of human beings and animals

4. *Majjavanijja*- Business of intoxicating drinks, drugs, etc.
5. *Visavanijja*- Business of poison²⁵

Each of all above mentioned business activities is a totally wrong occupation that will hamper directly or indirectly. On the other hand, when a person earns his/ her wealth in an unethical way, s/he doesn't get satisfaction no matter how much wealth s/he possesses. Thus, Buddha has stated in *Dhammapada*²⁶:

*"Na tam kammaṃ katam sādhu
yam katvā anutappati
yassa assumukho rodam
vipākam paṭisevati."*

"That deed is not well done, if one has to repent for having done it, and if, with a tearful face, one has to weep as a result of that deed."

Thus if persons are involved in earning ethically, they have not to repent for having done it, and they can feel delightful and happy with the result of their good deeds. In the real sense, the right livelihood leads to economic empowerment.

7.2.5 Four Kinds of Happiness Derived from Wealth

A person can gain happiness if he or she earns righteously. In this context, Buddha delivered to *Anathapindika* about four forms of happiness that can be derived from wealth. These four forms include:²⁷

1) *Atthisukha* (The happiness of ownership)

A person has to be involved in an occupation like farming, trading, state service, etc. for living one's life. On doing so one accumulates wealth which may be money, land,

²⁵ Narada. *The Buddha and His teachings*. Malaya: Buddhist Missionary Society. 1977, p.330.

²⁶ D.P.67, Narad.

²⁷ Bhikkhu Bodhi. *Op.cit* (f.n.22), pp.452-453

livestock, etc. When one recalls that he or she has earned wealth in a righteous, energetic and diligent manner he or she rejoices. On the other hand, when a person earns his/ her wealth in an unethical way, s/ he could not get satisfaction no matter how much wealth s/he possesses.

2) *Bhogasukha* (The happiness of sharing one's wealth)

A proper householder earns his wealth in a righteous and laborious manner. The wealth acquired by one should be utilized by oneself, one's family, and relatives and used also in meritorious deeds. One can do so by proving alms to ascetics and Brahmins, needy ones, etc. When s/he recalls the utilization of wealth s/he has done, feels happy and satisfied.

3) *Ananasukha* (The happiness derived from not being in debt)

An ideal householder earns his/ her livelihood and wealth without being in debt. When one remembers the wealth that s/ he has accumulated is free from debt, it feels relieved and happy. A person who is in debt always remains in a tense mood. S/he is always preoccupied by the thought of clearing the debt.

4) *Anavajjasukha* (The happiness derived from blamelessness)

An ideal householder earns wealth by performing blameless bodily, verbal and mental actions. When one earns by means of the right livelihood s/he experiences happiness and joy. Buddha mentioned that happiness derived from blamelessness is the most lasting happiness.

In this way, Buddha has delivered several teachings relating to income earning. These teachings are applicable for economic empowerment of women which is one of the key concerns of modern Gender and Development approach. The approach emphasizes the transformation of gender roles of women from household to earning activities. The various events show that many laywomen have skill in their profession at the time of Buddha. Thus, to be skillful in the profession or business activities helps to raise income.

Similarly, Buddha has encouraged lay disciples to earn wealth in a righteous way without hindering others. Of course, laypersons can accumulate huge wealth through the wrong occupation but, that will make a negative impact on family and society. Also one can't get satisfaction through the income that has been earned in an unethical way. Earning through a righteous manner will sustain economic activities and sustainable income generating will contribute to economic empowerment which is one of the key concerns of the modern Gender and Development approach.

7.3 Buddha's Teachings for Improvement of the Leadership Role of Women

Most of women are far lagging behind in leadership or decision making positions. This is one of the reasons why the overall status of women is low in various fields. Thus, Modern Gender and Development emphasizes the transformation of gender roles of women from followers to decision making roles.

In context of Nepal, the representation of women and excluded groups has significantly improved the leadership role in the political field after restructuring. Women made up nearly 41% of those elected in the local governments and more than 33% in the state and federal assemblies, which is higher than the global average of women's representation in parliaments (24%). Despite decades of progress in Nepal, patriarchal attitudes and stereotypes that perpetuate inequality against women and excluded groups remain entrenched. These have resulted in multiple forms of disadvantage against women and excluded groups. Due to gender disparities within the family and society, women have a weaker leadership role compared to men, less control over resources, and less mobility as compare to men.²⁸

A change in the leadership role of women is one of the key concerns of the modern Gender and Development approach. The leadership capacity which is required to keep oneself in

²⁸ United Nations Development Programme. *Human Development Report 2020*. Kathmandu: National Planning Commission and UNDP, 2020. p.2, Web. 20 Jan. 2021.

decision making level is necessary to be developed by women also. Buddha had shown certain teachings that hint at how women should develop their leadership.

The peace and prosperity of society depend upon the leaders. A good leader creates an atmosphere for unity, peace and prosperity. Leaders should have good leadership qualities as they have to lead society by encountering different obstacles. The leadership qualities are well explained in *Pāli Tipiṭaka. Jataka Pāli*²⁹ has mentioned the ten qualities that should be possessed by the state holder (or administration). The qualities are called *Dasaraj Dhamma* (The Ten Royal Qualities). Although this generally seems directed toward the state leader, it is equally important for the leader of society and head of the house to lead for a good society and proper organization in the family. The *Dasaraj Dharma* is mentioned as follows³⁰:

7.3.1. Dāna or Generosity, Charity or Gifting

It is the quality that the leader should discard craving or attachment for wealth and property. S/he should be generous in giving for the wellbeing, convenience and safety of the team members or followers. S/he should support those who are suffering and facing difficulties as well as virtuous people.

7.3.2. Sīla (Virtue)

The leader should develop morality. Sila or Five precepts are considered as the minimum code of conduct for the person from a Buddhist perspective. It is the moral conduct or discipline to keep bodily actions and verbal actions properly. Sila includes abstaining from taking the life of being, abstaining from taking of things not given, abstaining from sexual misconduct, abstaining from false speech and abstaining from intoxicating liquor and,

²⁹ Vipassanā Research Institute. *Jataka Pāli Granthamala*. Igatpuri: Vipassanā Research Institute, 1998. p. 71

³⁰ Bruce, Evans. Trans. *A constitution for living*. Bangkok: Sahathammika Co.Ltd. 2006, pp. 45-46.

drugs that cause heedlessness. If one becomes a leader who practices *Dana* and *Sila* in this manner, s/he would be considered a good leader.

7.3.3. *Paricaga* (Sacrifice)

The leader should sacrifice wealth, time and energy for the wellbeing of followers. S/ he is also capable of sacrificing his/ her personal comfort, even his/ her own life, for the benefit of the people and bringing peace and prosperity.

7.3.4. *Ajjava* (Working honestly)

The leader should work honestly and uphold the truth. S/he should be free from deceit and develop honesty in dealings. S/he should not be biased in decision making.

7.3.5. *Madava* (Softness)

The leader should be good-mannered, gentle of mind, and should be free from unwholesome qualities such as anger and ill will. S/he should have nobility and dignity that are based on a polite and gentle manner, inspiring devotion and loyalty without arrogance and feeling of hatred.

7.3.6. *Tapa* (Austerity)

The leader should practice austerity; the leader should be capable of being satisfied with what s/he has. The person who practices austerity finds it easy to sacrifice his/her comforts and pleasures for the welfare of others.

7.3.7. *Akkodha* (Following to reason, not anger)

The leader should not make judgments or act out of anger. S/he should develop a heart of goodwill, and hold back anger. and acts righteously with a calm mind.

7.3.8. *Avihimsa* (Non-violence)

The leader should follow non-violence from bodily, verbally and mentally. The leader does not use his/ her power in the wrong doings. S/he needs to be kind and not punish others out of cruelty and hatred.

7.3.9. *Khanti* (Patience)

A leader needs to be patient to achieve his aims. The leaders may have to face many obstacles. Continuous efforts are required to achieve the target in the rightful ways.

7.3.10. *Avirodhana* (Non-conflict)

A leader should avoid confrontational situations and keep him/ her away from unnecessary debate or argument. It means that a good leader does not suppress the view of others and does not force others to follow his or her view.

These qualities can be taken as important to lead society or organization or family life in a righteous way. Buddha had said that " if an ox leading to several other oxen at the time of crossing the river diverted from the straight path then, the entire ox behind it followed the same path and caught themselves in an accident. Similarly, an influential leader if performing evil works makes the whole followers into a miserable state."

In *Āṅguttara Nikāya*, Buddha compared the leadership role of the head of the family with great Sal trees. Sal trees grow in five ways: a). they grow in branches, leaves and foliage, b). they grow in bark, c). they grow in shoots, d). they grow in soft wood and, e). they grow in the heartwood. In the same way, if the head of the family have a good leadership quality, the family members get opportunity to grow faith, virtuous behaviors, vast learning, generosity and wisdom. When the head of the family is endowed with faith, the people in the family who depend on him or her grow in these five ways.³¹

³¹ Bhikkhu Bodhi, *OP cit.* (f.n.22), p. 664.

The above Buddha's Teachings support to build up leadership development with quality. Such *Dhamma* integrated leadership is required to establish a happy and peaceful environment. A change the in the leadership role of women is one of the key concerns of the modern Gender and Development approach. But, most women are far lagging behind in leadership or decision making positions. Hence, women need to spread their leadership roles in different fields from the household level to the outside level. In this context, women also have to develop such kind of leadership qualities.

7.4 Buddha's Teachings for Institutional Development

Critical mass or large groups of people are required to revolve or change as per requirements. But, these people should be organized into a group to address the issues in a systematic manner. An institution is also the organization of a group of people. The institution is important to achieve the overall goal of the organization in a systematic manner.³² The Gender and Development approach also puts emphasis on the critical mass in order to address gender issues and promote Gender equality. During the 1970 and 1980s, there had been a mushroom growth in the number of civil organizations of Non-government organizations (NGOS) dealing with several issues on human well-being such as, human rights, gender equality and social equity, health, environmental issues, etc.³³ It has been felt that if women are united into a group, they can put combined efforts toward achieving gender equality goals. Thus a group of people or institutions are required to promote gender equality.

Buddha has given several teachings on how to strengthen institutions. In general, the meaning of *Saṅgha* is a group or institution. From a historical point of view, the *Saṅgha* represents an institution. *Saṅgha* means Buddhist monastic order of Bhikkhu *Saṅgha* and Bhikkhunī *Saṅgha*. The *Saṅgha* members practice the *Dhamma* by following *vinaya* or rules. In several discourses, Buddha has stated the importance of *Saṅgha*. Triple gem

³² Viswasarman, Shrestha. *Business organization and Office Management*. Kathmandu: Atharai Pustak Bhandar, 1999. p. 44

³³ Bishwa Keshar, Maskay. *Non- Governmental Organizations in Development: Search for New Vision*. Kathmandu: Centre for Development and Governance, 1998. p. 28

includes Buddha, *Dhamma* and *Saṅgha*. Thus *Saṅgha* symbolizes the third gem. Buddha has established *Saṅgha* with five pupils after enlightenment. Gradually, the group became large with sixty numbers. Buddha made an announcement for them to go forth for the dissemination of the *Dhamma* for the highest happiness and welfare of the majority of people (*Bahujana hitāya bahujana sukhāya*). Bhikkhunī *Saṅgha* was established five years after the establishment of Bhikkhu *Saṅgha*. *Dhamma* spread widely at the time of Buddha with the supporting hands of the *Saṅgha*.

Buddha has highlighted the necessity of *Saṅgha* or institution in several discourses. Buddha gave a discourse about the value of *Saṅgha* to *Pahāpajāpatī Gotami*. She came to offer a robe specifically to Buddha. But, Buddha instead of Him encouraged her to offer the robe to *Saṅgha* by highlighting the importance of *Saṅgha dana* (offerings) instead of personal *dana*. Buddha clearly made the comparative value of personal gifts and gifts offered to the *Saṅgha*. Thus, for the first time, she offered the robe to the Bhikkhu *Saṅgha* including Buddha.³⁴ This event shows that Buddha wanted to give more emphasis on the *Saṅgha* 'institution' rather than on an Individual. He highlighted the importance of *Saṅgha* so that later generations would be inspired to show respect towards the *Saṅgha*, and by supporting them with requisites would contribute towards the longevity of the Buddha *Sāsana* (Teachings of Buddha).³⁵

In *Dhammapada*, Buddha has stated:³⁶

*"Sukho buddhānaṃ uppādo
sukhā saddhammadesanā
sukhā saṅghassa sāmaggi
samaggānaṃ tapo sukho."*

"Happy is the arising of a Buddha; happy is the exposition of the *Ariya Dhamma*; happy is the harmony amongst the *Saṅgha*; happy is the practice of those in harmony."

³⁴ Bhikkhu Nanamoli and Bhikkhu, Bodhi. Trans. *Majjhima Nikaya: The Middle Length Discourses of the Buddha*. Boston: Wisdom Publications, 2015, p. 1356

³⁵ Bhikkhu Amritananda. *Op.cit.* (f.n.11), pp.11-12.

³⁶ D.P.194, Narada

Thus, this verse also highlighted that happiness is the unity of the *Saṅgha*. The renowned Bhikkhu Bodhi says that the *Saṅgha* has survived for some 2500 years: that's longer than the Roman Empire, longer than all the dynasties of the Chinese emperors, longer than the British Empire. And it has survived without weapons, without financial resources, without armies, merely through the power of wisdom and virtue of the *Saṅgha*. He further stated that the future of Buddhism depends upon the future of the *Saṅgha*.³⁷

Buddha had formulated the rules for Bhikkhu and Bhikkhunī. Similarly, He had also formulated rules for laymen and laywomen. One of the reasons for the formulation of rules is to make excellence and the comfort of the community.³⁸

7.4.1 A Favorable Relationship and Unity

Unity among the people, who are involved in institutions, is a must to address the gender issues properly. In *Saṅgha Sutta*³⁹ of *Anguttara Nikāya. book 4*, Buddha stated that four means of sustaining a favorable relationship which are applicable to the institutions working for gender equality as well.

*"Dānaṃ ca peyyavajjañca atthacariyā cayā idha,
Samānattatā ca dhammesu tattha yathārahaṃ,
Ete kho saṅgahā loke rathassāṇīva yāyato."*⁴⁰

"Giving, endearing speech, beneficent conduct and impartiality, these four means of sustaining a favorable relationship are like the linchpin of a rolling chariot."

In this sutta, it has also stated that if persons have these four qualities, wise people respect them; thus they attain to greatness and are highly praised.

Thus, the following qualities are important to strengthen and sustain the institution:⁴¹

³⁷Bhikkhu Bodhi" *The Challenge to the Sangha in the 21st Century.*" Bodhi Bulletin, July/August 2006. p. 1 Web. 2 July 2018.

³⁸ Bhikkhu Thānissaro, *op.cit* (f.n.19), p. 5

³⁹ Bhikkhu Bodhi, *Op. cit.* (f.n.22), p. 420

⁴⁰ *Ibid*, p.32.

⁴¹ *Ibid*

- *Dāna* (Generosity)
- *Priya vacana* (pleasant language),
- *Artha caryā* (involving in meaningful works that benefit towards other),
- *Samānta* (equal treatment with the members of the institution)

Buddha gave the discourse on *Sapta Aparihaniya Dharma* (seven factors of unity) in *Mahāparinibbāna Sutta*. This also can be applied to make unity among the members of the institution. *Sapta Aparihaniya Dharma* includes the need to meet in assembly frequently and attend the meetings well, assemble and run the meetings peacefully and attend to their affairs in harmony, follow the rules and regulations, treat their elders with respect, refrain from forcibly abducting women or respect the women. These teachings of Buddha also can be applied to make unity in institutions where people from different backgrounds join for working together.

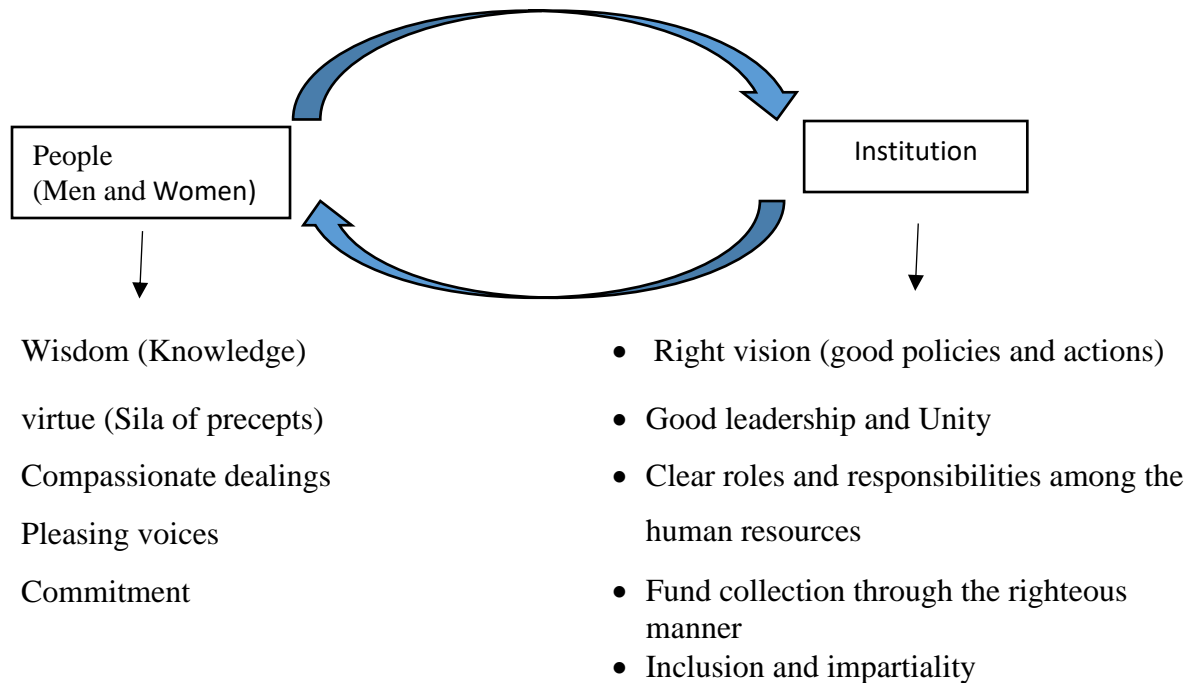
7.4.2 Reciprocal Relationship between People and Institution

Human resources are the activating factors for institutions. There is a reciprocal relationship between people and institutions. People shape institutions and institutions affect people. In this reciprocal relationship, spiritual norms and values are equally important to run the institution smoothly. Modern institutional development generally focuses more on the system and structural aspects of institutions like; policy/strategies, rules and regulations, human resource management, institutional linkage, database and information system, etc. Definitely, these are important aspects of institutional development. But if spiritual aspects are integrated into institutional development it would be more gender friendly, effective programme delivery and sustain the institution. It can be summarized by the following figure.

The model for reciprocal relationships between people and institution are presented below:

Figure -7.1

Reciprocal relation between People and Institution



Men and women involved in institutions will be valuable assets if they possess wisdom, virtue, compassionate dealings, pleasing voices, commitment, etc. These qualities contribute to shaping the right environment in the institution i.e., institutions having the right vision, good leadership, unity, clear roles and responsibilities, good fund collection and impartiality (gender friendly culture). When people from different backgrounds come together, policies, rules and regulations, systems, etc. are required. If spiritual values are integrated into institutional functions, it would be more vibrant to achieve the goal efficiently. A Good institution also provides a friendly environment for group empowerment.

The modern Gender and Development approach emphasizes the institutional development of women as a critical mass or a large number of people are prerequisite to revolve or

change as per requirements. Therefore, people organized into institutions are important to put combined efforts into issues in a systematic manner. In this context, women should be organized into groups to put joint efforts in order to address the issues of gender equality.

7.5 *Kamma*, *Vipāka* and Self-Empowerment

Empowerment leads to the desired state such as self-reliance, internal strength, ability to choose and act and make decisions to do so. A person who reaches the state is considered empowered. The modern gender approach emphasizes the empowerment of women for gender equality. The underlying concept of empowerment is that the persons act by themselves to reach the state of empowerment. The others can help to create the conditions for empowerment. In this context, it is also stated in *Dhammapada*, "*Attā hi attano nātho, ko hi nātho paro siyā* Self, indeed, is one's own refuge; how can others be a refuge to one?"⁴² It is also stated in *Dhammapada*, "*Suddhi asuddhi paccattam nāñño aññam visodhaye. i.e.*; purity and impurity depend entirely on oneself; no one can purify another."⁴³ Similarly, empowerment depends entirely upon oneself.

Kamma and self-empowerment have a significant relationship. *Kamma* in simple terms is action. It may be wholesome or unwholesome.⁴⁴ Buddha says: "I declare, O Bhikkhus, that *cetena* or volition is *kamma*. Any kind of volitional or intentional action whether mental, verbal or physical is regarded as *kamma*".⁴⁵

Kamma is the action and *vipāka* is its result. Just as every object is accompanied by a shadow, similarly every volitional activity is inevitably accompanied by its due effect. Thus, wholesome or unwholesome actions produce corresponding good and bad results.⁴⁶ Like, the potential seed is *kamma*. Fruit arising from the tree, is the *vipāka*, effect or result. As *kamma* may be good or bad, so may *vipāka*, fruit, be good or bad. Therefore, happiness

⁴² D.P. 160. Narada

⁴³ *Ibid*, p.149

⁴⁴ Nyanatiloka. *Buddhist Dictionary*. Sri Lanka: Buddhist Publication Society, 1980.

⁴⁵ Bhikkhu Bodhi, *Op.cit.* (f.n.22), p. 415

⁴⁶ Bhikkhu Bodhi, *Op.cit.* (f.n.22), 352

or bliss, unhappiness or misery depend upon the nature of the *kamma* seed. Thus, *kamma* is the cause and *vipāk* is the effect.⁴⁷

The *Kamma* doctrine of the Buddha is a teaching of moral and spiritual responsibility for oneself and others. The more we understand the law of *kamma*, the more we realize how careful we must act in thought, speech and deeds.⁴⁸

Culakammavibhang sutta of *MN* stated "Beings are the owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is the action that distinguishes beings as inferior and superior"⁴⁹ This law of *kamma* and *vipāka* can be applied in the process of empowerment as well. The happiness or bliss, unhappiness or misery, inferiority and superior not depends upon the sex but depends upon the nature of their *kamma* seeds (good deeds and bad deeds). A person whether man or woman, if involved in good actions, the result will be good and vice versa. Such teachings of Buddha stimulate to achieve self-reliance by involving in good actions by themselves.

7.6 Moral Education for Behavioral Change

Capacity building through moral education is important for positive change. If children from their childhood are imparted with knowledge and value-based education, the knowledge will guide them in the future to realize what is the right and wrong track.

Buddha has delivered ten unwholesome (*Dasa Akusala*) conducts of behavior and suggested how to convert unwholesome behavior into wholesome (*Dasa kusala*) behavior. The teachings can be applied to control Gender based violence and promote gender friendly behavior through changes in body, verbal and mental actions.

⁴⁷ Narada, *Op.cit.* (f.n.25), p .352

⁴⁸ Chan Khoon, San. *Buddhism course*. Malaysia: Bro. Chan Khoon San, 2006. p. 84

⁴⁹ Bhikkhu Nanamoli, *Op.cit* (f.n.34), p. 1053

There are ten unwholesome deeds from which one should abstain from leading a good life. The Ten unwholesome conducts (*Dasa Akusala*) are as follows:

- | | | |
|---|---|------------------------|
| 1. Killing (<i>Pānātipātā</i>) | } | Bodily evil conducts |
| 2. Stealing (<i>Adinnādanā</i>) | | |
| 3. Sexual misconduct (<i>kāmesumicchācārā</i>) | | |
| 4. Falsehood (<i>Musāvādā</i>) | } | Verbally evil conducts |
| 5. Slander (<i>Pisunavācā</i>) | | |
| 6. Harsh speech (<i>Pharusavācā</i>) | | |
| 7. Useless talk (<i>Samphalāpavācā</i>) | | |
| 8. Covetousness (<i>Abhijjhā</i>) ⁵⁰ | } | Mentally evil conducts |
| 9. Hatred (<i>Byāpāda</i>) ⁵¹ | | |
| 10. Wrong view (<i>Micchāditti</i>) ⁵² | | |

Violence is the outcome of unwholesome behavior or bodily evil conducts, verbally evil conducts and mentally evil conducts. The root causes of unwholesome behavior, greed, hatred and delusion will bring suffering especially to oneself and to others. When a person understands the Law of *Kamma* and realizes that bad deeds bring bad results, s/he will then start practicing the right understanding and avoid performing unwholesome actions.

⁵⁰ *Abhijjhā*: Covetousness: It means to be greedy and desiring other peoples' possessions. The ultimate mental state is greed (*lobha*).

⁵¹ *Byāpāda*: It means the wish to spoil other people's properties, like wishing others being destroyed or dead because one is jealous of other's success or happiness. The ultimate mental state is hatred (*dosa*) so; Ill-will is also mental evil that should be avoided.

⁵² *Micchāditti*: It is wrong view. One, who has wrong views, rejects the law of *Kamma*, (that is good action leads to good result and bad actions lead to bad result). The *Micchaditti* person does not believe in the law of cause and effect. A person, who has such mentality, is not afraid to do evil deeds.

The Ten Wholesome Conducts (*Dasa kusala*) are as follows:⁵³

- | | | |
|--|---|------------------------|
| 1. Abstaining from destroying life | } | Bodily good conducts |
| 2. Abstaining from Stealing | | |
| 3. Abstaining from Sexual misconduct | | |
| 4. Abstaining from Falsehood | } | Verbally good conducts |
| 5. Abstaining from Slander | | |
| 6. Abstaining from Harsh speech | | |
| 7. Abstaining from Useless talk | | |
| 8. Abstaining from entertaining covetousness | } | Mentally good conducts |
| 9. Not having ill-will and evil desire | | |
| 10. Right view | | |

A person can abstain from bodily evil conducts and verbally evil conducts by practicing the *Silā*. A person can reduce *Abhijjhā and Byāpāda* by practicing *Samādhi*. Similarly, *Micchāditthi* will be eliminated by *Paññā*.

Regarding the ten wholesome conducts and unwholesome conducts, the main teaching of Buddhas has been summarized in the following verse in Dhammapada:

Sabbapāpassa akaraṇaṃ, Kusalassa upasampadā
*Sacittapariyodadapanam, Etaṃ buddhāna sāsanaṃ*⁵⁴

Not do any evil, cultivate good and purify one's mind – this is the teaching of the Buddha. So, the simple meaning of the verse is to do good and be good.

⁵³ K. Sri, Dhammananda. *What Buddhists Believe*. Taiwan: The Corporate Body of the Buddha Educational Foundation, 1993. p. 159.

⁵⁴ D.P. 183, Narada

Thus, gender based violence is related to bodily, verbally and mentally evil conduct. On the reverse, gender friendly behavior is related to bodily, verbal and mental good conduct. Such value-based teachings can be integrated into the modern Gender and Development approach for meaningful results.

7.7 Change of Attitude through Meditation

The persons' behavior and actions depend upon their attitude. The change of attitude is related to the mind. The elimination of all forms of gender based violence and the promotion of gender equality is related to change of attitude and positive mind development. Therefore, the mind should be changed to modify behavior and actions. Buddha has delivered several teachings which are directly related to changing of attitude, reducing defilements and purifying the mind.

Human mind is covered with good and bad emotions. Buddha has stated the importance of meditation in order to gradually get rid of layers of defilements hidden inside the mind which are the main causes of conflicts and violence. In *Dhammapada* the nature of mind has been stated as follows:

"Manopubbangamā dhammā- manosethā manomayā

Manasā ce padutthena - bhāsati vā karoti vā

Tato naṃ dukkhamanveti - cakkam' va vahato padam."

"Mind is the forerunner of all evil states. Mind is chief; mind-made are they. If one speaks or acts with a wicked mind, because of that, suffering follows one, even as the wheel follows one, even as the wheel follows the hoof of the draught-ox."⁵⁵

"Manopubbangamā dhammā- manosethā manomayā

manasā ce pasannena - bhāsati vā karoti vā

tato naṃ sukha manveti – chayā va anapāyini."

⁵⁵ D.P.1, Narada

"Mind is the forerunner of (all good) states. Mind is chief; mind-made are they. If one speaks or acts with a pure mind, because of that, happiness follows one, even as one's shadow that never leaves."⁵⁶

The above verses can be related with gender related behavior. The verses emphasize that all evil and good thoughts originate in the mind. Behavior and actions are guided by the mind. Thus all the evils including gender discriminations and violence are the result of evil mind. Gender friendly behavior and actions are the result of good states of mind.

People think that peace will come automatically when there is no conflict and violence outside. But, Buddhism explains beyond the peace of the outside. Buddhism emphasizes inner peace rather than peace of surface level. The defilements (*Kilesas*): greed, hatred and delusion are the root cause of conflicts and violence. These defilements are the main root of the conflict inside and the outside conflict. It is the result of the polluted mind with defilements. Thus, to prevent the violence and keep peace; individuals should overcome those three mental states by transforming them with insight and understanding.

In *Pali Tipiṭaka*, three levels of knowledge and wisdom are explained to internalize the important of meditation. They are as follows:

1. *Suta-Maya Paññā* i.e., knowledge based on learning or studying or hearing.
2. *Chintan- Maya Paññā* i.e., Knowledge based on analytical thinking and
3. *Bhāvanā - Maya Paññā* i.e., knowledge based on self-observation or self-internalization.

The third type of knowledge is the most excellent one that helps to free from defilements or purify the mind and thus, improve the quality of life. It is well explained in *Tipiṭaka* that meditation is the only way to acquire such *Bhavanā -Maya Paññā*, not by reading the books or hearing the *Dhamma* talks only.

⁵⁶ D.P.2, Narada

There are two types of meditation explained in *Tipiṭaka*:

- *Samatha* and *Vipassanā*

Samatha meditation helps to develop concentration (*Samādhi*) and absorption (*jhāna*).

Vipassanā is called insight meditation or mindfulness meditation in English. *Vipassanā* literature in *Pāli* Canon, emphasizes were found on the development of 'insight'- into the real nature of things. Insight means the clear vision, the clear perception, of the true nature of the things of what in traditional Buddhist terminology is called things 'as they really are'.⁵⁷ The ultimate purpose of *Vipassanā* is to eradicate mental impurities from our mind altogether. Before that stage, there are benefits of tranquility, peace of mind and the ability to accept things as they come. A person will be able to accept things as they come to them with less agitation and deal with situations in a more positive way.⁵⁸ If a person equipped with mindfulness will carry out good actions only. S/he will be habitual to keep him/herself far away from violent behavior.

The detailed instructions are found in *Mahāsatipatthāna Sutta* of *Dīga Nikāya* and *Satipatthāna Sutta* of *Majjhima Nikāya* which explains four foundations of mindfulness⁵⁹ to purify our mind and body.

In *Dhammapada*, it is stated regarding the mind and meditation:

"Diso disaṃ yaṃ taṃ kariyā

verī vā pana verinaṃ

micchāpanihitaṃ cittaṃ

pāpiyo naṃ tato kare."

"Whatever harms an enemy may do to an enemy, or a hater to a hater, an ill-directed mind can do far greater harm."⁶⁰

⁵⁷ K. Sri, Dhammananda. *Meditation: The Only Way*. Malaysia: Buddhist Missionary Society, 1996.

⁵⁸ Silananda. *Vipassana Meditation Instructions*. Singapore: Satipattāna Meditation Center, 2006. p. 6.

⁵⁹ The four foundations of mindfulness consist of body, feelings, thoughts (Mind), and mental objects (*Dhamma*). This is also called the four objects of meditation.

⁶⁰ D.P .42, Narada

Here the ill-directed mind means a mind directed towards the ten kinds of evil- namely 1. killing, 2. stealing, 3. sexual misconduct, 4. lying, 5. slandering, 6. harsh speech, 7. vain talk, 8. covetousness, 9. ill-will, and 10. false belief. Such an ill-directed mind harms oneself and others.

For the elimination of gender discriminatory practice, social and legal reforms are essential. But, it is the meditation that ultimately uproots the innate conditioning of both the oppressors and the oppressed as the *Dhamma* at its pristine and transformative core is genderless. Meditation is designed to break down all emotional barriers, minimizing the ego, with the mind becoming ever more compassionate and accepting of oneself and others, therefore eliminating discriminatory attitudes.⁶¹

In Buddhism, the ideal of self-taming, to be attained by effort, energy and endeavor, is made vitally important. In *Dhammapada* it is states that⁶²:

*"Yo sahaṣṣaṃ sahaṣṣena saṅgāme mānuse jine
ekaṃ ca jeyya m'attanaṃ sa ve saṅgāmajuttamo."*

"If one man conquers in battle a thousand times thousand men, and if another conquers himself, he is the greatest of the conquerors."

This is the keystone of the arch of Buddhist ethics. Thus, meditation is a systematic effort to train the mind and to develop its capacity for peace and mindfulness. Meditation is a powerful tool to purify the human mind and body by eradicating all negative attitudes and false views. It can change the attitude of the persons that is essential for the promotion of gender friendly behavior. Hence, Positive attitude, and moral and ethical values are the essential factors for the creation of gender friendly environment where all feel free, non-discrimination, safe and peaceful.

⁶¹ Sirimanne, Chand R. "Buddhism and Women-The *Dhamma* Has No Gender." *Journal of International Women's Studies* 18. 1, (2016): 273-292. Web. 5 April 2019.

⁶² D.P. 103, Narada

Buddha has delivered several teachings which are directly related to changing attitudes, reducing defilements and purifying the mind. The core Buddhist Doctrine and its salvific Path are essentially inclusive and do not discriminate between Genders. Buddhism as a psychological framework explicitly condemns creating mental or physical suffering for any other being, and the key concepts that cover the *Dhamma* are non-violence (*ahimsā*), *mettā* (universal loving kindness), compassion, (*Samatā*) equanimity, etc.⁶³ Therefore, if the Buddha's teachings are integrated into modern gender approaches, this could contribute a lot to the promotion of nonviolence, equality and peace.

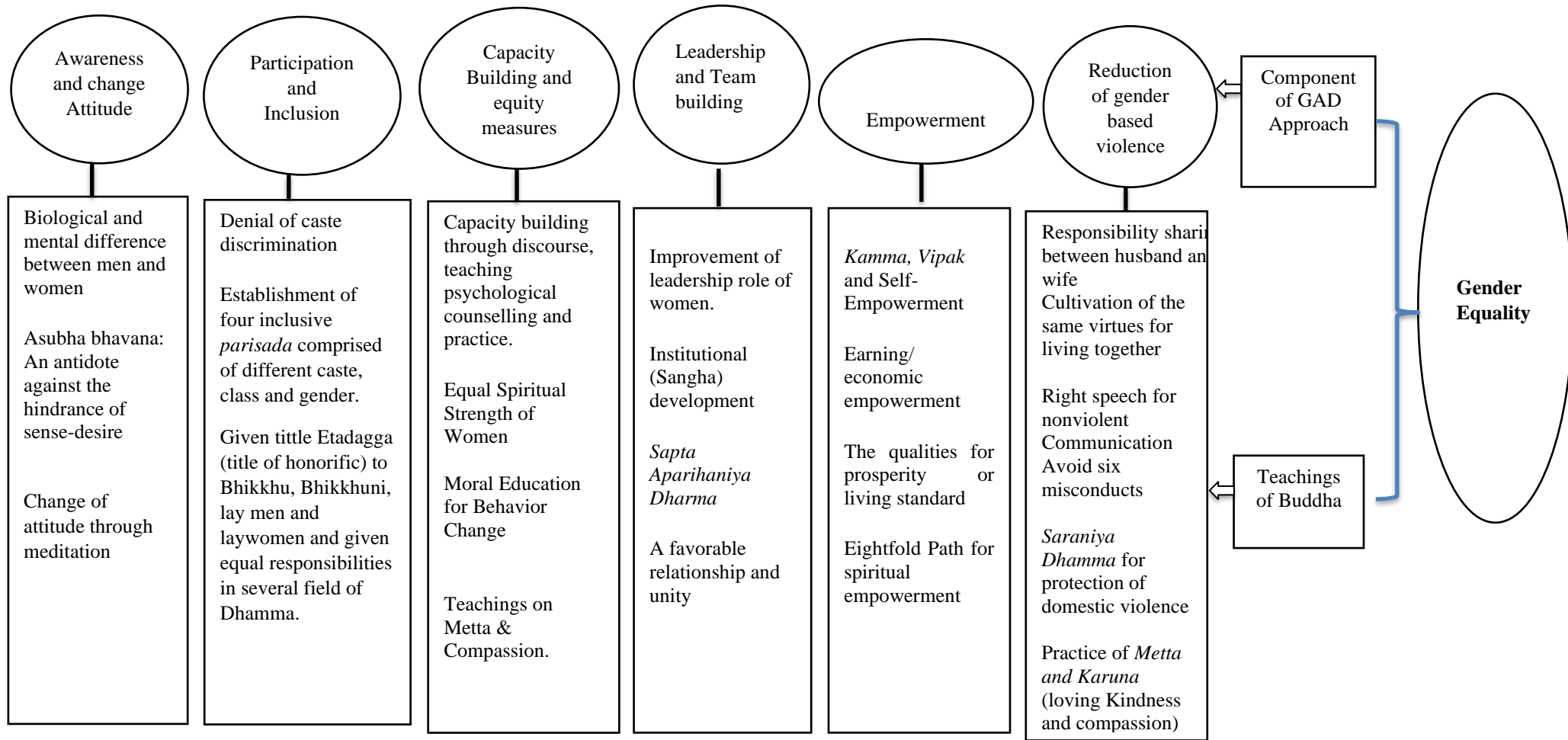
7.8 Integration of Buddha's Teachings with Different components of Modern Gender and Development Approach

The study has explored several Teachings of Buddha that support the promotion of gender equality. If the Buddha's teachings are integrated into a modern gender approach that could be an effective approach for the promotion of gender equality. It can be displayed in the following chart:

⁶³ Chand R. Sirimanne, *Op.cit.* (f.n.61) 273-292

Figure – 7.2

Integration of Buddha's Teachings with Different Components of Modern Gender and Development (GAD) Approach



The above chart shows the integration of Buddha's teachings with different components of the modern Gender and Development approach. The study has explored Buddha's teachings related to different aspects of the modern GAD like awareness building, participation and inclusion, capacity building, leadership development and team building, empowerment, etc.

Buddha's Teachings related to Biological and mental differences between men and women, *Asubha bhavana* (an antidote against the hindrance of sense-desire), and Meditation bring awareness and change of attitude which is one of the crucial factors for gender equality. Similarly, Buddha's teachings against caste discrimination, Teachings related to the Establishment of four inclusive *parisada* (comprised of different castes, classes and gender), *Etadagga* (title of honorific) given to Bhikkhu, Bhikkhunī, laymen and laywomen, Equal responsibilities in several fields of *Dhamma* display the importance of participation. An increase in the participation of women is vital for gender equality.

One can build the capacity through discourse, teaching psychological counseling and self-practice. For instance, Patacārā, KISSā Gotami and many other women developed their capacity through Buddha's Teachings and psychological counseling. Men and women are equal in terms of capacity development. Buddha's Teachings on *Metta* and *Karuna* (loving Kindness and compassion) motivate a person to address gender issues with justifiable means. Similarly, Buddha's Teachings on Institutional (Sangha) development, *Sapta Aparihaniya Dhamma* and unity help for leadership and team building. Leadership development for deprived sections is crucial for the creation of gender equality. Likewise, Buddha's Teachings related to *Kamma*, *Vipak* Income earning, Qualities for prosperity, Eightfold Path support for empowerment which is one of the significant aspects for gender equality.

Buddha's Teachings relating to responsibility sharing between husband and wife, Cultivation of the same virtues for living together, Right speech for nonviolent communication, Avoiding six misconducts, *Saraniya Dhamma* for protection of domestic

violence, Practice of *Metta and Karuna* support for the reduction of gender based violence (GBV). The reduction of GBV is the prerequisite for gender equality.

Thus, the study has explored several Teachings of Buddha in different aspects. Some Buddha's Teachings have been explained in the previous chapters.⁶⁴ If these Buddha's Teachings are integrated into the modern GAD approach they could be applicable to the promotion of gender equality.

⁶⁴ For the detail information on Buddha's teachings, please also see chapter six of this dissertation.

CHAPTER VIII

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter consists of three parts: Summary, Conclusion and Recommendation. In the summary part, concise statements and key points have been highlighted, the conclusion part has incorporated the answer to the research questions and some relevant recommendations have been given based on the findings of the study.

8.1 Summary

Buddha delivered thousands of *Dhamma* discourses to several people in various places for forty-five years; from the time he attained enlightenment until he entered into *Mahaparinibbāna*. These *Dhamma* discourses are related to non-violence, equality, peace and happiness. Therefore, the study put efforts to explore such types of teachings and analyzed them systematically so that, this could be a holistic approach to promoting equality and peace.

The Gender and Development approach emphasizes equitable and sustainable development with women and men as decision-makers and empowers disadvantaged women to achieve more equal relationships. It envisions the improvement of the power relationship between men and women and empowers disadvantaged women to achieve more equal relationships.

Many scholars have described 'Buddhism and Women' by taking reference from *Suttas*, *Vinaya*, *Aṭṭhakatha*, and *Tika* of Buddhist literature but, they have used only limited teachings of Buddha for that purpose. Hence the effort has been made to collect the teachings of Buddha on the subject matters scattered in texts of Buddhist literature. Similarly, scholars have presented life stories of eminent nuns and laywomen disciples but not analyzed them from a gender perspective which is important to address gender issues.

Likewise, several Buddha's teachings related to gender issues like participation and inclusion, capacity building, leadership development, empowerment, etc. have not been analyzed and explored by the scholar. Therefore, the study is attempting to fill the gap in this respect by addressing gender issues.

For the purpose of the study and collection of information about the view of scholars in this subject, ten books, one manual, two articles and five documents from online, were reviewed for the current research purpose.

The conceptual framework has been developed based on the objectives of the study: to explore the literature relating to gender equality in *Tipiṭaka*, to assess the quality of women's lives at that time improved by applying the Buddha's teaching and to relate the Buddha's teachings toward modern gender approach. Based on the framework, the research work has been conducted with the primary sources of *Pāli* literature, particularly, *Sutta-Pitaka*, *Vinaya-Pitaka* and secondary sources from the books, and articles written by contemporary Buddhist scholars. The study is based on descriptive and analytical methods. It is explorative also as it explored Buddha's teachings within a selected field of Buddhist literature.

The expressions of the verses in *Therīgāthā* by most of the nuns show the social condition of women at that time. The status of women in India was miserable and without respect in the pre-Buddhist days. Women have to spend their time in the reproductive role of giving birth, nursing, upbringing cooking, cleaning, etc. Similarly, women are under the control of their husbands after marriage and the control of their sons after old age. The freedom words which they expressed after enlightenment showed their capability of empowerment. Sonā liberated from unfavorable social conditions due to the spiritual empowerment and compassion of Buddha. Isidāsī's and Sihā who were ready to commit suicide due to their unbearable miserable conditions later realized the true nature of human life and diverted to the positive way by following Buddha's teachings. After enlightenment, self-evaluated her life as a courtesan, Vimalā stopped the sex occupation as she realized that she was on the wrong path. Had KISSā Gotamī not met Buddha, her life would be fallen into the vicious

cycle of distress. She expressed empowered words "I have looked at the doctrine as a mirror". Similarly, Subhā was able to cope with the sexual harassment by the young man whose good-looking words could not touch her due to her strong mind spiritually empowered. Owing to ignorance and attachment to sensual pleasures, many women even today have to face different forms of harassment or violence. Likewise, Somā response to Māra who displayed harassment to her shows that the capacity to gain the requisite insight for liberation does not hinder by "woman's nature". The teachings of the Buddha had helped Punnā, the slave girl to wipe off superstitious beliefs. Thus, by putting scientific logic, she was able to show the right path of truth to others who have blind fates. Her verses also show how Buddha's teachings contributed to empowerment.

The study has also mentioned ten prominent Buddhist women to analyze their status from a gender perspective. Five are taken from Bhikkhunī and five are from lay devotees at the time of Buddha. Similarly, six prominent modern Buddhist women and their contributions are also analyzed from a gender perspective.

With the request of Mahā Pajāpati Gotami, Buddha opened the Bhikkhunī *Saṅgha*. Once, the Bhikkhunī *Saṅgha* was established, many women from different backgrounds got opportunities to join the *Saṅgha*. As a chief nun, she performed a lead role to run the Bhikkhunī *Saṅgha* in an institutional way. Khemā is wise and profound in her knowledge. Not only King Pasenjit, the Buddha himself appreciated her intelligence. She could explain the *Dhamma* exactly as the Buddha had done, even using the same words. Upplavannā was a role model who herself enlightened and showed the right path to needy people in order to achieve emancipation. She gave ordination to the Queen of king Mahakappina and 1000 of her relatives by using miracle power. Buddha consulted the King Pasenjit of Kosala about the safety concerns of women. This shows compassion as well as Buddha's view toward women's empowerment. Patācārā who was nearly senseless due to unbearable miseries came on the right track following the Buddha's teachings. She later became an expert in Vinaya and a great teacher as well. Through her teachings and guidance, many women stricken with grief became successful to release from their suffering. Yosodharā contributed a lot to Buddha's enlightenment. When the Buddha returned to Kapilvastu for

the first time, He acknowledged and said to king Sudhodana and his royal families that Yasodharā was devoted and faithful to Him not only in the present birth but in a previous birth too. Khujjuttarā can be taken as a good example of an empowered role model. Her status changed from servant to *Dhamma kathika* (supreme in preaching) by following the *Dhamma. Itivuttaka* the Buddhist texts praised her that she was capable to repeat the teachings of Buddha to Queen Sāravatī and her five hundred women in the same way as Buddha's said which made them all enlightened.

Visākhā was generous and helpful to the monks and nuns. Due to her connection with the Buddha, she developed enormous capacity. Because of her ability, she was given the authority by the Buddha to settle disputes that arose amongst the nuns at that time. Buddha addressed her as Mahā Upāsikā (the great supporter). This is a unique title no other men had achieved at that time. Sujātā was the first *Tevācika upāsikā* to take refuge of Buddha, *Dhamma* and *Saṅgha*. The Buddha himself declared that the foremost of His female lay followers in being the first to go for refuge was Sujātā. Buddha also declared that her alms-giving was of a very great result and more advantageous than any other. Velukantakī Nandamātā, one of the chief lay woman disciples of the Buddha became able to cultivate several virtues which helped her to become empowered. Buddha and His chief disciple Sariputta and Mogallāna also appreciated her generosity.

Buddha has given the title *Etadagga* (the best position) in each area such as teachings, studying, knowledge, and diligence and so on to Bhikkhus, Bhikkhunīs, laymen and laywomen in the same manner.

The life stories of prominent modern Buddhist women show that they became empowered by following Buddha's Teachings. Bhikkhunī Dhammawati is a dynamic leader whose contribution is remarkable for strengthening Buddha Sasana in Nepal. She is a social reformer and also a role model to women. Nun Sushila spiritually empowered nun whose contributions were outstanding in the history of the development of Pariyatti education in Nepal. She was the founder and president of the All Nun Association of Nepal. Likewise, Nun Dharmashila's contribution was incredible to Buddhism as well as the social,

educational and political movement of democracy. Miss Nani Maiya Manandhar's contributions to Pariyatti education, meditation and publication of books are remarkable. Marry Foster was a famous donor who has been described as a modern day Visakhā the Buddhist history. Miss I. B. Horner was a leading scholar of Pali literature. Her significant contribution to Pali literature made access to Buddhism to the public at large.

Vinaya is also the teachings of the Buddha that consist of rules and regulations for monks and nuns. The Buddha formulated two hundred twenty-seven rules for Bhikkhus and three hundred eleven for Bhikkhunīs. These rules are included in *pāṭimokkha*. These rules were formulated gradually based on the occurrence of cases and the importance of needs. Although the rules were formulated for facilitating Bhikkhus and Bhikkhunīs to ensure the quality of monastic life and practice the true *Dhamma* and, most of the rules are found gender sensitive while analyzing from a gender perspective. Bhikkhunīs have 84 more rules in comparison to the Bhikkhus' rules. It looks like an indication of gender discrimination, but there were found some solid reasons why Bhikkhunī *pāṭimokkha* carries more rules while exploring the rules. Gender sensitivity was also found in Bhikkhunī *pāṭimokkha* while analyzing the rules from a gender lens. Some rules are related to protection from sexual harassment, the transformation of gender roles, and capacity building. Some rules address the biological needs of women and reproductive health. Likewise, while exploring Bhikkhu *pāṭimokkha* from a gender perspective, some rules help to control the sexual abuse and sexual harassment towards women, some rules facilitate building the capacity of both Bhikkhus as well as Bhikkhunīs and some rules display to transform the gender roles.

Bhikkhunī *Saṅgha* was established five years after the formation of Bhikkhu *Saṅgha*. Thus, rules under Bhikkhunī *pāṭimokkha* were formulated only after the formulation of *Garudhamma*. In *pāṭimokkha*, Buddha later formulated the rules which were matched with some of the rules of the *Garudhamma*. These similar rules fall under the *pācittiya* category. Thus, although the rules of *Garudhamma* are called chief rules, these rules are lighter rules from the perspective of Bhikkhunī *pāṭimokkha* as none of these rules occurs in the category of *pārājika* and *sanghādisesa* offences. *Pārājika* and *sanghādisesa* rules are the most severe offences where as *pācittiya* is an offence of a lower category. The first rule of

Garudhamma is generally taken as gender bias but such type of rule was not found in *Bhikkhunī pāṭimokkha*. Some rules of *Gaurdhamma* are taken as gender biased. Most of the rules of *Garudhamma* were formulated based on the social context of those days where women were excluded from various areas including culture and religion. The Vedas, the most sacred religious texts, were not accessible to women, that was available only to men at that time. In such a context, the Buddha opened the religious door for women considering the fact that men and women are equal on spiritual grounds. That was a great opportunity for women. However, after the formulation of *Garudhamma*, the Buddha formulated many progressive rules for the advancement of women while analyzing from a gender lens.

Abhidhamma, the third section of *Tipitaka* the *Pāli* Buddhist literature, clearly explains that women and men have only biological differences. But, the only difference between men and women is *bhāva-rupa* (biological nature).

Capacity building is equally important for women to bring out their latent potential. In Buddha's time, many women built up the capacity and had taken the lead role in strengthening the *Dhamma* and community.

The teachings of Buddha also inspire us to accumulate spiritual wealth instead of materialistic wealth. The seven kinds of wealth include faith, virtuous behavior, moral shame, moral dread, learning, generosity, and wisdom. Buddha said that whether a woman or a man who possesses such wealth is called an empowered person, a rich person not poor. Thus, one can be empowered by virtues, not by sex.

Women are said to be powerful if they have the power of beauty, the power of wealth, the power of relatives and the power of sons. In fact, these are the 'power' from the lens of norms and values of the society. But the teachings of Buddha stress the improvement of moral values to live happily in this present life and be secure for the future. Five precepts or *Pancha Sila* are also considered as the minimum code of conduct for lay people from a Buddhist perspective.

In Sigalovada Sutta of Dīgha Nikāya, the Buddha gave a discourse to Sigala, the young boy about the actual meaning of veneration in six directions which means to fulfill the duties toward six communities of the family and the society. Out of six directions, one is West: Fulfilling the duties toward wife and children. As such, a husband should behave his wife by honoring her in accordance with her status, not disparaging her, not committing adultery, giving her control of household concerns and giving her occasional gifts of ornaments and clothing. Similarly, a wife should behave her husband by fulfilling her duties. The lack of understanding and proper sharing of responsibilities between the husband and the wife is one of the main reasons for domestic violence.

Women have to face verbal violence due to verbal miss behavior. Right speech is abstaining from telling lies, slandering, harsh speech, and useless talk. The practice of wrong speeches stimulate verbal violence or violent communication. Buddha encouraged the disciples to develop the habit of the right speech. Therefore, right speech is taken widely in the development field as a nonviolent communication.

In Sigalovada Sutta Buddha cautioned Sigala, a householder not to waste wealth in six misconducts: (a) Pleasure in intoxicants which cause infatuation and heedlessness; (b) Sauntering in streets at unseemly hours; (c) Frequenting theatrical shows; (d) Indulgence in gambling which causes heedlessness; (e) Association with evil companions; and (f) The habit of idleness. Domestic violence against women is the consequence of some of the above misconduct. Violence against women (VAW) is increasing day by day in Nepal as well. Domestic violence is the highest reported category of violence against women. Such misconduct not only leads to the decline of one's wealth but also leads to deterioration of the personal health, family as well as society. Thus, the Buddha taught the householders to avoid the above misconduct including violence to promote mutual trust among the family members.

In Saraniya Sutta, of *Aṅguttara Nikāya* has explained six factors responsible for happiness are friendliness, respecting each other, collectiveness, freedom from disputes and unity. The Teachings also apply to lay people living together with family to maintain a peaceful

and non-violence atmosphere. *Saraniya Dhammas* include the Teachings about establishing bodily actions, verbal actions and mental thoughts of loving kindness towards the co-associates in the holy life openly and secretly, sharing the things whatever rightfully obtained, abiding openly and secretly in the virtues and abiding openly and secretly in the noble view which leads to the rightful ending of suffering. These Saraniya Dhammas should be applied to maintain cordial relationships among the family members.

The hierarchical caste system prevailed from the very beginning in pre-Buddha's time and continued even after the period up to now. The caste system severely affects not only the so-called lower caste but also the development of women. Most of the women are also dominated by double standards being as a woman and as a Dalit (so-called untouchable) woman. Buddha strongly condemned the caste system. The teachings related to discrimination against the caste system were found in many *Suttas* in *Tipitaka* like *Assalayan Sutta* of *Diga Nikayā*, *Agganna Sutta* of *Dīgha Nikāya*, *Vasala Sutta* of *Sutta Nipata*. In these *Suttas*, the Buddha clearly explained why caste discrimination was unjust. According to the Buddha, it is the good and bad actions of a person and not his birth that should determine his caste. He explained that the greatness of a man consists in his own personal worth; birth itself cannot elevate the position of a person. It is the *Dhamma* that will make a person foremost. If the people are not aware of the realities, caste discrimination cannot be stopped and will be continued in long run. Therefore, developing the right view is important to change the attitude.

Metta or Loving-Kindness is a moral and genuine desire for well-being. When a person develops *Metta* inside, his or her mental, verbal and physical behavior will be friendliness. Thus, it reduces negative emotions like anger, annoyance, irritation, etc. Negative emotions are destructive emotions that badly affect human life and the world. Hence, *Mettā Bhavana* could be one of the techniques to eliminate gender based violence and encourage to practice gender friendly behavior.

Harassments or violence may occur due to ignorance and too much attachment to sensual pleasures. Persons who could not control the attachment will be ready to do any immoral

actions. *Asubha Bhavana* is one of the types of meditation that helps to reduce attachment to sensual pleasures. The method of meditation was explained in *Visudhimagga*. The contemplation of the body's impurity is an antidote against the hindrance of sense-desire and mental perversion.

Four Noble Truths and Eightfold Noble path are Buddha's core teachings which are analyzed as the spiritual subject matter but they could be important teachings and could be applied for the reduction of violence and promotion of gender equality. The Four Noble Truths are suffering, cause of suffering, cessations of suffering and path leading to the cessation of suffering. The Eightfold Noble paths is the Right understanding, Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration. This Eight-fold path is classified into three categories: *Morality (Sila)*, *Concentration (Samādhi)* and *Wisdom (pañña)*. One can abstain from bodily misconduct and verbal misconduct by practicing *Sila*. *Sila* is also the foundation for all the other meritorious deeds or *Samādhi* and *pañña*. The mind is trained and disciplined through *Samādhi* and *pañña (wisdom)* to eliminate ignorance. The path is the key aspect of Buddhism as it helps to maintain self-discipline in body, word and mind, self-development and self-purification. It is the path leading to the realization of ultimate reality, to complete freedom, happiness and peace.

The Sustainable Development Goals (SDGs) are a bold, universal agreement to end poverty in all its dimensions and craft an equal, just and secure world – for people, planet and prosperity by 2030. There are 17 SDGs which are focusing on transforming the world. Goal number 5 is about Gender equality: Achieve gender and empower all women and girls. The Buddha's teachings can contribute to achieving sustainable development goals particularly goal five of gender equality as the teachings are related to nonviolence, equality and peace.

Women worldwide including Nepal have experienced different forms of gender based violence. Thirty-five percent of women worldwide have experienced either physical and/or sexual violence. In the context of Nepal, patriarchal attitudes and stereotypes perpetuate

inequality against women and excluded groups. Due to gender inequality exist in the family and society, women lack access to decision-making roles and less control over resources compared to men and often have restrictions on their physical movements as a measure to control them. About 22% of women in Nepal (aged 15 to 49) have experienced physical violence. The percentage of ever-married women who have experienced spousal physical, sexual, or emotional violence is 26%. A lot of International and National efforts have been put to control gender based violence but, has not been able to reduce gender based violence as expected. The Buddha has delivered several teachings which are directly related to changing of attitudes, reducing defilements and purifying the mind. The core Buddhist doctrine and its salvific path are essentially inclusive and do not discriminate between genders. Therefore, if the Buddha's teachings are integrated into modern gender approaches, this could contribute a lot to the promotion of nonviolence, equality and peace.

Buddha's teachings explain the root cause behind the violence is a polluted mind with greed, hatred and delusion. Actually, violence starts from the mind. It is a destructive emotion that causes misery in the world and in our own lives. A lot of teachings related to the resolution of violence can be found in *Tipiṭaka*. Such universal truth and humanity based spiritual parts are lacking in the modern Gender and Development approach. If the Buddha's teachings are integrated into the modern gender approach that could be effective and could contribute a lot to the promotion of nonviolence, equality and peace.

Buddha inspired laypersons to put the effort into earning at a young age. Different events show that most of the women have skills like spinning yarn from raw cotton, coloring, knitting, tailoring, etc. at the time of Buddha. The *Sigalovada Sutta*, also clearly mentioned that good education and skill training to sons and daughters is one of the key responsibilities of their parents.

Buddha's teachings relating to bases for prosperity include good mental and physical health, good virtues, being able to accept the ideas of a wise person, vast learning, good physical, verbal and mental behavior and being attentive and hardworking. In *Dighajānu Sutta* of *Aṅguttara Nikāya*, Buddha also stated four qualities to raise the living standard:

diligence or hard work is necessary to earn money for raising the living standard, assets earned in a righteous way should be preserved properly, a company of good friends could lead them a prosperous life and need of expending according to the income.

Economic empowerment is still a challenge in Nepal. The total unemployment rate (female to male ratio) is 0.73, Only 20.5% of women have assets. Economic empowerment of women is important to make prosperity and raise the status of women. Buddha has also delivered several teachings relating to income earning which helps them for economic empowerment. Merely the earnings cannot raise the living standard of the people. Earning wealth in a righteous, energetic and diligent manner helps for positive empowerment. Therefore, Buddha has encouraged His followers to apply the right livelihood without hampering others. Five kinds of business are forbidden to a lay disciple for livelihood purposes: Business of arms and lethal weapons, Business of meat of animals, Business of human beings and animals, Business of intoxicating drinks, drugs, etc. and Business of poison. When a person earns his/ her wealth in an unethical way, s/he doesn't get satisfaction no matter how much wealth s/he possesses. If a person earns righteousness, the person will have results of happiness such as the happiness of ownership, the happiness of sharing one's wealth, the happiness derived from not being in debt and the happiness derived from blamelessness. The above Teachings of Buddha are crucial for income earning as well as utilization of income which helps to raise the living standard also. Economic empowerment is one of the key concerns of the modern Gender and Development approach.

In Nepal, women made up nearly 41% of those elected in the local governments and more than 33% in the state and federal assemblies. Although this figure is higher than the previous, women have a weaker role in decision-making compared to men due to gender inequality within the family and society. Most of women are far lagging behind in leadership positions in various fields. This is one of the reasons why the position of women is relatively low in different sectors. Hence, the modern Gender approach emphasizes the transformation of gender roles of women from followers to decision making roles. Therefore, leadership capacity should be developed. The *Jataka Pāli* has stated the

Dasaraj Dhamma (ten royal qualities) that should be followed by a state holder (or administration) to perform an effective leadership role.

A critical mass or large group of people is required to revolve or change as per the requirements. In this context, the institution or *Saṅgha* is important to achieve the overall goal of the organization systematically. The Gender and Development field also emphasizes the importance of critical mass in order to address gender issues and promote gender equality. Buddha has given several teachings on how to strengthen institutions. In *Saṅgha Sutta* of *Aṅguttara Nikāya*, Buddha stated that four means of sustaining a favorable relationship which can apply to the institutions working for gender equality are: generosity, pleasant language, involvement in meaningful works that benefit others and equal treatment with the members of the institution. These four means of sustaining a favorable relationship are like the linchpin of a rolling chariot. There is a reciprocal relationship between people and institutions. The men and women involved in institutions would be precious human resources if they possess technical expertise as well as qualities such as wisdom, virtue, compassionate dealings, pleasing voices, commitment etc. At the same time, organizations should have a working friendly environment.

The Gender and Development approach emphasizes gender balance in access to resources and the equal enjoyment of benefits by women and men. But, in the current situation of inequality, gender equality cannot be achieved without the empowerment of women. The law of *Kamma* and *Vipak* can be applied in the process of empowerment as well. The modern gender approach emphasizes the empowerment of women for gender equality. The underlying concept of empowerment is that the persons need to act by themselves to reach the state of empowerment because others can only help to create the conditions for empowerment. In this context, it is also stated in *Dhammapada*, "*Attā hi attano nātho, ko hi nātho paro siyā*" *Self*, indeed, is one's own refuge; how can others be a refuge to one?" *Cula Kammavibhang sutta* of *Majjhima Nikayā* stated "Beings are the owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. *Kamma* is the action and *Vipaka*, is its result. Thus, wholesome or unwholesome actions produce corresponding good and bad results. It is the

action that distinguishes beings as inferior and superior. The more a person understands the law of *Kamma*, the more a person realizes how carefully one must act in thought, speech and deeds. Such teachings of Buddha motivate the person to be empowered to achieve self-reliance by involving in good actions by themselves.

In order to live a good life, Buddha has delivered ten unwholesome (*Dasa Akusala*) conducts of behavior and described the ways to convert unwholesome (*Dasa Akusala*) behavior into wholesome behavior. The Ten unwholesome conducts include three bodily evil conducts (Killing, Stealing and Sexual misconduct), four verbally evil conducts (Falsehood, Slander, Harsh speech and Useless talk) and three mentally evil conducts (Covetousness, Hatred and Wrong view). A person can abstain from bodily evil conduct and verbally evil conduct by practicing the *Silā*. A person can reduce *Abhijjhā* and *Byāpāda* by practicing *Samādhi*. Similarly, *Micchāditthi* will be eliminated by *Paññā*. Changing negative behavior into positive behavior is requisite to control gender based violence and promote gender friendly behavior by the body, verbal and mental.

There are two types of meditation explained in *Tipiṭaka*: *Samatha* and *Vipassanā*. *Samatha* meditation helps to develop *Samādhi* (concentration) and *jhāna* (absorption). *Vipassanā* is called Insight meditation or mindfulness meditation. The detailed instructions were found in *Mahāsatipatthāna Sutta* of *Dīga Nikāya* and *Satipatthāna Sutta* of *Majjhima Nikāya* that explain four foundations of mindfulness. A person equipped with mindfulness, is able to carry out gender friendly actions, not violent behavior. The elimination of gender based violence and the promotion of gender friendly behavior are greatly linked to a good attitude and positive mind.

The study has explored Buddha's teachings related to different aspects of the Modern Gender and Development approach like awareness building, participation and inclusion, capacity building, leadership development and team building, empowerment etc. If such Buddha's Teachings are integrated into the modern GAD approach that could be applicable to the promotion of gender equality.

8.2 Conclusion

Buddha delivered several *Dhamma* discourses to diverse people in various places. These *Dhamma* discourses are not only applicable to monks and nuns but also equally applicable to lay disciples. Since, the Buddha's teachings are related to non-violence, equality and peace, these teachings can contribute a lot to eliminating gender based violence and promoting Gender equality. The study has linked Buddha's teachings to several aspects of the modern gender approach like self-empowerment, improvement of leadership, economic empowerment, institutional development, change of attitude and behavior, spiritual empowerment, etc. for the promotion of gender equality.

Buddha has highlighted the intelligence of the person depends upon his or her virtues, not on sex. The virtues can be acquired by a person in his or her life span. Five precepts are the minimum code of conduct for lay disciples to live happily in this present life and be safe for future life. In the Buddha's teachings, it is clearly stated that a person who does not obey the five precepts means digging roots of his or her progress, not by others.

Buddha has given the discourse about the Seven Factors for Unity that the people of *Vajji* had observed thoroughly. Out of the seven factors, one is that the people of *Vajji* respect women and girls. There is a risk of discrimination and gender based violence where there is no unity among families and society. These principles should be followed to make a gender friendly atmosphere.

In *Sigalovāda Sutta*, Buddha gave the discourse to Singala about veneration in six directions which means fulfilling the duties toward six communities of the family and the society. Out of six directions, one is West: Fulfilling the duties toward wife and children. *Patibratā* Dharma is commonly practiced in a male dominated society where a woman serves her husband to satisfy his needs. But Buddha delivered the discourse about the need of *patnibratā* also. Buddha has said that as the wives fulfill the duties toward their husbands so as the husbands also need to fulfill duties toward their wives. This type of Buddha's teachings shows how much He is sensitive toward Gender equality. The teachings relating

to fulfilling the responsibility of husband and wife by each other, given over twenty-five centuries ago, still stand today.

The Buddha has given a discourse on how to become an ideal couple. A husband and wife should have the same faith, same virtuous behavior, same generosity and same wisdom. These virtues should be cultivated by both husband and wife in order to maintain cordial relationships between them not only in the present life but also in future lives as well.

The practice of right speech stops verbal violence which many women have to face in their lives. Hence, the teachings of the Buddha encouraged practicing the right speech: true speech, using polite words, praise words and meaningful talk. These are equally important to promote Gender equality.

Violence becomes common in society and nations if there is an absence of persons' friendly behavior. It has been stated in *Saraniya Sutta*, of *AN* the Buddha describes the principles of cordiality that create affection and respect and conduce to cohesiveness, to non-dispute and to unity. Gender friendly behavior is required to retain zero tolerance or nonviolence. Therefore, the person's behavior through body, speech, and mind should be full of loving. Only with a kind heart can develop loving kindness and compassion.

Buddha also made effort to stop or reduce discrimination against the caste system. Caste discrimination is a social problem today. Due to the hierarchical caste system, most of the women are also dominated by the double standard being as a woman and as a Dalit woman. The teachings related to discrimination against the caste system were found in many *Suttas* in *Tipitaka*. In these suttas, the Buddha clearly explained why caste discrimination was unfair. The Buddha freely admitted into the Order people from all castes, classes and gender. They were capable of gaining a higher state of knowledge, able to contribute to society and propagate the *Dhamma* as the so-called higher caste. If people are not conscious on reality and humanity aspects, caste discrimination will be continued from generation to generation through the socialization process although it has no logic and scientific reason.

Hence, Buddha's teachings related to discrimination against caste are inherently more relevant today to stop caste discrimination.

Due to the absence of proper knowledge and wisdom, people may not be able to distinguish between the right and the wrong track. The Eightfold Path is the same path of liberation for both men and women. Most of the persons fall into the vicious cycle of ignorance. Because of ignorance, people keep themselves far away from universal truth and humanity. They easily accept superstitions and blind faith instead of universal truth. Many women are exploited in the name of religion and cultural practice. Therefore, spiritual empowerment is a vital aspect for women also. The lack of spiritual awareness checks their own progress. This path will open up their self-potentiality to identify the right and the wrong practices. It is found in *Therīgāthā* of *Kuddhaka Nikāya* that many nuns and women acknowledged the Eightfold Path as the right path leading to the understanding of truth clearly just as a mirror. Therefore, the Eightfold Path are Buddha's core teachings which are analyzed as the spiritual subject matter but it could be important teachings and could be applied for the reduction of violence and promotion of Gender equality. There will be no Gender based violence and conflicts if the people follow the path which is leading toward self-discipline and self-purification.

After the formulation of *Bhikkhunī Saṅgha*, lots of women of different strata from higher caste to so called lower caste, from rich to poor families, from royal families to slave girls, married and unmarried, entered into the *Bhikkhunī Saṅgha*. Most of the women became nuns out of worldly troubles. They wanted peace and freedom from the chains of social tradition and old customs.

Most of the women's mode of life was changed by applying the Buddha's teachings. They were liberated from unfavorable social conditions by attaining spiritual empowerment. It is the great compassion of the Buddha towards women. Women were able to deal with the harassment efficiently because of their strong minds or spiritual empowerment. Due to ignorance and attachment to sensual pleasures, many women even today have to face different forms of harassment or violence. By following the teachings, most of the women

internalized that the competence of persons does not depend upon the sex whether male or female, but is determined by their acquired virtues. Some women were successful to become role models and take leadership roles in different fields. Thus, Buddha has given the best position in different themes to the four *Parisada* Bhikkhus, Bhikkhunīs, laymen and laywomen in a similar way. While analyzing the life story of the women at that time, one can easily understand women's equal potential for wisdom and awakening.

The life stories of prominent modern Buddhist women show that they became empowered by following the Buddha's teachings. They made valuable contributions to spreading Buddhism as well in the field of education, social reform, human capacity building and other.

By following the *Dhamma* and the *Vinaya*, many Bhikkhunīs in the early period displayed the acquisition of deep knowledge and competence in the propagation of Buddha *Sāsana*. The rules of Bhikkhu and Bhikkhunī under *pāṭimokkha* display to improve their behavior and eliminate the defilements. This comprises the practice of the true *Dhamma* as well. Some rules are related to *Saṅgha* administration as well. Bhikkhunīs have more rules in comparison to the Bhikkhu's rules. It seems that these added rules are a sign of gender Bias. But, while analyzing the rules of Bhikkhunī *pāṭimokkha* from a gender perspective, some rules are found based on the biological requirements of women, some rules are formulated to address reproductive health. Some rules are based on gender roles of that society and some rules are formulated to change gender roles that are not compatible with monastic life. Some rules address the safety needs of women as well as the capacity building of women. Therefore, the rules of Bhikkhunī *pāṭimokkha* have been found more liberal in comparison to the previously formulated *Garudhamma*. The contextual analysis on why the rules had been formulated, is equally important.

The Buddha's core teachings, if linked with modern gender approaches, could contribute lots to the promotion of gender equality. Modern Gender and Development approach has focused on policies, strategies, activities and structural parts to eliminate gender based violence. These are important but, only these parts may not be enough to address for

reduction of gender based violence. Positive attitude, moral ethical values are the essential factors for the creation of gender friendly environment where all feel free, non-discrimination, safe and peace.

The fifth goal of the Sustainable Development Goal is about Gender equality: Achieve gender and empower all women and girls. Buddha's teachings can contribute to achieving Sustainable Development Goals as the teachings are related to nonviolence, equality and peace.

The modern gender approach emphasizes the empowerment of women for gender equality. The underlying concept of empowerment is that the persons act by themselves to reach the state of empowerment. The *Kamma* doctrine of the Buddha is a teaching of moral and spiritual responsibility for oneself and others. The more a person understands the law of *Kamma*, the more s/he realizes how carefully s/he must act in thought, speech and deeds. For everyone whether man or woman, who involves in good actions, the result will be good and vice versa. When the persons internalize the *Kamma* and *Vipak*, they will design their future by themselves.

Economic empowerment is important not only to raise the status of women but also to support their families and society. Most of women are involved in reproductive or household activities. Although this work is necessary to maintain human resources, it is often undervalued and does not involve direct cash. If the earning person is only male and all the family members are dependent upon him, the person has to face not only the financial burden but also, has to encounter unnecessary mental tension. Therefore, both men and women should be capable of earning and sharing the liabilities. Hence, the transformation of gender roles of women from household to earning activities is vital. Buddha has delivered several teachings to diverse persons relating to income earning. These teachings apply to the economic empowerment of women as well.

Buddha has encouraged lay disciples to earn wealth in righteous ways without hindering others. Skill development is an important aspect of income-generating activities. It is found

that many lay women have skills in their profession at the time of Buddha. Ethical values should be considered while involved in economic activities. The lay persons should not be involved in the business of arms and weapons, meat of animals, human beings and animals, intoxicating drinks, drugs, etc. and poison. Lay persons can accumulate huge wealth by wrong occupation. But that will badly impact on family and society, on the other hand, they do not get satisfaction in earns unethical way. In the real sense, the right livelihood leads to economic empowerment.

Often women have little or no decision-making power. These are some of the causes why the overall status of women is low. The modern GAD approach emphasizes the transformation of gender roles of women from followers to decision-making roles. Women have to extend their role in taking leadership in different fields from the household level to the outside level. Modern gender approach if integrated with Dhamma will strengthen the quality of leadership of women.

Gender and Development emphasize the requirement of critical mass in order to address gender issues and promote gender equality. If women are united into groups, they can put combined efforts towards achieving gender equality goals. Thus a group of people or institutions are required to promote Gender equality. Buddha has emphasized the importance of *Saṅgha* or institution so that later generations would be inspired to show respect towards the *Saṅgha*, and by supporting *Saṅgha* would contribute towards the longevity of *Buddha Sāsana*. Buddhism has been spreading since from 2500 years till today in the world because of the continuous efforts of *Saṅgha*. In the same manner, unity among the people who are involved in the institution is best to sustain the institution and address gender issues properly.

The teachings of Buddha if blended with the Modern institutional development theory could give a meaningful strategy for the development of women. Modern institutional development generally focuses more on the system and structural aspects of institutions like; policy/strategies, rules and regulations, human resource management, institutional linkage, database, and information systems, etc. Definitely, these are important aspects of

institutional development. But if spiritual aspects are integrated into institutional development it would be more gender friendly. There is a reciprocal relationship between people and institutions. The men and women involved in institutions would be valuable assets if they possess wisdom, virtue, compassionate dealings, pleasing voices, commitment, etc. These qualities contribute to shaping a good environment in the institution. Institutions also should have the right vision, good leadership, unity, clear roles and responsibilities, good fund collection and impartiality (gender friendly culture). Such qualities sustain the institutions as well. When women are united into groups by following these values, they can put combined efforts towards achieving gender equality goals.

Capacity building through moral education is important for positive change. In this context, Buddha has delivered *Dasa Akusala* (ten unwholesome) and *Dasa kusala* (ten wholesome) that can also be applied to control gender based violence and promote gender friendly behavior by the body, verbal and mental. Such value based teachings can be integrated with modern gender and development approaches for meaningful results.

In this way, all evil and good thoughts originate in the mind. The person's behavior and actions are guided by the mind. Thus all the evils including gender discrimination and violence are the result of an evil mind. Gender friendly behavior and actions are the result of good states of mind. Meditation is a powerful tool to purify the human mind and body by eradicating all negative attitudes and false views which is essential for the promotion of gender equality.

There will be no gender disparities and gender based violence if people follow the right track toward self-discipline and self-purification. Thus, the teachings of Buddha can contribute to reducing the gender gap and promote gender friendly atmosphere for gender equality.

8.3 Recommendations

Some relevant recommendations have been given based on the findings of the study:

8.3.1 Gender based violence is related to bodily, verbally and mentally evil conduct. In the reverse, gender friendly behavior is related to bodily, verbally, and mentally good conduct. Several aspects on how to improve a person's behavior are found in Buddha's teachings. Such value-based teachings can be integrated into modern gender and development approaches for the promotion of gender equality.

8.3.2 The study explored the Buddha's teachings that are related to the reduction of gender based violence and the promotion of equality. Such teachings can be linked up with the gender related goal of Sustainable Developments Goals (SDGs) which were adopted by 193 member States including Nepal.

8.3.3 The course on Buddha's teachings related to Gender equality should be incorporated into the formal and informal education system to promote gender equality. If the persons are imparted with knowledge and value-based education, the learning will guide them on what is right and what is the wrong track.

8.3.4 In the context of Nepal, many NGOs and INGOs have developed manuals on Violence against Women and have been delivering awareness programme at the community level to the decision making level. The awareness programme will be effective if such teachings like Precepts, Non-violence communication *Metta bhavanā*, etc are integrated.

8.3.5 Gender friendly behavior and actions are the result of good states of mind. Meditation is a powerful tool to purify the human mind and body by eradicating all negative attitudes and false views. It can change a person's attitude which is essential for the promotion of gender friendly behavior.

8.3.6 Caste discrimination is a social problem today as well where most of the women are also dominated by double standards being as a woman as well as a Dalit (so-called untouchable). If people are not conscious of reality and humanistic aspects, caste discrimination will be continuing from one generation to other for a long time though it has no logic and scientific thought. Therefore, such teachings of Buddha as awareness programmes should be conducted at the places where the discriminatory practice still exists.

8.3.7 Modern Gender and Development approach emphasizes the transformation of gender roles of women from household to earning activities. Economic empowerment is important not only to raise the status of women but also to support their families and society. Buddha has delivered several teachings to diverse persons relating to income earning. These teachings apply to the economic empowerment of women as well. Entrepreneurship skill development is important for income generating activities. Entrepreneurs should consider Buddha's teachings in a righteous way without hindering others.

8.3.8 Often women have little or no decision-making power. These are some of the causes why the overall status of women is low. The modern Gender approach emphasizes the transformation of gender roles of women from followers to decision making roles. Women have to extend their role in taking leadership in different fields from the household level to the outside level. But, the leaders should also integrate *Dhamma* into their leadership to establish a happy and peaceful environment

8.3.9 Critical mass or large group of people is required to revolve or change as per the requirements. In this context, the institution or *Saṅgha* is important to achieve the overall goal of the organization systematically. The Gender and Development field also emphasizes the importance of critical mass to address gender issues and promote gender equality. If the person's behavior and the *Saṅgha* or institution's system and values are virtuous, the institutional goal will be achieved easily and the institution

will be sustained as well. When women are organized into groups by following good values, they can put combined efforts towards achieving gender equality goals.

8.3.10 Buddha established the ten stringent standards for the type of Bhikkhu who could properly be authorized for the exhortation to Bhikkuni. These criteria should be followed by the monks and nuns who are involved in teaching and counseling for the propagation of the Dhamma. These standards could be applied to the teachers as well as development workers who work as change agents in the development field such as the person is scrupulously virtuous, learned and thoroughly understands the concept of teachings; has a mastery of the topics; has a pleasing voice and delivery; is well-liked by concerned persons; has not involved in any sexual harassments, capable of exhorting and experiences. This shows that a person requires not only knowledge and skill but moral virtues are also equally important to be successful in their respective works.

8.3.11 Adhikaraṇa-Samatha of Bhikkhu and Bhikkhunī *pāṭimokkha*, there are seven rules which are actually principles and procedures for setting the cases or the disciplinary rules for Bhikkhus and Bhikkhunī. These seven rules are not only applicable to the Bhikkhu and Bhikkhunī's community but also equally applicable to other fields as well. Generally, these approaches can be integrated with modern conflict resolution approaches particularly to resolve gender based conflicts.

8.3.12 The modern gender approach emphasizes the empowerment of women for gender equality. The underlying concept of empowerment is that the persons act by themselves to reach the state of empowerment. The *Kamma* doctrine of the Buddha is a teaching of moral and spiritual responsibility for oneself and others. The more a person understands the law of *Kamma*, the more s/he realizes how carefully s/he must act in thought, speech and deeds. The happiness or bliss, unhappiness or misery, inferior and superior not depends upon the sex but depends upon the nature of their *Kamma* seeds (good deeds and bad deeds). A person whether a man or woman, who is involved in good actions, the result will be good and vice versa. When people

internalize the *Kamma* and *Vipak*, they will design their future by themselves. People at large should be made aware of such lessons for empowerment and promotion of Gender equality.

8.3.13 The Eight-fold path is the same path of liberation for both men and women. Due to the absence of proper knowledge and wisdom, they are unable to distinguish the right and the wrong track. Thus most of the persons fall into the vicious cycle of ignorance. Because of ignorance, people are far away from universal truth and humanity. Therefore, they easily accept superstitions and blind faith instead of universal truth. Many women are exploited in the name of religion and cultural practice. Therefore, spiritual empowerment is a vital aspect of human life. In fact, a lack of spiritual awareness checks their own progress. This path will open up their self-potentiality to identify the right and the wrong practices. Therefore, the Eight-Fold Path are Buddha's core teachings which are analyzed as the spiritual subject matter but it could be important teachings and could be applied for the reduction of violence and promotion of Gender equality. Such Buddha's teachings should be linked with the modern gender approach to create gender friendly atmosphere and promote gender equality.

8.4 Areas for further research

The avenues for future research include:

8.4.1 The impact of the practice of *Mettā* (Loving-kindness) on the reduction of gender based violence and promotion of gender equality.

8.4.2 The application of Buddha's Teachings for team building and institutional empowerment.

8.4.3 Impact study on mindfulness practice for attitudinal change and development of a positive mind which is essential for the reduction of gender based violence and the promotion of gender equality.

8.4.4 Buddha's Teachings against cast discrimination with reference to Sutta Pitaka.

Difference between WID and GAD¹

The WID approach seeks to integrate women into development through strategies such as women-only projects, credit and training projects for women, etc. The GAD approach looks at relationships between men and women and seeks to remove disparities in social, economic and political equality between men and women. Each approach is applicable in different situations.

	Women in Development (WID)	Gender and Development (GAD)
Focus	Women and how they can be integrated into development.	Relationships between women and men (social, economic, political)
The issue or problem	Women (half the productive resources), are excluded from the development process.	Unequal relations of power between men and women that prevent equitable development and women's full participation.
Goal	More efficient and effective development by increasing the participation of women.	Equitable and sustainable development with women and men as decision-makers.
Solution	Integrate women into the existing development process.	Empower disadvantaged women to achieve more equal relationships
The strategies	Increase women's productivity, and their ability to look after the household.	Meet practical needs of improve immediate condition, but address strategic needs to transform relationships.
Types of Projects	Women-only projects, and women-focused components of broader projects	Gender-integrated projects

¹ Canadian Council for International Co-operation and MATCH International, Ottawa. *Two halves make a whole*. August, 1991. p. 41

Checklist for Semi Structured Interview²

Name: Age..... Date.....

1. When did you get nun ordination?³
2. Which things motivate you to become a nun? / to study Buddhism
3. How does Buddhism help you in the process of empowerment or reaching this point?
4. What are the main teachings relating to gender equality?
5. What is your general observation about Vinay from a gender perspective?
6. Did you find gender based discrimination in Buddhist society?
7. Did you find Gender equality in Buddhist society in comparison to other societies?
8. How the application of Buddha's teachings can eliminate gender discrimination?
9. What are your main contributions to strengthening Buddha *Sāsana* in Nepal?
10. In your opinion, what affirmative actions are to be taken to maintain gender friendly environment?

² The checklist is prepared to develop the life stories of selected prominent Buddhist women. Life stories of Bhikkhuni Dhammawati "Dhammacariya" and Miss Nani Maiya Manandhar has given base on interview and secondary sources in chapter IV. pp. 114-116 and pp.124-127.
Number 4 to 8 are the checklist for key informant interview.

³ Checklist no. 1 is not applicable for laywomen.

Key Informants

Name	Association
Dr. Bhikkhu Jnanapunik Mahasthvir	Sangha Nayaka of All Nepal Bhikkhu Maha Sangha
Bhikkhuni Dhammawati "Dhammacariya"	The senior nun and President of International Bhikkhuni Assisociation of Nepal
Anagarika Nyanavati "Pariyatti Sadhamma Kovida"	Coordinator of Yuba Anagarika Sahayoga Samiti
Anagarika Agganyani "Dhammacariya"	Director of International Buddhist Meditation Center, Kathmandu
Miss Nani Maiya Manandhar	A renowned writer and Senior Meditation Teacher
Mr. Dunda Bahadur Bajracharya	Tripitaka Translator
Mr. Tilak Man Gubhaju	Buddhist Scholar and Editor of renowned Buddhist monthly magazine "Dharma Chakshu"
Ms. Amita Dhakhwa "Pariyatti Sadhamma Kovida"	President of Visho Shanti Dayaka Committee.
Mr. Ratna Sunder Shakya	Expert writer in biography Buddhist Scholars
Ms. Arnitara Bajracharya	President of Young Man Buddhist Association (YMBA), Nepal

The List of Books of Bhikkhuni Dhammawati

S.N	Name of the Books	Published Date
1.	Buddhaya Jhinnigu Vipaka	2025 B.S
2.	Abhidharma (Bhag eka) (1 st edition)	2025 B.S
3.	Riddhi Pratiharya	2025 B.S
4.	Panchanivarana	2028 B.S
5.	Bhavana	2028 B.S
6.	Ekataya Tācha	2028 B.S
7.	Preman Chhu Jui ?	2028 B.S
8.	Triratna Guna Smarana	2028 B.S
9.	Buddha Puja Vidhi (1 st edition)	2028 B.S
10.	Kartavya (1 st edition)	2029 B.S
11.	Mikha	2029 B.S
12.	Paritrana	2029 B.S
13.	Buddhaya Antim Yatra Bhag- ek	2030 B.S
14.	Buddhaya Antim Yatra Bhag- Dui	2030 B.S
15.	Karma	2030 B.S
16.	Shakyamuni Buddha	2031 B.S
17.	Mati Bhinsa Gati Bhini	2031 B.S
18.	Laxmi Dyo	2032 B.S
19.	Abhidharma (Bhag – Dui)	2033 B.S
20.	Prarthana Sangraha	2034 B.S
21.	Proudha Boudha kaksha	2034 B.S
22.	Ukhanya Bakhan Pucha	2034 B.S
23.	Mahajanak Jataka	2036 B.S
24.	Ukhanko Katha Sangraha	2036 B.S
25.	Laxmi (2 nd edition)	2037 B.S
26.	Triratna Vandana Va Sutra Pucha	2037 B.S
27.	Buddha Dharma	2039 B.S
28.	Jatak Bakha	2039 B.S
29.	Triratna Guna Lumanke Gyanaya Mikha Chayeke (1 st edition)	2040 B.S
30.	Bhimha Kaye Va Mhyaye	2041 B.S
31.	Buddhapuja Vidhi	2042 B.S
32.	Swasthya Labha	2043 B.S
33.	Satipatthāna Bhāvanā	2043 B.S
34.	Dhammacakkapavātana Sutta (1 st edition)	2044 B.S
35.	Abhidharma (Bhag-Dui) (2 nd edition)	2046 B.S

36.	Bouddha Prasnottara	2046 B.S
37.	Buddhapuja Vidhi Ra Katha Sangraha	2046 B.S
38.	Mati Ramro Bhaye Gati Ramro Hunechha	2047 B.S
39.	Sansaraya Swapu	2047 B.S
40.	Triratna Guna Lumanke Gyanaya Mikha Chayeke (2 nd edition)	2049 B.S
41.	Nhugu Triratna Vandana Va Dhammapada	2049 B.S
42.	Manutayegu Paha	2050 B.S
43.	Kartavya (2 nd edition)	2050 B.S
44.	Manava Swabhava	2050 B.S
45.	Buddhapuja Vidhi Ra Katha Sangraha (2 nd edition)	2050 B.S
46.	Buddhako Antim Yatra (Pratham Bhag)	2051 B.S
47.	Visheshan mhan maphaibale Patha Yayegu Paritrana (Pyapu Paritrana)	2051 B.S
48.	Triratna Vandana Va Paritrana	2051 B.S
49.	Dhammacakkapavatana Sutta (2 nd edition)	2052 B.S
50.	Laxmi (2 nd edition)	2052 B.S

The Sustainable Development Goals (SDGs)⁴

The Sustainable Development Goals (SDGs) are a bold, universal agreement to end poverty in all its dimensions and craft an equal, just and secure world – for people, planet and prosperity by 2030. There are 17 SDGs which are focusing to transform our world: the 2030 Agenda for Sustainable Development, which was adopted by 193 Member States at the historic UN General Assembly Summit in September 2015. Goal number 5 is about Gender equality: Achieve gender and empower all women and girl.

The Sustainable Development Goal No. 5

Goal number 5 is about Gender equality: Achieve gender and empower all women and girl.

- 5.1 End all forms of discrimination against all women and girls everywhere
- 5.2 Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation
- 5.3 Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation
- 5.4 Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate
- 5.5 Ensure women’s full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life
- 5.6 Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences

⁴ United Nations Country Team in Nepal. *Sustainable Development Goals*. Kathmandu: UNDP, 2016.

- 5.a Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws
- 5.b Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women.
- 5.c Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

Bhikkhunī Pāṭimokkha (Three Hundred Eleven Rules of Bhikkhunī)⁵

Pārājika

1. Should any Bhikkhunī willingly engage in sexual intercourse, even with a male animal, she is defeated and no longer in affiliation.
2. Should any Bhikkhunī, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness — just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish her, saying, "You are a robber, you are a fool, you are benighted, you are a thief" — a Bhikkhunī in the same way taking what is not given is defeated and no longer in affiliation.
3. Should any Bhikkhunī intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die, saying, "My good man, what use is this evil, miserable life to you? Death would be better for you than life," or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, she also is defeated and no longer in affiliation.
4. Should any Bhikkhunī, without direct knowledge, boast of a superior human state, a truly noble knowledge and vision as present in herself, saying, "Thus do I know; thus do I see," such that regardless of whether or not she is cross-examined on a later occasion, she — being remorseful and desirous of purification — might say, "Ladies, not knowing, I said I know; not seeing, I said I see — vainly, falsely, idly," unless it was from over-estimation, she also is defeated and no longer in affiliation.

⁵ Thanissaro, Bhikkhu. Trans. "Bhikkhunī Pāṭimokkha: The Bhikkhunīs' Code of Discipline" *Access to Insight*. Access to Insight (BCBS edition). 17 Dec. 2013. Web. 23 Sept. 2019

5. Should any Bhikkhunī, lusting, consent to a lusting man's rubbing, rubbing up against, taking hold of, touching, or fondling (her) below the collar-bone and above the circle of the knees, she also is defeated and no longer in affiliation for being "one above the circle of the knees."

6. Should any Bhikkhunī, knowing that (another) Bhikkhunī has fallen into an act (entailing) defeat, neither accuse her herself nor inform the group, and then — whether she (the other Bhikkhunī) is still alive or has died, has been expelled or gone over to another sect - she (this Bhikkhunī) should say, "Even before, ladies, I knew of this Bhikkhunī that 'This sister is of such-and-such a sort,' and I didn't accuse her myself nor did I inform the group," then she also is defeated and no longer in affiliation for being "one who concealed a fault."

7. Should any Bhikkhunī follow a Bhikkhu who has been suspended by a united Community (of Bhikkhus) in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, and who is disrespectful, has not made amends, has broken off his friendship (with the Bhikkhus), the Bhikkhunīs are to admonish her thus: "Lady, that Bhikkhu has been suspended by a united Community in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions. He is disrespectful, he has not made amends, he has broken off his friendship. Do not follow him, lady." And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then she also is defeated and no longer in affiliation for being "a follower of a suspended (Bhikkhuī)."

8. Should any Bhikkhunī, lusting, consent to a lusting man's taking hold of her hand or touching the edge of her outer robe, or should she stand with him or converse with him or go to a rendezvous with him, or should she consent to his approaching her, or should she enter a hidden place with him, or should she dispose her body to him — (any of

these) for the purpose of that unrighteous act (Comm: physical contact) — then she also is defeated and no longer in affiliation for "(any of) eight grounds."

Saṅghādisesa

1. Should any Bhikkhunī start litigation against a householder, a householder's son, a slave, or a worker, or even against a wandering contemplative: this Bhikkhunī, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
2. Should any Bhikkhunī knowingly give Acceptance (*upasampada*) to a woman thief sentenced to death, without having obtained permission from the king or the Community or the (governing) council or the (governing) committee or the (governing) guild — unless the woman is allowable (i.e., already ordained in another sect or with other Bhikkhunīs) — this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
3. Should any Bhikkhunī go among villages alone or go to the other shore of a river alone or stay away for a night alone or fall behind her companion(s) alone: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
4. Should any Bhikkhunī — without having obtained permission from the Community who performed the act, without knowing the desire of the group — restore a Bhikkhunī whom a Community acting harmony in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, has suspended: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
5. Should any Bhikkhunī, lusting, having received staple or non-staple food from the hand of a lusting man, consume or chew it: this Bhikkhunī, also, as soon as she has fallen into

the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

6. Should any Bhikkhunī say, "What does it matter to you whether this man is lusting or not, when you are not lusting? Please, lady, take what the man is giving — staple or non-staple food — with your own hand and consume or chew it": this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
7. Should any Bhikkhunī engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage — even if only for a momentary liaison: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
8. Should any Bhikkhunī — corrupt, aversive, disgruntled — charge a Bhikkhunī with an unfounded case entailing defeat, (thinking), "Perhaps I may bring about her fall from this celibate life," then regardless of whether or not she is cross-examined on a later occasion, if the issue is unfounded and the Bhikkhunī confesses her aversion: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
9. Should any Bhikkhunī — corrupt, aversive, disgruntled — using as a mere ploy an aspect of an issue that pertains otherwise, charge a Bhikkhunī with a case entailing defeat, (thinking), "Perhaps I may bring about her fall from this celibate life," then regardless of whether or not she is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the Bhikkhunī confesses her aversion: this Bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

10. Should any Bhikkhunī, angry and displeased, say, "I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Sangha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the holy life in their company," the Bhikkhunīs are to admonish her thus: "Lady, don't — angry and displeased — say, 'I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Sangha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the holy life in their company.' Take delight, lady. The Dhamma is well-expounded. Follow the holy life for the right ending of suffering." And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

11. Should any Bhikkhunī, overthrown in even a trifling issue, angry and displeased, say, "The Bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear," the Bhikkhunīs are to admonish her thus: "Lady, don't - overthrown in even a trifling issue, angry and displeased — say, 'The Bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear. It may be that you, lady, are biased through favoritism, biased through aversion, biased through delusion, biased through fear.'"

And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

12. In case Bhikkhunīs are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety (depraved in their livelihood), exasperating the Bhikkhunī Community, hiding one another's faults, the Bhikkhunīs are to admonish them thus: "The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters."

And should those Bhikkhunīs, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke them up to three times for the sake of relinquishing that. If while being rebuked up to three times by the Bhikkhunīs they relinquish that, that is good. If they do not relinquish that, then these Bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

13. Should any Bhikkhunī say (to the Bhikkhunīs criticized in the preceding case), "Live entangled, ladies. Don't live separately. There are other Bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Community, hiding one another's faults, but the Community doesn't say anything to them. It's simply because of your weakness (lack of partisans) that the Community — with contempt, scorn, intolerance, and threats — says, 'The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters,'" the Bhikkhunīs are to admonish her thus: "Lady, don't say, 'Live entangled, ladies. Don't live separately. There are other Bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Community, hiding one another's faults, but the Community doesn't say anything to them. It's simply because of your weakness that the Community — with contempt, scorn, intolerance, and threats — says, 'The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters.

And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

14. Should any Bhikkhunī agitate for a schism in a united Community, or should she persist in taking up an issue conducive to schism, the Bhikkhunīs are to admonish her thus: "Do not, lady, agitate for a schism in a united Community or persist in taking up an issue conducive to schism. Let the lady be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

15. Should Bhikkhunīs — one, two, or three — who are followers and partisans of that Bhikkhunī, say, "Do not, ladies, admonish that Bhikkhunī in any way. She is an exponent of the Dhamma, she is an exponent of the Vinaya. She acts with our consent and approval. She knows, she speaks for us, and that is pleasing to us," the Bhikkhunīs are to admonish them thus: "Do not say that, ladies. That Bhikkhunī is not an exponent of the Dhamma and she is not an exponent of the Vinaya. Do not, ladies, approve of a schism in the Community. Let the ladies' (minds) be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should those Bhikkhunīs, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke them up to three times for the sake of relinquishing that. If while being rebuked up to three times by the Bhikkhunīs they relinquish that, that is

good. If they do not relinquish that, then these Bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

16. In case a Bhikkhunī is by nature difficult to admonish — who, when being legitimately admonished by the Bhikkhunīs with reference to the training rules included in the (Pāṭimokkha) recitation, makes herself unadmonishable, (saying,) "Do not, ladies, say anything to me, good or bad; and I won't say anything to the ladies, good or bad. Refrain, ladies, from admonishing me" — the Bhikkhunīs are to admonish her thus: "Let the lady not make herself unadmonishable. Let the lady make herself admonishable. Let the lady admonish the Bhikkhunīs in accordance with what is right, and the Bhikkhunīs will admonish the lady in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

17. In case a Bhikkhunī living in dependence on a certain village or town is a corrupter of families, a woman of depraved conduct — whose depraved conduct is both seen and heard about, and the families she has corrupted are both seen and heard about — the Bhikkhunīs are to admonish her thus: "You, lady, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, lady. Enough of your staying here."

And should that Bhikkhunī, thus admonished by the Bhikkhunīs, say about the Bhikkhunīs, "The Bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear, in that for this sort of offense they banish

some and do not banish others," the Bhikkhunīs are to admonish her thus: "Do not say that, lady. The Bhikkhunīs are not biased through favoritism, are not biased through aversion, are not biased through delusion, are not biased through fear. You, lady, are a corrupter of families, a woman of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, lady. Enough of your staying here."

And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, then this Bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

Nissaggiya Pācittiya

Part One: The Bowl Chapter

1. Should any Bhikkhunī make a bowl-ward (have more than one bowl in her possession), it is to be forfeited and confessed.
2. Should any Bhikkhunī, having determined an out-of-season cloth to be an in-season cloth, distribute it, it is to be forfeited and confessed.
3. Should any Bhikkhunī, having exchanged robe-cloth with another Bhikkhunī, later say to her, "Here, lady. This is your robe-cloth. Bring me that robe-cloth of mine. What was yours is still yours. What was mine is still mine. Bring me that one of mine. Take yours back," and then snatch it back or have it snatched back, it is to be forfeited and confessed.
4. Should any Bhikkhunī, having had one thing requested, (then send it back and) have another thing requested, it is to be forfeited and confessed.

5. Should any Bhikkhunī, having had one thing bought, (then send it back and) have another thing bought, it is to be forfeited and confessed.
6. Should any Bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a Community, have something else bought, it is to be forfeited and confessed.
7. Should any Bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a Community, use it to have something else bought, it is to be forfeited and confessed.
8. Should any Bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a group, have something else bought, it is to be forfeited and confessed.
9. Should any Bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a group, use it to have something else bought, it is to be forfeited and confessed.
10. Should any Bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for an individual, use it to have something else bought, it is to be forfeited and confessed.

Part Two: The Robe-cloth Chapter

11. When a Bhikkhunī is asking for a heavy cloth, one worth four "bronzes" at most may be asked for. If she asks for more than that, it is to be forfeited and confessed.
12. When a Bhikkhunī is asking for a light cloth, one worth two and a half "bronzes" at most may be asked for. If she asks for more than that, it is to be forfeited and confessed.
13. When a Bhikkhunī has finished her robe and the frame is destroyed (her kathina privileges are in abeyance), she is to keep extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

14. When a Bhikkhunī has finished her robe and the frame is destroyed (her kathina privileges are in abeyance): If she dwells apart from (any of) her five robes even for one night — unless authorized by the Bhikkhunīs — it is to be forfeited and confessed.
15. When a Bhikkhunī has finished her robe and the frame is destroyed (her kathina privileges are in abeyance): Should out-of-season robe-cloth accrue to her, she may accept it if she so desires. Having accepted it, she is to make it up immediately (into a cloth requisite). But should it not be enough, she may lay it aside for a month at most if she has an expectation for filling the lack. If she should keep it beyond that, even when she has an expectation (for further cloth), it is to be forfeited and confessed.
16. Should any Bhikkhunī ask for robe-cloth from a man or woman householder unrelated to her, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The Bhikkhunī's robe has been snatched away or destroyed. This is the proper occasion here.
17. If that unrelated man or woman householder presents the Bhikkhunī with many robes (pieces of robe-cloth), she is to accept at most (enough for) an upper and a lower robe. If she accepts more than that, it is to be forfeited and confessed.
18. In case a man or woman householder unrelated (to the Bhikkhunī) prepares a robe fund for the sake of a Bhikkhunī, thinking, "Having purchased a robe with this robe fund, I will clothe the Bhikkhunī named so-and-so with a robe:" If the Bhikkhunī, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, "It would be good indeed, sir, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with this robe fund" — out of a desire for something fine — it is to be forfeited and confessed.
19. In case two householders — men or women — unrelated (to the Bhikkhunī) prepare separate robe funds for the sake of a Bhikkhunī, thinking, "Having purchased separate robes with these separate robe funds of ours, we will clothe the Bhikkhunī named so-and-so with robes": If the Bhikkhunī, not previously invited, approaching (them)

should make a stipulation with regard to the robe, saying, "It would be good indeed, sirs, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)" — out of a desire for something fine — it is to be forfeited and confessed.

20. In case a king, a royal official, a brahman, or a householder sends a robe fund for the sake of a Bhikkhunī via a messenger, (saying,) "Having purchased a robe with this robe fund, clothe the Bhikkhunī named so-and-so with a robe": If the messenger, approaching the Bhikkhunī, should say, "This is a robe fund being delivered for the sake of the lady. May the lady accept this robe fund," then the Bhikkhunī is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

If the messenger should say to the Bhikkhunī, "Does the lady have a steward?" then, Bhikkhunīs, if the Bhikkhunī desires a robe, she may indicate a steward — either a monastery attendant or a lay follower — (saying,) "That, sir, is the Bhikkhunīs' steward."

If the messenger, having instructed the steward and going to the Bhikkhunī, should say, "I have instructed the steward the lady indicated. May the lady go (to her) and she will clothe you with a robe in season," then the Bhikkhunī, desiring a robe and approaching the steward, may prompt and remind her two or three times, "I have need of a robe." Should (the steward) produce the robe after being prompted and reminded two or three times, that is good.

If she should not produce the robe, (the Bhikkhunī) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the Bhikkhunī) has stood in silence for the purpose four, five, six times at most, that is good.

If she should not produce the robe (at that point), should she then produce the robe after (the Bhikkhunī) has endeavored further than that, it is to be forfeited and confessed.

If she should not produce (the robe), then the Bhikkhunī herself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), "The

robe fund that you, venerable sirs, sent for the sake of the Bhikkhunī has given no benefit to the Bhikkhunī at all. May the you be united with what is yours. May what is yours not be lost." This is the proper course here.

Part Three: The Gold and Silver Chapter

21. Should any Bhikkhunī take gold and silver, or have it taken, or consent to its being deposited (near her), it is to be forfeited and confessed.
22. Should any Bhikkhunī engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.
23. Should any Bhikkhunī engage in various types of trade, (the article obtained) is to be forfeited and confessed.
24. Should any Bhikkhunī with an alms bowl having less than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the Bhikkhunī to the company of Bhikkhunīs. That company of Bhikkhunīs' final bowl should be presented to the Bhikkhunī, (saying,) "This, Bhikkhunī, is your bowl. It is to be kept until broken." This is the proper course here.
25. There are these tonics to be taken by sick Bhikkhunīs: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.
26. Should any Bhikkhunī — having herself given robe-cloth to (another) Bhikkhunī and then being angered and displeased — snatch it away or have it snatched away, it is to be forfeited and confessed.
27. Should any Bhikkhunī, having requested thread, have robe-cloth woven by weavers, it is to be forfeited and confessed.

28. In case a man or woman householder unrelated (to the Bhikkhunī) has robe-cloth woven by weavers for the sake of a Bhikkhunī, and if the Bhikkhunī, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, "This cloth, friends, is to be woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something"; and should that Bhikkhunī, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.
29. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a Bhikkhunī, she is to accept it if she regards it as offered in urgency. Once she has accepted it, she may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.
30. Should any Bhikkhunī knowingly divert to herself gains that had been allocated for a Community, they are to be forfeited and confessed.

Pācittiya

Part One: The Garlic Chapter

1. Should any Bhikkhunī eat garlic, it is to be confessed.
2. Should any Bhikkhunī have the hair in the "confining places" (armpits and pelvic areas) removed, it is to be confessed.
3. (Genital) slapping (even to the extent of consenting to a blow with a lotus-leaf) is to be confessed.
4. (The insertion of) a dildo is to be confessed.

5. When a Bhikkhunī is giving herself an ablution, is to be given only to the depth of two finger joints (and using no more than two fingers). Beyond that, it is to be confessed.
6. Should any Bhikkhunī, when a Bhikkhu is eating, attend on him with water or a fan, it is to be confessed.
7. Should any Bhikkhunī, having requested raw grain or having had it requested, having roasted it or having had it roasted, having pounded it or having had it pounded, having cooked it or having had it cooked, then eat it, it is to be confessed.
8. Should any Bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers over a wall or a fence, it is to be confessed.
9. Should any Bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers on living crops, it is to be confessed.
10. Should any Bhikkhunī go to see dancing or singing or instrument-playing, it is to be confessed.

Part Two: The Darkness Chapter

11. Should any Bhikkhunī stand or converse with a man, one on one, in the darkness of the night without a light, it is to be confessed.
12. Should any Bhikkhunī stand or converse with a man, one on one, in a concealed place, it is to be confessed.
13. Should any Bhikkhunī stand or converse with a man, one on one, in the open air, it is to be confessed.

14. Should any Bhikkhunī — along a road, in a cul-de-sac, or at a crossroads — stand or converse with a man one on one, or whisper in his ear, or dismiss the Bhikkhunī who is her companion, it is to be confessed.
15. Should any Bhikkhunī, having gone to family residences before the meal (before noon), having sat down on a seat, depart without taking the owner's leave, it is to be confessed.
16. Should any Bhikkhunī, having gone to family residences after the meal (between noon and sunset), sit or lie down on a seat without asking the owner's permission, it is to be confessed.
17. Should any Bhikkhunī, having gone to family residences in the wrong time (between sunset and dawn), having spread out bedding or having had it spread out, sit or lie down (there) without asking the owner's permission, it is to be confessed.
18. Should any Bhikkhunī, because of a misapprehension, because of a misunderstanding, malign another (Bhikkhunī), it is to be confessed.
19. Should any Bhikkhunī curse herself or another (Bhikkhunī) with regard to hell or the holy life, it is to be confessed.
20. Should any Bhikkhunī weep, beating and beating herself, it is to be confessed.

Part Three: The Naked Chapter

21. Should any Bhikkhunī bathe naked, it is to be confessed.
22. When a Bhikkhunī is making a bathing cloth, it is to be made to the standard measurement. Here the standard is this: four spans — using the sugata span — in length, two spans in width. In excess of that, it is to be cut down and confessed.

23. Should any Bhikkhunī, having unsewn (another) Bhikkhunī's robe or having had it unsewn, and then later — when there are no obstructions — neither sew it nor make an effort to have it sewn within four or five days, it is to be confessed.
24. Should any Bhikkhunī exceed her five-day outer robe period, it is to be confessed.
25. Should any Bhikkhunī wear a robe that should be given back (one that she has borrowed from another Bhikkhunī without asking her permission), it is to be confessed.
26. Should any Bhikkhunī put an obstruction in the way of a group's receiving robe-cloth, it is to be confessed.
27. Should any Bhikkhunī block a robe-cloth distribution that is in accordance with the rule, it is to be confessed.
28. Should any Bhikkhunī give a contemplative robe (a robe that has been marked so as to be allowable for a Bhikkhu or Bhikkhunī) to a householder, a male wanderer, or female wanderer, it is to be confessed.
29. Should any Bhikkhunī let the robe-season (the period for receiving kathina-donations) pass on the basis of a weak expectation for cloth, it is to be confessed.
30. Should any Bhikkhunī block the dismantling of the kathina privileges in accordance with the rule, it is to be confessed.

Part Four: The Sharing Chapter

31. Should two Bhikkhunīs share a single bed, it is to be confessed.
32. Should two Bhikkhunīs share a single blanket or sleeping mat, it is to be confessed.

33. Should any Bhikkhunī intentionally cause annoyance to (another) Bhikkhunī, it is to be confessed.
34. Should any Bhikkhunī not attend to her ailing student nor make an effort to have her attended to, it is to be confessed.
35. Should any Bhikkhunī, having given living space to another Bhikkhunī, then — angry and displeased — evict her or have her evicted, it is to be confessed.
36. Should any Bhikkhunī live entangled with a householder or a householder's son, the Bhikkhunīs are to admonish her thus: "Lady, don't live entangled with a householder or a householder's son. Live alone, lady. The Community recommends strict isolation for the lady."
And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, it is to be confessed.
37. Should any Bhikkhunī, without joining a caravan of merchants, set out within the local king's territory on a journey considered dubious and risky, it is to be confessed.
38. Should any Bhikkhunī, without joining a caravan of merchants, set out outside the local king's territory on a journey considered dubious and risky, it is to be confessed.
39. Should any Bhikkhunī set out on a journey during the Rains-residence, it is to be confessed.
40. Should any Bhikkhunī, having completed the Rains-residence, not depart on a journey of at least five or six leagues, it is to be confessed.

Part Five: The Picture Gallery Chapter

41. Should any Bhikkhunī go to see a royal pleasure house or a picture gallery (any building decorated for amusement) or a park or a pleasure grove or a lotus pond, it is to be confessed.
42. Should any Bhikkhunī make use of a dais or a throne, it is to be confessed.
43. Should any Bhikkhunī spin yarn (thread), it is to be confessed.
44. Should any Bhikkhunī do a chore for a lay person, it is to be confessed.
45. Should any Bhikkhunī — when told by a Bhikkhunī, "Come, lady. Help settle this issue," and having answered, "Very well" — then, when there are no obstructions, neither settle it nor make an effort to have it settled, it is to be confessed.
46. Should any Bhikkhunī give, with her own hand, staple or non-staple food to a householder, a male wanderer, or a female wanderer, it is to be confessed.
47. Should any Bhikkhunī use a menstrual cloth without having forfeited it (after her previous period), it is to be confessed.
48. Should any Bhikkhunī depart on a journey without having forfeited her dwelling space, it is to be confessed.
49. Should any Bhikkhunī study lowly arts (literally, bestial knowledge), it is to be confessed.
50. Should any Bhikkhunī teach lowly arts, it is to be confessed.

Part Six: The Monastery Chapter

51. Should any Bhikkhunī, without asking permission, knowingly enter a monastery containing a Bhikkhu, it is to be confessed.
52. Should any Bhikkhunī revile or insult a Bhikkhu, it is to be confessed.
53. Should any Bhikkhunī, in a fit of temper, revile a group (the Bhikkhunī Community), it is to be confessed.
54. Should any Bhikkhunī, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food (elsewhere), it is to be confessed.
55. Should any Bhikkhunī be stingy with regard to families (supporters), it is to be confessed.
56. Should any Bhikkhunī spend the Rains-residence in a dwelling where there are no Bhikkhus (nearby), it is to be confessed.
57. Should any Bhikkhunī, having completed the Rains-residence, not invite (criticism) from both Communities with regard to three matters — what they have seen, heard, or suspected (her of doing) — it is to be confessed.
58. Should any Bhikkhunī not go for the exhortation or for the (meeting that defines) affiliation (i.e., the Uposatha), it is to be confessed.
59. Every half-month a Bhikkhunī should request two things from the Bhikkhu Community: the asking of the date of the Uposatha and the approaching for exhortation. In excess of that (half-month), it is to be confessed.
60. Should any Bhikkhunī, without having informed a Community or a group (of Bhikkhunīs), alone with a man have a boil or scar that has appeared on the lower part

of her body (between the navel and the knees) burst or cut open or cleaned or smeared with a salve or bandaged or unbandaged, it is to be confessed.

Part Seven: The Pregnant Woman Chapter

61. Should any Bhikkhunī sponsor (the Acceptance (upasampada) of) a pregnant woman, it is to be confessed.
62. Should any Bhikkhunī sponsor (the Acceptance of) a woman who is still nursing, it is to be confessed.
63. Should any Bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts, it is to be confessed.
64. Should any Bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts and who has not been authorized by a Community, it is to be confessed.
65. Should any Bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) less than twelve years, it is to be confessed.
66. Should any Bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years but who has not trained for two years in the six precepts, it is to be confessed.
67. Should any Bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years and who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed.
68. Should any Bhikkhunī, having sponsored (the Acceptance of) her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed.

69. Should any Bhikkhunī not attend to her preceptor for two years, it is to be confessed.

70. Should any Bhikkhunī, having sponsored (the Acceptance of) her student, neither take her away nor have her taken away for at least five or six leagues, it is to be confessed.

Part Eight: The Maiden Chapter

71. Should any Bhikkhunī sponsor (the Acceptance of) a maiden (unmarried woman/female novice) less than twenty years old, it is to be confessed.

72. Should any Bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.

73. Should any Bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed.

74. Should any Bhikkhunī sponsor (an Acceptance) when she has less than twelve years (seniority), it is to be confessed.

75. Should any Bhikkhunī, even if she has fully twelve years (seniority) sponsor (an Acceptance) when she has not been authorized by a Community (of Bhikkhunīs), it is to be confessed.

76. Should any Bhikkhunī — having been told, "Enough, lady, of your sponsoring (Acceptance) for the time being," and having answered, "Very well" — later complain, it is to be confessed.

77. Should any Bhikkhunī — having said to a trainee, "If you give me a robe, I will sponsor you (for Acceptance)," — then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.

78. Should any Bhikkhunī — having said to a trainee, "If you attend to me for two years, I will sponsor you (for Acceptance)," — then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.
79. Should any Bhikkhunī sponsor (the Acceptance of) a trainee who is entangled with men, entangled with youths, temperamental, a cause of grief, it is to be confessed.
80. Should any Bhikkhunī sponsor (the Acceptance of) a trainee without getting permission from her parents or her husband, it is to be confessed.
81. Should any Bhikkhunī sponsor (the Acceptance of) a trainee by means of stale giving of consent, it is to be confessed.
82. Should any Bhikkhunī sponsor (Acceptances — act as a preceptor) in consecutive years, it is to be confessed.
83. Should any Bhikkhunī sponsor (Acceptances — act as a preceptor for) two (trainees) in one year, it is to be confessed.

Part Nine: The Sunshade and Leather Footwear Chapter

84. Should any Bhikkhunī, not being ill, use a sunshade and leather footwear (outside a monastery), it is to be confessed.
85. Should any Bhikkhunī, not being ill, ride in a vehicle, it is to be confessed
86. Should any Bhikkhunī wear a hip ornament, it is to be confessed.
87. Should any Bhikkhunī wear a woman's ornament, it is to be confessed.

88. Should any Bhikkhunī (not being ill) bathe with perfumes and paint, it is to be confessed.
89. Should any Bhikkhunī (not being ill) bathe with scented sesame powder, it is to be confessed.
90. Should any Bhikkhunī (not being ill) have another Bhikkhunī rub or massage her, it is to be confessed.
91. Should any Bhikkhunī (not being ill) have a trainee rub or massage her, it is to be confessed.
92. Should any Bhikkhunī (not being ill) have a female novice rub or massage her, it is to be confessed.
93. Should any Bhikkhunī (not being ill) have a woman householder rub or massage her, it is to be confessed.
94. Should any Bhikkhunī sit down in front of a Bhikkhu without asking permission, it is to be confessed.
95. Should any Bhikkhunī ask a question (about the Suttas, Vinaya, or Abhidhamma) of a Bhikkhu who has not given leave, it is to be confessed.
96. Should any Bhikkhunī enter a village without her vest, it is to be confessed.

Part Ten: The Lie Chapter

97. A deliberate lie is to be confessed.
98. An insult is to be confessed.

99. Divisive tale-bearing among Bhikkhunīs is to be confessed.
100. Should any Bhikkhunī have an unordained person recite Dhamma line by line (with her), it is to be confessed.
101. Should any Bhikkhunī lie down together (in the same dwelling) with an unordained woman for more than two or three consecutive nights, it is to be confessed.
102. Should any Bhikkhunī lie down together (in the same dwelling) with a man, it is to be confessed.
103. Should any Bhikkhunī teach more than five or six sentences of Dhamma to a man, unless a knowledgeable woman is present, it is to be confessed.
104. Should any Bhikkhunī report (her own) superior human state to an unordained person, when it is factual, it is to be confessed.
105. Should any Bhikkhunī report (another) Bhikkhunī's serious offense to an unordained person — unless authorized by the Bhikkhunīs — it is to be confessed.
106. Should any Bhikkhunī dig soil or have it dug, it is to be confessed.

Part Eleven: The Living Plant Chapter

107. The damaging of a living plant is to be confessed.
108. Evasive speech and causing frustration are to be confessed.
109. Complaining about or criticizing (a Community official) is to be confessed.

110. Should any Bhikkhunī set a bed, bench, mattress, or stool belonging to the Community out in the open — or have it set out — and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed.
111. Should any Bhikkhunī set out bedding in a dwelling belonging to the Community — or have it set out — and then on departing neither put it away nor have it put away, or should she go without taking leave, it is to be confessed.
112. Should any Bhikkhunī knowingly lie down in a dwelling belonging to the Community so as to intrude on a Bhikkhunī who arrived there first, (thinking), "Whoever finds it confining will go away" — doing it for just that reason and no other — it is to be confessed.
113. Should any Bhikkhunī, angry and displeased, evict a Bhikkhunī from a dwelling belonging to the Community — or have her evicted — it is to be confessed.
114. Should any Bhikkhunī sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.
115. When a Bhikkhunī is building a large dwelling, she may apply two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should she apply more than that, even if standing where there are no crops to speak of, it is to be confessed.
116. Should any Bhikkhunī knowingly pour water containing living beings — or have it poured — on grass or on clay, it is to be confessed.

Part Twelve: The Food Chapter

117. A Bhikkhunī who is not ill may eat one meal at a public alms center. Should she eat more than that, it is to be confessed.

118. A group meal, except at the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, a great occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

119. In case a Bhikkhunī arriving at a family residence is presented with cakes or cooked grain-meal, she may accept two or three bowlfuls if she so desires. If she should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, she is to share them among the Bhikkhunīs. This is the proper course here.

120. Should any Bhikkhunī chew or consume staple or non-staple food at the wrong time, it is to be confessed.

121. Should any Bhikkhunī chew or consume stored-up staple or non-staple food, it is to be confessed.

122.. Should any Bhikkhunī take into her mouth an edible that has not been given — except for water and tooth-cleaning sticks — it is to be confessed.

123. Should any Bhikkhunī say to a Bhikkhunī, "Come, lady, let's enter the village or town for alms," and then — whether or not she has had (food) given to her — dismiss her, saying, "Go away, lady. I don't like sitting or talking with you. I prefer sitting or talking alone" — doing it for just that reason and no other — it is to be confessed.

124. Should any Bhikkhunī sit intruding on a family "with its meal," it is to be confessed.

125. Should any Bhikkhunī sit in private on a secluded seat with a man, it is to be confessed.

126. Should any Bhikkhunī sit in private, alone with a man, it is to be confessed.

Part Thirteen: The Go-calling Chapter

127. Should any Bhikkhunī, being invited for a meal and without taking leave of an available Bhikkhunī, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: a time of giving cloth, a time of making robes. These are the proper times here.

128. A Bhikkhunī who is not ill may accept (make use of) a four-month invitation to ask for requisites. If she should accept (make use of) it for beyond that — unless the invitation is renewed or is permanent — it is to be confessed.

129. Should any Bhikkhunī go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

130. There being some reason or another for a Bhikkhunī to go to an army, she may stay two or three (consecutive) nights with the army. If she should stay beyond that, it is to be confessed.

131. If a Bhikkhunī staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

132. The drinking of alcohol or fermented liquor is to be confessed.

133. Tickling with the fingers is to be confessed.

134. The act of playing in the water is to be confessed.

135. Disrespect is to be confessed.

136. Should any Bhikkhunī try to frighten another Bhikkhunī, it is to be confessed.

Part Fourteen: The Fire Chapter

137. Should any Bhikkhunī who is not ill, seeking to warm herself, kindle a fire or have one kindled — unless there is a suitable reason — it is to be confessed.

138. Should any Bhikkhunī bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

139. When a Bhikkhunī receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a Bhikkhunī should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

140. Should any Bhikkhunī, having herself placed robe-cloth under shared ownership (vikappana) with a Bhikkhu, a Bhikkhunī, a female trainee, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.

141. Should any Bhikkhunī hide (another) Bhikkhunī's bowl, robe, sitting cloth, needle box, or belt — or have it hidden — even as a joke, it is to be confessed.

142. Should any Bhikkhunī intentionally deprive an animal of life, it is to be confessed.

143. Should any Bhikkhunī knowingly make use of water containing living beings, it is to be confessed.

144. Should any Bhikkhunī knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.
145. Should any Bhikkhunī knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.
146. Should any Bhikkhunī say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the Bhikkhunīs are to admonish her thus: "Do not say that, lady. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, lady, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."
- And should that Bhikkhunī, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to rebuke her up to three times for the sake of relinquishing that. If while being rebuked up to three times she relinquishes that, that is good. If she does not relinquish that, it is to be confessed.

Part Fifteen: The View Chapter

147. Should any Bhikkhunī knowingly commune, affiliate, or lie down in the same dwelling with a Bhikkhunī professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.
148. And if a female novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the Bhikkhunīs are to admonish her thus: "Do not say that, lady novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, lady, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."

And should that female novice, thus admonished by the Bhikkhunīs, persist as before, the Bhikkhunīs are to admonish her thus: "From this day forth, lady novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other female novices get — that of sharing dwellings two or three nights with the Bhikkhunīs. Away with you! Get lost!"

Should any Bhikkhunī knowingly support, receive services from, consort with, or lie down in the same dwelling with a female novice thus expelled, it is to be confessed.

149. Should any Bhikkhunī, admonished by the Bhikkhunīs in accordance with a rule, say, "Ladies, I will not train myself under this training rule until I have put questions about it to another Bhikkhunī, experienced and learned in the discipline," it is to be confessed. Bhikkhus, [the Buddha is apparently addressing the Bhikkhus who will inform the Bhikkhunīs of this training rule] a Bhikkhunī in training should understand, should ask, should ponder. This is the proper course here.

150. Should any Bhikkhunī, when the Pāṭimokkha is being recited, say, "Why are these lesser and minor training rules recited when they lead only to anxiety, bother, and confusion?" the criticism of the training rules is to be confessed.

151. Should any Bhikkhunī, when the Pāṭimokkha is being recited every half-month, say, "Just now have I learned that this case, too, is handed down in the Pāṭimokkha, is included in the Pāṭimokkha, and comes up for recitation every half-month"; and if the Bhikkhunīs should know, "That Bhikkhunī has already sat through two or three recitations of the Pāṭimokkha, if not more," the Bhikkhunī is not exempted for being ignorant. Whatever the offense she has committed, she is to be dealt with in accordance with the rule; and in addition, her deceit is to be exposed: "It is no gain for you, lady, it is ill-done, that when the Pāṭimokkha is being recited, you do not pay attention, properly taking it to heart." As for the deception, it is to be confessed.

152. Should any Bhikkhunī, angered and displeased, give a blow to (another) Bhikkhunī, it is to be confessed.

153. Should any Bhikkhunī, angered and displeased, raise the palm of her hand against (another) Bhikkhunī, it is to be confessed.
154. Should any Bhikkhunī charge a Bhikkhunī with an unfounded Saṅghādisesa (offense), it is to be confessed.
155. Should any Bhikkhunī purposefully provoke anxiety in (another) Bhikkhunī, (thinking,) "This way, even for just a moment, she will have no peace" — doing it for just that reason and no other — it is to be confessed.
156. Should any Bhikkhunī stand eavesdropping on Bhikkhunīs when they are arguing, quarreling, and disputing, thinking, "I will overhear what they say" — doing it for just that reason and no other — it is to be confessed.

Part Sixteen: The In-accordance -with-the-Rule Chapter

157. Should any Bhikkhunī, having given consent (by proxy) to a transaction carried out in accordance with the rule, later complain (about the act), it is to be confessed.
158. Should any Bhikkhunī, when deliberation is being carried on in the Community, get up from her seat and leave without having given consent, it is to be confessed.
159. Should any Bhikkhunī, (acting as part of) a united Community, give robe-cloth (to an individual Bhikkhunī) and later complain, "The Bhikkhunīs apportion the Community's gains according to friendship," it is to be confessed.
160. Should any Bhikkhunī knowingly divert to an individual gain that had been allocated for a Community, it is to be confessed.
161. Should any Bhikkhunī pick up or have (someone) pick up a valuable or what is considered a valuable, except in a monastery or in a dwelling, it is to be confessed.

But when a Bhikkhunī has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, she is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.

162. Should any Bhikkhunī have a needle box made of bone, ivory, or horn, it is to be broken and confessed.

163. When a Bhikkhunī is having a new bed or bench made, it is to have legs (at most) eight fingerbreadths long — using sugata fingerbreadths — not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

164. Should any Bhikkhunī have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

165. When a Bhikkhunī is having a skin-eruption covering cloth made, it is to be made to the standard measurement. Here the standard is this: four spans — using the sugata span — in length, two spans in width. In excess of that, it is to be cut down and confessed.

166. Should any Bhikkhunī have a robe made the size of the sugata robe or larger, it is to be cut down and confessed. Here, the size of the sugata robe is this: nine spans — using the sugata span — in length, six spans in width. This is the size of the sugata's sugata robe.

Pāṭidesanīya

1. Should any Bhikkhunī, not being ill, ask for ghee and consume it, she is to acknowledge it: "Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

2-8. Should any Bhikkhunī, not being ill, ask for oil... honey... sugar/molasses... fish... meat... milk... curds and consume it, she is to acknowledge it: "Lady, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

Sekhiya

Part One: The 26 Dealing with Proper Behavior

1. {2} I will wear the lower robe {upper robe} wrapped around (me): a training to be observed.
3. {4} I will go {sit} well-covered in inhabited areas: a training to be observed.
5. {6} I will go {sit} well-restrained in inhabited areas: a training to be observed.
7. {8} I will go {sit} with eyes lowered in inhabited areas: a training to be observed.
9. {10} I will not go {sit} with robes hitched up in inhabited areas: a training to be observed.
11. {12} I will not go {sit} laughing loudly in inhabited areas: a training to be observed.
13. {14} I will go {sit} (speaking) with a lowered voice in inhabited areas: a training to be observed.
15. {16} I will not go {sit} swinging my body in inhabited areas: a training to be observed.
17. {18} I will not go {sit} swinging my arms in inhabited areas: a training to be observed.
19. {20} I will not go {sit} swinging my head in inhabited areas: a training to be observed.

21. {22} I will not go {sit} with arms akimbo in inhabited areas: a training to be observed.

23. {24} I will not go {sit} with my head covered in inhabited areas: a training to be observed.

25. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

26. I will not sit clasping the knees in inhabited areas: a training to be observed.

Part Two: The 30 Dealing with Food

27. I will receive almsfood appreciatively: a training to be observed.

28. I will receive almsfood with attention focused on the bowl: a training to be observed.

29. I will receive almsfood with bean curry in proper proportion: a training to be observed.

30. I will receive almsfood level with the edge (of the bowl): a training to be observed.

31. I will eat almsfood appreciatively: a training to be observed.

32. I will eat almsfood with attention focused on the bowl: a training to be observed.

33. I will eat almsfood methodically: a training to be observed.

34. I will eat almsfood with bean curry in proper proportion: a training to be observed.

35. I will not eat almsfood taking mouthfuls from a heap: a training to be observed.

36. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.
37. Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.
38. I will not look at another's bowl intent on finding fault: a training to be observed.
39. I will not take an extra-large mouthful: a training to be observed.
40. I will make a rounded mouthful: a training to be observed.
41. I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.
42. I will not insert the whole hand into the mouth while eating: a training to be observed.
43. I will not speak with the mouth full of food: a training to be observed.
44. I will not eat from lifted balls of food: a training to be observed.
45. I will not eat nibbling at mouthfuls of food: a training to be observed.
46. I will not eat stuffing out the cheeks: a training to be observed.
47. I will not eat shaking (food off) the hand: a training to be observed.
48. I will not eat scattering lumps of rice about: a training to be observed.
49. I will not eat sticking out the tongue: a training to be observed.

50. I will not eat smacking the lips: a training to be observed.

51. I will not eat making a slurping noise: a training to be observed.

52. I will not eat licking the hands: a training to be observed.

53. I will not eat licking the bowl: a training to be observed.

54. I will not eat licking the lips: a training to be observed.

55. I will not accept a water vessel with a hand soiled by food: a training to be observed.

56. I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Part Three: The 16 Dealing with Teaching Dhamma

57. I will not teach Dhamma to a person with an umbrella in her hand who is not ill: a training to be observed.

58. I will not teach Dhamma to a person with a staff in her hand who is not ill: a training to be observed.

59. I will not teach Dhamma to a person with a knife in her hand who is not ill: a training to be observed.

60. I will not teach Dhamma to a person with a weapon in her hand who is not ill: a training to be observed.

61. {62} I will not teach Dhamma to a person wearing non-leather {leather} footwear who is not ill: a training to be observed.

63. I will not teach Dhamma to a person in a vehicle who is not ill: a training to be observed.
64. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.
65. I will not teach Dhamma to a person who sits clasping her knees and who is not ill: a training to be observed.
66. I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.
67. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.
68. Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.
69. Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.
70. Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.
71. Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.
72. Walking beside a path, I will not teach Dhamma to a person walking on the path who is not ill: a training to be observed.

Four: The 3 Miscellaneous Rules

73. Not being ill, I will not defecate or urinate while standing: a training to be observed.

74. Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

75. Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Adhikaraṇa-Samatha

1. *A face-to-face verdict should be given.* This means that the transaction settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.
2. *A verdict of mindfulness may be given.* This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that she did not commit the offense in question.
3. *A verdict of past insanity may be given.* This is another verdict of innocence given in an accusation, based on the fact that the accused was out of her mind when she committed the offense in question and so is absolved of any responsibility for it.
4. *Acting in accordance with what is admitted.* This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a Bhikkhunī actually commits a pācittiya offense and then confesses it as such, and not as a stronger or lesser offense. If she were to confess it as a dukkata or a Saṅghādisesa, that would be invalid.
5. *Acting in accordance with the majority.* This refers to cases in which Bhikkhunīs are unable to settle a dispute unanimously, even after all the proper procedures are followed, and — in the words of the Canon — are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.
6. *Acting for her (the accused's) further punishment.* This refers to cases where a Bhikkhunī admits to having committed the offense in question only after being formally

interrogated about it. She is then to be reproved for her actions, made to remember the offense and to confess it, after which the Community carries out a "further punishment" transaction against her as an added punishment for being so uncooperative as to require the formal interrogation in the first place.

7. *Covering over as with grass.* This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the Bhikkhunīs gather in one place. (According to the Commentary, this means that all Bhikkhunīs in the Community territory (*sima*) must attend. No one should send her consent, and even sick Bhikkhunīs must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of her faction that she will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (*ñatti-dutiya-kamma*).

GLOSSARY

Aarakkha sampada- It is preserving the assets from burglary, water, fire, thieves, robbers etc. Buddha had emphasized to preserve the assets earned in order to get maximum utility from it.

Abhidhamma Pitaka- It is a compendium of profound teachings elucidating the functioning and interrelationships of mind, mental factors, matter and the phenomenon transcending all of these.

Adhikaraṇasamatha - The seven disciplinary rules for Bhikkhus and Bhikkhunī on seven ways of settling cases

Ahimsā – Harmlessness

Ajjava – Working honestly

Akkodha – Hatelessness or Following to reason not anger

Akusala – Unwholesome

Anamatagga Sutta –A discourse which dealt with countless existences

Anana sukha- Happiness derived through being indebtness

Anatta- Not-self' or selflessness

Anavajja sukha- Happiness through righteous enterprises

Andhavana – Dark forest

Anicca - Impermanent

Aniyata - Indefinite

Apati - Offence

Arahats- those who are realizing the path and fruition of Holiness and are free from all kinds of fetters.

Arin Sukha - Happiness gained through not taking loan

Artha carya - Involving in constructive work

Āsavas - Canker of sense- desire, of desiring eternal existence, of wrong view and of ignorance

Asubha Bhavana - It refers to the contemplation of the impurity which is an antidote against the hindrance of sense-desire

Aṭṭhakathā - It is commentary on Pitaka literature

Atthi Sukha- Happiness of possession or happiness derived through economic stability

Avihimsa - Non-violence

Avirodhana - Non-conflict

Bahujana Hitāya Bahujana Sukhāya - Happiness and welfare of majority of people

Bhāva Rupa – Sexes, pum- bhāva (the male sex) and ithi- bhāva (female sex)

Bhavanā-maya-pañña - Knowledge gain through meditation of mindfulness

Bhikkhu - A life of celibacy or fully ordained disciple of the Buddha.

Bhikkhunī - A fully ordained nun disciple of the Buddha. She leads a life of celibacy.

Bhog Sukha- Happiness gained through balance consumption also the happiness through friends and relatives

Bhuta – Four elements (earth, water, heat and air)

Bodhisatta - 'Enlightenment Being', is a being destined to Buddhahood, a future Buddha.

Brahmacariya - Maintaining Celibacy

B.R Ambedkar - Dr. Bhim Rao Ambedkar who contributed a lot for revolution of caste system in India.

Buddha Sasana – the Dispensation of the Buddha, the Buddhist religion; teaching, doctrine or Tradition

Cāga -Self sacrifices or liberality

Catu Brahma vihara - The four sublime activities as metta, karuna, mudita and upekkha

CEDAW - CEDAW is 'The Convention on the Elimination of all Forms of Discrimination Against Women' which is often described as an international bill of rights for women adopted in 1979 by the united Nations General Assembly and has been ratified by 189 countries including Nepal.

Chhavaggia - A group-of-six Bhikkhus who were habitual to perform unusual activities at the time of Buddha

Cintan-maya-panna - Knowledge gained through self-thinking

Citta- Mind or Consciousness

Dalit - So called untouchable

Dana - Generosity

Dasa – Male slave

Dasi - Female slave

Das Raj Dharma - Ten requisites of King to rule properly

Devas – Deities

Dhamma - Exposition of the Doctrine, The teachings of the Buddha

Dhammapada – A book of collection of Buddha's words

Dhamma kathika – Supreme in preaching of the Dhamma

Dhammavāca - Meaningful talk

Dīgha Nikaya - First text of Sutta pitaka consisting long discourses

Ditthi - Views

Ditthijuckamma-Rectification of views, to believe in Kamma and its consequences

Dosa - Anger

Dukkha – Painful feeling, which may be bodily and mental.

Eightfold path - Eight path that leads to enlightenment; Right understanding, Right Thoughts, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration.

Empowerment - A process leading to a desired state such as self-reliance, internal strength, ability to choose and act and the decision to do so.

Etadagga – Highest status or special position given by Buddha in several aspects in practice of Dhamma

Four noble truths – four kinds of truths on suffering, cause of suffering, cessation of suffering and path leading to cessation of suffering.

Garudhamma - The eight chief rules of Bhikkhuni, principle to be respected.

Gender- The biological division into male and female, Gender refers to the parallel and socially unequal division into femininity and masculinity.

Gender and Development (GAD) - The GAD approach to create gender balance in access to the resources and benefits of society.

Gender based violence - The violence directed against women because of gender difference.

Gender equality - The equal enjoyment by women and men of socially-valued goods, opportunities, resources and rewards.

Gender Equity approach – The affirmative actions for women to help them achieve greater equality.

Gender roles - Roles and responsibilities are assigned to men and women determined by the social, cultural and economic environment of the society

Iddhi - Miracle power

Itivuttak- One of the text of Khuddaka Nikaya which describes the complete information of certain aspect.

Jataka - The text which contains the life of Bodhisatta

Kalyāna Mittata - To make company with the good and helpful friend that suggests him for economic development. Buddha has suggested that the raising of the living standard is also greatly influenced by the company of friends

Kamma- Performing actions as physical, verbal and mental

Kasina – all, complete, whole. For example, some one sees the earth kasina above, below, on all sides, undivided, unbounded.

Kāya- Body

Khandhas – Groups of clinging's objects; form, feeling, perception, mental formation and consciousness

Khanti - patience or tolerance

Khema- Patience

Khuddaka Nikaya- Texts of Suttapitaka which consist 15 miscellaneous text

Kilesas - Defilements

Lokadharma -Vicissitudes in life. Buddha described eight vicissitudes in life as gain, loss, happy, misery, fame, dishonor, praise and blame

Madava – Softness

Magga –Path or way

Mahāparinibāna - Physical demise of Buddha

Maha upasika - The grate woman supporter (Visakhā)

Majjavaniija- Business of intoxicant i.e. drugs etc which damages human thinking power.

Majjhima Paṭipadā –Middle Path, by avoiding the two extremes of sensual desire and self-torment to enlightenment and deliverance from suffering

Mamsavanijja- Business of meat of animals

Manatta - Discipline

Mangal sutta - Discourse of Buddha on thirty-eight activities that leads auspice in life

Māra- the opponent of liberation, the evil one

Metta - Loving -kindness which subdues anger or dosa

Mudita -Altruistic-Joy that subdues Jealousy

Musāvada – telling lies

Nāma and Rupa - Mind-and-body

Nekkhamma - Renunciation

Nibbāna- To live life without greed, hatred and delusion

Nissaggiya Pācittiya- forfeiture and confession

Ordination - Going forth from home to the homeless life' of a monk or nun to live the pure life in order to realize the goal of final deliverance.

Pācittiya - Minor rules (Vinaya) of Bhikkhu and Bhikkhunī which means "to be made known" or to be confessed can be excused.

Pāli - Generally taken to be the language of Buddha but its exact meaning is the text of Buddhist literature

Pañca Bhadra Vargiya- The five ascetics to whom Buddha first preached Dhamma in Sarnatha.

Pancha Silā – Abstaining from killing living things, abstaining from taking things not given, abstaining from sexual misconduct, abstaining from lying, and abstaining from taking anything that causes intoxication or heedlessness.

Pañña- Wisdom that leads to enlightenment

Pārājika – Defeat, it is concerned with the most severe offences

Paribhasa - Manatta or discipline

Paricaga – Sacrifice

Parisada - Groups that consist of Bhikkhu, Bhikkhunī, Upaska (lay man) and Upāsikā (lay woman)

Pāṭidesanīya- Acknowledgement

Pāṭimokkha - Rules of Bhikkhu and Bhikkhuni of Vinaya Pitaka.

Petas - Sentient beings those reborn in that realm where there is lack of food, clothes and shelter

Pharusavāca - Harsh speech

Pisunavāca - Slandering

Pitaka- Basket of literature, first phase Pali literature which is divided into three Pitaka

Sacca -Truthfulness

Saddha - Faith, confidence

Samadhi – Concentration

Samajivika - balanced life with material and spiritual interests

Samajivita- It is expending according to the income. It is balancing the income and expenditure

Sambibhaga-Ability to differentiate true and false

Samma ajivo -Right livelihood

Samma ditthi -Right understanding

Samma kammanta -Right action

Samma samādhi -Right concentration

Samma sankappa - Right Thoughts

Samma sati -Right mindfulness

Samma vaca- Right speech

Samma vayamo -Right effort

Samphalapavāca - useless talk

Saṅghādisesa - formal meeting

Sapta Aparihaniya Dhamma - Seven rules that keeps people free from harm. Buddha preached the rules in Vaisali and said Vaisali can't be extinct until they observed that rules

Sapta Ratna Dhan -Seven Noble wealth

Sati – Mindfulness

Sattavanijja- Business of human beings and animals

Satthavanijja- Business of arms and lethal weapons

Sekhiya – Related to training, to maintain the good behavior of Bhikkhus and Bhikkhuni.

Sikkhamanā - A probationer to become Bhikkhunī. Two-year training, is required in probation period for higher ordination.

Sila -Morality, Self discipline

Sipaṅca - Appropriate technique which are required to perform the work effectively

Sotapati - First stage of emancipation

Subhāsivāca - Using polite words, praise words

Superstition - Believe without proofs, blind faith

Supramundane- Not worldly

Sustainable Development Goals (SDGs) - The Goals are a bold, universal agreement to end poverty in all its dimensions and craft an equal, just and secure world – for people, planet by 2030.

Suta - To be acquainted with information or Knowledge gaining through hearing

Suta-maya-pañña- Wisdom acquired through hearing the discourse, reading the texts etc

Sutta- Discourse on specific subject

Sutta-Pitaka – It is the popular discourse on specific subject.

Tanhā- Desire for pleasure objects

Tapa- Practice Austerity

Tevācika - Go for refuge of Buddha, Dhamma and Saṅgha

Therīs - Elderly Bhikkhunīs

Therīgāthā - The Verse containing discourse of the Women Elders

Tika- Sub commentary

Tipitaka - Pali Buddhist literature

Udana -Utterance from heart when one feels joy.

Upanissaya - Past good kamma

Upāsaka- Layman

Upāsika- Laywomen

Upekkha -Equanimity that subdues imbalanced mind

Uposatha- Day of observing the vinaya rule, generally twice a monk

Uposatha Sila - It is eight precepts those are observed by Buddhist devotees occasionally. It consists three additional precepts to Panca sila. They are, not taking evening meal, not indulging in merrymaking and not living luxury life.

Utthana sampada- To work hard for achieving goal

Vasavasa- Rainy retreat-The time of rainy season when Monks have to keep in one place for three months

Vasala- Out caste

Vasala sutta - The Discourse on Outcastes

Vedas - The most sacred Hindu religious texts

Vinaya pitaka- One of the section of Tripitaka that deals with the rules and regulation of Monks and Nuns

Vipāk - Vipāk is the result of the action.

Vipassanā - Meditation taught by Buddha for purification of mind or insight meditation

Viriya - Right effort

Visavanijja- Business of poison

Women and Development (WAD) - Development Approach arose in the latter part of the 1970s. The main focused of WAD was on the interaction between women and development.

Women in Development (WID) – Development exclusively focuses on women only.

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