



Women in Buddhism Through Gender Perspective

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Abstract

A society's view towards women can be studied using a gender perspective in religion. Despite non-discrimination in teachings, gender discrimination in practices has influenced females in the Buddhist monastic sangha and laity. This exploratory article aims to demonstrate whether Buddhism is a gender-biased or gender-friendly religion. To find the answer, the article investigates the status of women during Buddha's time, the cause of women's renunciation, the establishment of the Bhikshuni Sangha and the supernatural power of Bhikshunis, women's contributions to the making of Buddha, and the status of women in the Mahayana/Vajrayana tradition. Gender discrimination can be studied in terms of language, profession, social status, daily life, beliefs, norms, cultural practices, dress, and ornaments, among others. Because society was male-dominated at the time of Buddha, some laypeople and monastic members used gender-biased language and practices. Not only in this life, but during Siddhartha's bodhisattvacarya, women in various relationships helped him become a Buddha. As a result, women could not be denied the opportunity to make a Buddha. During the further development of Buddhism into various yanas, Mahayana and Vajrayana provide equal footing for women in theory, but discrimination still exists in practice. Mahayana and Vajrayana Buddhism gives women a higher status than Sravakayana, respecting them as female Buddhas and the wisdom aspect of the enlightened mind. With the advancement of Buddhism, gender issues of baseness based on gender are diminishing. Gender is the subject of worldly beings that stems from a defiled mind. In the realm of enlightenment, there is no male or female. It goes beyond the idea of sex and gender.

Keywords: gender, women, renunciation, discrimination

Introduction

The secondary status of women in society is one of the true universals, a pan-cultural fact (Ortner, 1974, pp. 68-87). Women are lagging behind men in economic empowerment, education, health care, employment, political power, resource access, social power, and other areas. Concerning the women in various religions, scripture of that religion directs the personal and social behavior of its followers (<http://www.newworldencyclopedia.org/entry/Scripture>). Through the lens of gender, the status of men and women in scripture and practices can be examined.

Women's first convention in 1848 in Seneca Falls, USA, started to raise the voice on women's right and against discrimination. The idea in favor of women extended as a wave all over the world. The United Nations' report in 2015 provides a brief glimpse of the status of women. It said women across the world are subjected to physical, sexual, psychological and economic violence regardless of their income, age, or education. (United Nation, 2015, p. 1-197). After this, women started to explore the gender-based discrimination not in the financial sector but also in religions scriptures and practices. Gender is a social construction. It varies across societies over time. Buddhism is taken as a progressive and non-discriminating religion based on sex. Is it true in practice? To access the answer the article tries to explore the status of women in Buddha's time, cause of women's renunciation, establishment of Bhikshuni Sangha and Bhikshunis supernatural power, contribution of women in making Buddha and status of women in Mahayana/ Vajrayana tradition. This is an exploratory article that draws on original data and published sources. The primary data came from Buddhist scriptures, particularly the Pali Sutra, Jatakas, Vinaya Pitaka, and some of the Mahayana Sutras, while the secondary data came from various published sources. The lense of analysis is based on gender perspectives. This article does not discuss why the Bhikshuni sangha was discontinued or what modern-day activities are being undertaken to revive it.

Constitution of Sex and Gender

Sex refers to the natural and biological construction of male and female due to sex chromosomes; XX in female and XY in male body. Normally, it cannot be changed except advance surgery. Being either male or female is completely a natural phenomenon not a choice. Gender is a social, cultural, and psychological construct that is imposed to the members of a society. It is a social arrangement through which the daily activities of men and women are shaped. If the concerns are not satisfied with the prescribed gender roles, they can change it. So, gender is changing over the time. The gender discrimination in a society can be seen through language, profession, social status, daily lives, beliefs, norms, cultural practices, dress, ornaments, and so on (<https://doi.org/10.1002/9780470756942>).

ch1). A society makes men and women through gender roles from birth to death. Simone de Beauvoir said the famous words, “Women are not born, they are made.” The same is true of men (Deepika and Devardhi, 2012, p. 60-64). Society does not only create gender; it also keeps it alive by repeating actions and transferring gender ideas and roles to new generations. (Singh, 2014, pp. 59-62). Gender is embedded also in institutions though its actions and objectives. Eckert and McConnell said that there are three major principles determining gender: gender is something that is learned, it has to be taught, and gender practices have to be repeated (Eckert and Ginet, 2016, pp. 653-656).

Status of Women in Buddha’s Time

The Buddha had taken steps forward to establish a non-discriminating society based on sex, caste, class, culture, geography and so on. He opened the doors for all classes of human beings to join the sangha. Basic teachings of the Buddha; the Four Noble Truths, the Noble Eight-fold Path, Dependent Origination, the Law of Karma, rebirth, the three characteristics; *anitya, dukha, anatma*, the concept of mind and mental phenomenon have uniformity to all human beings (Gowans, 2003, p. 23). It seems the worldly and unenlightened mind of the followers are the sources of biasness. Deeply rooted volition (*sanskara*) of a person could not be erased easily in a short time span. Volition determines persons’ perception and behavior. How does *sanskara* influence the thinking process and behaviors of a person can be seen through the behavior of king Prasenjit after the birth of his daughter. The king did not show any excitement hearing the birth of his female baby. Observing the king’s mental situation, the Buddha told him the following stanza.

*O king,
There are some women
Who are better than men,
Who are wiser and more virtuous
Who regard their mothers-in-law as goddesses,
And who are pure in word, thought and deed.
They may one day
Give birth to brave sons
Who would rule a country.
The men of such virtuous wives
Are worthy Masters
To teach dharma to the whole country* (Samyukta Nikaya, Vol.1, 2000, p. 179).

The Buddha in these teachings respects the natural ability of women of giving birth and master of dharma as well. Kahahri Jataka is another example of discrimination. During

his hunting trip, king Brahmadutta had physical relation with a woman. The king gave his signet ring to the woman and told that if she would give birth to a male baby, she could send him to the palace with the ring but if the baby would be a female, the woman could sell the ring to raise her daughter (Francis and Thomas, 1916, p. 16-17).

Milindapanha, a text under Sutra Pitaka, Khuddakankaya states women could not keep confidentiality like lustful, angry, bewildered man, a child, the timid man etc. Among the nine categories of persons based on their mental status, women are taken as fickle who let out the secrets through familiarity (Davids, 1980, P. 140-141). Are these could be the Buddha's words? Such words are not compatible with Buddha's teachings of universal love and compassion. Thus, these might have added alter.

Cause of Women's Renunciation

The philosophy of renunciation is willingly discarding the family life to get liberation. Buddhist concept of renunciation should be motivated by spirituality, just like sages Sumedha and Sumidhā did in Dipankara Buddha's time (Norman (trans.), 1971, p. 45.). However, during Buddha's time, the causes of some women's renunciation were not only motivated by spirituality but due to discrimination, misery and compulsion. Mutta, daughter of a Brahmin was compelled to marry with an economically deprived and physically ugly looking person. She did not want to stay with unwanted person in her life. Therefore, she decided to join the Buddhist sangha (Talim, 2010, pp 1-72).

Most of the earlier monks in Buddhist sangha came from Brahminical society. Some cultured women from such society, whose husbands had already joined the sangha, did not want to stay with their family because of the influence of *pativrata*, faithful and dutiful wife according to Vedic tradition. Therefore, these women joined the sangha thinking that they would remain in the shadow of their ex-husband. Renunciation of Bhaddākāpilāni, wife of Mahakassapa could be taken as an example on this (Paramatta Dipani, Vol. V, P. 373). Abhirūpanandā was a daughter of the queen Khema, wife of king Bimbisara of Magadha. Abhirūpanandā's fiancé died before getting marriage. Such incidence was taken as misfortune to the woman and her family. Thus, Abhirūpanandā's parents compelled her to join in Buddhist sangha although she did not prefer to remain under the strict discipline in monasticism.

Physical beauty was one of the causes of women's renunciation. Uppalavarṇṇa, a daughter of Śreṣṭhi was good looking in her physical appearance. Princes of the various states wanted to marry her. Her parents could not decide to whom she would allow to marry. Being fearful with the power of these princes, Śreṣṭhi said "child, can you forsake the

world?". Uppalavarṇṇa had to renounce to protect her father. Similar incidence can be seen in the life of Śuklā Anopamā. When Anopamā rejected a suitors' proposal of marriage to her, one of the suitors told her father, "If you allow me to marry with your daughter, I will give you gold worth 8th time of her weight". Anopamā felt shame with such an unethical person. Therefore, she decided to renounce the worldly life (Sayadaw, 1992, pp. 130-293). Such incidence can be seen in present world also. A powerful cause of women's renunciation in Myanmar in these days is to avoid being forced into arrange-marriage and to get-rid from the misbehavior of their husbands (Findly, 2000, p. 163).

The discrimination based on gender in practices seems continue in Nepal. Theravada Buddhist *anagarikas* are also facing the problem of discrimination (There are lesser number of *anagarika* compare to monks in Nepal and most of the other Buddhist countries (Bodhijnana, 2014, p. 59). In society, people pay less respect to female than the monk. Nepalese *anagarikas* are discriminated in ritual performance and perching. Lay people prefer to invite monks in their household rituals. Nun is not allowed to enter the ordination hall (*simagriha*), sit at the same level as monks, share a table with monks at lunch, or conduct meditation courses without the help of the monks (Tuladhar, 2017, p. 178).

Lack of Female Buddha in Theravada

The *Buddhavamsa*, a text in Khuddaka Nikaya under Sutra Pitaka, 28th Buddhas' has already come into this world (Sayadaw, 1992, pp. 130). Sakyamuni is the 28th and future Buddha Maitreya will be the 29th in the lineage. Why all of these Buddhas were male? Is it just an incidence or a female could not achieve the Buddhahood? These are some of the questions through the gender perspective. We have to study the social psychology at the time of the Buddha to get the answer of these questions.

During the evolution of Buddhism, there was a male-dominated society in the Indian subcontinent. In such society, people did not prefer to portray women in superpowers or high status. Mainly the four powerful figures: *cakravartin*, a wheel-turning king with ruling power over the four continents (*Purvavideha* in the east, *Jambudvipa* in the south, *Aparagodāniya* in the west *Uttarakuru* in the north and Mount Meru as its central axis); Sakka, the king of the celestial god realm; Māra, personification of evil who obstructs all good and wholesome activities and Brahmā, the most powerful god in Brahmāṅical gods are portrayed only in the male body.

The society might not accept female as a Buddha because of the worthiness of the Buddha. The Buddha is a teacher who guides all sentient beings to release from all types of suffering. The Buddha introduced himself as follows:

*'As a lotus, fair and lovely,
By the water is not soiled,
By the world am I not soiled;
Therefore, Brahmin, am I Buddha* (Narada Thera 1988, P. 39).

The Buddha has nine different qualities (See; End Note 1) is blessed one, endowed with knowledge and good conduct, knower of the world, the originator and the interpreter of the path. He is a leader who is able to control to all uncontrolled beings and gods. The Buddha was the foremost and greatest *arhant*. The Buddha and *arhant* are alike in being liberated from the five aggregates (See; End Note 2). Both of them eradicated all ten fetters (See; End Note 3). The Buddha has supernatural qualities and wisdom but emerged in a patriarchal socio-cultural context, so the society made a narrative that this high position, like Buddha could not be given to woman (Talim, 2010, pp 1-2) Later, the Buddhist literature was written on same line of believes.

Establishment of Bhikshu and Bhikshuni Order

The Buddha sought out spiritually mature individuals who could comprehend the breadth of his teachings after attaining enlightenment. He was able to see the five ascetics through the use of psychic abilities he had left behind on his Bodhi quest. These ascetics were: Kondanaya, Vappa, Vaddiya, Mahanama and Assji to whom the Buddha formally disseminated his findings in Saranath. This event is called the first sermon (*prathamadharmachakrapravartana*). After this, the first Bhikshu sangha was established that continue till the date (Honor, 1971, p. 19). But the Bhikshuni sangha was establish only after the five years of the Bhikshu sangha. Why did the Buddha take the five years to establish Bhikshuni Sangha? Socio-cultural context of women in contemporary society should be observed to get the answer of the question.

Early Vedic period (1500 –1000 BC) seems women friendly. Maitreyee, Lopa, Mudra, Gargi were known female scholars who composed Vedic hymns, could participate in Vedic rituals like *yagya*, took part in logical and academic discussions. They independently could choose their husband. Woman was considered as a guardian of a family (Sherry, 1974, pp. 68-87). They began to lose their social, educational and cultural status in Later Vedic or Brāhminical Period (900–600 BCE) (Sastri, 1954, p. 9). Preference of son evolve when people started to believe the liberation is possible only after doing the funeral rites by a son (Sastri, 2013, P. 22). Women were signified as an asset of men. Manu-smriti, authoritative book of the Hindu code defines the primary duties of women is to procreate children and serve her husband, family and relatives. Women's territory was confined at homes. A code in Manu-smriti "women must always be under the control of male members of their family:

in childhood under their father, in youth under their husband, and in old age if she becomes widowed under her son”. Women in later Vedic period, lost the right to choose their husband. Girl-child marriage was in practice (Dvivedi, 1917, p. 185-186). The wide age gap between husband and wife was considered as normal. The society used to blame the fault of women even in the deaths of her children. Women must always obey their husbands and family; if she did not do, she could be rejected at any time (Sastri, 2013, p. 12). In such social context, the establishment of Bhikshuni order was a challenge to the Buddha. Therefore, he might be rejected Mahaprajapati Gautami’s appeal for three times to establish Bhikshuni sangha. The Buddha said, “be aware, Gautamī, the going forth of women from home into homelessness in the Dharma and the discipline proclaimed by the Tathāgata is not easy” (Talim, 2010, pp. 1-72). Even in his rejection, Gautami did not give up her hope. She tried until she gets permission.

Mahaprajapati Gautami once travelled by foot from Kapilvastu to Vaisali with 500 Shakya women. She appeared tired and ugly from the long walk. Her swollen and bleeding feet were dusty. In light of her plight, Ānanda informed the Buddha on their behalf. As the founder, the Buddha most likely waited for the right time to establish the Bhikshuni sangha. He was aware about the family and social responsibilities of women as a mother, wife and sister. What would happen in the society and family if women take renunciation? He was conscious of human weakness and said all monastic disciplines would not be like Ananda, Sariputra and Mahaprajapati Gautami. Ānanda tried to convince the Buddha and asked, “O Lord! is a woman not capable of leading a homeless state or realizing the fruit of conversion”? upon his question, the Buddha replied that women were as capable as men of achieving liberation. They could achieve the fruits of spirituality as equal as men (Narada Thera, 1988, p. 26). The Buddha said Bhikshuni sangha would be established only if Gautami and Bhikshuni order accepted to practice the eight heavy rules (*astagarudharma*) as follows throughout their monastic lives (Weeratne, p. 54-57).

1. A Bhikshuni who has been ordained even for a hundred years must greet a monk, even if he is newly initiated. She must rise up from her seat, respectfully salute him with joined palms, and bow down before him.
2. A Bhikshuni is not allowed to spend the rainy season in a place where there is no monk.
3. Every half month, a Bhikshuni is to wait for two things from the Bhikshu Sangha: the fixing of the date of the *uposatha* ceremony and the time (when the Bhikshu will come) to give exhortation.

4. After the three-month rain retreat (*barsābasa*) a Bhikshuni is to hold *pavāraṇā* before both Bhikshu and Bhikshuṇī Sanghas. She should respect the three matters, namely, what has been seen, what has been heard, and what has been suspected.
5. A Bhikshuṇī, offending against the major rule, must undergo *mānattā* discipline in respect of both sanghas.
6. When a Bhikshuṇī, as a probationer, has been trained in the six rules for two years, she is to ask for the higher ordination (*upasampada*) from both orders.
7. A Bhikshu must not be abused, preyed upon, or reviled in any way by a Bhikshuṇī.
8. From henceforth, rebuke of Bhikshu by Bhikshuṇīs is forbidden, whereas the official admonition of Bhikshunis by Bhikshu is not forbidden.

Astagarudharma are supposed to be obeyed and practiced lifelong by the Bhikshuṇīs.

Number of monastic rules for Bhikshu and Bhikshunis are also taken as discrimination through gender perspective. In Theravada tradition, 227 and 331 fundamental rules must be practiced by Bhikshu and Bhikshunis respectively (Vinuber, 1995, pp.7-47). Each rule was given by the Buddha based on his experience to solve problems that arise in the Sangha or in the lives of individuals (Hinuber, 1995, P. 7-46).

The Probation Period for Bhikshuni

Being home to homeless is called *pabbajja* (See End Note 4). For this, a person shaves one's head, discards household garment, puts on monastic robe and live in the Buddhist Sangha. After *pabbajja* male novice (*samanera*) and female novice (*samaneri*) have to observe the ten precepts (See End Note 5). A *samanera* can appeal to get higher ordination (*upasampada*) after twenty years of his age. But a *sramaneri* has to remain the two years' probation period to get higher ordination. She is addressed as *sikkhamānā* during this probation (Collett, 2006, pp. 55-84).

Duel Uposatha

Uposatha is the fortnight (on full moon and new moon days) monastic ritual of reciting monastic discipline. On the *uposatha* day, the Bhikshu and Bhikshuni gather in their respective monastery and recite *pātikokkha* rules. They confess if any misdeed has been done or violate any rules during the previous fifteen days. The Bhikshu sangha perform the *uposatha* only in their monastery while Bhikshu sangha perform the ceremony first in their own sangha than in the Bhikshu sangha (Kabilsingh, 1984, P. 47).

Arhant Bhikshuni and Miraculous Power

There were several arhant Bhikshunis who possessed extra ordinary powers, knowledge, and abilities. As a result, the Buddha gave them special titles. The following are some of the Bhikshunis and their special titles.

Bhikshuni of long-standing- Prajāpati Gautami

Bhikshuni of great wisdom- Khemā

Bhikshuni of supernatural power: Uppalavarna

Bhikshuni of proficiency in the rules of disciplines- Patācārā

Bhikshuni among *dhamma* teachers- Dhammadinnā

Bhikshuni of meditative power- Nandā

Bhikshuni who strive energetically- Sonā

Bhikshuni who are clairvoyant- Sakulā

Bhikshuni who was able to remember her past birth quickly and curly hair – Bhaddā

Bhikshuni of great supernatural power- Bhadda Kaccana (Yasodhara) (Amritananda, BS 2518, pp. 1-758).

Observing these Bhikshunis as capable as Bhikshu, the Buddha permitted Mahaprajapati Gautami to show her miraculous power. The cause behind the permission is to make clear the doubt on women's spiritual achievement (Talim, 2010, 123). Prajapati Gautami showed her miraculous power before her *parinirvana*. She paid homage to the Buddha, sank beneath the earth, walked on the water and walls. She leaped into the sky, walked on the sky and transformed herself in many forms and ultimately flew like a bird (Talim, 2010, 124).

Catalytic Role of Women in Siddhartha's Enlightenment

The fruit of the practice of the ten perfections is Buddha hood. A bodhisattva (to be Buddha) needs all categories of supporters and opponents to accomplish the perfections. Gautam Buddha in his present and previous lives got enormous supports from women as a sister, mother, wife, lover, and neighbor. We can read the contributions of such female characters especially in Jātakas. For instance; in the time of Dipankara, Brahmin Sumedha (Siddhartha in previous life) asked some stalks of lotus flower from Sumidhā (Yasodhara) to offer to the Buddha. Sumidhā proposed if he would marry her only then she would give him the lotus. Sumedha rejected her proposal because he did not want to make family. Sumidhā promised that until Sumedha's enlightenment, she would not create any obstacle to his spiritual life and always would be supportive even in the most difficult circumstances (Ghimire, 2067, P. 1).

Vessantara Jataka shows how Prince Vessantara donated all of his physical properties, his own children and wife to accomplish the perfection of the three levels of generosity (See End Note 7). He donated an auspicious elephant of his nation (Mishra, 1977, p. 67). Due to this, civilian compelled him to leave the country. During his travel, he gifted his own children to an acetic. Even in this situation, Maddi, Vesantara's wife admired the generosity and she herself went out being donated by her husband (Chaudhary, 1971, p. 5). In this Jataka, Vesantara was the Bodhisattva and Maddi was Yasodhara in their previous lives. In the same way, some of the Jātakas like Candakumara Jātaka, Cullabodhi Jātaka and Vesantara Jātaka, Suchi Jātaka, Manoja Jātaka, Ananusociya Jātaka, Lakkhana Jātaka, Cakkavāka Jātaka, Gangamala Jātaka, Āditta-Jātaka, Canda-Kinnara- Jātaka illustrate the women's contribution in the life of bodhisattva.

Women in Mahayana/Vajrayana Tradition

The central concept of Mahayana Buddhism is to accept the existence of tathagata-garva, or Buddha nature in all sentient beings. Tathagata-garva refers to the mind's potentiality to become Buddha. The mind is a composition of feeling (*vedanā*), cognition (*saññā*) volition (*Saṅkhāra*), consciousness (*Vijñāna*) (Tola and Dragonetti, 2004, p. xxv). It is a form-less and non-physical shapeless field that functions to perceive, analyses, store and retrieve the impression due to karma. Here, any sentient being is the compositions of mind and matter. Notion of male and female are the name in the world. In Vajrayana Buddhism, the female aspect is equally important as the male part. Tara is taken as a female Buddha (Dhungel, 2002, pp. 1-11).

Prajñāparamita, a Mahayana text is worshiped as the mother of all Buddhas. Here Prajñā (wisdom) symbolizes the female aspect of an enlightenment mind (Sirimanne, 2016, pp. 273-292). The union of Samantabhadra and Samantabhadrani (*yab/yum*) in art-form symbolizes the non-dual aspect of masculinity and femininity. "In enlightenment thought there is no male and female In enlightenment speech there is no near and far" (Gutschow, 2004, p. 5). In the Lotus Sutra (Skt. *Saddharma-pundarika*) the Buddha advises that "one should not make distinctions by saying, "this is a man and this is a woman." All beings have the possibility of full enlightenment.

In spite of the philosophies, we can see the discrimination in Mahayana and Vajrayana practices. Buddhist Bhikshunies may renounce the worldly desire but they cannot escape their gendered bodies (Honor, 1971, 123). It is said that women are the sources of sufferings. They are 'black-headed demons who gave birth to molten coppers of hell' in which people boil, burn, and suffer. They are "the pit from which the molten coppers of hell overflow to the skies" (Schaeffer, 2004, p. 93). In Tibetan Vajrayana Buddhism, there are

four major incarnate lama (tulku) institutions; Dalai Lama and Panchen Lama in Gelukpa tradition, Karmapa and Shyamarpa Lama in Kagyupa tradition. About thousand years of its history of incarnation, none of the female hold the position of these incarnate lama till now. Is it just an incidence or really, they are also biased on gender is the area of another research.

Conclusion

Religion is the management of human behavior, thought patterns and traditions. Buddhism is regarded as a religion of unconditional love and compassion for all sentient beings. However, some gaps in Pali Buddhist literature reveal individuals' biased psychology. If we consider that the Buddha established these arrangements, the statement contradicts his definition. Thus, some discriminatory versions may have been added by the authors while writing Buddha's teachings from oral tradition. Some of the rules which seem discriminatory might have establish to address the society at the time of the establishment of Bhikshuni order. It true, a delicate person needs extra support to protect so the Buddha might have formulated extra rules to women. There were numbers of *arhant* Bhikshuni in the sangha but none of them had participated in the first Buddhist council after the three months of the Buddha's *mahaparinirvana*. Therefore, we could doubt the discrimination to women might have started after the Buddha.

It seems gender discrimination has been diminishing during the further development of Buddhism like in Mahayana and Vajrayana. Mahayana Buddhism respects female as Buddha. Thus, it is more liberal than Theravada looking through the perspective of gender discrimination. There are female Bodhisattvas and Buddhas in Tibetan Buddhism. Wisdom aspect of the mind is taken as the female and compassion represents the male. Gender is the subject of worldly life. Therefore, in the cultural aspect, Vajrayana Buddhism also discriminate women on the basis of sex. It could be said that the afflicted mind of worldly beings is the cause of gender discrimination but in ultimate level there is only the existence of genderless entity, a being neither male nor female

End Note:

1. Nine qualities of the Buddha are: (*Itipi so BhagavaAraham, Samma-Sambuddho, Vijja-Carana Sampano, Sugato, Lokavidu, AnuttaroPurisa Dhamma Sarathi, Sattha Deva-Manussanam, Buddho, Bhagava*. Meaning of : *araham*-Buddha had eradicated all the defilement, *samma-sambuddho*-discover and understand fully the Four Noble Truths without any aid from a teacher, *vijjacarana-sampanno*- knowledge and conduct, or theory and practice; the Buddha is endowed with both, *sugato*-the Buddha walks on the best path to achieve the goal, *lokavidu*- knows the world (six realms), *anuttaro-purisa-dhammasarathi*-the Buddha is the best teacher who can bring the disobedient back into

the fold, *sattha-deva-manussanam*-the teacher and leader of Devas and men, *buddho*-the person who knows the Four Noble Truths; *Bhagavan*-the person endowed with special powers.

2. The five aggregates or heaps of clinging are: matter or body (*rūpa*), sensation or feeling (*vedanā*), perceptions (*samjñā*), mental activity or formation (*saṅkhāra*) and conscious (*vijñā*).
3. Anguttaranikaya, the Book of tens: Sanyojana Sutta: Fetters. The ten fetters are: Self-identity view, uncertainty, grasping at precepts and practices, sensual desire, ill will are lower fetters and higher fetters are passion for form (*rūparāga*), passion for what is formless (*arūparāga*), conceit (*māna*), restlessness (*Uddhaccaṃ*) and ignorance (*avijjā*).
4. *Pabbajja* is Pali word and its Sanskrit meaning is *pravrajya* and its literal meaning is ‘to go forth’. This indicates that a lay person leaves home and starts to live with Buddhist communities who have taken renunciation. *Pravrajya* is preliminary ordination as a novice called *samanera* and *samaneri* to the male novice and female novice respectively.
5. The Ten Precepts are: *Panātipataveramanisikkhapadamsamādiyami* (I undertake the precept to refrain from destroying living creatures) 2. *Adinnadanaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from taking that which is not given) 3. *Abrahmacariyaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from sexual activity) 4. *Musavadaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from false or incorrect speech) 5. *Suramerayamajjapamadathanaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness) 6. *Vikalabhajanaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from eating at the forbidden time) 7. *Naccagita-vadita-visuka-dassanaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from dancing, singing, music, going to see entertainments that are related sensual pleasure) 8. *Mala-gandha-vilepana-dharana-mandana-vibhusanathanaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from wearing garlands, using perfumes, and beautifying the body with cosmetics). 9. *Uccasayana-mahasayanaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from lying on a luxurious sleeping place) 10. *Jatarupa-rajata-patiggahanaveramanisikkhapadamsamādiyami*(I undertake the precept to refrain from accepting gold and silver (money)).
6. The ten perfections are: (1) generosity (*dāna*), (2) morality (*sīla*), (3) renunciation (*nekhamma*), (4) insight (*pañña*), (5) energy (*virīya*), (6) patience (*khanti*), (7)

truthfulness (*sacca*), (8) resolution (*adhiṭṭhāna*), (9) loving-kindness (*metta*), and (10) equanimity (*upekkhā*).

7. Three levels of generosity: donations of all material belongings, donations of bodily parts and organs and donations of life itself.

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