



Numata Center
for Buddhist Studies

Buddhist Nuns' Ordination in the Tibetan Canon

Online Bibliography in Connection with the DFG Project

compiled by Carola Roloff and Birte Plutat

Part I: Author List

February 2021

Gefördert durch

DFG Deutsche
Forschungsgemeinschaft

gefördert durch

**Gleichstellungsfonds des Asien-Afrika-Instituts
der Universität Hamburg**

- Abeysekara, Ananda (1999): Politics of Higher Ordination, Buddhist Monastic Identity, and Leadership in Sri Lanka. In *Journal of the International Association of Buddhist Studies* 22 (2), pp. 255–280.
- Abeysekara, Ananda (2002): Colors of the Robe. Religion, Identity, and Difference. Columbia: University of South Carolina Press.
- Adams, Vincanne; Dovchin, Dashima (2000): Women's Health in Tibetan Medicine and Tibet's "First" Female Doctor. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 433–450.
- Agrawala, V. S. (1966): Some Obscure Words in the *Divyāvadāna*. In *Journal of the American Oriental Society* 86 (2), pp. 67–75.
- Alatekara, Anata Sadāśiva; Radhakrishnan, Sarvepalli (Eds.) (1957): Felicitation Volume Presented to Professor Sripad Krishna Belvalkar. Banaras: Motilal Banarsi das.
- Ali, Daud (1998): Technologies of the Self. Courtly Artifice and Monastic Discipline in Early India. In *Journal of the Economic and Social History of the Orient (Journal d'Histoire Economique et Sociale de l'Orient)* 41 (2), pp. 159–184.
- Ali, Daud (2000): From Nāyikā to Bhakta. A Genealogy of Female Subjectivity in Early Medieval India. In Julia Leslie, Mary McGee (Eds.): *Invented Identities. The Interplay of Gender, Religion, and Politics in India*. New Delhi, New York: Oxford University Press, pp. 157–180.
- Ali, Daud (2003): Gardens in Early Indian Court Life. In *Studies in History* 19 (2), pp. 221–252.
- Ali, Daud (2004): Courtly Culture and Political Life in Early Medieval India. Cambridge: Cambridge University Press.
- Amstutz, Galen (2006): Letters of the Nun Eshinni: Images of Pure Land Buddhism in Medieval Japan, James C. Dobbins (Honolulu, HI: University of Hawai'i Press, 2004), 259 pp. ISBN 0824826671 (Hb); 0824828704 (Pb). In *Buddhist Studies Review* 23 (2), pp. 270–273.
- An, Ok-Sun (2002): A Critique of the Early Buddhist Texts: The Doctrine of Women's Incapability of Becoming an Enlightened One. In *Asian Journal of Women's Studies* 8 (3), pp. 7–34.
- Anālayo, Bhikkhu (1957–2007): Vinaya. In Gunapala P. Malalasekera, W. G. Weeraratne (Eds.): *Encyclopaedia of Buddhism*, Vol. 8.3 (2009). 8 volumes. Colombo: Government of Sri Lanka, pp. 647–648.
- Anālayo, Bhikkhu (2006): The Buddha and Omniscience. In *Indian International Journal of Buddhist Studies* 7, pp. 1–20.
- Anālayo, Bhikkhu (2008): Reflections on Comparative Āgama Studies. In *Chung-Hwa Buddhist Journal* 21, pp. 3–21.
- Anālayo, Bhikkhu (2008): Theories on the Foundation of the Nuns' Order: A Critical Evaluation. In *Journal of the Centre for Buddhist Studies, Sri Lanka* 6, pp. 105–142. Available online at <https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/theories-foundation.pdf>, checked on 21.01.21.
- Anālayo, Bhikkhu (2009): The Bahudhātuka-sutta and its Parallels on Women's Inabilities. In *Journal of Buddhist Ethics* 16, pp. 137–190. Available online at <https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/Bahudhatuka.pdf>, checked on 21.01.21.
- Anālayo, Bhikkhu (2010): Attitudes Towards Nuns. A Case Study of the Nandakovāda in the Lights of its Parallels. In *Journal of Buddhist Ethics* 17, pp. 332–400.

- Anālayo, Bhikkhu (2010): Women's Renunciation in Early Buddhism: The Four Assemblies and the Foundation of the Order of Nuns. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 65–97.
- Anālayo, Bhikkhu (2011): A Comparative Study of the Majjhima-nikāya. Taipei: Dharma Drum Publ.
- Anālayo, Bhikkhu (2011): Chos sbyin gyi mdo: Bhikṣuṇī Dharmadinnā Proves Her Wisdom. In *Chung-Hwa Buddhist Journal* 24 (3), pp. 3–34.
- Anālayo, Bhikkhu (2011): Mahāpajāpatī's Going Forth in the Madhyama-āgama. In *Journal of Buddhist Ethics* 18, pp. 267–317.
- Anālayo, Bhikkhu (2011): Mahāpajāpatī's Going Forth in the Madhyama-āgama. In *Journal of Buddhist Ethics* 18, pp. 267–317.
- Anālayo, Bhikkhu (2012): Canonical Jātaka Tales in Comparative Perspective. The Evolution of Tales of the Buddha's Past Lives. In *Fuyan Buddhist Studies* 7, pp. 75–100.
- Anālayo, Bhikkhu (2013): A Note on the Term *Theravāda*. In *Buddhist Studies Review* 30 (2), pp. 215–235.
- Anālayo, Bhikkhu (2013): The Legality of Bhikkhunī Ordination. In *Journal of Buddhist Ethics* 20, pp. 310–333. Available online at <http://blogs.dickinson.edu/buddhistethics/files/2013/09/Analayo-Legality-final.pdf>, checked on 22.01.21.
- Anālayo, Bhikkhu (2013): The Revival of the Bhikkhunī Order and the Decline of the Sāsana. In *Journal of Buddhist Ethics* 20, pp. 110–193.
- Anālayo, Bhikkhu (2014): Karma and Female Birth. In *Journal of Buddhist Ethics* 21, pp. 107–151. Available online at <http://blogs.dickinson.edu/buddhistethics/files/2014/01/Analayo-KarmaFemale-final.pdf>, checked on 1/22/2021.
- Anālayo, Bhikkhu (2014): On the Bhikkhunī Ordination Controversy. In *Sri Lanka International Journal of Buddhist Studies* 3, pp. 1–20.
- Anālayo, Bhikkhu (2014): On the Bhikkhunī Ordination Controversy. In *Sri Lanka International Journal of Buddhist Studies* 3, pp. 1–20.
- Anālayo, Bhikkhu (2014): The Mass Suicide of Monks in Discourse and Vinaya Literature. With an Addendum by Richard Gombrich. In *Journal of the Oxford Centre for Buddhist Studies* 7, pp. 11–55.
- Anālayo, Bhikkhu (2015): Miracle-working Nuns in the Ekottarika-āgama. In *Indian International Journal of Buddhist Studies* 16 (I), pp. 1–27.
- Anālayo, Bhikkhu (2015): *Samyukta-āgama* Studies. Taipei: Dharma Drum Publ.
- Anālayo, Bhikkhu (2015): The Cullavagga on Bhikkhunī Ordination. In *Journal of Buddhist Ethics* 22, pp. 401–448.
- Anālayo, Bhikkhu (2015): The First Saṅgīti and Theravāda Monasticism. In *Sri Lanka International Journal of Buddhist Studies* 4, pp. 2–17.
- Anālayo, Bhikkhu (2016): The Foundation History of the Nuns Order. 1st ed. Bochum: Projekt Verlag.
- Anālayo, Bhikkhu (2016): The Going Forth of Mahāpajāpatī Gotamī in T 60. In *Journal of Buddhist Ethics* 23, pp. 1–31.
- Andaya, Barbara Watson (2002): Localising the Universal. Women, Motherhood and the Appeal of Early Theravāda Buddhism. In *Journal of Southeast Asian Studies* (February), pp. 1–30.

- Anderson, Leona May; Young, Pamela Dickey (Eds.) (2004): *Women and Religious Traditions*. Don Mills, Ont., New York: Oxford University Press.
- Appleton, Naomi (2011): In the Footsteps of the Buddha? Women and the *Bodhisatta* Path in Theravāda Buddhism. In *Journal of Feminist Studies in Religion* 27 (1), pp. 33–51.
- Arai, Paula Kane Robinson (1999): Japanese Buddhist Nuns. Innovators of the Sake of Tradition. In Karma Lekshe Tsomo (Ed.): *Buddhist Women Across Cultures. Realizations*. New York: State University of New York Press, pp. 105–122.
- Arai, Paula Kane Robinson (1999): *Women Living Zen: Japanese Sōtō Buddhist Nuns*. New York: Oxford University Press.
- Arai, Paula Kane Robinson (2000): A Case of Ritual Zen. In Gratitude to Ānanda. In Karma Lekshe Tsomo (Ed.): *Innovative Buddhist Women. Swimming Against the Stream*. London: Curzon Press, pp. 123–129.
- Arai, Paula Kane Robinson (2000): An Empowerment Ritual for Nuns in Contemporary Japan. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 119–130.
- Aramaki, Noritoshi (2007): Mahāpajāti Gotamī as the Bhikkhunī. Paper delivered by Emeritus Professor of Buddhism, Kyoto University. International Congress on Buddhist Women's Role in the Sangha. Universität Hamburg. Hamburg, 7/18/2007.
- Aris, Michael; Aung San Suu Kyi (Eds.) (1980): *Tibetan Studies in Honour of Hugh Richardson. Proceedings of the International Seminar on Tibetan Studies, Oxford, 1979*. Warminster, England: Aris & Phillips; Distributor in the USA, ISBS (Aris & Phillips Central Asian studies).
- Armour, Ellen T.; St. Ville, Susan M. (Eds.) (2006): *Bodily Citations. Religion and Judith Butler*. New York, NY: Columbia University Press.
- Arora, Vibha (2005): Kim Gutschow. Being a Buddhist nun: The struggle for enlightenment in the Himalayas. Cambridge: Harvard University Press, 2004. xix + 333 pp. Plates, notes, references, index. In *Contributions to Indian Sociology* 39 (3), pp. 433–436. Available online at <http://cis.sagepub.com/content/39/3/429.citation>, checked on 1/22/2021.
- Asaṅga (2001): Abhidharmasamuccaya. The Compendium of the Higher Teaching (Philosophy). Translated into French by Walpola Rahula, English Version by Sara Boin-Webb. Fremont, California: Asian Humanities Press.
- Ayya Sobhana, Bhikkhuni (2011): New Turns Toward Ancient Paths. The Ordinations in California. In *Present / The Voices and Activities of Theravada Buddhist Women* Winter, pp. 13–15.
- Ayya Tathaaloka, Bhikkhuni (n.d.): On the Apparent Non-historicity of the Eight Garudhammas Story. As It Stands in the Pali-text Culavagga and Comparative Vinaya Scholarship.
- Ayya Tathaaloka, Bhikkhuni (2007): Mining for Gold. A Bright Vision and Exploration into the Essential Nature and Purpose of the Bhikkhuni Sangha in the Ancient Texts and Lives of the Noble Ones and Brought to Life through Living the Pure and Perfected Holy Life in the Modern World. International Congress on Buddhist Women's Role in the Sangha. Hamburg, 2007. Available online at <http://alokavihara.org/wp-content/uploads/2013/07/ayyatathaaloka-miningforgold-2007.pdf>.
- Aziz, Barbara Nimri (1976): Ani Chodon. Portrait of a Buddhist Nun. In *Loka 2: A Journal from Naropa Institute*, pp. 43–46.
- Aziz, Barbara Nimri (1981): Jural Friends and Buddhist Teachers. In Adrian C. Mayer (Ed.): *Culture and Morality. Essays in Honour of Christoph von Fürer-Haimendorf*. Delhi: Oxford University Press, pp. 1–22.

- Aziz, Barbara Nimri (1987): Moving Towards a Sociology of Tibet. In *Tibet Journal* 12 (4), pp. 72–86.
- Aziz, Barbara Nimri; Kapstein, Matthew (Eds.) (1985): Soundings in Tibetan Civilization. Proceedings of the 1982 Seminar of the International Association for Tibetan Studies, Held at Columbia University. New Delhi: Manohar.
- Bagchi, Prabodh Chandra (1945): A Note on the Avadānaśataka and Its Chinese Translations. In *Visva-Bharati Annals* 1, pp. 56–61.
- Bagchi, Prabodh Chandra (2011): Avadānaśataka. With assistance of P. L. Vaidya. In Bangwei Wang, Tansen Sen (Eds.): India and China: Interactions through Buddhism and Diplomacy. A Collection of Essays by Professor Prabodh Chandra Bagchi. London/New York/Delhi: Anthem Press, pp. 43–47.
- Bagchi, Sitansusekhar (1967): Mūlasarvāstivāda Vinayavastu. Darbhanga: Mithila Institute of Post-graduate Studies and Research in Sanskrit Learning.
- Bakker, Hans T. (2007): Monuments to the Dead in Ancient North India. In *Indo-Iranian Journal* 50, pp. 11–47.
- Balbus, Isaac D. (1987): Disciplining Women. Michael Foucault and the Power of Feminist Discourse. In Seyla Benhabib, Drucilla Cornell (Eds.): Feminism as Critique. Essays on the Politics of Gender in Late-Capitalist Societies. Cambridge: Polity Press, pp. 110–127.
- Baldauf, Ingeborg (Ed.) (1991): Türkische Sprachen und Literaturen. Materialien der ersten deutschen Turkologen-Konferenz, Bamberg, 3. - 6. Juli 1987. Wiesbaden: Harrassowitz (Veröffentlichungen der Societas Uralo-Altaica, 26).
- Bancroft, Anne (1987): Women in Buddhism. In Ursula King (Ed.): Women in the World's Religions, Past and Present. New York: Paragon House, pp. 81–104.
- Bandurski, Frank; Pāsādika, Bhikkhu; Schmidt, Michael; Wang, Bangwei (1994): Untersuchungen zu buddhistischen Literatur, Folge 1. Übersicht über die Göttinger Sammlungen der von Rāhula Sāṅkṛtyāyana in Tibet aufgefundenen buddhistischen Sanskrit-Texte (Funde buddhistischer Sanskrit-Handschriften, III). In Heinz Bechert (Ed.): Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden und der kanonischen Literatur der Sarvāstivāda-Schule. begonnen von Ernst Waldschmidt. Im Auftrag der Akademie der Wissenschaften zu Göttingen, Beiheft 5. Göttingen: Vandenhoeck & Ruprecht.
- Banerjee, Anukul Chandra (1953): The Prātimokṣa Sūtra. In *Indian Historical Quarterly* 29, pp. 162–172.
- Banerjee, Anukul Chandra (1957): Sarvāstivāda Literature. Calcutta: Published privately by the author.
- Banerjee, Anukul Chandra (1977): Two Buddhist Vinaya Texts in Sanskrit: Prātimokṣa Sūtra and Bhikṣukarmavākaya. Calcutta: World Press.
- Bangert, Eckhard. See Pāsādika, Bhikkhu.
- Bapat, P. V. (1949): Another Valuable Collection of Buddhist Sanskrit Manuscripts. Containing among others The Śrāmanya-phala Sūtra in Sanskrit. In *Annals of the Bhandarkar Oriental Research Institute* 30 (3-4), pp. 241–253.
- Bapat, P. V. (1949): The Srāmanaphala-Sutra and its Different Versions in Buddhist Literature. In *Indian Culture: Journal of the Indian Research Institute* 15 (4), pp. 107–114.
- Bapat, P. V. (1957): Change of Sex in Buddhist Literature. In Anata Sadāśiva Alatekara, Sarvepalli Radhakrishnan (Eds.): Felicitation Volume Presented to Professor Sripath Krishna Belvalkar. Banaras: Motilal BanarsiDass, pp. 209–215.

- Bapat, P. V.; Hirakawa, Akira (1970): *Shan-Chien-P'i-P'o-Sha. A Chinese Version by Saṅghabhadra of Samantapāśādikā*. Poona: Bhandarkar Oriental Research Institute (Bhandarkar Oriental Series, 10).
- Barber, A. N. (Ed.) (1991): *The Tibetan Tripitaka*. 72 volumes. Taipei: SMC Publishing.
- Bareau, André (1955): *Les sectes bouddhiques du Petit Véhicule*. Saigon: École Française d'Extrême-Orient (Publications de l'École française d'Extrême-Orient, 38).
- Bareau, André (1962): La construction et le culte des stūpa d'après les Vinayapitaka. In *Bulletin de l'École française d'Extrême-Orient* 50 (2), pp. 229–274.
- Bareau, André (1971): Recherches sur la biographie du Buddha dans les Sūtrapitaka et les Vinayapitaka anciens. Paris: École Française d'Extrême-Orient.
- Bareau, André (1982): Un personnage bien mystérieux. l'épouse du Buddha. In Luise Anna Hercus (Ed.): *Indological and Buddhist Studies. Volume in Honour of Professor J.W. de Jong on his Sixtieth Birthday*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series), pp. 31–59.
- Bärlocher, Daniel (1982): *Testimonies of Tibetan Tulkus. A Research among Reincarnate Buddhist Masters in Exile*. 2 volumes. Rikon: Tibet-Institut (Opuscula Tibetana).
- Barnes, Nancy J. (1987): *Buddhism*. In Arvind Sharma (Ed.): *Women in World Religions*. Albany: State University of New York Press, pp. 105–133.
- Barnes, Nancy J. (1996): *Buddhist Women and the Nuns' Order in Asia*. In Christopher S. Queen, Sallie B. King (Eds.): *Engaged Buddhism. Buddhist Liberation Movements in Asia*. New York: State University of New York Press, pp. 259–294.
- Barnes, Nancy J. (2000): *Khmer Women. Buddhist Survivors*. In Karma Lekshe Tsomo (Ed.): *Innovative Buddhist Women. Swimming Against the Stream*. London: Curzon Press, pp. 96–103.
- Barnes, Nancy J. (2000): *The Nuns at the Stūpa. Inscriptional Evidence for the Lives and Activities of Early Buddhist Nuns in India*. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 17–36.
- Barnes, Nancy J. (2002): *Women and Buddhism in India*. In Arvind Sharma (Ed.): *Women in Indian Religions*. Delhi: Oxford University Press, pp. 38–69.
- Barnes, Nancy Schuster: see also *Barnes, Nancy J.*
- Barnett, Robert; Akiner, Shirin (Eds.) (1994): *Resistance and Reform in Tibet*. London: Hurst.
- Barrett, T. H. (2005): Did I-ching Go to India. Problems in Using I-ching as a Source on South Asian Buddhism. In Paul Williams (Ed.): *Buddhism in China, East Asia, and Japan*. London, New York: Routledge (Buddhism: critical concepts in religious studies, 8), pp. 1–11.
- Bartolomeusz, Tessa J. (1994): *Women under the Bō Tree. Buddhist Nuns in Sri Lanka*. Cambridge: Cambridge University Press.
- Bartolomeusz, Tessa J. (2000): *Women, War, and Peace in Sri Lanka*. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 283–296.
- Barua, Subhra (1997): *Monastic Life of the Early Buddhist Nuns*. Calcutta: Atisha Memorial Publishing Society.
- Bary, Wm. Theodore de; Keene, Donald; Tanabe, George; Varley, Paul (Eds.) (2010): *Sources of Japanese Tradition. Volume 1: From Earliest Times to 1600*. New York: Columbia University Press.

- Basham, A. L. (1980): The Background to the Rise of Buddhism. In Abodh K. Narain (Ed.): *Studies in History of Buddhism: Papers presented at the International Conference on the History of Buddhism at the University of Wisconsin, Madison ... August 19-21, 1976*. Delhi: B. R. Publishing, pp. 13–21.
- Batchelor, Martine (2000): Achaan Ranjuan. A Thai Lay Woman as Master Teacher. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 156–158.
- Batchelor, Martine (2000): Jamin Sunim: Prison Work for a Korean Nun, Myohi Sunim: A Korean Nun Teacher of Elderly Women, and Pomyong Sunim: Flower Arranging for the Korean Lay. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 275–281.
- Batchelor, Martine (2000): Mae Chi Boonliang: A Thai Nun Runs a Charitable Foundation, and Mae Chi Sansenee: A Thai Nun as Patroness. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 297–301.
- Batchelor, Martine (2000): Tokwang Sunim. A Korean Nun as Medical Practitioner. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 403–404.
- Batchelor, Martine (2000): Voramai Kabil Singh: The First Thai Bhikkhunī, and Chatsumarn Kabilsingh: Advocate for a Bhikkhunī Sangha in Thailand. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 58–61.
- Battaglia, Lisa J. (2015): *Becoming Bhikkhuni? Mae Chis and the Global Women's Ordination Movement*. In *Journal of Buddhist Ethics* 22, pp. 25–62. Available online at http://blogs.dickinson.edu/buddhistethics/files/2015/02/JBE-Battaglia_final.pdf, checked on 1/18/2021.
- Bays, Jan Chozen (1997): Embodiment. In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 171–172.
- Beal, Samuel (1875): The Romantic Legend of Śākyā Buddha. A Translation of the Chinese Version of the *Abhiniṣkramanāśūtra*. London: Trübner & Co.
- Beal, Samuel (1970): A Catena of Buddhist Scriptures from the Chinese. Taipei: Ch'eng Wen Publishing Company. Available online at <https://archive.org/search.php?query=A%20Catena%20of%20Buddhist%20Scriptures%20from%20the%20Chinese>, checked on 1/22/2021.
- Beal, Samuel; Gogerly, Daniel John (1862): Comparative Argument of Two Translations of the Buddhist Ritual for the Priesthood, known as the Prātimoksha, or Pētimokhan. By the Rev. Samuel Beal from the Chinese, and by the Rev. Daniel John Gogerly from the Pali. In *Journal of the Royal Asiatic Society XIX*, pp. 407–480.
- Bechert, Heinz (1961): Aśokas 'Schismenedikt' und der Begriff Sanghabheda. In *Wiener Zeitschrift für die Kunde Süd- und Ostasiens und Archiv für indische Philosophie* 5, pp. 18–52.
- Bechert, Heinz (1961): Bruchstücke buddhistischer Verssammlungen aus zentralasiatischen Sanskrithandschriften. Berlin: Akademie-Verlag (Sanskrittexte aus der Turfanfunden, 6).
- Bechert, Heinz (1970): Theravāda Buddhist Sangha: Some General Observations on Historical and Political Factors in its Development. In *Journal of Asian Studies* 29 (4), pp. 761–778.

- Bechert, Heinz (1974): On a Fragment of Vimānāvadāna, a Canonical Buddhist Sanskrit Work. In L. S. Cousins, Arnold Kunst, Kenneth R. Norman (Eds.): *Buddhist Studies in Honour of I. B. Horner*. Dordrecht: D. Reidel, pp. 19–25.
- Bechert, Heinz (1974): Sāsana-Reform im Theravāda-Buddhismus. In Aturugiriye Jñānavimala (Ed.): *50 Jahre Buddhistisches Haus*. Berlin: Buddhistisches Haus, pp. 19–34.
- Bechert, Heinz (Ed.) (1980): *The Language of the Earliest Buddhist Tradition*. Göttingen: Vandenhoeck & Ruprecht (Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, 3.117).
- Bechert, Heinz (Ed.) (1984): *The World of Buddhism. Buddhist Monks and Nuns in Society and Culture*. London: Thames & Hudson.
- Bechert, Heinz (Ed.) (1985): Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur. Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, Dritte Folge, Nr. 149. Göttingen: Vandenhoeck & Ruprecht (Symposien zur Buddhismusforschung, III, 1).
- Bechert, Heinz (Ed.) (1987): Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur. Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, Dritte Folge, Nr. 149 (Symposien zur Buddhismusforschung, III, 2).
- Bechert, Heinz (Ed.) (1989): *Sanskrithandschriften aus den Turfanfund*. Vol. 6. Stuttgart: Steiner.
- Bechert, Heinz (Ed.) (1991-97): *The Dating of the Historical Buddha*. 3 volumes. Göttingen: Vandenhoeck & Ruprecht (Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, 3.194).
- Bechert, Heinz (Ed.) (1992): *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen II*. Göttingen: Vandenhoeck & Ruprecht (Sanskrit Wörterbuch der buddhistischen Texte aus den Turfanfund, Beiheft, 4).
- Bechert, Heinz (1993): *The Laws of the Buddhist Sangha. An Early Juridical System in Indian Tradition*. In *Hokke bunka kenkyū* 19, pp. 1–11.
- Bechert, Heinz (Ed.) (1994): *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden und der kanonischen Literatur der Sarvāstivāda-Schule*. begonnen von Ernst Waldschmidt. Im Auftrag der Akademie der Wissenschaften zu Göttingen. Göttingen: Vandenhoeck & Ruprecht.
- Bechert, Heinz (Ed.) (1994): *Untersuchungen zur buddhistischen Literatur*. Bearb. von Frank Bandurski, Bhikkhu Pasadika, Michael Schmidt, Bangwei Wang. With assistance of Frank Bandurski. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 5).
- Bechert, Heinz (Ed.) (1996): *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen*. Göttingen: Vandenhoeck & Ruprecht (Sanskrit Wörterbuch der buddhistischen Texte aus den Turfanfund, Beiheft 6).
- Bechert, Heinz (2000): *Buddhismus, Staat und Gesellschaft in den Ländern des Theravāda-Buddhismus*. Neuauflage mit Supplementen sowie Personen- und Sachregister. Vol. 2. Göttingen: Seminar für Indologie und Buddhismuskunde.
- Bechert, Heinz (Ed.) (2000): *Der indische Buddhismus und seine Verzweigungen*. Vol. 1 of *Der Buddhismus*. Stuttgart: Kohlhammer (Die Religionen der Menschheit, 24.1).
- Bechert, Heinz (2011): *Sanghabheda and Nikāyabheda in Buddhist Law*. In *The Indian International Journal of Buddhist Studies* 2, pp. 9–14.

- Bechert, Heinz; Bretfeld, Sven; Kieffer-Pülz, Petra (Eds.) (1997): Untersuchungen zur buddhistischen Literatur, Folge 2. Gustav Roth zum 80. Geburtstag gewidmet. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 8).
- Bechert, Heinz; Gombrich, Richard (1984): Der Buddhismus: Geschichte und Gegenwart. München: Beck.
- Bechert, Heinz; Hartmann, Jens-Uwe (1988): Observations on the Reform of Buddhism in Nepal. In *Journal of the Nepal Research Centre* 8, pp. 1–30.
- Bechert, Heinz; Küster, Klaus; Matsumura, Junko (1991): An Ancient Singhalese Manuscript Discovered in Tibet and Preserved in Peking. In *Journal of Pali and Buddhist Studies (Parigaku-Bukkyō-Bungaku)* 4, pp. 67–83.
- Bechert, Heinz; Wille, Klaus (1989): Sanskrithandschriften aus den Turfanfunden. Vol. 6. Stuttgart: Steiner (Verzeichnis der Orientalischen Handschriften in Deutschland, 10).
- Beck, Charlotte Joko (1997): Our Substitute Life. With assistance of Ezra Bayda. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 230–233.
- Bendall, Cecil: Nepal MSS. In *Journal of the Royal Asiatic Society* April, pp. 345–347.
- Bendall, Cecil (1883): Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge. Cambridge: Cambridge University Press.
- Bendall, Cecil (1900): Notes and News. Outline-Report on a Tour in Northern India in the Winter 1898–9. In *Journal of the Royal Asiatic Society* 77 (1), pp. 162–164.
- Bendall, Cecil (1903): Fragment of a Buddhist Ordination-Ritual. In Kern, Johan Hendrik Caspar (1833–1917) (Ed.): Album-Kern. Opstellen, geschreven ter eere van Dr. H. Kern, : hem aangeboden door vrienden en leerlingen op zijn zeventigsten verjaardag den VI. April 1903. Leiden: E. J. Brill, pp. 373–376.
- Benhabib, Seyla; Cornell, Drucilla (Eds.) (1987): Feminism as Critique. Essays on the Politics of Gender in Late-Capitalist Societies. Cambridge: Polity Press.
- Benn, James A.; Meeks, Lori R.; Robson, James (Eds.) (2010): Buddhist Monasticism in East Asia. Places of Practice. London: Routledge (Routledge Critical Studies in Buddhism).
- Bentor, Yeal (2008): Can Women Attain Enlightenment through Vajrayāna Practices? In David Shulman, Shalva Weil (Eds.): Karmic Passages. Israeli Scholarship on India. New Delhi: Oxford University Press, pp. 125–140.
- Berkwitz, Stephen C. (2003): History and Gratitude in Theravāda Buddhism. In *Journal of the American Academy of Religion* 71 (3), pp. 579–604.
- Bernstorff, Dagmar; Welck, Hubertus von (Eds.) (2004): Exile as Challenge. The Tibetan Diaspora. Hyderabad: Orient Longman.
- Berzin, Alexander (2007): A Summary Report of the 2007 International Congress on the Women's Role in the Sangha: Bhikshuni Vinaya and Ordination Lineages. Available online at http://www.berzinarchives.com/web/en/archives/approaching_buddhism/world_today/summary_report_2007_international_c/part_1.html, checked on 1/22/2021.
- Bhadra, Bhikkhuni (2001): Higher Ordination and the Bhikkhuni Order in Sri Lanka. 1 volume. Dehiwala, Sri Lanka: Sridevi Printers.
- Bhadra, Bhikkhuni (2002): Higher ordination that leads to the eradication of defilements. In *World Fellowship of Buddhists Review* 34 (3-4), pp. 89–93.

- Bhagvat, Durga N.: Early buddhist jurisprudence (Theravada Vinaya-Laws). Delhi: Cosmo Publications.
- Bhattacharji, Sukumari (1987): Prostitution in Ancient India. In *Social Scientist* 15 (2), pp. 32–61.
- Bhushan, Nalini (Ed.) (2009): TransBuddhism. Transmission, Translation, and Transformation. Amherst: University of Massachusetts Press.
- Bhutia, Kalzang Dorjee (2014): The Importance of Jetsun Mingyur Paldron in the Development of Sikkimese Buddhism. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 153–158.
- Bianchi, Ester (2000): Tiexiangsi. A Gelugpa Nunnery in Contemporary China. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 130–141.
- Bingenheimer, Marcus (2008): The Bhikṣuṇī Saṃyukta in the Shorter Chinese Saṃyukta Āgama. In *Buddhist Studies Review* 25 (1), pp. 5–26.
- Bishop Sensei, Mitra (1999): Something about Zen. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books. Available online at 119-131.
- Black, Brian (2007): The Character of the Self in Ancient India. Priest, Kings, and Women in the Early Upaniṣads. Albany, NY: State University of New York Press.
- Blackburn, Anne M. (1999): Magic in the Monastery. Textual Practice and Monastic Identity in Sri Lanka. In *History of Religions* 38 (May, 4), pp. 354–372.
- Blackstone, Kate (1999): Damming the Dhamma. Problems with Bhikkhunis in the Pali Vinaya. In *Journal of Buddhist Ethics* 6, pp. 292–312.
- Blackstone, Kathryn R. (2000): Women in the Footsteps of the Buddha. Struggle for Liberation in the Therīgāthā. Delhi: Motilal BanarsiDass.
- Blezer, Henk; Zadoks, Abel (Eds.) (2002): Tibet, Past and Present. Proceedings of the Ninth Seminar of the IATS Leiden 2000. Leiden: Brill.
- Bloss, Lowell W. (1987): The Female Renunciants of Sri Lanka. The Dasasilmattawa. In *Journal of the International Association of Buddhist Studies* 10 (1), pp. 7–31.
- Bod kyi bud med lhan tshogs (2009): Tibetan Nuns. The Status of Exiled Tibetan Nuns in India. Dharamsala: Tibetan Women's Association.
- Bod kyi chos brgyud chen po bzhi dang btsun mai'i sku tshab bcas kyi dge slong ma'i nyams zhib tshogs chung (2013): Gzhi thams cad yod par smra ba'i lugs la dge slong ma slar gso yod med dphyad gzhi lung gi bang mdzod. Dharamsala: Bod gzhung chos rig las khungs (Dge slong ma'i nyams zhib kyi dpe phreng ang, 7).
- Bode, Mabel Haynes (1893): Women Leaders of the Buddhist Reformation. In *Journal of the Royal Asiatic Society* 70 (July), pp. 517–566.
- Bode, Mabel Haynes (1909): The Pali Literature of Burma. London: Royal Asiatic Society.
- Bodewitz, H. W. (2007): Sins and vices. Their Enumerations and Specifications in the Veda. In *Indo-Iranian Journal* 50, pp. 317–339.
- Bodewitz, H. W. (2007): The Special Meanings of Śrama and Other Derivations of the Root Śram in the Veda. In *Indo-Iranian Journal* 50 (145-160).

Bodhi, Bhikkhu (1997): Discourses of the Ancient Nuns. Bhikkhuni-samyutta. Translated from the Pāli by Bhikkhu Bodhi. Kandy: Buddhist Publication Society (Bodhi leaves, 143). Available online at <https://www.accesstoinsight.org/lib/authors/bodhi/bl143.html>, checked on 1/22/2021.

Bodhi, Bhikkhu (2000): The Connected Discourses of the Buddha. A New Translation of the Saṃyutta Nikāya. Translated from the Pāli by Bhikkhi Bodhi. The teachings of the Buddha. Boston: Wisdom Publications.

Bodhi, Bhikkhu (Ed.) (2009): The Revival of Bhikkhunī Ordination in the Theravāda Tradition. Penang: Inward Path. Available online at <http://bhikkhunicommittee.googlepages.com/RevivalBhkni-Final-4.pdf>, checked on 1/22/2021.

Bodhi, Bhikkhu (2011): Bhikkhuni Education Today. Seeing Challenges As Opportunities. Text of a lecture given by video at the International Conference on Education for Contemporary Female Sangha, Luminary Buddhist Institute, Chia Yi, Taiwan, Republic of China. In *Present / The Voices and Activities of Theravada Buddhist Women* Winter, pp. 16–20.

Bodhi, Bhikkhu (2011): Bhikkhunīsaṃyutta. Connected Discourses with Bhikkhunīs. In *Present / The Voices and Activities of Theravada Buddhist Women* Winter, pp. 37–45.

Bollée, W. B. (1968): Die Stellung der Vinaya-Ṭikās in der Pāli-Literatur. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Suppl. no. I, pp. 1–3.

Boltz, Judith M.; Salomon, Richard (1988): A New Fragment of the Kaṭhinavastu of the Sarvāstivādavinaya. In *Journal of the American Oriental Society* 108 (4), pp. 539–544.

Bonnet-Acosta, Cristina (2014): Brave Daughters of the Buddha. The Feminisms of the Burmese Buddhist Nuns. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 35–54.

Bose, Mandakranta (Ed.) (2000): Faces of the Feminine in Ancient, Medieval, and Modern India. New York: Oxford University Press.

Boss, Lowell W. (1978): The Taming of Māra. Witnessing to the Buddha's Virtues. In *History of Religions* 18 (2), pp. 156–176.

Boucher, Daniel (2002): Jens Braarvig (ed.), Buddhist Manuscripts, Volume I by Mark Allon, Jens Braarvig, Torkel Brekke, Paul Harrison, Jens-Uwe Hartmann, Seishi Karashima, Kazunobu Matsuda, Richard Salomon, Lore Sander, Nicholas Sims-Williams, Klaus Wille. Manuscripts in the Schøyen Collection 1. Oslo: Hermes Publishing, 2000, pp. XXII, 302; XII plates on 40 pp. \$95.– ISBN 82-8034-001-7. In *Indo-Iranian Journal* 45, pp. 245–259.

Boucher, Daniel (2008): Bodhisattvas of the Forest and the Formation of the Mahāyāna. A Study and Translation of the Rāṣṭrapālapariprcchā-sūtra. Honolulu: University of Hawai'i Press.

Boucher, Sandy (2007): Appreciating the Lineage of Buddhist Feminist Scholars. In Rosemary Radford Ruether (Ed.): Feminist Theologies. Legacy and Prospect. Minneapolis, MN: Fortress Press, pp. 117–128.

Bowden, Ernest M. (1893): The Uposatha and Upasampadā Ceremonies. In *Journal of the Royal Asiatic Society*, January, pp. 159–161.

Boyarin, Daniel (2004): Gender. In Mark C. Taylor, Donald S. Lopez (Eds.): Critical Terms for Religious Studies. Chicago: University of Chicago Press, pp. 117–135.

Brahm, Ajahn (2013): Ordination von Nonnen. Längst überfällig und nicht mehr zu stoppen. In *Buddhismus aktuell* 1, pp. 30–31.

- Brauen, Martin; Kvaerne, Per (Eds.) (1978): Tibetan Studies. Presented at the Seminar of Young Tibetologists Zurich, June 26 – July 1, 1977. Zürich: Völkerkundemuseum der Univ. Zürich.
- Braun, Willi (Ed.) (2009): Guide to the Study of Religion. London: Continuum.
- Brekke, Torkel (1998): The Skandhaka of the Vinaya Pitaka and its Historical Value. In *Wiener Zeitschrift für die Kunde Südasiens* 42, pp. 23–40.
- Brekke, Torkel (1999): The Role of Fear in Indian Religious Thought with Special Reference to Buddhism. In *Journal of Indian Philosophy* 27, pp. 439–467.
- Bretfeld, Sven (1997): Nachträge zur 'Übersicht über die Göttinger Sammlungen der von Rāhula Sāṅkṛtyāyana in Tibet aufgefundenen buddhistischen Sanskrit–Texte' von Frank Bandurski. In Heinz Bechert, Sven Bretfeld, Petra Kieffer-Pülz (Eds.): Untersuchungen zur buddhistischen Literatur, Folge 2. Gustav Roth zum 80. Geburtstag gewidmet. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 8), pp. 41–46.
- Brodbeck, Simon; Black, Brian (Eds.) (2007): Gender and Narrative in the Mahābhārata. London: Routledge.
- Brodbeck, Simon; Black, Brian (2007): Introduction. In Simon Brodbeck, Brian Black (Eds.): Gender and Narrative in the Mahābhārata. London: Routledge, pp. 1–34.
- Brough, J. (1973): Gustav Roth (ed.): Bhikṣuṇī-vinaya. (Tibetan Sanskrit Works Series, Vol. xxii) [xx], lxi, 413 pp., plate. Patna: K. P. Jayaswal Research Institute, 1970. In *Bulletin of the School of Oriental and African Studies* 36, pp. 675–677.
- Brown, Sid (2001): The Journey of One Buddhist Nun. Even Against the Wind. Albany: State University of New York Press.
- Browning, Don S.; Green, Martha Christian (Eds.) (2006): Sex, Marriage, and Family in World Religions. New York: Columbia University Press.
- Buffetrille, Katia (Ed.) (2012): Revisiting Rituals in a Changing Tibetan World. Leiden: Brill (Brill's Tibetan Studies Library, 31).
- Buie, Sarah D. (2000): Space as Mind / Maṇḍala Places. Joan Halifax, Tsultrim Allione, and Yvonne Rand. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 373–389.
- Burghart, Richard; Cantlie; Audrey (Eds.) (1985): Indian Religion. London: Curzon Press.
- Busch, Colleen Morton (2012): Fire monks. Zen mind meets wildfire. New York: Penguin.
- Buswell, R. E. (Ed.) (2004): Encyclopedia of Buddhism. 2 volumes. New York: Macmillan.
- Butet, Dominique; Adam, Olivier (2018): Die Nonnen aus dem Himalaja. Eine fotografische Reise. In *Buddhismus aktuell* (1), pp. 13–19.
- Bynum, Caroline Walker; Harrell, Stevan (Eds.) (1986): Gender and Religion. On the Complexity of Symbols. Boston: Beacon.
- Cabezón, José Ignacio (Ed.) (1992): Buddhism, Sexuality, and Gender. Albany: State University of New York Press.
- Cabezón, José Ignacio (1993): Homosexuality and Buddhism. In Arlene Swidler (Ed.): Homosexuality and World Religions. Valley Forge, Pa: Trinity Press International, pp. 81–101.
- Cabezón, José Ignacio (1997): The Regulations of a Monastery. In Donald S. Lopez (Ed.): Religions of Tibet in Practice. Princeton: Princeton University Press, pp. 335–351.

- Cabezón, José Ignacio (2008): Thinking through Texts. Toward a Critical Buddhist Theology of Sexuality. Frederick P. Lenz Distinguished Lecture. Naropa University, 9/23/2008, checked on 1/28/2021.
- Cabezón, José Ignacio (2017): Sexuality in Classical South Asian Buddhism. Kindle edition. Boston: Wisdom Publications (Studies in Indian and Tibetan Buddhism Book, 20).
- Cabezón, José Ignacio; Jackson, Roger R. (Eds.) (1996): Tibetan Literature. Studies in Genre. Essays in Honor of Geshe Lhundup Sopa. Ithaca, NY: Snow Lion.
- Cadge, Wendy (2004): Gendered Religious Organisations. The Case of Theravada Buddhism in America. In *Gender & Society* 18, pp. 777–793.
- Candrakīrti; Lang, Karen Christine (2003): Four Illusions. Candrakīrti's Advice for travelers on the Bodhisattva Path. New York: Oxford University Press.
- Carbine, Jason A. (2011): Sons of the Buddha. Continuities and Ruptures in a Burmese Monastic Tradition. Berlin: De Gruyter.
- Carrithers, Michael (1982): Hell-Fire and Urinal Stones. An Essay on Buddhist Purity and Authority. In *Contributions to South Asian Studies* 2, pp. 25–52.
- Caswell, James O. (2000): Cave Temples and Monasteries in India and China. In William M. Johnston (Ed.): Encyclopedia of Monasticism, vol. 1. 2 volumes. Chicago: Fitzroy Dearborn, pp. 255–263.
- Chakravarti, Uma (1987): The Social Dimensions of Early Buddhism. Delhi: Oxford University Press.
- Chamsanit, Varaporn (2006): Settling the Debate on Bhikkhuni Ordination in Thailand: Why is It So Difficult. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 298–309.
- Chandra, Lokesh (1960): Unpublished Gilgit Fragment of the Prātimokṣa-Sūtra. In *Wiener Zeitschrift für die Kunde Süd- und Ostasiens und Archiv für indische Philosophie* 4, pp. 1–13.
- Chandra, Moti (1973): The World of Courtesans. Delhi: Vikas Publishing House.
- Chang, C. C. (Ed.) (1983): A Treasury of Mahāyāna Sūtras. Selections from the Mahāratnakūṭa Sūtra. Translated from the Chinese by the Buddhist Association of the United States. University Park, Pa: Pennsylvania State University Press.
- Chang, Christie Yu-Ling (2008): The Name of the Nun. Towards the Use of Inclusive Language and True Equality in the Buddhist Community. In Karma Lekshe Tsomo (Ed.): Buddhist Women: In a Global Multicultural Community. Petaling Jaya, Malaysia: Sukhi Hotu Dhamma Publications, pp. 260–266.
- Chang, Kun (1957): A Comparative Study of the Kaṭhinavastu. The Hague: Mouton (Indo-Iranian Monographs Series, I).
- Cheng, Wei-Yi (2007): Buddhist Nuns in Taiwan and Sri Lanka. A Critique of the Feminist Perspective. London: Routledge.
- Cheng, Wei-Yi (2014): Bhikkhunī Academy at Manelwatta Temple. A Case of Cross-Tradition Exchange. In *Journal of Buddhist Ethics* 21, pp. 483–501.
- Chenna Reddy, Pedarapu (Ed.) (2006): Mahāsenasiri. Riches of Indian Archaeological and Cultural Studies (A Felicitation Volume in Honour of Dr. I. K. Sarma). 2 volumes. Delhi: Sharada Publishing House.
- Chew, Lin (2004): Reflections on Buddhism, Gender, and Human Rights. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 35–43.

- Chhabra, Meenakshi (2004): Redefining and Expanding the Self in Conflict Resolution. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 89–99.
- Childs, Margaret Helen (1991): Rethinking Sorrow. Revelatory Tales of Late Medieval Japan. Ann Arbor: Center for Japanese Studies, Univ. of Michigan.
- Cho, Eun-su (2014): A Resolute Vision of the Future. Hyechun Sunim's Founding of the National Bhikṣuṇī Association of Korea. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 125–142.
- Chodron, Bhikshuni Ngawang (1999): Restoring an Ancient Tradition. The Life of Nuns in Modern Mainland China. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 83–92.
- Chodron, Pema (1988): Training at Gampo Abbey. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 168–173.
- Chodron, Pema (1991): Ausbildung in Gampo Abbey. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 155–161.
- Chodron, Pema (1997): Three Methods for Working with Chaos. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 163–167.
- Chodron, Thubten (Ed.) (1997): Preparing for Ordination. Reflections for Westerners Considering Monastic Ordination in the Tibetan Buddhist Tradition Seattle. Life as a Western Buddhist Nun. Available online at <https://thubtenchodron.org/books/preparing-for-ordination/>, checked on 22.01.21.
- Chodron, Thubten (1999): Audience with His Holiness the Dalai Lama. Dharamsala, India - March 4, 1996. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 189–198.
- Chodron, Thubten (Ed.) (1999): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books.
- Chodron, Thubten (1999): Finding Our Way. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 135–147.
- Chodron, Thubten (2000): Western Buddhist Nuns. A New Phenomenon in an Ancient Tradition. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 81–96.
- Chodron, Thubten (2001): A Contemporary Cultural Perspective on Monastic Life. In Bhikṣuṇī Wu Yin (Ed.): Choosing Simplicity. Commentary on the Bhikṣuni Pratimoksha. Ithaca, NY: Snow Lion, pp. 27–38.
- Chodron, Thubten (2007): Regarding the Bhiksuni Order in Tibetan Buddhism. Available online at <https://thubtenchodron.org/2007/05/buddhist-nun-tibetan/>, checked on 21.01.21.
- Chodron, Thubten (2010): A Tibetan Precedent for Multi-Tradition Ordination. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 183–194.
- Choedak Rinpoche, Lama (2007): Experience of Being the Tibetan Buddhist Teacher to Convene and Sponsor the first Tibetan Initiated Bhik[k]huni Ordination Ceremony Held in Canberra, Australia October 2003. International Congress on Buddhist Women's Role in the Sangha. Hamburg, 2007. Available online at

https://www.congress-on-buddhist-women.org/fileadmin/files/65LamaChoedakRinpoche_01.pdf, checked on 21.01.21.

Choeden, Khenpo Jangchub (1/18/2011): Ordination of Shramanera and Upasampada. Central University of Tibetan Studies (CUTS) Sarnath/Varanasi.

Chojnacki, Christine; Hartmann, Jens-Uwe; Tschannerl, Volker M. (Eds.) (2000): Vividharatnakarāṇḍaka. Festgabe für Adelheid Mette. Swisttal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica: Monographien zu den Sprachen und Literaturen des Indo-Tibetischen Kulturraumes, 37).

Chokyi, Bhikshuni Jampa (1999): How to Rely on a Spiritual Friend. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 149–155.

Christ, Carol (1987): Laughter of Aphrodite. Reflections on a Journey to the Goddess. San Francisco: Harper and Row.

Chung, Inyoung (1999): A Buddhist View of Women. A Comparative Study of the Rules for *Bhikṣunīs* and *Bhikṣus* Based on the Chinese *Prātimokṣa*. In *Journal of Buddhist Ethics* 6, pp. 29–105.

Chung, Inyoung (2004): Comparing the First Buddhist Women in Early Chinese and Ancient Indian Buddhism. In Karma Lekshe Tsomo (Ed.): Bridging Worlds. Buddhist Women's Voices across Generations. Taipei: Yuan Chuan Press, pp. 161–165.

Chung, Inyoung (2006): Crossing over the Gender Boundary in Gray Rubber Shoes. A Study on Myoom Sunim's Buddhist Monastic Education. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 218–227.

Chung, Inyoung (2007): The Revival of a Dual Ordination for Korean Buddhist Nuns in the Modern Period. Available online at https://www.congress-on-buddhist-women.org/fileadmin/files/19InyoungChung_01.pdf, checked on 21.01.21.

Chung, Jin-il (1997): Two karmavācanā Texts of the Mūlasarvāstivādins. Cīvaraḍhiṣṭhāna and pātrāḍhiṣṭāna. In Petra Kieffer-Pülz, Jens-Uwe Hartmann (Eds.): Bauddhavidyāsudhākaraḥ. Studies in Honour of Heinz Bechert on the Occasion of His 65th Birthday. Swistal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica, 30), pp. 39–54.

Chung, Jin-il (1998): 'Bhikṣuṇī-Karmavācanā' of the Mūlasarvāstivādins. In Chitta Ranjan Prasad Sinha (Ed.): Facets of Indian Culture. Gustav Roth Felicitation Volume, Published on the Occasion of His 82nd Birthday. Patna, India: Bihar Puravid Parishad, pp. 420–423.

Chung, Jin-il (Ed.) (1998): Die Pravāraṇā in den kanonischen Vinaya Texten der Mūlasarvāstivādin und der Sarvāstivadin. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 7).

Chung, Jin-il (1999): Gurudharma und aşṭau gurudharmāḥ. In *Indo-Iranian Journal* 42, pp. 227–234.

Chung, Jin-il (2001): Bhikṣuṇī-Abschnitt im Kṣudrakavastu der Mūlasarvāstivādins. Unveröffentlichtes Typoskript.

Chung, Jin-il (2004): Das Upasampadāvastu. Vorschriften für die buddhistische Mönchsordination im Vinaya der Sarvāstivāda-Tradition, Sankrit-Version und chinesische Version. Göttingen: Vandenhoeck & Ruprecht ([Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden / Beiheft] Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden).

Chung, Jin-il (2006): Ursprung und Wandel der Aufnahme von Frauen in den buddhistischen Orden nach der kanonischen Überlieferung—eine Randbemerkung. In *Sanko Bunka Kenkyusho Nenpo (Annual of the Sanko Research Institute for the Studies of Buddhism)* 28, pp. 1–15.

Chung, Jin-il (2011): Handbuch für die buddhistische Mönchsordination bei den Mūlasarvāstivādins. Gimpo: Joon-Ang Sangha University.

Chung, Jin-il; Kieffer-Pülz, Petra (1997): The karmavācanās for the Determination of sīmā and ticīvareṇa avippavāsa. In Bhikkhu Tampalawela Dhammaratana, Bhikkhu Pāsādika (Eds.): Dharmadūta Mélanges offerts au Vénérable Thích Huyễn-Vi à l'occasion de son soixante-dixième anniversaire. Paris: Librairie You-Feng, pp. 13–56.

Chung, Jin-il; Wille, Klaus (1994): Fragmente aus dem Bhaiṣajyavastu der Sarvāstivādins in der Sammlung Pelliot (Paris). In Heinz Bechert (Ed.): Untersuchungen zur buddhistischen Literatur. Bearb. von Frank Bandurski, Bhikkhu Pasadika, Michael Schmidt, Bangwei Wang. With assistance of Frank Bandurski. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 5), pp. 155–164.

Chung, Jin-il; Wille, Klaus (1997): Einige Bhikṣuvinayavibhaṅga-Fragmente der Dharmaguptakas in der Sammlung Pelliot. In Heinz Bechert, Sven Bretfeld, Petra Kieffer-Pülz (Eds.): Untersuchungen zur buddhistischen Literatur, Folge 2. Gustav Roth zum 80. Geburtstag gewidmet. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 8), pp. 47–94.

Church, Cornelia Dimmitt (1975): Temptress, Housewife, Nun: Women's Role in Early Buddhism. In *Anima* 2, pp. 53–58.

Cissell, Kathryn Ann Adelsperger (n.d.): The Establishment of the Bhikshuni Sangha in China.

Cissell, Kathryn Ann Adelsperger (1972): The Pi-Ch'lu-Ni Chuan. Biographies of Famous Chinese Nuns from 317-516 C.E. Ph.D. diss., University of Wisconsin-Madison. Michigan: UMI Dissertation Services.

Clarke, Shayne (2000): The Existence of the Supposedly Non-Existent Śikṣādattā-śrāmaṇerī. A New Perspective on Pārājika Penance. In *Buddhist Studies (Bukkyō kenkyū 佛教研究)* 29, pp. 149–176.

Clarke, Shayne (2001): The Mūlasarvāstivāda Vinaya Muktaka (根本説一切有部目得迦). In *Buddhist Studies (Bukkyō kenkyū 佛教研究)* 30, pp. 81–107.

Clarke, Shayne (2002): One Rule for All? Saṃghāvaśesa Indemnity for the Sarvāstivādin Monastic Hierarchy. In Kokusai Bukkyōto Kyōkai (International Buddhist Association) (Ed.): Buddhist and Indian Studies in Honour of Professor Sodo Mori. Hamamatsu: Kokusai Bukkyōto Kyōkai (International Buddhist Association), pp. 387–398.

Clarke, Shayne (2002): The Mūlasarvāstivādin Vinaya. A Brief Reconnaissance Report. In The Sakurabe Ronshu Committee (Ed.): Early Buddhism and Abhidharma Thought. In Honor of Doctor Hajime Sakurabe on His Seventy-seventh Birthday. Kyoto: Heirakuji, pp. 45–63.

Clarke, Shayne (2004): Right Section, Wrong Collection: An Identification of a Canonical Vinaya Text in the Tibetan *bsTan 'gyur-Bya ba'i phung po zhes bya ba* (*Kriyāskandha-nāma*). In *Journal of the American Oriental Society* 124 (2), pp. 335–340.

Clarke, Shayne (2004): *Vinaya Māṭrkā* - Mother of the Monastic Codes, or Just Another Set of Lists? A Response to Frauwallner's Handling of the Mahāsāṃghika Vinaya. In *Indo-Iranian Journal* 47 (2), pp. 77–120.

Clarke, Shayne (2006): Miscellaneous Musings on Mūlasarvāstivāda Monks: The Mūlasarvāstivāda Vinaya Revival in Tokugawa Japan. In *Japanese Journal of Religious Studies* 33 (1), pp. 1–49.

Clarke, Shayne (2008): The Case of the Nun Mettiyā Reexamined: On the Expulsion of a Pregnant bhikṣunī in the Vinaya of the Mahāsāṃghikas and Other Indian Buddhist Monastic Law Codes. In *Indo-Iranian Journal* 51 (2), pp. 115–136.

- Clarke, Shayne (2009): Locating Humour in Indian Buddhist Monastic Law Codes. A Comparative Approach. In *Journal of Indian Philosophy* 37, pp. 311–330.
- Clarke, Shayne (2009): Monks Who Have Sex. *Pārājika* Penance in Indian Buddhist Monasticisms. In *Journal of Indian Philosophy* 37, pp. 1–43.
- Clarke, Shayne (2009): When and Where is a Monk no longer a Monk? On Communion and Communities in Indian Buddhist Monastic Laws. In *Indo-Iranian Journal* 52, pp. 115–141.
- Clarke, Shayne (2010): Creating Nuns out of Thin Air: Problems and Possible Solutions concerning the Ordination of Nuns according to the Tibetan Monastic Code. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 227–238.
- Clarke, Shayne (2011): Family Matters in Indian Buddhist Monasticisms.
- Clarke, Shayne (2011): Guṇaprabha, Yijing, Bu sTon and the Lack of a Coherent System of Rules for Nuns in the Tibetan Tradition of the Mūlasarvastivāda-vinaya. *Buddhist Nuns in India*. Toronto, 2011.
- Clarke, Shayne (2011): Towards a Comparative Study of the Sarvāstivāda- and Mūlasarvāstivāda-vinayas. A Preliminary Survey of the Kathāvastu embedded in the Uttaragrantha. XVIth Congress of the International Association of Buddhist Studies. Jinshan, 2011.
- Clarke, Shayne (2014): Family Matters in Indian Buddhist Monasticisms. Honolulu: University of Hawai'i Press.
- Clarke, Shayne (2014): Vinaya texts. New Delhi: National Archives of India (Gilgit manuscripts in the National Archives of India facsimile edition, 1).
- Clarke, Shayne (2015): Vinayas. In Jonathan A. Silk (Ed.): *Brills Encyclopedia of Buddhism*, vol. 1. Leiden: Brill (Handbook of oriental studies Section 2, South Asia, 29), pp. 60–87.
- Clough, Brad (2001): Buddhism. In Jacob Neusner (Ed.): *The Ethics of Family Life. What Do We Owe One Another? Comparing Religious Traditions*. Belmont, CA: Wadsworth/Thomson Learning, pp. 124–158.
- Coakley, Sarah (Ed.) (1997): Religion and the Body. Cambridge: Cambridge University Press.
- Coberly, Magaret (2004): Crisis as Opportunity. Nuns and Cultural Change in the Spiti Vallay. In Karma Lekshe Tsomo (Ed.): *Buddhist Women and Social Justice. Ideals, Challenges, and Achievements*. Albany: State University of New York Press, pp. 193–204.
- Cohen, Darlene (1997): The Only Way I Know of to Alleviate Suffering. In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 10–17.
- Cole, Alan (2006): Buddhism. In Don S. Browning, Martha Christian Green (Eds.): *Sex, Marriage, and Family in World Religions*. New York: Columbia University Press, pp. 299–366.
- Collett, Alice (2006): Buddhism and Gender. Reframing and Refocusing the Debate. In *Journal of Feminist Studies in Religion* 22 (2), pp. 55–84.
- Collett, Alice (2009): Historio-Critical Hermeneutics in the Study of Women in Early Indian Buddhism. In *Numen* 56, pp. 91–117.
- Collins, Cait (1999): Conception and the Entry of Consciousness. When Does a Life Begin? In Karma Lekshe Tsomo (Ed.): *Buddhist Women Across Cultures. Realizations*. New York: State University of New York Press, pp. 195–203.
- Collins, Steven (1997): The Body in Theravāda Buddhist Monasticism. In Sarah Coakley (Ed.): *Religion and the Body*. Cambridge: Cambridge University Press, pp. 185–204.

- Collins, Steven (2007): Remarks on the Third Precept. Adultery and Prostitution in Pāli Texts. In *Journal of the Pali Text Society* 29, pp. 263–284.
- Collins, Steven; McDaniel, Justin (2010): Buddhist 'Nuns' (*mae chi*) and the Teaching of Pali in Contemporary Thailand. In *Modern Asian Studies* 44 (6), pp. 1373–1408.
- Committee of Western Bhiksunis (2006): Research Regarding the Lineage of Bhikṣuṇī Ordination. A Response to Necessary Research Regarding the Lineage of Bhikṣuṇī Vinaya. Third Seminar of Vinaya Scholars about Gelongma Lineage. Dharamsala, 2006, checked on 21.01.21.
- Conze, Edward (1957): Im Zeichen Buddhas. Buddhistische Texte. Frankfurt, M., Hamburg: Fischer Bücherei.
- Conze, Edward (1980): A Short History of Buddhism. London: Allen & Unwin.
- Cook, Joanna (2010): Meditation in Modern Buddhism. Renunciation and Change in Thai Monastic Life. Cambridge, UK: Cambridge University Press.
- Cousins, L. S.; Kunst, Arnold; Norman, Kenneth R. (Eds.) (1974): Buddhist Studies in Honour of I. B. Horner. Dordrecht: D. Reidel.
- Cowell, Edward Byles; Neil, R. A. (Eds.) (1886): The Divyāvadāna. A Collection of Early Buddhist Legends. Cambridge: Cambridge University Press.
- Cox, Collett (2004): Mainstream Buddhist Schools. In R. E. Buswell (Ed.): Encyclopedia of Buddhism. 2 volumes. New York: Macmillan, pp. 501–507.
- Cozort, Daniel; Shields, James Mark (Eds.) (2018): The Oxford Handbook of Buddhist Ethics. Oxford.
- Crane, Hillary (2007): Becoming a Nun, Becoming a Man: Taiwanese Buddhist Nun's Gender Transformation. In *Religion Compass* 37 (2), pp. 117–132.
- Crosby, Kate (2005): Only if You Let Go of That Tree: Ordination without Parental Consent in Theravāda Vinaya. In *Buddhist Studies Review* 22 (2), pp. 155–173.
- Csoma Koros, Alexander de (1982): Analysis of the Kanjur. 2nd ed. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica, 2).
- Cüppers, Christoph; Mayer, Robert; Walter, Michael (Eds.) (2013): Tibet after Empire. Culture, Society and Religion between 850-1000. Proceedings of the Seminar held in Lumbini, Nepal, March 2011. Lumbini: Lumbini International Research Institute.
- Cutler, Sally Mellick (1994): The Pāli Apadāna Collection. In *Journal of the Pali Text Society* (20), pp. 1–42.
- Cutts, Linda Ruth (1997): Breaking through the Concrete. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 103–109.
- Dagpa, Lobsang; Tsering, Migmar; Chophel, Ngawang Samten (1975): The Discipline of the Novice Monk. Including Ācārya Nāgārjuna's Āryamūlasarvāstivādīn in Verse and Ngorchen Kunga Zangpo's Word Explanation of the Abridged Ten Vows, the Concise Novice Monks' Training. Mussoorie, India: Sakya College.
- Dalai Lama XIV, Tenzin Gyatso (1982): Advice from Buddha Śākyamuni (dGe slong gi bslab bya'i rnam gzhag mdo tsam brjod pa thub dbang zhal lung zhes bya ba). Translated into English by Tsepak Rigzin and G.H. Mullin. Dharamsala: Library of Tibetan Works and Archives.
- Dalai Lama XIV, Tenzin Gyatso (1988): An Interview with His Holiness the Dalai Lama. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 267–276.

Dalai Lama XIV, Tenzin Gyatso (1991): Ein Interview mit Seiner Heiligkeit dem Dalai Lama. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 245–254.

Dalai Lama XIV, Tenzin Gyatso (1999): Buddhism, Asian Values, and Democracy. In *Journal of Democracy* 10 (1), pp. 3–7.

Dalai Lama XIV, Tenzin Gyatso (2002): His Holiness the Dalai Lama's Address to the Vinaya Masters, Who Were Invited Participants from the Three Vinaya Schools to the Conference on the Bhikkshuni Lineage Organised by the Department of Religion and Culture at Norbulingka Institute, Sidhpur, 3rd-5th August 1998. With assistance of Geshe Lhakdor. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 9–12.

Dalai Lama XIV, Tenzin Gyatso (2009): Speech Delivered by His Holiness the 14th Dalai Lama during the Inauguration Ceremony of the Main Assembly Hall at Jangchub Choeling Nunnery, Mundgod, India, January 6, 2008. Hamburg: Foundation for Buddhist Studies.

Dalai Lama XIV, Tenzin Gyatso (2010): Human Rights and the Status of Women in Buddhism. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 253–279.

Damchö, Lhundup (2014): Karmapa schreibt Geschichte. Tibetische Nonnen ersuchen um Bhikṣuṇī-Ordination. In *Tibet und Buddhismus* 109 (2), pp. 34–38.

Dang Nghiêm (2010): Healing. A Woman's Journey from Doctor to Nun. Berkeley: Parallax Press.

Dặng-Quang, Thich (1985): Nghi-Thúg Tung Ty-Kheo-Ni Giói-Bòn. *Phat-Giao Viet-Nam. Phat-Hoc-Vién Quoc. Phat-Hoc-Vién Quoc-Te Xuat-Ban. Phat Lich 2528.. (Including the 348 infractions that have to be avoided by a Bhikṣuṇī in the Vietnamese language)*.

Dao-hai, Bhikshu (2002): Discussion of Bhikshuni Ordination and Its Lineage in China. Based on Scriptures of Chinese Vinaya and Historical Facts. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 19–57.

Das, Veena (1985): Paradigms of Body Symbolism. An Analysis of Selected Themes in Hindu Culture. In Richard Burghart, Cantlie, Audrey (Eds.): Indian Religion. London: Curzon Press, pp. 180–207.

Dash, Shobha Rani (2007): Misinterpretations of the Buddhist Texts and the Problem of Ordination of Women. Available online at https://www.congress-on-buddhist-women.org/fileadmin/files/25ShobhaRaniDash_01.pdf, checked on 21.01.21.

Dash, Shobha Rani (2008): Mahāpajāpatī. The First Bikkhunī. Seoul: Blue Lotus Books.

Davids, Caroline A. Rhys (1909): Psalms of the Early Buddhists. I. - Psalms of the Sisters. London (Translation series / Pali Text Society / Pāli Text Society).

Davids, Caroline A. Rhys; Norman, Kenneth R. (1989): Poems of the Early Buddhist Nuns. (Therigatha). Oxford: The Pali Text Society.

- Davidson, Ronald M. (2002): Indian Esoteric Buddhism. A Social History of the Tantric Movement. New York: Columbia University Press (Tantric Buddhism-India-History, 1).
- Davidson, Ronald M. (2009): Studies in Dhāraṇī Literature I. Revisiting the Meaning of the Term Dhāraṇī. In *Journal of Indian Philosophy* 37, pp. 97–147.
- de Jong, J. W. (1974): Notes on the Bhikṣuṇī-Vinaya of the Mahāsāṃghikas. In L. S. Cousins, Arnold Kunst, Kenneth R. Norman (Eds.): Buddhist Studies in Honour of I. B. Horner. Dordrecht: D. Reidel, pp. 63–70.
- de Jong, J. W. (1979): John Brough, The Gāndhārī Dharmapada. Edited with an Introduction and Commentary (= London Oriental Series, vol. 7). London, 1962. xxxvi + 319 pp., 24 pl. £ 5.5s. In Gregory Schopen (Ed.): Buddhist Studies. Berkeley, California: Asian Humanities Press, pp. 287–293.
- de Jong, J. W. (1998): Charles S. Prebish, A Survey of Vinaya Literature. Taipei, Jin Luen Publishing House, 1994. x, 158 pp. In *Indo-Iranian Journal* 41 (2), pp. 179–181.
- de Jong, J. W. (1999): Ute Hüsken, Die Vorschriften für die buddhistische Nonnengemeinde im Vinaya-Piṭaka der Theravādin (Monographien zur indischen Archäologie, Kunst und Philologie, Band 11. Dietrich Reimer Verlag, Berlin, 1997, 519 pp. ISBN 3-496-02632-4. In *Indo-Iranian Journal* 42 (3), pp. 262–263.
- Dechen, Lobsang (1988): Nuns of Tibet. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 150–159.
- Dechen, Lobsang (1991): Nonnen in der tibetischen Tradition. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 138–142.
- Dechen, Lobsang (2010): Buddhist Women's Role in Saṅgha. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 207–210.
- Deeg, Max (2004): Legend and Cult - Contributions to the History of Indian Buddhist Stūpas Part Two. The 'Stūpa of Laying Down the Bows'. In *Buddhist Studies Review* 21 (2), pp. 119–149.
- Deeg, Max (2005): Das Gaoseng-Faxian-Zhuan als religionsgeschichtliche Quelle. Wiesbaden: Harrassowitz (Studies in Oriental Religions, 52).
- Deegalle, Mahinda (2006): Popularizing Buddhism. Preaching as Performance in Sri Lanka. Albany: State University of New York Press.
- Deleanu, Florin (2010): Transmission and Creation: Ordinations for Nuns in Ancient and Early Mediaeval Japan. In *Journal of the International College for Postgraduate Buddhist Studies* XIV, pp. 1–19.
- Delia, Nicola (2012): Continuity and Transition. A Study of Gender and Agency in a Thai Buddhist Monastic Community for Women. M.A. thesis. University of Hamburg.
- Deo, Shantaram Bhalchandra (1956): History of Jaina Monachism. From Inscriptions and Literature. Poona: Deccan College, Postgraduate and Research Institute.
- Department of Religion & Culture (Ed.) (2002): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama.
- Department of Religion & Culture (2002): Concerning the Lineage of Bhikshuni Ordination: Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama.

- Department of Religion & Culture (2002): Introduction. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 1–7.
- Department of Religion & Culture (2002): Preface. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. v–vi.
- Derrett, J. Duncan M. (1983): A Textbook for Novices. Jayarakṣita's «Perspicuous Commentary on the Compendium of Conduct by Śrīgahaṇa». Torino: Indologica Taurinensis (Indologica Taurinensis, 15).
- Derris, Karen (2014): "My Sister's Future Buddhahood". A Jātaka of the Buddha's Lifetime as a Women. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 13–24.
- Derris, Karen; Gummer, Natalie (Eds.) (2010): Defining Buddhism(s). A Reader. Oakville: Equinox Pub.
- Derris, Karen; Gummer, Natalie (2010): Introduction. Defining Buddhism(s). In Karen Derris, Natalie Gummer (Eds.): Defining Buddhism(s). A Reader. Oakville: Equinox Pub, pp. 1–23.
- Deutsche Buddhistische Union e.V.: Merkblatt für Ordinationsanwärter. Plochingen: Deutsche Buddhistische Union (Schriftenreihe der DBU, 4).
- Devendra, Kusuma (1987): The Dasasil Nun. A Study of Women's Buddhist Religious Movement in Sri Lanka with an Outline of its Historical Antecedents. PhD diss. University of Sri Jayewardenepura, Nugegoda. Department of Pali and Buddhist Studies.
- Devendra, Kusuma (1988): Establishment of the Order of Buddhist Nuns and Its Development in Sri Lanka. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 258–266.
- Devendra, Kusuma (1988): The Arahant Ideal for Women. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 86–90.
- Devendra, Kusuma (1991): Das Arahat-Ideal für Frauen. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 75–79.
- Devendra, Kusuma (1991): Die Gründung des buddhistischen Nonnenordens und seine Entwicklung auf Sri Lanka. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 236–245.
- DeVido, Elise Anne (2004): The Infinite Worlds of Taiwan's Buddhist Nuns. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 219–231.
- DeVido, Elise Anne (2010): Taiwan's Buddhist Nuns. Albany: SUNY Press.
- DeVido, Elise Anne (2014): Eminent Nuns in Hue, Vietnam. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 71–81.
- Dewaraja, Lorna (1999): Buddhist Women in India and Precolonial Sri Lanka. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 67–77.

Dhammadinnā, Bhikkhunī (2015): Predictions of Women to Buddhahood in Middle-Period Literature. In *Journal of Buddhist Ethics* 22, pp. 481–531.

Dhammadinnā, Bhikkhunī (2015): The *Parinirvāṇa* of Mahāprajāpatī Gautamī and her followers in the Mūlasarvāstivāda *Vinaya*. In *Indian International Journal of Buddhist Studies* 16 (I), pp. 29–61.

Dhammadinnā, Bhikkhunī (2016): The Upasampadā of Mahāprajāpatī Gautamī in the Mūlasarvāstivāda *Vinaya* and a Sūtra Quotation in the Śamathadeva's Abhidharmakośopāyikā-ṭīkā. In *Journal of Buddhist Studies* XIII.

Dhammadinnā, Bhikkhunī (2016): Women's Aspirations and Soteriological Agency in Sarvastivada and Mulasarvastivada *Vinaya* Narratives. In *Buddhism, Law & Society* 1, pp. 33–68.

Dhammadjothi, Mapalagama (2011): Hand Book for Novices. Monks & Nuns. Dehiwala: Buddhist Cultural Centre.

Dhammāloka, Bhikṣuṇī (1998): Establishment of the Nuns' Order. Kaohsiung: Fokuangshari, pp. 26–28.

Dhammananda, Bhikkhunī: see also *Kabilisingh, Chatsumarn*.

Dhammapala, Gatare; Gombrich, Richard; Norman, Kenneth R. (Eds.) (1984): Buddhist Studies. In Honour of Hammalava Saddhātissa. Nugegoda, Sri Lanka: Hammalava Saddhātissa Felicitation Volume Committee.

Dhammaratana, Bhikkhu Tampalawela; Pāsādika, Bhikkhu (Eds.) (1997): Dharmadūta Mélanges offerts au Vénérable Thích Huyễn-Vi à l'occasion de son soixante-dixième anniversaire. Paris: Librairie You-Feng.

Dhammadīvatī, Bhikṣuṇī (1991): Theravāda-Nonnen in Nepal. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 125–127.

Dhammadīvatī, Bhikṣuṇī (1999): A Letter Received in Memory of Michael Aris. In *European Bulletin of Himalayan Research* 17, p. 121.

Dhammadīvatī, Anagārikā (1988): Theravāda Nuns of Nepal. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 138–139.

Dhammadīvatī, Shrawasti: The Broken Buddha. Kritische Reflexionen über den *Theravāda* und Plädoyer für einen Neuen Buddhismus. Available online at www.buddhistische-gesellschaft-berlin.de/downloads/brokenbuddha.pdf, checked on 1/22/2021.

Dharma, Karuna (n.d.): Deciding on Ordination.

Dharma, Karuna (n.d.): On Giving Ordination to Women. Unpublished paper.

Dharma, Karuna (1991): Nonnen in der vietnamesischen Tradition. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 142–148.

Dharma, Karuna (2004): Grand Ordination. Unpublished paper. - International Buddhist Meditation Center. Los Angeles.

Dharma, Karuna (2007): My Experiences in Ordaining Bhikkhunis. First International Congress on Buddhist Women's Role in the Saṅgha. Hamburg, 2007. Available online at https://www.congress-on-buddhist-women.org/fileadmin/files/62KarunaDharma_01.pdf, checked on 21.01.21.

Dhirasekara, Jotiya (1967): Women and the Religious Order of the Buddha. In *Maha Bodhi* 75 (5-6), pp. 154–161.

- Dhirasekara, Jotiya (1970): The Rebels Against the Codified Law in Buddhist Monastic Discipline. In *Buddhist Studies (Bukkyō kenkyū 佛教研究)* 1, 90–77.
- Dhirasekara, Jotiya (1982): Buddhist Monastic Discipline. A Study of its Origin and Development in Relation to the Sutta and Vinaya Pitakas. Colombo: M.D. Gunasena & Co.
- Dhirasekara, Jotiya (1985): The Disciplinary Code of the Bhikkhunis. In *The Young Buddhist*, 1985, pp. 69–76.
- Dhondup, K.; Tsering, Tashi (1979): Samding Dorjee Phagmo. Tibet's Only Female Incarnation. In *Tibetan Review (New Delhi)* 14 (8), pp. 11–17.
- Dhongthog Rinpoche, T. G. (1968): Important Events in Tibetan History. Delhi: Dhongthog.
- Diemberger, Hildegard (2007): When a Woman Becomes a Religious Dynasty. The Samding Dorje Phagmo of Tibet. New York: Columbia University Press.
- Dietz, Sieglinde (1993): The Language of the Turfan and Gilgit Buddhist Sanskrit Texts. In Reinhold Grünendahl, Jens-Uwe Hartmann, Petra Kieffer-Pülz (Eds.): Studien zur Indologie und Buddhismuskunde. Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992. Bonn: Indica et Tibetica Verlag (Indica et Tibetica, 22), pp. 77–100.
- Dissanayake, Wimal (1993): Self and Body in Theravada Buddhism. A Topological Analysis of the "Dhammapada". In Thomas P. Kasulis, Roger T. Aimes (Eds.): Self as Body in Asian Theory and Practice. Albany: State University of New York Press, pp. 123–145.
- Dolma, Tenzin (2007): Stages of the Path to the Full Ordination of the Buddhist Nuns (Nang pa'i btsun ma rnam la dge slong ma'i sdom rgyun gnang phyogs dang 'brel ba'i lam gyi rim pa). n.p.: Published privately by the author.
- Dombrowski, Katja (2013): Eroberung einer männlichen Bastion. Kampf der Nonnen in Thailand um Gleichberechtigung. In *Buddhismus aktuell* 1, 2013, pp. 28–29.
- Dorje, Gyurme (2012): The rNying-ma Interpretation of Commitment and Vow. In *The Buddhist Forum: Seminar Papers 1988-90* 2, pp. 71–95.
- Drolma, Ani Choying (2011): Ich singe für die Freiheit. Die Lebensreise einer buddhistischen Nonne. 1. Auflage. Edited by Laurence Debril. München: Blanvalet (Blanvalet, 37249).
- Dugan, Kate (2006): Women in Buddhism in the U.S. Edited by The Pluralism Project. Harvard University. Cambridge, MA.
- Durt, Hubert (1998): Two Interpretations of Human-Flesh Offering. Misdeed or Supreme Sacrifice. In *Journal of the International College for Advanced Buddhist Studies (Kokosai Bukkyogaku daigakuin daigaku kenkyū kiyo)* 1, 236–210.
- Durt, Hubert (2005): Kajaṅgalā: Who Could Have Been the Last Mother of the Buddha. In *Journal of the International College for Postgraduate Buddhist Studies* 9, pp. 65–90.
- Dutt, Nalinaksha (1930): Early History of the Spread of Buddhism and the Buddhist Schools. New Delhi: Rajesh Publications.
- Dutt, Nalinaksha (1959): The Second Buddhist Council. In *Indian Historical Quarterly* XXXV, pp. 45–56.
- Dutt, Nalinaksha (1984): Gilgit Manuscripts Vol. III. 2nd ed. 4 volumes. Delhi: Sri Satguru.
- Dutt, Sukumar (1988): Buddhist Monks and Monasteries of India. Their History and Their Contribution to Indian Culture. Delhi: Motilal Banarsi Dass.

- Dworin, Judy (2000): Performing Maṇḍalas. Buddhist Practice in Transition. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 339–356.
- Eck, Diana L.; Jain, Devaki (Eds.) (1987): Speaking of Faith. Global Perspectives on Women, Religion and Social Change. Philadelphia: New Society Publishers.
- Ede, Yolanda van (2000): Of Birds and Wings. Tibetan Nuns and their Encounters with Knowledge. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 201–211.
- Edgerton, Franklin (1952): *Das Mahāparinirvāṇasūtra. Text in Sanskrit und Tibetisch, verglichen mit dem Pali nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins* by Ernst Waldschmidt. In *Journal of the American Oriental Society* 72 (4), pp. 190–193.
- Edgerton, Franklin (1953): Buddhist Hybrid Sanskrit Grammar and Dictionary. New Haven, CT: Yale University Press.
- Edkins, Joseph (1980): Chinese Buddhism. A Volume of Sketches, Historical, Descriptive, and Critical. London (Trübner's Oriental Series, 15).
- Edzard, Lutz; Borgland, Jens W.; Hüskens, Ute (Eds.) (2018): Reading slowly : a Festschrift for Jens E. Braarvig. Wiesbaden: Harrassowitz.
- Egge, James R. (2003): Interpretive Strategies for Seeing the Body of the Buddha. In John Clifford Holt, Jacob N. Kinnard, Jonathan S. Walters (Eds.): Constituting communities. Theravāda Buddhism and the Religious Cultures of South and Southeast Asia. Albany, NY: State University of New York Press, pp. 189–208.
- Ehrhard, Franz-Karl; Maurer, Petra (Eds.) (2013): Nepalica-Tibetica Festgabe for Christoph Cüppers. Andiast: IITBS International Institute for Tibetan and Buddhist Studies (Beiträge zur Zentralasienforschung, 28, 1).
- Eilberg-Schwartz, Howard; Doniger, Wendy (Eds.) (1995): Off with Her head! The Denial of Women's Identity in Myth, Religion, and Culture. Berkeley: University of California Press.
- Eimer, Helmut (1983): Rab tu 'byung ba'i gzhi. Die tibetische Übersetzung des Pravrajyavastu im Vinaya der Mulasarvastivadins. 2 volumes. Wiesbaden: Harrassowitz.
- Eimer, Helmut (1987): Zur Reihenfolge der Texte in der Abteilung Vinaya des Tibetischen Kanjur. In *Zentralasiatische Studien des Seminars für Sprach- und Kulturwissenschaft Zentralasiens der Universität Bonn* 20, pp. 219–227.
- Eimer, Helmut (1992): Ein Jahrzehnt Studium zur Überlieferung des Tibetischen Kanjur. Wien: Arbeitskreis für Tibetische Studien Universität Wien.
- Eimer, Helmut (Ed.) (1997): Transmission of the Tibetan Canon. Papers Presented at a Panel of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995. Proceedings of the 7th Seminar of the IATS. Vol. 3. Graz: Verlag der Österreichischen Akademie der Wissenschaften.
- Eimer, Helmut (2002): Notes on the Mustang Tanjur. In Helmut Eimer, David Germano (Eds.): The Many Canons of Tibetan Buddhism. PIATS 2000. Tibetan Studies: Proceedings of the Ninth Seminar of the International Association for Tibetan Studies, Leiden 2000. Leiden: Brill (Brill's Tibetan Studies Library, 2.10), 73–128.
- Eimer, Helmut (2002): On the Structure of the Tibetan Kanjur. In Helmut Eimer, David Germano (Eds.): The Many Canons of Tibetan Buddhism. PIATS 2000. Tibetan Studies: Proceedings of the Ninth Seminar of the International Association for Tibetan Studies, Leiden 2000. Leiden: Brill (Brill's Tibetan Studies Library, 2.10), pp. 57–72.

- Eimer, Helmut; Germano, David (Eds.) (2002): *The Many Canons of Tibetan Buddhism*. PIATS 2000. Tibetan Studies: Proceedings of the Ninth Seminar of the International Association for Tibetan Studies, Leiden 2000. Leiden: Brill (Brill's Tibetan Studies Library, 2.10).
- Etel, Ernest John; Takakuwa, K. (1904): *Handbook of Chinese Buddhism*. Being a Sanskrit-Chinese Dictionary with Vocabularies of Buddhist Terms in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese. 2nd ed. Tokyo: Sanshusha.
- Ellington, Ter (1990): *Tibetan Monastic Constitutions: The Bca' Yig*. In Lawrence Epstein, Richard F. Sherburne (Eds.): *Reflections on Tibetan Culture. Essays in Memory of Turrell V. Wylie*. Lewiston, NY: Edwin Mellen Press, pp. 205–229.
- Emmerick, Ronald E. (Ed.) (1996): *Turfan, Khotan und Dunhuang. Vorträge der Tagung 'Annemarie v. Gabain und die Turfanforschung'*, veranstaltet von der Berlin-Brandenburgischen Akademie der Wissenschaften in Berlin (9. - 12.12.1994). Berlin: Akademie-Verlag.
- Emms, Christopher D. (2012): *Evidence for Two Mūlasarvāstivādin Vinaya Traditions in the Gilgit Prātimokṣa-sūtras*. M.A. thesis. McMaster University, Hamilton.
- Engelmajer, Pascale (2015): *Women in Pāli Buddhism: walking the spiritual paths in mutual dependence*. London: Routledge.
- Ennin, Jikaku Daishi (1955): *Ennin's Diary. The Record of a Pilgrimage to China in Search of the Law*. With assistance of Erwin O. [Transl.] Reischauer. New York: The Ronald Press.
- Enomoto, Fumio (1984): *The Formation and Development of the Sarvāstivāda Scriptures*. In Yamamoto Tatsuro (Ed.): *Proceedings of the Thirty-First International Congress of Human Sciences in Asia and North Africa*. 2 volumes. Tokyo: Tōhō Gakkai, pp. 197–198.
- Enomoto, Fumio (1986): *On the Formation of the Original Texts of the Chinese Āgamas*. In *Buddhist Studies Review* 3 (1), pp. 19–30.
- Enomoto, Fumio (2000): 'Mūlasarvāstivādin' and 'Sarvāstivādin'. In Christine Chojnacki, Jens-Uwe Hartmann, Volker M. Tschanerl (Eds.): *Vividharatnakarandaka. Festgabe für Adelheid Mette*. Swisttal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica: Monographien zu den Sprachen und Literaturen des Indo-Tibetischen Kulturraumes, 37), pp. 238–250.
- Epstein, Lawrence; Sherburne, Richard F. (Eds.) (1990): *Reflections on Tibetan Culture. Essays in Memory of Turrell V. Wylie*. Lewiston, NY: Edwin Mellen Press.
- Erhard, Franz-Karl (2009): *Buddhist Fasting Lineages. A Thangka of the Eleven-faced and Thousand-armed Avalokitesvara*. In Eli Franco, Dieter Schlingloff, Monika Zin (Eds.): *From Turfan to Ajanta. Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*. Lumbini: International Research Institute, pp. 291–302.
- Evangelisti, Silvia (2007): *Nuns. A History of Convent Life; 1450 - 1700*. Oxford, New York: Oxford University Press.
- Evans, David (2001): Letter to the Editor. In *Buddhist Studies Review* 18 (1), pp. 115–116.
- Falk, Harry (2000): *Protective Inscriptions on Buddhist Monastic Implements*. In Christine Chojnacki, Jens-Uwe Hartmann, Volker M. Tschanerl (Eds.): *Vividharatnakarandaka. Festgabe für Adelheid Mette*. Swisttal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica: Monographien zu den Sprachen und Literaturen des Indo-Tibetischen Kulturraumes, 37), pp. 251–257.
- Falk, Nancy (1974): *An Image of Woman in Old Buddhist Literature: The Daughters of Māra*. In Judith Plaskow, Joan Arnold Romero (Eds.): *Women and Religion*. Missoula, MT: Scholars Press, pp. 105–112.

Falk, Nancy (1977): To Gaze on the Sacred Traces. In *History of Religions* 16 (4), pp. 281–293. Available online at <http://www.jstor.org/stable/1062632>, checked on 21.01.21.

Falk, Nancy Auer (1989): The Case of the Vanishing Nuns. The Fruits of Ambivalence in Ancient Indian Buddhism. In Nancy Auer Falk, Rita M. Gross (Eds.): *Unspoken Worlds, Women and Religious Lives*. Belmont, CA: Wadsworth, pp. 155–165.

Falk, Nancy Auer (1990): Exemplary Donors of the Pāli Tradition. In Russell F. Sizemore, Donald K. Swearer (Eds.): *Ethics, Wealth, and Salvation. A Study in Buddhist Social Ethics*. 1st ed. Columbia, S.C: University of South Carolina Press, pp. 124–143.

Falk, Nancy Auer; Gross, Rita M. (Eds.) (1989): *Unspoken Worlds, Women and Religious Lives*. Belmont, CA: Wadsworth.

Faure, Bernard (1995): Substitute Bodies in Chan/Zen Buddhism. In Jane Marie Law (Ed.): *Religious Reflections on the Human Body*. Bloomington: Indiana University Press, pp. 211–229.

Faure, Bernard (1998): *The Red Thread. Buddhist Approaches to Sexuality*. Princeton, N.J: Princeton University Press.

Faure, Bernard (2003): *The Power of Denial: Buddhism, Purity, and Gender*. Princeton: Princeton University Press.

Fausbøll, Viggo; Davids, Thomas W. Rhys (1880): Buddhist Birth Stories. Or Jatāka Tales. The Oldest Collection of Folk-Lore Extant: Being the Jātakatthavannanā. London: Trübner & Co (1).

Feer, Léon (1891): *Avadāna-çataka, cent légendes (bouddhiques)*. Paris: Leroux (Annales du Musée Guimet, 18).

Feer, Léon (1901): Le Karma-śataka. In *Journal Asiatique* Mars–Avril, pp. 262–263.

Fenn, Mavis L.; Koppedrayer, Kay (2008): Sakyadhita: A Transnational Gathering Place for Buddhist Women. In *Journal of Global Buddhism* 9, pp. 45–79. Available online at <http://www.globalbuddhism.org/jgb/index.php/jgb/article/download/88/100>, checked on 21.01.21.

Ferris, Carudhamma Jo (2011): Wearing White in the West. In *Present / The Voices and Activities of Theravada Buddhist Women* Winter, pp. 33–36.

Filliozat, Jean (1938): Fragments du vinaya des sarvāstivādin. In *Journal Asiatique* (230), pp. 21–64.

Findly, Ellison Banks (1992): Ānanda's Hindrance. Faith (Saddhā) in Early Buddhism. In *Journal of Indian Philosophy* 20, pp. 253–273.

Findly, Ellison Banks (1993): Ānanda's Case for Women. In *International Journal of Indian studies* 3 (2), pp. 1–32.

Findly, Ellison Banks (1999): Women and the Arahan Issue in Early Pāli Literature. In *Journal of Feminist Studies in Religion* 15 (1), pp. 57–76.

Findly, Ellison Banks (2000): Women Teachers of Women: Early Nuns 'Worthy of My Confidence'. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women*. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 133–155.

Findly, Ellison Banks (Ed.) (2000): *Women's Buddhism, Buddhism's Women*. Tradition, Revision, Renewal. Boston: Wisdom Publications.

Findly, Ellison Banks (2002): The Housemistress at the Door. Vedic and Buddhist Perspectives on the Mendicant Encounter. In *Jewels of Authority: Women and Textual Tradition in Hindu India*, pp. 13–31.

- Finnegan, Damcho Diana (2009): For the Sake of Women, Too. Ethics and Narrative in the Mūlasarvāstivāda Vinaya. Ph.D diss. University of Wisconsin–Madison.
- Finnegan, Damcho Diana (2010): A 'Flawless' Ordination: Some Narratives of Nuns' Ordinations in the Mūlasarvāstivāda Vinaya. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 195–206.
- Finnegan, Damcho Diana (2010): The Time has Come. In *Buddhadharma: the Practitioner's Quarterly* Summer, pp. 42–89.
- Fo, Ying; Chuehmen (2013): Cultivation in the Present Moment. The Disciplinary Rules for Nuns; A Translation from Chinese into English on the Commentary of the Four Parts Dharmaguptaka Bhiksuni Vinaya. Dehiwala: Buddhist Cultural Centre.
- Foley, Caroline A. (1893): The Women Leaders of the Buddhist Reformation. As Illustrated by Dhammapāla's Commentary on the Therī-Gāthā. In E. Delmar Morgan (Ed.): Indian and Aryan Sections. London: Ballantyne (Transactions of the ninth International Congress of Orientalists, 1), pp. 344–361.
- Foulk, T. Griffith (1995): Daily Life in the Assembly. In Donald S. Lopez (Ed.): Buddhism in Practice. Princeton, NJ: Princeton University Press, pp. 455–472.
- Franco, Eli; Schlingloff, Dieter; Zin, Monika (Eds.) (2009): From Turfan to Ajanta. Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday. Lumbini: International Research Institute.
- Franke, Herbert (Ed.) (1976): Folia rara, Wolfgang Voigt LXV, diem natalem celebranti ab amicis et catalogorum codicum orientalium conscribendorum collegis dedicata. Wiesbaden: Steiner.
- Frauwällner, Erich (1952): Die buddhistischen Konzile. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* CII, pp. 240–261.
- Frauwällner, Erich (1956): The Earliest Vinaya and the Beginnings of Buddhist Literature. Rome: Istituto Italiano per il Medio ed Estremo Oriente (Serie Orientale Roma, VIII).
- Freese, Roseanne (2004): Tracing the Roots of the Bhiksuni Tradition. In Karma Lekshe Tsomo (Ed.): Bridging Worlds. Buddhist Women's Voices across Generations. Taipei: Yuan Chuan Press, pp. 188–210.
- Freese, Roseanne (2011): Turning Back Towards Freedom. November 2007: The First Recitation of the Bhikkhuni Patimokkha within the Theravada Bhikkhuni Lineage in North America. In *Present / The Voices and Activities of Theravada Buddhist Women* Winter, pp. 24–32.
- Freiberger, Oliver (Ed.) (2006): Asceticism and Its Critics. Historical Accounts and Comparative Perspectives. Oxford/New York: Oxford University Press.
- Freiberger, Oliver (2009): Der Askesediskurs in der Religionsgeschichte. Eine vergleichende Untersuchung brahmanischer und frühchristlicher Texte. Wiesbaden: Harrassowitz.
- French, Rebecca Redwood; Nathan, Mark A. (Eds.) (2014): Buddhism and Law. An Introduction. New York, NY: Cambridge University Press.
- Friedman, Lenore (1997): Aging as a Russian Doll. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 71–77.
- Friedman, Lenore; Moon, Susan (Eds.) (1997): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala.
- Fu, Charles; Wawrytko, Sandra A. (Eds.) (1994): Buddhist Behavioral Codes and the Modern World. An International Symposium. Westport, CN: Greenwo Press (Contributions to the Study of Religion, 38).

- Fuller, Paul (2005): The Notion of *Ditṭhi* in Theravāda Buddhism. The Point of View. London/New York: Routhledge Curzon.
- Funayama, Tōru (2004): Acceptance of Buddhist Precepts by the Chinese in the Fifth Century. In *Journal of Asian History* 38 (2), pp. 97–120.
- Gabain, Annemarie von (1954): Türkische Turfan-Texte VIII. Berlin: Akademie-Verlag (Abhandlungen der deutschen Akademie der Wissenschaft zu Berlin, Klasse für Sprachen, Literatur und Kunst, Jahrgang 1952 Nr. 7).
- Gardewin, Joseph M. (2000): Bishop Jikyu Rose. A Tendai Ajari in Hawai'i. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 249–262.
- Garvin, Harry Raphael (Ed.) (1978): Women, Literature, Criticism. Lewisburg: Bucknell University Press (Bucknell review: a scholarly journal of letters, arts, and sciences, 24,1).
- Gates, Barbara (1997): A Mama Raccoon in the Net of Indra. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 24–42.
- Gayley, Holly (2018): Revisiting the “Secret Consort” (*gsang yum*) in Tibetan Buddhism. In *Religions* 9 (6), p. 179. DOI: 10.3390/rel9060179.
- Geiger, Magdalene; Geiger, Wilhelm (1920): Pāli Dhamma. vornehmlich in der kanonischen Literatur. München: Verlag der Bayerischen Akademie der Wissenschaften.
- Geiger, Wilhelm (1912): The Mahāvāmsa or The Great Chronicle of Ceylon. London: Pali Text Society.
- Gellner, David N. (2004): Buddhism, Women, and Caste. The Case of the Newar Buddhists of the Kathmandu Valley. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 155–163.
- Gelongma Research Committee consisting of representatives of the four main Tibetan Buddhist traditions and representatives of nuns (2013): Treasury on the matter to be analyzed, i.e., whether the bhikṣuṇī [vow/ordination lineage?] can be revived in the Mūlasarvāstivāda tradition. Tibetan Report given on November 16, 2012. Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama.
- Gengnagel, Jörg; Hüskens, Ute; Raman, Srilata (Eds.) (2005): Words and Deeds. Hindu and Buddhist Rituals in South Asia. Wiesbaden: Harrassowitz (Ethno-Indology, 1).
- Gerber, Christine; Weiße, Wolfram (Eds.) (2011): Unbeschreiblich weiblich? Neue Fragestellungen zur Geschlechterdifferenz in den Religionen. Berlin: LIT Verlag (Theologische Frauenforschung in Europa, 26).
- Ghosh, Anandamayee (2013): Buddhist Vinayas. A Focus (W.R.T. Mūlasarvāstivāda Vinaya). Delhi: Buddhist World Press.
- Giebel, Rolf W.; Lo Bue, Alberto F. (1994): A Critical Edition of the *sGra sbyor bam po gnyis pa*. An Old Basic Commentary on the *Mahāvyutpatti*. Edited by Mie Ishikawa. (Studia Tibetica No. 18. Materials for Tibetan-Mongolian Dictionaries, Vol. 2.) pp. 137. Tokyo, The Toyo Bunko, 1990. In *Journal of the Royal Asiatic Society* 4 (3), pp. 429–430.
- Gnoli, Raniero (Ed.) (1977-1978): The Gilgit Manuscript of the Saṅghabheda-vastu. Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin. 2 volumes. Rome: Istituto Italiano per il Medio ed Estremo Oriente (Serie Orientale Roma, 49.1-2).
- Gnoli, Raniero (Ed.) (1978): The Gilgit Manuscript of the Śāyanāsanavastu and the Adhikaraṇavastu. Being the 15. and 16. sections of the Vinaya of the Mūlasarvāstivādin. Rome: Istituto Italiano per il Medio ed Estremo Oriente.

- Gokhale, Balkrishna Govind (1965): The Early Buddhist Elite. In *Journal of Indian History* 43, pp. 391–402.
- Gold, Jonathan C. (2007): The Dharma's Gatekeepers. *Sakya Paṇḍita on Buddhist Scholarship in Tibet*. Albany: State University of New York Press.
- Goldman, Andrea S. (2001): The Nun Who Wouldn't Be. Representations of Female Desire in Two Performance Genres of "si fan". In *Late Imperial China* 22 (1), pp. 71–138.
- Gombrich, Richard (1971): "Merit Transference" in Sinhalese Buddhism. A Case Study of the Interaction between Doctrine and Practice. In *History of Religions* 11 (2), pp. 203–219.
- Gombrich, Richard (1972): Feminine Elements in Sinhalese Buddhism. In *Wiener Zeitschrift für die Kunde Südasiens* 16, pp. 67–93.
- Gombrich, Richard (1984): Notes on the Brahminical Background to Buddhist Ethics. In Gatare Dhammapala, Richard Gombrich, Kenneth R. Norman (Eds.): *Buddhist Studies. In Honour of Hammalava Saddhātissa*. Nugegoda, Sri Lanka: Hammalava Saddhātissa Felicitation Volume Committee, pp. 91–102.
- Gombrich, Richard (1995): The Monk in the Pāli Vinaya. Priest or Wedding Guest? In *Journal of the Pali Text Society* 21, pp. 193–197.
- Gombrich, Richard (2007): Popperian Vinaya. Conjecture and Refutation in Practice. In Birgit Kellner (Ed.): *Pramāṇakīrtih. Papers Dedicated to Ernst Steinkellner on the Occasion of his 70th Birthday*. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, pp. 203–211.
- Gombrich, Richard; Lamotte, Étienne; Joshi, Lal Mani (1984): Buddhism in Ancient India. In Heinz Bechert (Ed.): *The World of Buddhism. Buddhist Monks and Nuns in Society and Culture*. London: Thames & Hudson, pp. 77–98.
- Gombrich, Richard; Obeyesekere, Gananath (1988): Buddhism Transformed. Religious Change in Sri Lanka. Princeton, NJ: Princeton University Press.
- Goodman, Trudy (2000): An American Zen Teacher. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 172–173.
- Goodwin, Allison.
- Goodwin, Allison (2007): Right Views, Red Rust, and White Bones: The Eight Garudhammas and Buddhist Teachings on Female Inferiority Reexamined in Light of Psychological and Social Research. Paper presented at the International Conference on Religious Culture and Gender Ethics. Taoyuan.
- Goodwin, Allison (2012): Right View, Red Rust, and White Bones. A Reexamination of Buddhist Teachings on Female Inferiority. In *Journal of Buddhist Ethics* 19, p. 197.
- Goonatilake, Hema (1988): Nuns of China. Part I - The Mainland. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 112–118.
- Goonatilake, Hema (1991): Nonnen in China. Teil I - Die Volksrepublik China. In Karma Lekshe Tsomo (Ed.): *Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute*. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 100–105.
- Goonatilake, Hema (2000): Rediscovering Cambodian Buddhist Women of the Past. In Karma Lekshe Tsomo (Ed.): *Innovative Buddhist Women. Swimming Against the Stream*. London: Curzon Press, pp. 84–90.
- Goonatilake, Hema (2006): Women Regaining a Lost Legacy. The Restoration of the Bhikkhuni Sangha in Sri Lanka. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 42–47.

- Goonatilake, Hema (2007): The Unbroken Lineage of the Sri Lanka Bhikkuni Sangha from 3rd Century B.C. to 11th Century CE. First International Congress on Buddhist Women's Role in the Saṅgha. Hamburg, 2007. Available online at https://www.congress-on-buddhist-women.org/fileadmin/user_upload/27HemaGoonatilake_01.pdf, checked on 21.01.21.
- Gräfe, Udo H. (1974): Systematische Zusammenstellung Kulturgeschichtlicher Informationen aus dem Vinayapitakam der Theravādin [sic!]. Ph.D. diss. Georg-August-Universität Göttingen.
- Grant, Beata (1996): Female Holder of the Lineage. Linji Chan Master Zhiyuan Xinggang (1597-1654). In *Late Imperial China* 17 (2), pp. 51–76.
- Grant, Beata (1999): The Red Cord Untied. Buddhist Nuns in Eighteenth-Century China. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 91–103.
- Grant, Beata (2001): Through the Empty Gate. The Poetry of Buddhist Nuns in Late Imperial China. In Marsha Smith Weidner (Ed.): Cultural Intersections in Later Chinese Buddhism. Honolulu: University of Hawai'i Press, pp. 87–114.
- Grant, Beata (2003): Daughters of Emptiness. Poems of Chinese Buddhist Nuns. Boston: Wisdom Publications.
- Green, Paula (2004): Transforming Conflict, Transforming Ourselves. Buddhism and Social Liberation. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 73–88.
- Gregory, Peter N.; Getz, Daniel Aaron (Eds.) (1999): Buddhism in the Sung. Honolulu: University of Hawai'i Press (Studies in East Asian buddhism, 13).
- Gross, Rita M. (1993): Buddhism after Patriarchy. A Feminist History, Analysis, and Reconstruction of Buddhism. Albany: State University of New York Press.
- Gross, Rita M. (1997): Anger and Meditation. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 95–102.
- Gross, Rita M. (1999): Feminism, Lay Buddhism, and the Future of Buddhism. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 277–289.
- Gross, Rita M. (2014): What is a Relevant Role Model? The Example of an Ordinary Women Who Achieved Enlightenment. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 229–240.
- Grünendahl, Reinhold; Hartmann, Jens-Uwe; Kieffer-Pülz, Petra (Eds.) (1993): Studien zur Indologie und Buddhismuskunde. Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992. Bonn: Indica et Tibetica Verlag (Indica et Tibetica, 22).
- Guisso, Richard W.; Johannessen, Stanley (Eds.) (1981): Women in China. Current Directions in Historical Scholarship. Youngstown, NY: Philo Press (Historical reflections. Directions, 3).
- Guṇaprabha; Bapat, P. V.; Gokhale, V. V. (1982): Vinaya-sūtra and auto-commentary on the same by Guṇaprabha, Chapter I: Pravrajyā-vastu. Patna: Kashi Prasad Jayaswal Research Institute (Tibetan Sanskrit Works Series, 22).
- Guṇaprabha; Sāṃskṛtyāyana, Rāhula (1981): Mūlasarvāstivādīya vinayasūtra. 1st ed. Bambāī: Bharatiya Vidya Bhavan (Singhi Jain series : a collection of critical editions of important Jain canonical, philosophical, historical, literary, narrative and other works in Prakrit, Sanskrit, Apabhramsha and old Rajasthani-Gujarati languages, and of new studies by competent research scholars).

Gunasari, Bhikkhuni Ayya (2007): Building Bridges for Theravadin Bhikkhuni Sangha in Diverse Worlds. First International Congress on Buddhist Women's Role in the Saṅgha. Hamburg, 2007.

Guṇavarman; Miao Shu-lien (1983): The Dharmagupta-Bhikṣuṇī-Karman. Translated from the Sanskrit into Chinese by Tripitaka Master Guṇavarman of Kubhā (Kashmir) during the Former Sung Dynasty (A.D. 420-79). Translated from the Chinese into English.

Gunawardhana, R. A. L. H. (1979): Robe and Plough: Monasticism and Economic Interest in Early Medieval Sri Lanka. Tucson: University of Arizona Press.

Gunawardhana, R. A. L. H. (1990): Subtile Silk of Ferreous Firmness: Buddhist Nuns in Ancient and Early Medieval Sri Lanka and their Role in the Propagation of Buddhism. In *Sri Lanka Journal of the Humanities* 14 (1–2), pp. 1–59.

Gunawardhana, Theja (1999): Aung San Suu Kyi. A Women of Conscience in Burma. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 259–266.

Günzel, Marcus (1998): Die Taiwan-Erfahrung des chinesischen Saṅgha. Zur Entwicklung des buddhistischen Mönchs- und Nonnenordens in der Republik China nach 1949. Göttingen: Seminar für Indologie und Buddhismuskunde (Veröffentlichungen des Seminars für Indologie und Buddhismuskunde der Universität Göttingen, 7).

Guruma, Punyawati (2014): Two Generations of Eminent Nepalese Nuns. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 25–31.

Gutschow, Kim (1997): Unfocussed Merit-Making in Zangskar. A Socio-Economic Account of Karsha Nunnery. In *Tibet Journal* 22 (2), pp. 30–58.

Gutschow, Kim (2000): Novice Ordination for Nuns. The Rhetoric and Reality of Female Monasticism in Northwest India. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 103–118.

Gutschow, Kim (2000): Yeshe's Tibetan Pilgrimage and the Founding of a Himalayan Nunnery. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 212–228.

Gutschow, Kim (2001): The Women Who Refuse to Be Exchanged. Nuns in Zangskar, Northwest India. In Elisa J. Sobo, Sandra Bell (Eds.): Celibacy, Culture, and Society. The Anthropology of Sexual Abstinence. Madison, Wis: University of Wisconsin Press, pp. 47–64.

Gutschow, Kim (2004): Being a Buddhist Nun. The Struggle for Enlightenment in the Himalayas. Cambridge, Mass. [u.a.]: Harvard University Press.

Gyatso, Janet (1993): The Logic of Legitimation in the Tibetan Treasure Tradition. In *History of Religions* 33 (2), pp. 97–134.

Gyatso, Janet (1996): Drawn from the Tibetan Treasury: The gTer ma Literature. In José Ignacio Cabezón, Roger R. Jackson (Eds.): Tibetan Literature. Studies in Genre. Essays in Honor of Geshe Lhundup Sopa. Ithaca, NY: Snow Lion, pp. 147–169.

Gyatso, Janet (2003): One Plus One Makes Three: Buddhist Gender Conception and the Law of the Non-Excluded Middle. In *History of Religions* 43, pp. 89–115.

Gyatso, Janet (2003): One Plus One Makes Three: Buddhist Gender Conception and the Law of the Non-Excluded Middle. In *History of Religions* 43 (2), pp. 89–115.

- Gyatso, Janet (2004): The Authority of Empiricism and the Empiricism of Authority. Medicine and Buddhism in Tibet on the Eve of Modernity. In *Comparative Studies of Asia, Africa and the Middle East* 24 (2), pp. 83–96.
- Gyatso, Janet (2005): Sex. In Donald S. Lopez (Ed.): *Critical Terms For the Study of Buddhism*. Chicago, Mass.: University of Chicago Press, pp. 171–291.
- Gyatso, Janet (2010): Female Ordination in Buddhism: Looking into a Crystal Ball, Making a Future. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 1–21.
- Gyatso, Janet (2010): That Was Then, This Is Now. In *Buddhadharma: the Practitioner's Quarterly* (Summer). Available online at <https://www.lionsroar.com/that-was-then-this-is-now/>, checked on 1/18/2021.
- Gyatso, Janet; Havnevik, Hanna (Eds.) (2005): *Women in Tibet. Past and Present*. Columbia University Press.
- Haddad, Yvonne Yazbeck; Findly, Ellison Banks (Eds.) (1985): *Women, Religion, and Social Change*. Albany: State University of New York Press.
- Haederle, Michael (2014): Women in Buddhism Study Initiative. University of Hamburg. In *Buddhadharma: the Practitioner's Quarterly*, Summer, pp. 80–81.
- Hallisey, Charles (1990): Apropos the Pāli Vinaya as a Historical Document. A Reply to Gregory Schopen. In *Journal of the Pali Text Society* 15, pp. 197–208.
- Hamilton, Sue (1995): From the Buddha to Buddhaghosa. Changing Attitudes Toward the Human Body in Theravāda Buddhism. In Jane Marie Law (Ed.): *Religious Reflections on the Human Body*. Bloomington: Indiana University Press, pp. 46–63.
- Hansen, Anne (2003): The Journey of One Buddhist Nun: Even against the Wind. By Sidney Brown. State University of New York Press, 2001. 180 pages. In *Journal of the American Academy of Religion* 71 (2), pp. 431–433.
- Hansen, Anne Ruth (Ed.) (2008): At the Edge of the Forest. Essays on Cambodia, History, and Narrative in Honor of David Chandler. Ithaca, NY: Southeast Asia Program.
- Hansen, Anne Ruth (2008): Gaps in the World. Harm and Violence in Khmer Buddhist Narrative. In Anne Ruth Hansen (Ed.): *At the Edge of the Forest. Essays on Cambodia, History, and Narrative in Honor of David Chandler*. Ithaca, NY: Southeast Asia Program, pp. 47–70.
- Hara, Minorou (2007): A Note on Vinaya. In *Journal of the Pali Text Society* 29, pp. 285–311.
- Hara, Minorou (2009): Divine Witness. In *Journal of Indian Philosophy* 37, pp. 253–272.
- Hardy, R. Spence (1860): *Eastern Monachism. An Account of the Origin, Laws, Discipline, Sacred Writings, Mysterious Rites, Religious Ceremonies, and Present Circumstances of the Order of Mendicants founded by Götama Buddha. (Compiled from Singhalese MSS. and Other Original Sources of Information) with Comparative Notices of the Usages and Institutions of the Western Ascetics and a Review of the Monastic System*. London: Williams and Norgate.
- Hare, Edward M.: *The book of the gradual sayings (Anguttara-Nikāya) or more-numbered suttas. With an introd. by Mrs. Rhys Davids. With assistance of Davids, Caroline A. Rhys. 5 volumes*. London: Luzac (Translation series / Pali Text Society / Pāli Text Society).
- Harris, Elizabeth J. (1997): Reclaiming the Sacred. Buddhist Women in Sri Lanka. In *Feminist Theology* 15, pp. 83–111.

- Harris, Elizabeth J. (1999): The Female in Buddhism. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 49–65.
- Harris, Elizabeth J. (2000): Buddhism and the Media. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 265–276.
- Harris, Ian (2007): Buddhism, Power and Political Order. London: Routledge.
- Harrison, Paul; Eimer, Helmut (1997): Kanjur and Tanjur Sigla. A Proposal for Standardisation. In Helmut Eimer (Ed.): Transmission of the Tibetan Canon. Papers Presented at a Panel of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995. Proceedings of the 7th Seminar of the IATS. Vol. 3. Graz: Verlag der Österreichischen Akademie der Wissenschaften, pp. XI–XIV.
- Härtel, Herbert (1956): Karmavācanā. Formulare für den Gebrauch im buddhistischen Gemeindeleben aus osttürkistanischen Sanskrit-Handschriften. Institut für Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin 30. Berlin: Akademie-Verlag (Sanskrittexte aus den Turfanfund, III).
- Hartmann, Jens-Uwe (1988): Das Datum des historischen Buddha. In *International Quarterly for Asian Studies* 19 (3/4), pp. 391–403.
- Hartmann, Jens-Uwe (1993): Der Buddha über die vier Arten von Asketen: ein Beitrag zum Text des Mahāparinirvāṇasūtra. In Reinhold Grünendahl, Jens-Uwe Hartmann, Petra Kieffer-Pülz (Eds.): Studien zur Indologie und Buddhismuskunde. Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992. Bonn: Indica et Tibetica Verlag (Indica et Tibetica, 22), pp. 131–150.
- Hartmann, Jens-Uwe (2010): The Vinaya Between History and Modernity: Some General Reflections. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 23–28.
- Harvey, Peter (2000): An Introduction to Buddhist Ethics. Cambridge: Cambridge University Press.
- Havnevik, Hanna (1989): Tibetan Buddhist Nuns. History, Cultural Norms and Social Reality. Oslo: Norwegian University Press.
- Havnevik, Hanna (1994): The Role of Nuns in Contemporary Tibet. In Robert Barnett, Shirin Akiner (Eds.): Resistance and Reform in Tibet. London: Hurst, pp. 259–266.
- Havnevik, Hanna (2006): Being a Buddhist Nun: The Struggle for Enlightenment in the Himalayas. By Kim Gutschow. Cambridge, MA: Harvard University Press, 2004. Pp. xi-xix+333, 20 plates. In *History of Religions* 45 (3), pp. 285–289.
- Havnevik, Hanna; Ramble, Charles (Eds.) (2015): From Bhakti to Bon. Festschrift for Per Kværne. Oslo: The Institute for Comparative Research in Human Culture; Novus Press (Serie B--Skrifter, CLV).
- Hayden, Cassey (1997): Body on the Line. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 148–152.
- Hazra, Kanai Lal (1984): Royal Patronage of Buddhism in Ancient India. Delhi: D.K. Publications.
- Hazra, Kanai Lal (1988): Constitution of the Buddhist Sangha. Delhi: B. R. Publishing.
- Hecker, Hellmuth (1965): Der Pali Kanon. Ein Wegweiser durch Aufbau und deutsche Übersetzungen der heiligen Schriften des Buddhismus. Hamburg: Published privately by the author (Horae Subsicivae Philosophiae, 1).
- Hecker, Hellmuth (1977): Allgemeine Rechtsgrundsätze in der Buddhistischen Ordensverfassung (Vinaya). In *Verfassung und Recht in Übersee* 1, pp. 89–115.

- Hecker, Hellmuth (1985): Chronik des Buddhismus in Deutschland. 3rd ed. Plochingen: Deutsche Buddhistische Union (Schriftenreihe der DBU, 5).
- Heikkilä-Horn, Marja-Leena (2000): The Status and Values of the Santi Asoke *Sikkhamat*. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 72–83.
- Heim, Maria (2002): Controversies over Buddhist Nuns. By Bhikkhunī Jua-Hsüeh Shih. Oxford: Pali Text Society, 2000. Pp. 576. In *Journal of the American Oriental Society* 122 (4), pp. 916–917.
- Heim, Maria (2009): The Conceit of Self-Loathing. In *Journal of Indian Philosophy* 37, pp. 61–74.
- Heimbel, Jörg (2013): The Jo gdan tshogs sde bzhi: An Investigation into the History of the Four Monastic Communities in Śākyasrībhadra's Vinaya Tradition. In Franz-Karl Ehrhard, Petra Maurer (Eds.): Nepalica-Tibetica Festgabe for Christoph Cüppers. Andiast: IITBS International Institute for Tibetan and Buddhist Studies (Beiträge zur Zentralasienforschung, 28, 1), pp. 187–241.
- Heine, Steven; Prebish, Charles S. (Eds.) (2003): Buddhism in the Modern World. Adaptations of an Ancient Tradition. Oxford: Oxford University Press.
- Heirman, Ann (1995): Some Remarks on the Definition of a Monk and a Nun as Members of a Community and the Definition of 'Not to live in Community'. In *Indian Journal of Buddhist Studies* 7, pp. 1–22.
- Heirman, Ann (1997): Some Remarks on the Rise of the *bhikṣuṇīsamgha* and on the Ordination Ceremony for *bhikṣuṇīs* according to the Dharmaguptaka *Vinaya*. In *Journal of the International Association of Buddhist Studies* 20 (2), pp. 33–85.
- Heirman, Ann (1998): Gurudharma: An Important Vinaya Rule. In *Indian Journal of Buddhist Studies* 10, pp. 18–26.
- Heirman, Ann (1998): Hüsken, Ute. Die Vorschriften für die Buddhistische Nonnengemeinde im Vinaya-Piṭaka der Theravādin. Dietrich Meier Verlag, Berlin, 1997, Monographien zur Indischen Archäologie, Kunst und Philologie 11, 519 pp., ISBN 3-496-02632-4. In *Asiatische Studien - Études Asiatiques* LII (1), pp. 975–978.
- Heirman, Ann (1999): Die Vorschriften für die Buddhistische Nonnengemeinde im Vinaya-Pitaka der Theravādin. Ute Hüsken. (Monographien zur indischen Archäologie, Kunst und Philologie 11) Dietrich Meier Verlag, Berlin 1997. 519 pp. ISBN 3-496-02632-4. In *Buddhist Studies Review* 16 (1), pp. 87–91.
- Heirman, Ann (1999): On Pārājika. In *Buddhist Studies Review* 16 (1), pp. 51–59.
- Heirman, Ann (1999): The Sarvāstivāda Pārājika Precepts for Nuns. In *Annali dell'Istituto Universitario Orientale di Napoli* 59, pp. 144–167.
- Heirman, Ann (1999): *Vinaya*: Perpetuum Mobile. In *Asiatische Studien - Études Asiatiques* LIII (4), pp. 849–871.
- Heirman, Ann (2000): On Some Fragments of the Bhikṣuṇīprātimokṣa of the Sarvāstivādins. In *Buddhist Studies Review* 17 (1), pp. 3–16.
- Heirman, Ann (2000): Rules, Buddhist (*Vinaya*): Monks. In William M. Johnston (Ed.): Encyclopedia of Monasticism, vol. 2. 2 volumes. Chicago: Fitzroy Dearborn, pp. 1093–1094.
- Heirman, Ann (2000): Rules, Buddhist (*Vinaya*): Nuns. In William M. Johnston (Ed.): Encyclopedia of Monasticism, vol. 2. 2 volumes. Chicago: Fitzroy Dearborn, pp. 1094–1097.
- Heirman, Ann (2000): What Happened to the Nun Maitreyī? In *Journal of the International Association of Buddhist Studies* 23 (1), pp. 29–41.
- Heirman, Ann (2001): Chinese Nuns and Their Ordination in Fifth-Century China. In *Journal of the International Association of Buddhist Studies* 24, pp. 275–304.

- Heirman, Ann (2002): Bhikkhunī Juo-Hsüeh Shih. Controversies over Buddhist Nuns. Oxford: The Pali Text Society 2000. 579 p., ISBN 0-86013-389-3. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 152 (2), pp. 437–441.
- Heirman, Ann (2002): Can We Trace the Early Dharmaguptakas? In *T'oung Pao* 88, pp. 396–429.
- Heirman, Ann (2002): Rules for Nuns according to the *Dharmaguptakavinaya*. The Discipline in Four Parts. 3 volumes. Delhi: Motilal Banarsi Dass (Buddhist Tradition Series, 47, 48, 49).
- Heirman, Ann (2003): A Lexicographical Research. Technical Terms of Vinaya Texts. In *Universal Gate Buddhist Journal*, pp. 1–28.
- Heirman, Ann (2003): The Parajika Precepts for Nuns. In *Buddhist Studies Review* 20 (2), pp. 169–181.
- Heirman, Ann (2003): The Time Schedule of the Kathina Period. In *Acta Orientalia Academiae Scientiarum Hungaricae* 56 (2-4), pp. 309–316.
- Heirman, Ann (2004): The Chinese Samantapasadika and its School Affiliation. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 154 (2), pp. 371–396.
- Heirman, Ann (2005): László Hankó. Der Ursprung der japanischen Vinaya-Schule, Rishshū, und die Entwicklung ihrer Lehre und Praxis. Göttingen: Cuvillier Verlag, 2003. xiii, 433 pp. ISBN 3898736202. In *Buddhist Studies Review* 22, p. 195.
- Heirman, Ann (2007): Śrāmaṇerīs and śikṣamāṇas in the Dharmaguptaka Tradition. Unpublished paper in preparation of the First International Congress on Buddhist Women's Role in the Saṅgha, Hamburg 2007.
- Heirman, Ann (2007): Vinaya: From India to China. In Ann Heirman, Stephan Peter Bumbacher (Eds.): The Spread of Buddhism. Leiden/Boston: Brill (Handbook of Oriental Studies, 16, Section 8: Central Asia), pp. 167–202.
- Heirman, Ann (2008): Becoming a Nun in the Dharmaguptaka Tradition. In *Buddhist Studies Review* 25 (2), pp. 174–193.
- Heirman, Ann (2008): Indian Disciplinary Rules and Their Early Chinese Adepts: A Buddhist Reality. In *Journal of the American Oriental Society* 128 (2), pp. 257–272.
- Heirman, Ann (2008): Where is the Probationer in Chinese Buddhist Nunneries? In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 158 (1), pp. 105–137.
- Heirman, Ann (2008): Yijing's View on the Bhiksuni's Standard Robes. In *Chung-Hwa Buddhist Journal* 21, pp. 145–158.
- Heirman, Ann (2011): Buddhist Nuns: Between Past and Present. In *Numen* 58, pp. 603–631.
- Heirman, Ann; Bumbacher, Stephan Peter (Eds.) (2007): The Spread of Buddhism. Leiden/Boston: Brill (Handbook of Oriental Studies, 16, Section 8: Central Asia).
- Heirman, Ann; Chiu, Tzu-Lung (2012): The Gurudharma in Taiwanese Buddhist Nunneries. In *Buddhist Studies Review* 29 (2), pp. 273–300.
- Heirman, Ann; Rauw, Tom de (2006): Offenders, Sinners and Criminals: The Consumption of Forbidden Food. In *Acta Orientalia Academiae Scientiarum Hungaricae* 59 (1), p. 57.
- Heirman, Ann; Torck, Mathieu (2012): A Pure Mind in a Clean Body. Bodily Care in the Buddhist Monasteries of Ancient India and China. Gent: Ginkgo Academia Press.

- Heitzman, James (1980): The Origin and Spread of Buddhist Monastic Institutions in South Asia, 500 B.C.-300 A.D. Philadelphia: Department of South Asia Regional Studies, University of Pennsylvania (South Asia Seminar student papers, 1).
- Henderson, Julie (1997): Tulku. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 216–222.
- Heng-Ching Shih, Bhikṣuṇī (1988): The Potentialities of Women in the Mahāyāna Vehicle. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 91–102.
- Heng-Ching Shih, Bhikṣuṇī (1991): Frauen im Mahāyāna. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 79–90.
- Heng-Ching Shih, Bhikṣuṇī (3rd-5th August / 1998): Holders Concerning the Lineage of Bhikshuni Ordination. Seminar of Mulasarvastivada, Theravada and Dhamagupta Vinaya. Norbulingka Institute. Dharamsala.
- Heng-Ching Shih, Bhikṣuṇī (2000): Lineage and Transmission: Integrating the Chinese and Tibetan Orders of Buddhist Nuns. In *Chung-Hwa Buddhist Journal* 13 (2), pp. 503–548.
- Heng-Ching Shih, Bhikṣuṇī (2002): Bhikshuni Ordination in Chinese Tradition & Possible Establishment of the Bhikshuni Lineage in Tibetan Buddhism. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dhamagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 81–115.
- Heng-Ching Shih, Bhikṣuṇī (2002): Concerning the Lineage of Bhikshuni Ordination. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dhamagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 71–79.
- Hercus, Luise Anna (Ed.) (1982): Indological and Buddhist Studies. Volume in Honour of Professor J.W. de Jong on his Sixtieth Birthday. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series).
- Herrmann-Pfandt, Adelheid (2002): The *Lhan kar ma* as a Source for the History of Tantric Buddhism. In Helmut Eimer, David Germano (Eds.): The Many Canons of Tibetan Buddhism. PIATS 2000. Tibetan Studies: Proceedings of the Ninth Seminar of the International Association for Tibetan Studies, Leiden 2000. Leiden: Brill (Brill's Tibetan Studies Library, 2.10), pp. 129–149.
- Hibbets, Maria (2000): The Ethics of Esteem. In *Journal of Buddhist Ethics* 7, pp. 26–42.
- Hiltebeitel, Alf (2006): Aśvaghosa's buddhacarita. The First Known Close and Critical Readings of the Brahmanical Sanskrit Epics. In *Journal of Indian Philosophy* 34, pp. 229–286.
- Hinnells, John R., Porter, Roy (Ed.) (1999): Religion, Health, and Suffering. London: Kegan Paul International.
- Hinüber, Oskar von (1970): Eine Karmavācanā-Sammlung aus Gilgit. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 119 (2), pp. 102–132.
- Hinüber, Oskar von (1975): Kulturgechichtliches aus dem Bhikṣuṇī Vinaya: Die saṃkakṣikā. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 125, pp. 133–139.

Hinüber, Oskar von (1984): Expansion to the North. Afghanistan and Central Asia. In Heinz Bechert (Ed.): The World of Buddhism. Buddhist Monks and Nuns in Society and Culture. London: Thames & Hudson, pp. 99–107.

Hinüber, Oskar von (1985): Die Bestimmung der Schulzugehörigkeit buddhistischer Texte nach sprachlichen Kriterien. In Heinz Bechert (Ed.): Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur. Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, Dritte Folge, Nr. 149. Göttingen: Vandenhoeck & Ruprecht (Symposien zur Buddhismusforschung, III, 1), pp. 47–75.

Hinüber, Oskar von (1987): Das buddhistische Recht und die Phonetik des Pāli: Ein Abschnitt aus der Samantapāśādikā über die Vermeidung von Aussprachefehlern in Kammavācās. In *Studien zur Indologie und Iranistik* 13 (14), pp. 101–127.

Hinüber, Oskar von (1992): Sprachentwicklung und Kulturgeschichte. Ein Beitrag zur materiellen Kultur des buddhistischen Klosterlebens. Stuttgart: Steiner.

Hinüber, Oskar von (1995): Buddhist Law According to the Theravāda-Vinaya. A Survey of Theory and Practice. In *Journal of the International Association of Buddhist Studies* 18 (1), pp. 7–45.

Hinüber, Oskar von (1997): Buddhist Law According to the Theravāda Vinaya (II). Some Additions and Corrections. In *Journal of the International Association of Buddhist Studies* 20 (2), pp. 87–92.

Hinüber, Oskar von (2004): Das Upasampadāvastu: Vorschriften für die buddhistische Mönchsordination im Vinaya der Sarvāstivāda-Tradition: Sanskrit-Version und chinesische Version. By JIN CHUNG. Sanskrit-Version- Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 11. Göttingen: VANDENHOECK & RUPRECHT, 2004. Pp. 124. Die Pravāraṇā in den kanonischen Vinaya-Texten der Mūlasārvāstivādin und der Sarvāstivādin. By JIN-IL CHUNG. Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 7. Göttingen: VANDENHOECK & RUPRECHT, 1998. Pp. 368. In *Journal of the American Oriental Society* 124 (4), pp. 806–810.

Hinüber, Oskar von (2006): Everyday Life in an Ancient Indian Buddhist Monastery. In *Annual Report of the International Research Institute for Advanced Buddhology at Soka University (創価大学国際仏教学高等研究所) for the Academic Year* 9, pp. 3–31.

Hinüber, Oskar von (2008): The Foundation of the Bhiksuniśamgha. A Contribution to the Earliest History of Buddhism. In *Annual Report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2007* 11, pp. 3–29.

Hinüber, Oskar von (2009): Kleine Schriften. Vol. 1. Wiesbaden: Harrassowitz (Veröffentlichungen der Hellmuth von Glasenapp-Stiftung, 47.1).

Hinüber, Oskar von (2009): Kulturgeschichtliches aus dem Bhiksuni-Vinaya. Die samkaksikā. In Oskar von Hinüber: Kleine Schriften. Wiesbaden: Harrassowitz (Veröffentlichungen der Hellmuth von Glasenapp-Stiftung, 47.1), pp. 133–139.

Hinüber, Oskar von; Anālayo, Bhikkhu (2016): The Robes of a Bhikkhunī. In *Journal of Buddhist Studies* XIII, pp. 79–90. Available online at <https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/robes.pdf>, checked on 1/22/2021.

Hinüber, Oskar von; Norman, Kenneth R. (Eds.) (2007): Festschrift in Honour of the 80th Birthday of K. R. Norman in 2005 and the 125th Anniversary in 2006 of the Founding of the Pali Text Society. Bristol: Pali Text Society.

Hiraga, Yumiko; Ito, Yoshiyuki; Kimura, Hideaki; Kouda, Ryosh; Matsuda, Atsushi; Matsunami, Yasuo (2001): Introduction to the Facsimile Edition of a Collection of Sanskrit Palm-Leaf Manuscripts in the Tibetan dBu-med script. Tokyo: Taishō University Institute for Comprehensive Studies of Buddhism.

- Hirakawa, Akira (1982): Monastic Discipline for the Buddhist Nuns. An English Translation of the Chinese Text of the Mahāsāṃghika-Bhikṣuṇī-Vinaya. Patna, India: Jayaswal Research Institute.
- Hirakawa, Akira (1992): The History of Buddhist Nuns in Japan. Translated by Karma Lekshe Tsomo, with Junko Miura. In *Buddhist-Christian Studies* 12, pp. 147–158.
- Hirakawa, Akira (1998): Bikuni ritsu no kenkyū. Tokyo: Shunjusha (Hirakawa Akira chosaku-shu, 13).
- Hiraoka, Satoshi (1998): The Relation between the Divyāvadāna and the Mūlasarvāstivāda Vinaya. In *Journal of Indian Philosophy* 26, pp. 419–434.
- Hiraoka, Satoshi (2009): Text Critical Remarks on the Divyāvadāna (1). In *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* (創価大学 国際仏教学高等研究所) for the Academic Year 2008 12, pp. 29–72.
- Hiraoka, Satoshi (2010): Text Critical Remarks on the Divyāvadāna (2). In *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* (創価大学 国際仏教学高等研究所) for the Academic Year 2009 13, pp. 35–74.
- Hiraoka, Satoshi (2011): Did Yaśodharā Become a Nun? On the Indebtedness of the Lotus sūtra to the Mūlasarvāstivāda-vinaya. Buddhist Nuns in India. Toronto, 2011.
- Hofinger, Marcel (1946): Étude sur le concile de Vaiśālī. Louvain: Bureaux du Muséon.
- Hofinger, Marcel (1954): Légendes des anciens (Sthavirāvadāna). Louvain-la-Neuve ([Le Muséon / Bibliothèque du Muséon] Le Muséon : revue d'études orientales).
- Hofinger, Marcel (Ed.) (1990): Légendes du Bouddha (Buddhāvadāna). Louvain-la-Neuve (Publications de l'Institut Orientaliste de Louvain / Institut orientaliste de Louvain).
- Holden, Pat (Ed.) (1983): Women's Religious Experience. London: Croom Helm.
- Holmes-Tagchungdarpa, Amy (2014): The Legacy of a Female Sikkimese Buddhist Teacher. The Lineage of Pelling Ani Wangdzin and Gendered Religious Experience in Modern Sikkim. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 159–167.
- Holt, John Clifford; Kinnard, Jacob N.; Walters, Jonathan S. (Eds.) (2003): Constituting communities. Theravāda Buddhism and the Religious Cultures of South and Southeast Asia. Albany, NY: State University of New York Press.
- Hongyi (1987): Si fen lü bi qiu ni jie xiang biao ji [Notizen zu den Geboten des vierteiligen Vinaya der Dharmaguptaka]. 2 volumes. Taipei.
- Hopkins, J. (1983): Meditation on Emptiness. London: Wisdom Publications.
- Hori, Victor Sōgen (1998): Japanese Zen in America. Americanizing the Face in the Mirror. In Charles S. Prebish (Ed.): The Faces of Buddhism in America. Berkeley [u.a.]: University of California Press, pp. 49–78.
- Hori, Victor Sōgen; Harding, John S.; Soucy, Alexander (Eds.) (2014): Flowers on the Rock. Global and Local Buddhsisms in Canada. Montréal & Kingston: McGill-Queen's University Press.
- Horner, Isaline Blew (1930): Women under Primitive Buddhism. Laywomen and Almswomen. London: Routledge.
- Horner, Isaline Blew (1938-1966): The Book of the Discipline. 6 volumes. Oxford: The Pali Text Society (Sacred Books of the Buddhists, 20).
- Horner, Isaline Blew (1961): Women in Early Buddhist Literature. Kandy, Sri Lanka: Buddhist Publication Society (Wheel Publication, 30).

Horner, Isaline Blew (1979): The Buddha's Co-Natals. In Abodh K. Narain (Ed.): Studies in Pāli and Buddhism. A Memorial Volume in Honor of Bhikkhu Jagdish Kashyap. Delhi: B. R. Publishing, pp. 115–120.

Hsieh, Ding-hwa (1999): Images of Women in Ch'an Buddhist Literature of the Sung Period. In Peter N. Gregory, Daniel Aaron Getz (Eds.): Buddhism in the Sung. Honolulu: University of Hawai'i Press (Studies in East Asian buddhism, 13), pp. 148–187.

Hsuean-tsang (1906): Si-yu-ki. Buddhist Records of the Western World. Translated from the Chinese of Hiuen Tsiang (A.D. 630) by Samuel Beal. With assistance of Samuel Beal. 2 volumes. London: Kegan Paul, Trench, Trübner & Co. (2).

Hu, Hsiao-Lan (2011): This-Worldly "nibbana". A Buddhist-Feminist Social Ethic for Peacemaking in the Global Community. Albany: SUNY Press.

Hua, Hsüan (1975): A General Explanation of The Essentials Of The Śramaṇera Vinaya and Rules of Deportment. San Francisco: The Buddhist Text Translation Society.

Huimin, Bhikku (2002): An Article for the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders. Concerning the Lineage of Bhikshuni Ordination. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 59–70.

Hummel, Siegbert (1974): Transmigrations- und Inkarnationsreihen in Tibet unter besonderer Berücksichtigung der Bon-Religion. In *Acta Orientalia Academiae Scientiarum Hungaricae* 36, pp. 181–190.

Hung, Jen-Jou; Bingenheimer, Marcus; Wiles, Simon (2010): Quantitative Evidence for a Hypothesis Regarding the Attribution of Early Buddhist Translations. In *Literary and Linguistic Computing* 25 (1), pp. 119–134.

Hüsken, Ute (1991): Vergleichende Untersuchung der Pārājika-, Saṃghādisesa und Nissaggiya-Pācittiya-Regeln des buddhistischen Nonnenordens. Magisterarbeit (MA thesis). Georg-August-Universität Göttingen.

Hüsken, Ute (1993): Die Legende von der Einrichtung des buddhistischen Nonnenordens im Vinaya-Piṭaka der Theravādin. In Reinhold Grünendahl, Jens-Uwe Hartmann, Petra Kieffer-Pülz (Eds.): Studien zur Indologie und Buddhismuskunde. Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992. Bonn: Indica et Tibetica Verlag (Indica et Tibetica, 22), pp. 151–170.

Hüsken, Ute (1997): A Stock of Bowls Requires a Stock of Robes. Relations of the Rules for Nuns in the Theravāda Vinaya and the Bhikṣuṇī-Vinaya of the Mahāsaṃghika-Lokottaravādin. In Heinz Bechert, Sven Bretfeld, Petra Kieffer-Pülz (Eds.): Untersuchungen zur buddhistischen Literatur, Folge 2. Gustav Roth zum 80. Geburtstag gewidmet. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 8), pp. 201–238.

Hüsken, Ute (1997): Die Vorschriften für die buddhistische Nonnengemeinde im Vinaya-Piṭaka der Theravādin [*The Rules for the Order of Buddhist Nuns in the Vinaya-Piṭaka of the Theravādin*]. Berlin: Dietrich Reimer (Monographien zur indischen Archäologie, Kunst und Philologie, 11).

Hüsken, Ute (1997): Saṃghabhedā as Depicted in the Vinaya of the Mahāvihāra School. In Petra Kieffer-Pülz, Jens-Uwe Hartmann (Eds.): Bauddhavidyāsudhākaraḥ. Studies in Honour of Heinz Bechert on the Occasion of His 65th Birthday. Swistal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica, 30), pp. 319–331.

- Hüsken, Ute (1997): The Application of the Vinaya Term nāsanā. In *Journal of the International Association of Buddhist Studies* 20 (2), pp. 94–111.
- Hüsken, Ute (1999): Rephrased Rules: The Application of Monks' Prescriptions to the Nuns' Discipline in Early Buddhist Law. In *Buddhist Studies (Bukkyō kenkyū 佛教研究)* 28, pp. 19–29.
- Hüsken, Ute (2000): Rules, Buddhist (Vinaya): Historical. In William M. Johnston (Ed.): *Encyclopedia of Monasticism*, vol. 2. 2 volumes. Chicago: Fitzroy Dearborn, pp. 1088–1091.
- Hüsken, Ute (2000): The Legend of the Establishment of the Buddhist Order of Nuns in the Theravāda Vinaya-Piṭaka. In *Journal of the Pali Text Society* 26, pp. 43–69.
- Hüsken, Ute (2000): Women's Monasteries: Buddhist. In William M. Johnston (Ed.): *Encyclopedia of Monasticism*, vol. 2. 2 volumes. Chicago: Fitzroy Dearborn, pp. 1401–1404.
- Hüsken, Ute (2006): 'Gotamī, Do Not Wish to Go from Home to Homelessness!': Patterns of Objections to Female Asceticism in Theravāda Buddhism. In Oliver Freiberger (Ed.): *Asceticism and Its Critics. Historical Accounts and Comparative Perspectives*. Oxford/New York: Oxford University Press, pp. 211–233.
- Hüsken, Ute (2010): The Eight Gurudhammas. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 143–148.
- Hüsken, Ute (2011): Die acht Garudhammas. In Jampa Tsedroen, Thea Mohr (Eds.): *Mit Würde und Beharrlichkeit. Die Erneuerung buddhistischer Nonnenorden*. Berlin: Edition Steinrich, pp. 234–242.
- Hüsken, Ute (2018): Translation and Transcreation. Monastic Practice in Transcultural Settings. In Lutz Edzard, Jens W. Borgland, Ute Hüsken (Eds.): *Reading slowly : a Festschrift for Jens E. Braarvig*. Wiesbaden: Harrassowitz, pp. 257–272, checked on 2/6/2018.
- Hüsken, Ute; Kieffer-Püllz, Petra (2012): Buddhist Ordination as Initiation Ritual and Legal Procedure. In Ute Hüsken, Frank Neubert (Eds.): *Negotiating Rites*. New York:: Oxford University Press (Oxford Ritual Studies Series), pp. 255–276.
- Hüsken, Ute; Kieffer-Püllz, Petra; Peters, Anne (Eds.) (2006): *Jaina-Itihāsa-Ratna. Festschrift für Gustav Roth zum 90. Geburtstag*. Marburg: Indica et Tibetica Verlag (Indica et Tibetica, 47).
- Hüsken, Ute; Neubert, Frank (Eds.) (2012): *Negotiating Rites*. New York:: Oxford University Press (Oxford Ritual Studies Series).
- Huth, Georg (1891): *Die tibetische Version der Naihsargikaprāyaçcittikadharmās. Buddhistische Sühnregeln aus dem Pratimokshasūtram. Mit kritischen Anmerkungen herausgegeben, übersetzt u. mit der Pāli- u. einer chinesischen Fassung, sowie mit dem Suttavibbaṅga verglichen von Dr. Georg Huth [Translated and compared with the Pāli and a Chinese version, as well as with the Suttavibhangā]*. Stassburg: Karl J Trübner.
- Hu-von Hinüber, Haiyan (1994): Das Poṣadhadhvastu. Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādins. Reinbek: Dr. Inge Wezler Verlag für Orientalistische Fachpublikationen.
- Hu-von Hinüber, Haiyan (1997): On the Sources of Some Entries in the Mahāvyutpatti. Contributions to Indo-Tibetan Lexicography I. Contributions to Indo-Tibetan Lexicography I. In Heinz Bechert, Sven Bretfeld, Petra Kieffer-Püllz (Eds.): *Untersuchungen zur buddhistischen Literatur, Folge 2. Gustav Roth zum 80. Geburtstag gewidmet. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 8)*, pp. 183–193.
- Hu-von Hinüber, Haiyan (2006): Some Remarks on the Sanskrit Manuscript of the Mūlasarvāstivāda-Prātimokṣasūtra found in Tibet. In Ute Hüsken, Petra Kieffer-Püllz, Anne Peters (Eds.): *Jaina-Itihāsa-Ratna*.

Festschrift für Gustav Roth zum 90. Geburtstag. Marburg: Indica et Tibetica Verlag (Indica et Tibetica, 47), pp. 283–337.

Huxley, Andrew (1996): The Vinaya: Legal System or Performance-Enhancing Drug? In *The Buddhist Forum* 4, pp. 141–163.

Huxley, Andrew (2000): Rules, Buddhist (Vinaya): Lineage. In William M. Johnston (Ed.): *Encyclopedia of Monasticism*, vol. 2. 2 volumes. Chicago: Fitzroy Dearborn, pp. 1091–1093.

Hyangsoon Yi (2014): Pongnyōgwan. The Eminent Bhikṣuṇī of Cheju Island. In Karma Lekshe Tsomo (Ed.): *Eminent Buddhist Women*. Albany: State University of New York Press, pp. 111–123.

Hye Dhammaduddho, Bhikkhu (1988): The Buddhist Monk's Precepts. A Rendering of the Patimokkha Rules into its Essential Form with Brief Commentary. Malaysia: Cheah Guan Choon.

Ikeda-Nash, Mushim (2000): Daylighting the Feminine in American Buddhism. In Karma Lekshe Tsomo (Ed.): *Innovative Buddhist Women. Swimming Against the Stream*. London: Curzon Press, pp. 294–301.

Isaacson, Harunaga (2000): The Opening Verses of Ratnākaraśānti's Muktāvalī. (Studies in Ratnākaraśānti's tantric works II). In Ryutaro Tsuchida, Albrecht Wezler (Eds.): *Harānandalaharī. Volume in Honour of Professor Minoru Hara on his Seventieth Birthday*. Reinbek: Wezler, Verlag für Orientalische Fachpublikationen, pp. 121–134.

Ito, Tomomi (2006): Ordained Women in Yellow Robes. An Unfamiliar 'Tradition' in Contemporary Thailand. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 168–171.

Ito, Tomomi (2007): Bhikkhuni Restoration in Theravada Buddhism. Grounds of Authenticity. First International Congress on Buddhist Women's Role in the Saṅgha. Hamburg, 2007.

Ito, Tomomi (2014): Pioneering *Bhikkhunīs* in Contemporary Sri Lanka and Thailand. In Karma Lekshe Tsomo (Ed.): *Eminent Buddhist Women*. Albany: State University of New York Press, pp. 55–60.

I-Tsing; Takakusu, J. (1896): A Record of The Buddhist Religion as Practised in India and the Malay Archipelago (A.D. 671-695) By I-Tsing. Oxford: Clarendon Press.

Ivette, Vargas (2006): Nun Palmo. A Legend Across Tibetan Communities. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 67–78.

Jackson, David P. (1987): The Entrance Gate for the Wise (Section III). Sa-skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate. Vienna: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien (Wiener Studien zur Tibetologie und Buddhismuskunde, 17.1).

Jackson, David P. (2010): Preserving Endangered Ordination Traditions in the Sakya School. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 211–215.

Jackson, Roger R.; Makransky, John J. (Eds.) (2000): Buddhist Theology. Critical Reflections by Contemporary Buddhist Scholars. London: Curzon Press (Curzon Critical Studies in Buddhism, 7).

Jacobi, Hermann (1879): The Kalpasūtra of Bhadrabāhu. Leipzig: Brockhaus.

Jacobs, Dirk (2003): Female Ordination: A Sociological Analysis of a Debate on Rights and Religion in Flanders (Belgium) in the Mid Nineties. In *Journal of Law and Religion* 18 (1), pp. 191–218.

Jaffe, Richard M. (2004): Seeking Śākyamuni. Travel and the Reconstruction of Japanese Buddhism. In *Journal of Japanese Studies* 30 (1), pp. 65–96.

- Jaini, Padmanabh S. (1991): *Gender and Salvation. Jaina Debates on the Spiritual Liberation of Women.* Berkeley: University of California Press.
- Jamison, Stephanie W. (1996): *Sacrificed Wife - Sacrificer's Wife. Women, Ritual, and Hospitality in Ancient India.* New York [u.a.]: Oxford University Press.
- Jamison, Stephanie W. (2002): Giver or Given? Some Marriages in Kālidāsa. In Laurie L. Patton (Ed.): *Jewels of Authority. Women and Textual Tradition in Hindu India.* Oxford [u.a]: Oxford University Press, pp. 69–83.
- Jansen, Berthe Katien (24.2015): The Monastery Rules. Buddhist Monastic Organization in Pre-Modern Tibet. PhD diss. Leiden University, Leiden. Institute for Area Studies (LIAS), Faculty of the Humanities. Available online at <http://hdl.handle.net/1887/32040>, checked on 1/22/2021.
- Jayawickrama, Nicholas Abeydeera (1962): *The Inception of Discipline and the Vinaya Nidāna. Being a Translation and Edition of the Bāhiranidāna of Buddhaghosa's Samantapāśādikā, the Vinaya Commentary.* London: Luzac.
- Jeremiah, Ken (c2010): *Living Buddhas. The Self-Mummified Monks of Yamagata, Japan.* Jefferson, N.C.: McFarland.
- Jhala, Gowriprasad Chunilal; Gore, N. A. (Eds.) (1959): *The Sārdhasātābdī Commemoration Volume.* Bombay: The Asiatic Society of Bombay.
- Ji, Xianlin (1998): Fragments of the Tocharian A Maitreyasamiti-Nāṭaka of the Xinjiang Museum, China. Transliterated, transl. and annotated by Ji Xianlin. Berlin: Mouton de Gruyter.
- Jina, Prem Singh (2011): *Studies on Buddhist Monasteries in Ladakh. A Case of Matho Monastery of Sakya Order.* New Delhi: Cyber Tech Publications.
- Jinananda, B. (1969): *Abhisamācārikā. <Bhikṣuprakīrṇaka.›.* Patna: Kashi Prasad Jayaswal Research Institute (Tibetan Sanskrit Works Series).
- Jing Yin (2006): The Transformation of the Saṅgha and the Emergence of Three Dimensions of the Vinaya. In *Journal of the Centre for Buddhist Studies, Sri Lanka* 4, pp. 270–311.
- Jñānavimala, Aturugiriyē (Ed.) (1974): 50 Jahre Buddhistisches Haus. Berlin: Buddhistisches Haus.
- Johnston, William M. (Ed.) (2000): *Encyclopedia of Monasticism.* 2 volumes. Chicago: Fitzroy Dearborn.
- Jordt, Ingrid (1988): Bhikkhuni, Tilashin, Mae-chii: Women Who Renounce the World in Burma, Thailand and the Classical Pali Buddhist Texts. In *Crossroads* 4 (1), pp. 31–39.
- Jośī, Harirāma (1991): *Nepālko prācīn abhilekh (Inscriptions of Ancient Nepāl).* Edited and translated by D. R. Regmi. 3 volumes. Lalitpur, Nepal: Joshi Research Institute.
- Joy, Morny (2006): Gender and Religion. A Volatile Mixture. In *Temenos, the Nordic Journal for Comparative Religion* 42 (1), pp. 7–43.
- Joy, Morny (2008): Women's Human Rights in the Context of Religious Studies. In Marja-Liisa Keinänen (Ed.): *Svensk religionshistorisk årsskrift 2006-2007.* Vol. 15. Göteborg: Svenska samfundet för religionshistorisk forskning, pp. 181–199.
- Junko, Minamoto; Glassman, Hank (1993): Buddhism and the Historical Construction of Sexuality in Japan. In *U.S.-Japan Women's Journal. English Supplement* 5, pp. 87–115.
- Juo-Hsüeh Shih, Bhikkhunī (2000): Controversies over Buddhist Nuns. Oxford: Pali Text Society.
- Jyväsjärvi, Mari (2007): Parivrājikā and Pravrajitā. Categories of Ascetic Women in Dharmasāstra and Vinaya Commentaries. In *Indologica Taurinensis* 33, pp. 73–92.

- Jyväsjärvi, Mari (2011): Buddhist and Jain Nuns in Early Medieval India. *Buddhist Nuns in India*. Toronto, 2011.
- Jyväsjärvi, Mari Johanna (2011): *Fragile Virtue. Interpreting Women's Monastic Practice in Early Medieval India*. PhD diss. Harvard University.
- Kabilsingh, Chatsumarn (1984): A Comparative Study of Bhikkhunī Pāṭimokkha. Varanasi: Chaukhambha Orientalia (Chaukhambha Oriental Research Studies, 28).
- Kabilsingh, Chatsumarn (1987): The Future of the Bhikkhunī Samgha in Thailand. In Diana L. Eck, Devaki Jain (Eds.): *Speaking of Faith. Global Perspectives on Women, Religion and Social Change*. Philadelphia: New Society Publishers.
- Kabilsingh, Chatsumarn (1988): Nuns of Thailand. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 145–149.
- Kabilsingh, Chatsumarn (1988): The Role of Women in Buddhism. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 225–235.
- Kabilsingh, Chatsumarn (1991): Die Rolle der Frau im Buddhismus. In Karma Lekshe Tsomo (Ed.): *Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute*. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 208–216.
- Kabilsingh, Chatsumarn (1991): Nonnen in Thailand. In Karma Lekshe Tsomo (Ed.): *Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute*. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 132–138.
- Kabilsingh, Chatsumarn (1991): *Thai Women in Buddhism*. Berkeley: Parallax Press.
- Kabilsingh, Chatsumarn (1991): *The Bhikkhunī Pāṭimokkha of the Six Schools*. Translated into English by Chatsumarn Kabilsingh. Bangkok: Thammasat University Press.
- Kabilsingh, Chatsumarn (1999): The History of the Bhikkhuni Sangha. In Thubten Chodron (Ed.): *Blossoms of the Dharma. Living as a Buddhist Nun*. California: North Atlantic Books, pp. 17–33.
- Kabilsingh, Chatsumarn (2010): A Need to Take a Fresh Look at Popular Interpretations of the Tripitaka: Theravāda Context in Thailand. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 149–160.
- Kabilsingh, Chatsumarn (2014): Bhikkhunī Ta Tao. Paving the Way for Future Generations. In Karma Lekshe Tsomo (Ed.): *Eminent Buddhist Women*. Albany: State University of New York Press, pp. 61–70.
- Kajiyama, Yuichi (1982): Women in Buddhism. In *Eastern Buddhist* 25 (2), pp. 53–70.
- Kalupahana, David J. (Ed.) (1991): *Buddhist Thought and Ritual*. New York, NY: Paragon House.
- Kalupahana, David J.; Weeraratne, W. G. (Eds.) (1987): *Buddhist Philosophy and Culture. Essays in Honour of N. A. Jayawickrema*. Colombo: N.A. Jayawickrema Felicitation Volume Committe.
- Kamens, Edward (1990): The Buddhist Poetry of the Great Kamo Priestess. *Daisaiin Senshi and Hossuin Wakashū*. Ann Arbor: Center for Japanese Studies, Univ. of Michigan (Michigan monograph series in Japanese studies).
- Kamens, Edward; Pandey, Rajyashree; Morrell, Robert (2010): Women's Education. In Wm. Theodore de Bary, Donald Keene, George Tanabe, Paul Varley (Eds.): *Sources of Japanese Tradition. Volume 1: From Earliest Times to 1600*, vol. 1. New York: Columbia University Press, pp. 399–412.
- Kane, Pandurang Vaman (1941): *History of Dharmaśāstra. (Ancient and Mediaeval Religious and Civil Law in India)*. Vol. II Part I. Poona: Bhandarkar Oriental Research Institute (Government Oriental Series Class-B, 6).

- Kantowsky, Detlef (1994): Buddhistischer Modernismus im Westen. In Hansgert Peisert, Wolfgang Zapf (Eds.): Gesellschaft, Demokratie und Lebenschancen. Festschrift für Ralf Dahrendorf. Stuttgart: DVA, pp. 93–111.
- Karashima, Seishi (2012): Die Abhisamācārikā Dharmāh. Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins. Herausgegeben, mit der chinesischen Parallelversion verglichen, übersetzt und kommentiert von Seishi Karashimab. Unter Mitwirkung von Oskar von Hinüber. Vol. 1. Tokyo: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca philologica et philosophica buddhica, 13).
- Karnotzki, Ilse (Ed.) (2005): Das Frauenbild zur Zeit des Buddha. Stammbach: Beyerlein & Steinschulte.
- Kasulis, Thomas P.; Aimes, Roger T. (Eds.) (1993): Self as Body in Asian Theory and Practice. Albany: State University of New York Press.
- Kawanami, Hiroko (1990): The Religious Standing of Burmese Buddhist Nuns (thila-shin): The Ten Precepts and Religious Respect Words. In *Journal of the International Association of Buddhist Studies* 13 (1), pp. 17–39.
- Kawanami, Hiroko (2000): Patterns of Renunciation. The Changing World of Burmese Nuns. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 159–171.
- Kawanami, Hiroko (2007): The Bhikkhunī Ordination Debate: Global Aspirations, Local Concerns, with Special Emphasis on the Views of the Monastic Community in Burma. In *Buddhist Studies Review* 24 (2), pp. 226–244.
- Keinänen, Marja-Liisa (Ed.) (2008): Svensk religionshistorisk årsskrift 2006-2007. Vol. 15. Göteborg: Svenska samfundet för religionshistorisk forskning.
- Kellner, Birgit (Ed.) (2007): Pramāṇakirtih. Papers Dedicated to Ernst Steinkellner on the Occasion of his 70th Birthday. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien.
- Kelting, M. Whitney (2009): Candanbälā's hair. Fasting, beauty, and the materialization of Jain Wives. In *Religion* 39, pp. 1–10.
- Keown, Damien (Ed.) (2006): Buddhist Studies from India to America. Essays in Honor of Charles S. Prebish. London: Routledge (Routledge Critical Studies in Buddhism).
- Kerin, Melissa (2000): From Periphery to Center. Tibetan Women's Journey to Sacred Artistry. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 319–337.
- Kern, Johan Hendrik Caspar (Ed.) (1903): Album-Kern. Opstellen, geschreven ter eere van Dr. H. Kern, : hem aangeboden door vrienden en leerlingen op zijn zeventigsten verjaardag den VI. April 1903. Leiden: E. J. Brill.
- Kevali, Bhikkhu (2007): Vinaya - die unbekannte Seite der Lehre des Buddha. Themen, Strukturen und Entstehungsgeschichten der Ordensregeln der Buddhistischen Mönche. Eine allgemeine Einführung nicht nur für Mönche. Zusammengestellt im Rahmen einer Studienwoche der Buddhistischen Gesellschaft München von Kevali Bhikkhu. Timișoara: Mirton (Colecția epica).
- Keyes, Charles F. (1984): Mother or Mistress but Never a Monk. Buddhist Notions of Female Gender in Rural Thailand. In *American Ethnologist* 11 (2), pp. 223–241.
- Khan, J. A. (1990): Position of Women as Reflected in Sāñcī Stūpa Inscriptions. In *Journal of the Oriental Institute (Baroda)* 39 (3-4), pp. 231–237.
- Khandelwal, Meena (1997): Ungendered *atma*, Masculine Virility and Feminine Compassion. Ambiguities in Renunciant Discourses on Gender. In *Indian Sociology* 31 (1), pp. 79–107.

- Khandelwal, Meena (2001): Sexual Fluids, Emotions, Morality. Notes on the Gendering of Brahmacharya. In Elisa J. Sobo, Sandra Bell (Eds.): Celibacy, Culture, and Society. The Anthropology of Sexual Abstinence. Madison, Wis: University of Wisconsin Press, pp. 157–179.
- Khandelwal, Meena (2004): Women in Ochre Robes. Gendering Hindu Renunciation. Albany: State University of New York Press (Suny series in Hindu studies).
- Khandro, Śrāmaṇerikā Sangye (1988): Personal Development as a Nun. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 71–73.
- Khandro, Śrāmaṇerikā Sangye (1991): Persönliche Entwicklung als Nonne. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 61–63.
- Khema, Ayya (1988): The Significance of Ordination as a Buddhist Nun. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 66–70.
- Khema, Ayya (1991): Die Bedeutung der Ordination als buddhistische Nonne. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 57–61.
- Khema, Ayya; Chodron, Pema (1988): Establishing Nunneries for Westerners: Discussions with Ayya Khema and Bhiksuni Pema Chodron. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 315–320.
- Kieffer-Pülz, Petra: The Restoration of the bhikkhunīsaṅgha in the Theravāda Tradition. Draft.
- Kieffer-Pülz, Petra (1992): Die Sīmā. Vorschriften zur Regelung der buddhistischen Gemeindegrenze in älteren buddhistischen Texten. Berlin: Steiner (Monographien zur indischen Archäologie, Kunst und Philologie, 8).
- Kieffer-Pülz, Petra (1993): Zitate aus dem Andhaka-Āṭṭhakathā in der Samantapāśādikā. In Reinhold Grünendahl, Jens-Uwe Hartmann, Petra Kieffer-Pülz (Eds.): Studien zur Indologie und Buddhismuskunde. Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992. Bonn: Indica et Tibetica Verlag (Indica et Tibetica, 22), pp. 171–212.
- Kieffer-Pülz, Petra (1997): Nāgas Ordained and Sīmās Connected: The Importance of the Vimativinodanīṭikā for Vinaya Studies. In Heinz Bechert, Sven Bretfeld, Petra Kieffer-Pülz (Eds.): Untersuchungen zur buddhistischen Literatur, Folge 2. Gustav Roth zum 80. Geburtstag gewidmet. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 8), pp. 239–254.
- Kieffer-Pülz, Petra (2000): Die buddhistische Gemeinde. In Heinz Bechert (Ed.): Der indische Buddhismus und seine Verzweigungen. Vol. 1 of *Der Buddhismus*. Stuttgart: Kohlhammer (Die Religionen der Menschheit, 24.1), pp. 281–402.
- Kieffer-Pülz, Petra (2000): Officials: Buddhist. In William M. Johnston (Ed.): Encyclopedia of Monasticism, vol. 2. 2 volumes. Chicago: Fitzroy Dearborn, pp. 953–955.
- Kieffer-Pülz, Petra (2003): The Pātimokkha. Edited by William Pruitt. Translated by K.R. Norman. Oxford: Pali Text Society 2001. ISBN 086013-392-3. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 153 (1), pp. 254–257.
- Kieffer-Pülz, Petra (2005): Ehe oder Lebensjahre?: Die Altersangabe für eine "verheiratete" Frau (gihigatā) in den Rechtstexten der Theravādin. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 155 (1), pp. 199–240.

- Kieffer-Pülz, Petra (2006): Die Wiedereinrichtung des Nonnenordens in der Theravāda-Tradition. Universität Hamburg (Buddhismus in Geschichte und Gegenwart: Erneuerungsbewegungen, 11).
- Kieffer-Pülz, Petra (2006): Old and New Ritual. Advancing the Date of the Invitation Ceremony (*pavāraṇā*) with Regard to the Mahinda Festival. In Ute Hüsken, Petra Kieffer-Pülz, Anne Peters (Eds.): *Jaina-Itihāsa-Ratna*. Festschrift für Gustav Roth zum 90. Geburtstag. Marburg: Indica et Tibetica Verlag (Indica et Tibetica, 47), pp. 139–149.
- Kieffer-Pülz, Petra (2007): Streching the Vinaya Rules and getting Away with it. In Oskar von Hinüber, Kenneth R. Norman (Eds.): Festschrift in Honour of the 80th Birthday of K. R. Norman in 2005 and the 125th Anniversary in 2006 of the Founding of the Pali Text Society. Bristol: Pali Text Society, pp. 1–49.
- Kieffer-Pülz, Petra (2008): Yamagiwa, Nobuyuki: Das Pandulohitakāvastu, Marburg 2001. In *Orientalische Literaturzeitung* 103 (1), pp. 106–113.
- Kieffer-Pülz, Petra (2010): Presuppositions for a Valid Ordination with Respect to the Restoration of the Bhikṣuṇī Ordination in the Mūlasarvāstivāda Tradition. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 217–225.
- Kieffer-Pülz, Petra (2010): Silk, Jonathan A., Managing Monks. Administrators and Administrative Roles in Indian Buddhist Monasticism (Oxford University Press, 2008), ix + 341 pp., £ 37.99, ISBN 9780195326840. In *Indo-Iranian Journal* 53, pp. 71–88.
- Kieffer-Pülz, Petra (2011): Buddhist Nuns in South India as Reflected in the Andhakaṭṭhakathā and Vajirabuddhi's Anuganṭhipada. *Buddhist Nuns in India*. Toronto, 2011.
- Kieffer-Pülz, Petra (2013): Verlorene Gaṇṭhipadas zum buddhistischen Ordensrecht. Untersuchungen zu den in der Vajirabuddhiṭikā zitierten Kommentaren Dhammasiris und Vajirabuddhis. 3 volumes. Wiesbaden: Harrassowitz (Akademie der Wissenschaften und der Literatur, Mainz. Veröffentlichungen der Indologischen Kommission, 1).
- Kieffer-Pülz, Petra (2014): Oliver Freiberger/Christoph Kleine: *Buddhismus. Handbuch und kritische Einführung*. Göttingen: Vandenhoeck & Ruprecht 2011. 536 S. (mit 11 Abbildungen). ISBN 978-3-5625-50004-0. €49,99. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 164 (3), pp. 863–867.
- Kieffer-Pülz, Petra (2014): What the *Vinayas* Can Tell Us about Law. In Rebecca Redwood French, Mark A. Nathan (Eds.): *Buddhism and Law. An Introduction*. New York, NY: Cambridge University Press, pp. 46–62.
- Kieffer-Pülz, Petra (2015–2016): Re-ordination of Former Buddhist Nuns in the Theravada Tradition. In *Buddhism, Law & Society* 1, pp. 1–32.
- Kieffer-Pülz, Petra (2016): *Samānavassika*. ‘Those who keep the rains together’ or ‘those of equal numbers of rains’? In *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* (創価大学. 国際仏教学高等研究所) for the Academic Year 2015 19, pp. 81–100.
- Kieffer-Pülz, Petra (2016): The Arrangement of the Rules in the Theravāda. *Bhikkhunīpātimokkha*. In *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* (創価大学. 国際仏教学高等研究所) for the Academic Year 2015 19, pp. 57–80.
- Kieffer-Pülz, Petra; Hartmann, Jens-Uwe (Eds.) (1997): Bauddhavidyāsudhākarah. Studies in Honour of Heinz Bechert on the Occasion of His 65th Birthday. Swistal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica, 30).
- Kieffer-Pülz, Petra; Slaje, Walter (2002): Buddhistisches Recht im Wandel. Rechtsgeschichte in der Theravada-Tradition. In *Scientia Halensis*, Oktober 2002, p. 5.

- Kieschnick, John (1994): Kathryn Ann Tsai. *Lives of the Nuns: Biographies of Chinese Buddhist Nuns from the Fourth to Sixth Centuries: A Translation of the Pi-ch'iu-ni chuan*. Honolulu: University of Hawai'i Press, 1994. ix, 180 pp. Hardcover \$28. In *China Review International* 1 (2), pp. 273–275.
- Kim, Insook (2006): The Buddhist Women's Movement for Social Change. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 251–254.
- Kim, Ir-yöp; Park, Jin Y. (2014): Reflections of a Zen Buddhist Nun. Honolulu: University of Hawai'i Press (Korean Classics Library: Philosophy and Religion).
- King, Ursula (Ed.) (1987): Women in the World's Religions, Past and Present. New York: Paragon House.
- Kishino, Ryōji (2011): On Possible Misunderstandings of the Brahmacaryopasthānasamvṛti. Requirement for Female Ordination in the Mūlasarvāstivāda-vinaya. Buddhist Nuns in India. Toronto, 11/17/2011.
- Kishino, Ryōji (2015): The Concept of sdom pa in the Mūlasarvāstivāda-vinaya. On Possible Misunderstandings of the Brahmacaryopasthāna-samvṛti*. In *The Bulletin of the Association of Buddhist Studies Bukkyō University*, pp. 147–192.
- Klaus, Konrad (2003): Ute Hüskens: Die Regeln für die buddhistische Nonnengemeinde im Vinaya-Piṭaka der Theravādin. Berlin: Reimer 1997. 519 S. (Monographien zur indischen Archäologie, Kunst und Philologie. 11.) ISBN 3-496-02632-4. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 153 (1), pp. 258–261.
- Klaus, Konrad; Hartmann, Jens-Uwe (Eds.) (2007): Indica et Tibetica. Festschrift für Michael Hahn zum 65. Geburtstag von Freunden und Schülern überreicht. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien (Wiener Studien zur Tibetologie und Buddhismuskunde, 66).
- Klein, Anne Carolyn (1995): Meeting the Great Bliss Queen. Buddhists, Feminists, and the Art of the Self. Boston: Beacon.
- Klein, Anne Carolyn (1997): Grounding and Opening. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 139–147.
- Klein, Anne Carolyn (1999): East, West, Women, and Self. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 205–219.
- Klein, Anne Carolyn (2004): Buddhist Understandings of Subjectivity. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 23–34.
- Kloppenborg, Ria (Ed.) (1983): Selected Studies on Ritual in the Indian Religions. Essays to D. J. Hoens. Leiden: Brill.
- Kloppenborg, Ria (1983): The Earliest Buddhist Ritual of Ordination. In Ria Kloppenborg (Ed.): Selected Studies on Ritual in the Indian Religions. Essays to D. J. Hoens. Leiden: Brill, pp. 155–168.
- Kloppenborg, Ria (1990): The Buddha's Redefinition of 'Tapas' (Ascetic Practice). In *Buddhist Studies Review* 7 (1-2), pp. 49–73.
- Kloppenborg, Ria (1995): Female Stereotypes in Early Buddhism. The Women of the Therīgāthā. In Ria Kloppenborg, Wouter J. Hanegraaff (Eds.): Female Stereotypes in Religious Traditions. Leiden: Brill (Studies in the History of Religions, 66), pp. 151–169.
- Kloppenborg, Ria; Hanegraaff, Wouter J. (Eds.) (1995): Female Stereotypes in Religious Traditions. Leiden: Brill (Studies in the History of Religions, 66).

- Knitter, Paul F. (Ed.) (2005): *The Myth of Religious Superiority. Multifaith Explorations of Religious Pluralism*. Maryknoll, NY: Orbis Books.
- Kokusai Bukkyōto Kyōkai (International Buddhist Association) (Ed.) (2002): *Buddhist and Indian Studies in Honour of Professor Sodo Mori*. Hamamatsu: Kokusai Bukkyōto Kyōkai (International Buddhist Association).
- Kölling, Max (2011): Die Renaissance des tibetisch-buddhistischen Klosterwesens im Kontext der Globalisierung. Ein Blick auf die soziokulturellen Wandlungsprozesse im gegenwärtigen Nepal. In *Transformierte Buddhismen* 02, pp. 3–23. Available online at <http://nbn-resolving.de/urn:nbn:de:bsz:16-tb-100689>, checked on 1/22/2021.
- Kondo, Tessho (1988): Nuns of Japan. Part I. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 124–126.
- Kondo, Tessho (1991): Nonnen in Japan. Teil I. In Karma Lekshe Tsomo (Ed.): *Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute*. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 110–117.
- Kongtrul Lodrö Tayé, Jamgön (Ed.) (1998): *Buddhist Ethics*. Translated and edited by the International Translation Committee founded by the V. V. Kalu Rinpoche. Ithaca, New York: Snow Lion.
- Kongtrul Lodrö Tayé, Jamgön (1998): *The Vows of Personal Liberation*. In Jamgön Kongtrul Lodrö Tayé (Ed.): *Buddhist Ethics*. Translated and edited by the International Translation Committee founded by the V. V. Kalu Rinpoche. Ithaca, New York: Snow Lion, pp. 79–160.
- Kosambi, Damodar Dharmanand (2002): *An Introduction to the Study of Indian History*. Bombay: Popular Prakashan.
- Kramer, Jacqueline (2011): If You Honor Me, Honor My Mother Gotami. The Buddha's Second Mother and First Mother of the Bhikkhunis. In *Present / The Voices and Activities of Theravada Buddhist Women* Winter, pp. 4–8.
- Krey, Gisela (2010): Some Remarks on the Status of Nuns and Laywomen in Early Buddhism. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 39–63.
- Ku, Cheng-mei (1991): The Mahīśāsaka View of Women. In David J. Kalupahana (Ed.): *Buddhist Thought and Ritual*. New York, NY: Paragon House, pp. 103–124.
- Kumarajiva (n.d.): The Bodhisattva Precepts of the Brahmajala Sutra. Translated from the Sanskrit into Chinese by the Tripitaka Master Kumarajiva. Unpublished paper.
- Kuoch, Theany (2000): Buddhism and Mental Health Among Cambodian Refugees. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 425–432.
- Küstermann, Gabriele (2000): Sexual Conduct and Misconduct. Buddhist Ethics in the West. In Karma Lekshe Tsomo (Ed.): *Innovative Buddhist Women. Swimming Against the Stream*. London: Curzon Press, pp. 285–293.
- Kusuma, Bhikkhunī (1999): The Bhikkhunī Vinaya. A Study of the Vinaya Rules of Bhikkhunīs and Translation of the Pali Bhikkhunī Pātimokkha with Commentarial References. PhD diss. Buddhist and Pali University of Sri Lanka, Homagama.
- Kusuma, Bhikkhunī (2000): Inaccuracies in Buddhist Women's History. In Karma Lekshe Tsomo (Ed.): *Innovative Buddhist Women. Swimming Against the Stream*. London: Curzon Press, pp. 5–12.

Kusuma, Bhikkhunī (2015): Code of conduct for Buddhist nuns. *Bhikkhunī vinaya : arising of the Buddhist order of nuns and their code of conduct according to Pāli sources, with text and translation of the Bhikkhuni Pātimokkha*. Colombo, Sri Lanka: Akana Publishers.

La Vallée Poussin, Louis de (1929): Notes Bouddhiques. VII. - Le Vinaya et la Pureté d'Intention. In *Académie Royale de Belgique: Bulletins de la Classe des Lettres et des Sciences Morales et Politiques*, 5 série 15, pp. 201–217.

Làlou, Marcelle (1928): Notes sur la décoration des monastères Bouddhiques. À propos d'un livre récent de M. Goloubew. In *Revue des Arts Asiatiques* 5 (3), pp. 183–185.

Lama, Khandu (2004): Trafficking in Buddhist Girls. Empowerment through Prevention. In Karma Lekshe Tsomo (Ed.): *Buddhist Women and Social Justice. Ideals, Challenges, and Achievements*. Albany: State University of New York Press, pp. 165–172.

Lamotte, Étienne (1958): *Histoire du Bouddhisme Indien. Des Origines à L'Ère Śaka*. Louvain-la-Neuve: Institut Orientaliste.

Lamotte, Étienne (1981): *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*. T. 1: Chapitres I - XV. Louvain-la-Neuve: Institut Orientaliste (Publication de l'Institut Orientaliste de Louvain, 25).

Lamotte, Étienne (1988): *History of Indian Buddhism*. Louvain-La-Neuve: Université Catholique de Louvain, Institut Orientaliste (Publications de l'Institut Orientaliste de Louvain, 36).

Lamotte, Étienne (1997): Did the Buddha Insult Devadatta? In *Buddhist Studies Review* 14 (1), pp. 3–18.

Lang, Karen Christine (1986): Lord Death's Snare. Gender-Related Imagery in the Theragāthā and the Therīgāthā. In *Journal of Feminist Studies in Religion* 2 (3), pp. 63–79.

Lang, Karen Christine (1995): Shaven Heads and Loose Hair. Buddhist Attitudes toward Hair and Sexuality. In Howard Eilberg-Schwartz, Wendy Doniger (Eds.): *Off with Her head! The Denial of Women's Identity in Myth, Religion, and Culture*. Berkeley: University of California Press, pp. 32–51.

Langenberg, Amy Paris: Scarecrows, Upāsakas, Fetuses, and Other Child Monastics in Middle Period Indian Buddhism. In Vanessa R. Sasson (Ed.): *Little Buddhas: Children and Childhoods in Buddhist Texts and Traditions*. New York: Oxford University Press, pp. 43–74.

Langenberg, Amy Paris (2018): Buddhism and Sexuality. In Daniel Cozort, James Mark Shields (Eds.): *The Oxford Handbook of Buddhist Ethics*. Oxford, checked on 1/28/2021.

Lariviere, Richard W. (1996): Never Marry a Woman with Hairy Ankles. In Friedrich Wilhelm (Ed.): *Festschrift Dieter Schlingloff. Zur Vollendung des 65. Lebensjahres dargebracht von Schülern, Freunden und Kollegen*. Hamburg: Wezler, Verlag für Orientalische Fachpublikationen, pp. 163–172.

Laut, Jens Peter (1991): Die Gründung des buddhistischen Nonnenordens in der alttürkischen Überlieferung. In Ingeborg Baldauf (Ed.): *Türkische Sprachen und Literaturen. Materialien der ersten deutschen Turkologen-Konferenz, Bamberg, 3. - 6. Juli 1987*. Wiesbaden: Harrassowitz (Veröffentlichungen der Societas Uralo-Altaica, 26), pp. 257–274.

Law, Bimala Churn (1927): Women in Buddhist Literature. Ceylon: W. E. Bastian.

Law, Bimala Churn (1940): Bhikṣuṇīs in Indian Inscriptions. In *Epigraphia Indica* 25, pp. 31–34.

Law, Bimala Churn (1959): Lay Women in Early Buddhism. In Gowriprasad Chunilal Jhala, N. A. Gore (Eds.): *The Sārdhasātābdī Commemoration Volume*. Bombay: The Asiatic Society of Bombay, pp. 121–141.

Law, Bimala Churn (1983): *A History of Pali Literature*. 2 volumes. Varanasi: Bhartiya Publ. House.

Law, Jane Marie (Ed.) (1995): Religious Reflections on the Human Body. Bloomington: Indiana University Press.

Lecki, Scott (1995): Housing as Social Control in Tibet. In *The Ecologist* 25 (1), pp. 8–15.

LeClear, McKenna (2013): Bhikshunis and Breaking Barriers. The Changing Status of Women in Monastic Life. In *Independent Study Project (ISP) Collection* (1565). Available online at http://digitalcollections.sit.edu/isp_collection/1565, checked on 1/22/2021.

Lee, Changsook (2006): Activities of Korean Buddhist Laywomen. An Historical Review. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 60–66.

Lee, Kyunhee: see also *Sunim, Hyeseon*.

Lefferts, H. Leedom, Jr. (2000): Buddhist Action. Lay Women and Thai Monks. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 63–79.

Lefmann, S. (1902): Lalita Vistara, Leben und Lehre des Çâkyâ-Buddha. Halle: Verlag der Buchhandlung des Waisenhauses.

Lenz, Tim (2004): Once upon a Present Time. An Avadanist from Gandhāra. In *Buddhist Studies Review* 21 (2), pp. 197–215.

Leon, Jo de; Thubten Pema (Eds.) (2013): Gebchak. The yogini Nuns of Tibet; The Lives and Teachings of These Remarkable Women and Their Abbot, Gebchak Wangdrak Rinpoche. Blackheath, N.S.W.: Gebchak Rigpa Har-Sey.

Leslie, Julia (1983): Essence and Existence. Women and Religion in Ancient Indian Texts. In Pat Holden (Ed.): Women's Religious Experience. London: Croom Helm, pp. 89–112.

Leslie, Julia (1999): The Implications of the Physical Body. Health, Suffering and Karma in Hindu Thought. In Hinnells, John R., Porter, Roy (Ed.): Religion, Health, and Suffering. London: Kegan Paul International, pp. 23–45.

Leslie, Julia; McGee, Mary (Eds.) (2000): Invented Identities. The Interplay of Gender, Religion, and Politics in India. New Delhi, New York: Oxford University Press.

Levering, Miriam L. (6/1/1990): Contemporary Discussion of the Eight Gurudharma, with some Observations Concerning their Observance and Effects Among Bhiksunis in Taiwan. Prepared for "Compassion in Action: Toward an American Vinaya Green Gulch Zen Center, June 3-8, 1990. Draft only: please do not cite without permission. Knoxville.

Levering, Miriam L. (2000): Lineage or Family Tree? The Implications for Gender. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 154–167.

Levering, Miriam L. (2005): The Dragon Girl and the Abbess of Mo-Shan. Gender and Status in the Ch'an Buddhist Tradition. In Paul Williams (Ed.): Buddhism in China, East Asia, and Japan. London, New York: Routledge (Buddhism: critical concepts in religious studies, 8), pp. 291–304.

LeVine, Sarah (2000): At the Cutting Edge. Theravāda Nuns in the Kathmandu Valley. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 13–29.

LeVine, Sarah (2004): Dharma Education for Women in the Theravāda Buddhist Community of Nepal. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 137–154.

- LeVine, Sarah; Gellner, David N. (2005): Rebuilding Buddhism. The Theravada Movement in Twentieth-Century Nepal. Cambridge, MA: Harvard University Press.
- Lewis, Todd T. (1993): Newar-Tibetan Trade and the Domestication of Śimhalasārthabāhu avadāna. In *History of Religions* 33 (2), pp. 135–160.
- Lhatso, Thubten (1999): A Nun in Exile. From Tibet to Mundgod. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 93–101.
- Lhundrup, Thubten (1988): Buddhist Social Service in Australia. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 185–188.
- Lhundrup, Thubten (1991): Buddhistische Sozialarbeit in Australien. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 171–175.
- Li, Jung-hsi; Baochang (1981): Biographies of Buddhist Nuns. Pao-Chang's Pi-chiu-ni-chuan. Osaka: Tohokai.
- Li, Yuchen (2000): Ordination, Legitimacy, and Sisterhood: The International Full Ordination Ceremony in Bodhgaya. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 168–200.
- Li, Yuchen (2006): Bodhisattva Kṣiitigarbha and Buddhist Nuns in Contemporary Taiwanese Bhiksunīs. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 190–196.
- Li, Yu-chen (2014): Bhikṣuṇī Hiuwan. Enlightening Society by Intitutinalizing Buddhist Education. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 101–110.
- Lienhard, Siegfried (1975): Sur la Structure Poétique des Theratherīgāthā. In *Journal Asiatique* 263, pp. 375–396.
- Ligeti, Louis (Ed.) (1978): Proceedings of the Csoma de Koros Memorial Symposium. Budapest: Akadémiai Kiado.
- Lindberg Falk, Monica (2000): Thammacarini Witthaya. The First Buddhist School for Girls in Thailand. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 61–71.
- Lindberg Falk, Monica (2000): Women in Between. Becoming Religious Persons in Thailand. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 37–57.
- Lindberg Falk, Monica (2006): A Silent Undercurrent. The Significance of Mae Chiis' Socially Engaged Buddhist Practice in Thailand. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 237–242.
- Lindquist, Steven E. (2008): Gender at Janaka's Court. Women in the Brhadāraṇyaka Upaniṣad Reconsidered. In *Journal of Indian Philosophy* 36, pp. 405–426.
- Liu, Zhen (2010): Die verbotene Stadt der Nonnen. In *Geo* 8, pp. 56–75.
- Lodrö, Geshe G. (1974): Geschichte der Klosteruniversität Drepung. Mit einem Abriss der Geistesgeschichte Tibets. 2 volumes. Wiesbaden: Steiner (Abhandlungen aus dem Gebiet der Auslandskunde Band 73. Reihe B (Völkerkunde, Kulturgeschichte und Sprachen), 42).
- Lohuis, Elles (2013): Glocal Place, Lived Space. Everyday Life in a Tibetan Buddhist Monastery for Nuns in Northern India. Phoenix, Ariz.: Drifting Sands Press.

- Lokānanda, C. Bhikkhu (2016): *Saṃghabheda and Nikāyabheda: A Critical Study of the Schism, Origin and Formation of Sects and Sectarianism in Early Buddhism*. Dissertation. University of the West, Rosemead, CA. Department of Religious Studies.
- Lopez, Donald S. (Ed.) (1995): *Buddhism in Practice*. Princeton, NJ: Princeton University Press.
- Lopez, Donald S. (Ed.) (1997): *Religions of Tibet in Practice*. Princeton: Princeton University Press.
- Lopez, Donald S. (Ed.) (2004): *Buddhist Scriptures*. London: Penguin.
- Lopez, Donald S. (Ed.) (2005): *Critical Terms For the Study of Buddhism*. Chicago, Mass.: University of Chicago Press.
- Löschmann, Heike (2000): The Revival of the *Don Chee* Movement in Cambodia. In Karma Lekshe Tsomo (Ed.): *Innovative Buddhist Women. Swimming Against the Stream*. London: Curzon Press, pp. 91–95.
- Lottermoser, Friedgard (1991): Buddhist Nuns in Burma. In *Sakyadhita Newsletter* 2 (2), pp. 3–5. Available online at <http://sakyadhita.org/docs/resources/newsletters/2-2-1991.pdf>, checked on 1/22/2021.
- Lü, Cheng (1957–2007): Āgama. In Gunapala P. Malalasekera, W. G. Weeraratne (Eds.): *Encyclopaedia of Buddhism*, Vol. 1.2 (1963). 8 volumes. Colombo: Government of Sri Lanka, pp. 241–244.
- Lüdde, Johanna (2016): *Selbstkultivierung in Würde. Über das Leben buddhistischer Nonnen in China*. In *Buddhismus aktuell* 30 (4), pp. 56–59.
- Lüders, Heinrich (1973): *A List of Brāhmī Inscriptions. From the Earliest Times to about A.D. 400, with the Exception of those of Asoka*. Varanasi: Indological Book House.
- Luding, Sakaya Jetsun Chime (1991): Woman's Role as Buddhist Teacher. In *Sakyadhita Newsletter* 2 (2), pp. 1–3. Available online at <http://sakyadhita.org/docs/resources/newsletters/2-2-1991.pdf>, checked on 1/22/2021.
- Lynch, Owen M. (2000): Sujātā's Army. Dalit Buddhist Women and Self-Emancipation. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 247–257.
- Machacek, David W.; Wilcox, Melissa M. (Eds.) (2003): *Sexuality and the World's Religions*. Santa Barbara, CA: ABC-Clio.
- MacWilliams, Mark (2008): *Going Forth: Visions of Buddhist Vinaya*. Edited by William M. Bodiford, Honolulu: University of Hawai'i Press, 2005. Pp.344; illustrations. \$48, ISBN 978-0-8248-2787-8. In *Religious Studies Review* 34 (3), p. 230.
- Maeda, Egaku: see also *Mayeda, Egaku*.
- Mahathera, Rastrapal (2002): Seminar on Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders Concerning the Lineage of Bhikkhuni Ordination. In Department of Religion & Culture (Ed.): *Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama*, pp. 135–140.
- Makley, Charlene E. (1997): The Meaning of Liberation. Representation of Tibetan Women. In *Tibet Journal* 22 (2), pp. 4–29.
- Makley, Charlene E. (1999): Embodying the Sacred. Gender and Monastic Revitalization in China's Tibet. PhD diss. The University of Michigan, Ann Arbor.

- Makley, Charlene E. (2005): The Body of a Nun: Nunhood and Gender in Contemporary Amdo. In Janet Gyatso, Hanna Havnevik (Eds.): *Women in Tibet. Past and Present*. Columbia University Press., pp. 259–284.
- Malalasekera, Gunapala P. (1928): *The Pāli Literature of Ceylon*. London: Royal Asiatic Society of Great Britain and Ireland (Price Publication Fund, X).
- Malalasekera, Gunapala P.; Weeraratne, W. G. (Eds.) (1957–2007): *Encyclopaedia of Buddhism*. 8 volumes. Colombo: Government of Sri Lanka.
- Man Giac, Thich (1988): Establishment of the Bhiksuni Order in Vietnam. In *Dharma Voice (Quarterly Bulletin of the College of Buddhist Studies)* 3, pp. 20–22.
- Martin, Dan (2005): The Woman Illusion? Research into the Lives of Spiritually Accomplished Women Leaders of the 11th and 12th Centuries. In Janet Gyatso, Hanna Havnevik (Eds.): *Women in Tibet. Past and Present*. Columbia University Press., pp. 49–82.
- Martin, Dan (2013): The Highland Vinaya Lineage. A Study of a Twelfth-Century Monastic Historical Source, the 'Transmission Document' by Zhing-mo-che-ba*. In Christoph Cüppers, Robert Mayer, Michael Walter (Eds.): *Tibet after Empire. Culture, Society and Religion between 850-1000. Proceedings of the Seminar held in Lumbini, Nepal, March 2011*. Lumbini: Lumbini International Research Institute, pp. 239–265.
- Martin, Dan (2016): The Highland Vinaya Lineage. A Study of a Twelfth-Century Monastic Historical Source, the 'Transmission Document' by Zhing-mo-che-ba. In *Zentralasiatische Studien* 45, pp. 279–308.
- Martin, Michele (1997): On the Other Side of Attachment. In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 153–162.
- Martini, Giuliana (2012): The Story of Sudinna in the Tibetan Translation of the Mūlasarvāstivāda Vinaya. In *Journal of Buddhist Ethics* 19, pp. 439–450.
- Masters, Patricia Lee; Tsomo, Karma Lekshe (2000): Mary Foster. The First Hawaiian Buddhist. In Karma Lekshe Tsomo (Ed.): *Innovative Buddhist Women. Swimming Against the Stream*. London: Curzon Press, pp. 235–248.
- Matsumura, Hisashi (1989-1990): Three Notes on the *Saṅghabheda-vastu*. In *Indologica Taurinensis* 15-16, pp. 233–247. Available online at http://www.asiainstitutetorino.it/indologica/volumes/vol15-16/vol15-16_art16_MATSUMURA.pdf.
- Matsumura, Hisashi (1996): The Kāthina-vastu from the Vinaya-vastu of the Mūlasarvāstivādins. In Heinz Bechert (Ed.): *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen*. Göttingen: Vandenhoeck & Ruprecht (Sanskrit Wörterbuch der buddhistischen Texte aus den Turfanfunden, Beiheft 6), pp. 145–240.
- Mayeda, Egaku (1985): Japanese Studies on the Schools of the Chinese Āgamas. In Heinz Bechert (Ed.): *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur. Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, Dritte Folge, Nr. 149*, vol. 1. Göttingen: Vandenhoeck & Ruprecht (Symposien zur Buddhismusforschung, III, 1), pp. 94–103.
- Mayer, Adrian C. (Ed.) (1981): *Culture and Morality. Essays in Honour of Christoph von Führer-Haimendorf*. Delhi: Oxford University Press.
- McClintock, Sara (2000): Gendered Bodies of Illusion. Finding a Somatic Method in the Ontic Madness of Emptiness. In Roger R. Jackson, John J. Makransky (Eds.): *Buddhist Theology. Critical Reflections by Contemporary Buddhist Scholars*. London: Curzon Press (Curzon Critical Studies in Buddhism, 7), pp. 261–274.

- McDonald-Smith, Michele (1997): Of Mud and Broken Windows. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 173–177.
- Meeks, Lori R. (2006): Reconfiguring Ritual Authenticity: The Ordination Traditions of Aristocratic Women in Premodern Japan. In *Japanese Journal of Religious Studies* 33 (1), pp. 51–74.
- Meier, Ann-Kathrin (2009): Aktuelle Diskussionen über die Einführung der Vollordination für Nonnen im Tibetischen Buddhismus. B.A. thesis. University of Freiburg.
- Meinert, Carmen; Zöllner, Hans-Bernd (Eds.) (2010): Buddhist Approaches to Human Rights. Dissonances and Resonances. Bielefeld: Transcript Verlag.
- Miao Shu-lien (1982): The Dharmaguptaka-Bhikṣuṇī-Prātimokṣa. Translated from the Sanskrit into Chinese during the Later Ch'in Dynasty by Tripitaka Master Buddhayaśas. Translated from the Chinese to English.
- Michael, Franz H. (1982): Rule by Incarnation. Tibetan Buddhism and Its Role in Society and State. Boulder, CO: Westview Press.
- Michaels, Axel (1998): Der Hinduismus. Geschichte und Gegenwart. München: C. H. Beck.
- Mill, John Stuart (1869): The Subjection of Women. London: Longmans. Available online at https://openlibrary.org/books/OL24345681M/The_subjection_of_women, checked on 21.01.21.
- Miller, Barbara Stoler (Ed.) (1992): The Powers of Art. Patronage in Indian Culture. Symposium of Patronage in Indian Culture, which was developed by the Joint Committee on South Asia of the ACLS/SSRC and took place at the National Humanities Center from 10-13 October 1985, during the 'Festival of India in America'. Joint Committee on South Asia of the ACLS SSRC. Delhi: Oxford University Press.
- Miller, Beatrice Diamond (1980): Views of Women's Roles in Buddhist Tibet. In Abodh K. Narain (Ed.): Studies in History of Buddhism: Papers presented at the International Conference on the History of Buddhism at the University of Wisconsin, Madison ... August 19-21, 1976. Delhi: B. R. Publishing, pp. 155–166.
- Miller, Beatrice Diamond (1993): Buddhism after Patriarchy: A Feminist History, Analysis, and Reconstruction of Buddhism. By Rita M. Gross. Albany: State University of New York Press, 1993. xi, 365 pp. In *Journal of Asian Studies* 52 (3), pp. 691–692.
- Miller, W. Blythe (2006): Brug pa'i lo rgyus zur tsam: An Analysis of a Thirteenth Century Tibetan Buddhist Lineage History. In *Tibet Journal* 31 (3), pp. 17–42.
- Mills, Martin A. (2003): Identity, Ritual and State in Tibetan Buddhism. The Foundations of Authority in Gelukpa Monasticism. London: Routhledge Curzon (RoutledgeCurzon Studies in Tantric Traditions).
- Minayeff, J. P. (1887): Sīmāvivādavinicchayakathā. In *Journal of the Pali Text Society* 2, pp. 17–34.
- Mingun Jetavan Sayadaw (2009): Can an Extinct Bhikkhūnī Sangha Be Revived? By The Original Mingun Jetavan Sayadaw. Translated from the Pāli by Bhikkhu Bodhi. In Bhikkhu Bodhi (Ed.): The Revival of Bhikkhūnī Ordination in the Theravāda Tradition. Penang: Inward Path, pp. 26–31.
- Minh Chau, Thich (1991): The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya. Delhi: Motilal BanarsiDass (Buddhist Tradition Series, 15).
- Minogue, Kuya (1997): Running the Bush. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 53–70.
- Mohr, Thea (2002): Weibliche Identität und Leerheit. Eine ideengeschichtliche Rekonstruktion der buddhistischen Frauenbewegung Sakyadhītā International. Frankfurt am Main, Oxford: Lang (Theion. Studien zur Religionskultur / Studies in Religious Culture (Vormals: Jahrbuch für Religionskultur / formerly: Annual for Religious Culture)), 13).

- Mohr, Thea; Tsedroen, Jampa (Eds.) (2010): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications.
- Moon, Susan (1997): The Lonely Body. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 223–229.
- Morgan, E. Delmar (Ed.) (1893): Indian and Aryan Sections. London: Ballantyne (Transactions of the ninth International Congress of Orientalists, 1).
- Morrison, Elizabeth (2010): The Power of Patriarchs: Qisong and Lineage in Chinese Buddhism. Leiden, Boston: Brill (Sinica Leidensia, 94).
- Mrozik, Susanne (2006): Materializations of Virtue. Buddhist Discourses on Bodies. In Ellen T. Armour, Susan M. St. Ville (Eds.): Bodily Citations. Religion and Judith Butler. New York, NY: Columbia University Press, pp. 15–47.
- Mrozik, Susanne (2007): Virtuous Bodies. The Physical Dimensions of Morality in Buddhist Ethics. New York, NY: Oxford University Press (American Academy of Religion Religion, Culture, and History Series).
- Mrozik, Susanne (2009): A Robed Revolution: The Contemporary Buddhist Nun's (Bhikṣuṇī) Movement. In *Religion Compass* 3 (3), pp. 360–378.
- Mrozik, Susanne (2010): Review of Powers, John. A Bull of a Man: Images of Masculinity, Sex, and the Body in Indian Buddhism. In *H-Buddhism, H-Net Reviews in the Humanities & Social Sciences*. Available online at <http://www.h-net.org/reviews/showrev.php?id=25536>, checked on 1/22/2021.
- Mrozik, Susanne (2011): In the Company of Spiritual Friends. Sri Lanka's Buddhist Nuns. In *Present / The Voices and Activities of Theravada Buddhist Women*, Summer, pp. 4–11.
- Mrozik, Susanne (2014): "We Love Our Nuns". Affective Dimensions of the Sri Lankan Bhikkhunī Revival. In *Journal of Buddhist Ethics* 21, pp. 57–95.
- Muecke, Marjorie A. (1993): Thai Women in Buddhism. By Chatsumarn Kabil Singh. Berkeley, 1991. xiii, 113 pp. In *Journal of Asian Studies* 52 (1), p. 211.
- Muecke, Marjorie A. (2004): Female Sexuality in Thai Discourses about *Maechii* ('lay nuns'). In *Culture, Health & Sexuality* 6 (3), pp. 221–238.
- Mullin, Glenn H.; Watt, Jeef J.; Keegan, Marcia (2002): Female Buddhas. Women of Enlightenment in Tibetan Mystical Art. 1. ed. Santa Fe, NM: Clear Light Publishers.
- Murcott, Susan (1991): The First Buddhist Women. Translations and Commentaries on the Therigatha. Berkeley: Parallax Press.
- Nagata, Mizu (2002): Transitions in Attitudes Toward Women in the Buddhist Canon: The Three Obligations, the Five Obstructions, and the Eight Rules of Reverence. Translated by P. B. Watt. In Barbara Ruch (Ed.): Engendering Faith. Women and Buddhism in Premodern Japan. Ann Arbor: University of Michigan Press, pp. 279–295.
- Nahm-Mijo, Trina (2000): Engaged Buddhism. "Moving" and Recreating Women's Stories. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 312–318.
- Namdrol, Bhikshuni Tenzin (1999): Blossoming in Plum Village. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 75–81.
- Ñāṇamoli, Bhikkhu (1992): The Life of the Buddha, According to the Pāli Canon. Kandy, Sri Lanka: Buddhist Publication Society.

Ñāṇḍassana, Bhikkhu; Vivekavihāri, Bhikkhu (1993): Pātimokkha. Das Hauptgesetz der Bettelmönche. Mit Notizen der ethischen Führung (Vinaya) im Anhang. For free distribution only. Colombo.

Nanjio, Bunyiu (1883): A Catalogue of the Chinese Translation of the Buddhist Tripitaka. The Sacred Canon of the Buddhists in China and Japan, compiled by the Order of the Secretary of State for India. Oxford: Clarendon Press.

Narain, Abodh K. (Ed.) (1979): Studies in Pāli and Buddhism. A Memorial Volume in Honor of Bhikkhu Jagdish Kashyap. Delhi: B. R. Publishing.

Narain, Abodh K. (Ed.) (1980): Studies in History of Buddhism: Papers presented at the International Conference on the History of Buddhism at the University of Wisconsin, Madison ... August 19-21, 1976. Delhi: B. R. Publishing.

Narayan, Kirin (2006): Harlan, Lindsay. The Goddesses' Henchmen: Gender in Indian Hero Worship. New York: Oxford University Press, 2003. xiv+256 pp. \$74.00 (cloth); \$29.95 (paper). In *Journal of Religion* 86 (2), p. 352.

Nattier, Jan (1991): Once Upon a Future Time. Studies in a Buddhist Prophecy of Decline. Berkeley: Asian Humanities Press (Nanzan Studies in Asian Religions, 1).

Nattier, Jan (2004): Decline of the Dharma. In R. E. Buswell (Ed.): Encyclopedia of Buddhism, vol. 1. 2 volumes. New York: Macmillan, pp. 210–213.

Navakovāda (1971): Instructions for Newly-Ordained Bhikkhus and Sāmañeras (Standard Text for the Dhamma Student, 3rd Grade). Compiled by Somdet Phra Mahā Samaṇa Chao and Krom Phrayā Vajirañāṇavarorasa (Prince 1860-1926). Bangkok: Mahāmakuṭarājavidyālaya, Mahā Makuta Buddhist University.

Neelis, Jason (2011): Female Ownership of Buddhist Monasteries? A Closer Look at Vihārasvāminīs and Feminine Patronage in South Asian Sources. Buddhist Nuns in India. Toronto, 2011.

Neou, Cassie (2000): Buddhism, Human Rights, Women's Rights, and Democracy. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 302–311.

Neumaier, Eva K. (2004): Women in the Buddhist Traditions. In Leona May Anderson, Pamela Dickey Young (Eds.): Women and Religious Traditions. Don Mills, Ont., New York: Oxford University Press, pp. 80–107.

Neumeier Dargay, Eva (1993): A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna. By Hirakawa Akira. Edited and translated by Paul Groner. Honolulu: University of Hawaii Press, 1990. xviii, 402 pp. In *Journal of Asian Studies* 52 (2), p. 479.

Neusner, Jacob (Ed.) (2001): The Ethics of Family Life. What Do We Owe One Another? Comparing Religious Traditions. Belmont, CA: Wadsworth/Thomson Learning.

Newman, Naomi (1997): About Death. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 48–49.

Ngödrup, Geshe Rinchen (2010): Statement on Full Ordination according to the Tibetan Vinaya. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 260–261.

Nhật Hanh, Thích: Freedom Wherever We Go. A Buddhist Monastic Code for the 21st Century. Berkeley: Parallax Press.

Như Đức, Bhikkhuni (2009): Lược sử ni giới Bắc tông Việt nam. A brief History of the Vietnam Mahayana Bhikkhuni Sangha. Ha Noi: Nhà Xuất Bản Tôn Giáo.

- Nichols, Brian (2008): Review of *Going Forth: Visions of Buddhist Vinaya*. Edited by William M. Bodiford. Honolulu: University of Hawai'i Press, 2005, x + 317 pages, ISBN: 0-8248-2787-2, US \$48.00 (cloth). In *Journal of Buddhist Ethics* 15, pp. R9-R15.
- Nishimura, Minori (1997): The Script of the Mahāsāṃghika-Lokottaravādin Bhikṣuṇī-Vinaya and Abhisamācārikā Dharmāḥ Manuscript from the R. Sāṅkṛtyāyana Collection. In Heinz Bechert, Sven Bretfeld, Petra Kieffer-Pülz (Eds.): *Untersuchungen zur buddhistischen Literatur, Folge 2. Gustav Roth zum 80. Geburtstag gewidmet*. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 8), pp. 267–272.
- Nissan, Elizabeth (1984): Recovering Practice. Buddhist Nuns in Sri Lanka. In *South Asia Research* 4 (1), pp. 32–49.
- Nolot, Édith (1991): *Règles de discipline des nonnes Bouddhistes, Le Bhikṣuṇīvinaya de l'école Mahāsāṃghika-Lokottaravādin*. Paris: Éditions de Boccard.
- Nolot, Édith (1996): Studies in Vinaya Technical Terms I–III. In *Journal of the Pali Text Society* 22, pp. 73–150.
- Nolot, Édith (1999): Studies in Vinaya Technical Terms IV–X. In *Journal of the Pali Text Society* 25, pp. 1–111.
- Norberg-Hodge Helena (1997): Our Body and Our Economy. In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 78–83.
- Norberg-Hodge Helena (2000): The Women's Alliance. Catalyzing Change in Ladakh. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 243–245.
- Norbu, Ingrid (2014): Im Schatten der Mönchsrevolten. Frauen und der Buddhismus in Birma (Gott und die Welt). Rundfunk Berlin-Brandenburg (rbb), 3/2/2014.
- Norman, Kenneth R. (1971): *The Elders' Verses II. Therīgāthā*. London: Luzac (Translation series / Pali Text Society / Pāli Text Society).
- Norman, Kenneth R. (1983): *Pāli Literature. Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism*. Wiesbaden: Harrassowitz.
- Norman, Kenneth R. (1996): Haiyan Hu-von Hinüber: *Das Poṣadhadhvastu. Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādins*. Studien zur Indologie und Iranistik vol. 13. Reinbek (Inge Wezler Verlag), 1994. xix+552 pp. In *Acta Orientalia* 57, pp. 224–226.
- Norman, Kenneth R. (1997): Index to the Vinaya-piṭaka. Compiled by Yumi Ousaka, Moriichi Yamazaki and K.R. Norman. The Pali Text Society, Oxford 1996, vii, 700 pp. ISBN 0-86013-338-9. In *Buddhist Studies Review* 14 (2), pp. 188–189.
- Norsworthy, Kathryn L. (2004): Integrating Feminist Theory and Engaged Buddhism. Counseling Women Survivors of Gender-Based Violence. In Karma Lekshe Tsomo (Ed.): *Buddhist Women and Social Justice. Ideals, Challenges, and Achievements*. Albany: State University of New York Press, pp. 101–116.
- Norton, Ann W. (2000): Women, Art, and the Buddhist Spirit. In Ellison Banks Findly (Ed.): *Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal*. Boston: Wisdom Publications, pp. 357–372.
- Nyima, Chökyi: see also Barron, Richard.
- Oberlies, Thomas (2003): Ein bibliographischer Überblick über die kanonischen Texte der Śrāvakayāna-Schulen des Buddhismus (ausgenommen der des Mahāvihāra-Theravāda). In *Wiener Zeitschrift für die Kunde Südasiens* 47, pp. 37–84.

- Obermiller, E. (1932): History of Buddhism by Bu-ston. By Bu-ston (Rin-chen-grub-pa). Translated from Tibetan by E. Obermiller. Vol. 2. Heidelberg: Harrassowitz (Materialien zur Kunde des Buddhismus, 19).
- Obermiller, E. (1986): The History of Buddhism in India and Tibet by Bu-ston. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica, 26).
- Obeyesekere, Ranjini; Dharmasena, Thera (2001): Portraits of Buddhist Women. Stories from the Saddharmaratnāvaliya. Albany: State University of New York Press.
- Ohlson, Caren I. (2004): Resistance without Borders. An Exploration of Buddhist Nuns across Cultures. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 233–252.
- Ohnuma, Reiko (1998): The Gift of the Body and the Gift of Dharma. In *History of Religions* 37 (4), pp. 323–359.
- Ohnuma, Reiko (2000): The Story of Rūpāvatī. A Female Past Birth of the Buddha. In *Journal of the International Association of Buddhist Studies* 23 (1), pp. 103–145.
- Ohnuma, Reiko (2006): Debt to the Mother: A Neglected Aspect of the Founding of the Buddhist Nun's Order. In *Journal of the American Academy of Religion* 74 (4), pp. 861–901.
- Ohnuma, Reiko (2007): Mother-Love and Mother-Grief. South Asian Buddhist Variations on a Theme. In *Journal of Feminist Studies in Religion* 23 (1), pp. 95–116.
- Ohnuma, Reiko (2014): Shayne Neil Clarke. Family Matters in Indian Buddhist Monasticisms. Honolulu: University of Hawai'i Press, 2014. xiii + 275 pp. \$52.00 (cloth), ISBN 978-0-8248-3647-4. H-Buddhism (H-Net Reviews). Available online at <http://www.h-net.org/reviews/showrev.php?id=42417>, checked on 1/22/2021.
- Oldenberg, Hermann (1879): The Dīpavaṃsa. An Ancient Buddhist Historical Record. London: Williams and Norgate.
- Oldenberg, Hermann; Davids, Thomas W. Rhys; Müller, F. Max (2007): Tenth Khandhaka. On the Duties of Bhikkhunis X,17,1–X,17,8. In Hermann Oldenberg, Thomas W. Rhys Davids, F. Max Müller: Vinaya Texts: Part III: The Kullavagga, IV–XII. New Delhi: Motilal BanarsiDass (The Sacred Books of the East, 20), 349–355.
- Oldenberg, Hermann; Davids, Thomas W. Rhys; Müller, F. Max (2007): Vinaya Texts: Part III: The Kullavagga, IV–XII. New Delhi: Motilal BanarsiDass (The Sacred Books of the East, 20).
- Olivelle, Patrick (1974): The Origin and the Early Development of Buddhist Monachism. Colombo: Gunasena.
- Osto, Douglas (2006): Soteriology, Asceticism and the Female Body in Two Indian Buddhist Narratives. In *Buddhist Studies Review* 23 (2), pp. 203–220.
- Osto, Douglas (2008): Power, Wealth and Women in Indian Mahāyāna Buddhism. The Gaṇḍavyūha-sūtra. Abingdon: Routledge.
- Pachow, W. (1953): Further Studies on the Avadānaśataka. In *University of Allahabad Studies* 1953, pp. 1–12.
- Pachow, W. (1955): A Comparative Study of the Prātimokṣa. On the Basis of its Chinese, Tibetan, Sanskrit and Pali Versions. Santiniketan: The Sino-Indian Cultural Society (Sino-Indian Studies, 4).
- Pachow, W.; Mishra, Ramakanta (1956): The Prātimokṣa-Sūtra of the Mahāsāṅghikās. Critically edited for the first time from palm-leaf manuscripts found in Tibet. Allahabad: Ganganatha Jha Research Institute.
- Padma'tsho (2014): Courage as Eminence. Tibetan Nuns at Yarchen Monastery in Kham. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 185–194.

- Palmo, Bhikshuni Tsultrim (1999): Life in Gampo Abbey. Western Style. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 49–59.
- Palmo, Bhikshuni Tenzin (1999): The Situation of Western Monastics. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 183–187.
- Palmo, Bhikshuni Tenzin (2011): A Brief Overview of the Situation for Nuns in the Tibetan Tradition. First International Congress on Buddhist Women's Role in the Saṅgha. Hamburg, 2011.
- Palmo, Bhikshuni Tenzin (2014): Mummy-la. The Life and Accomplishments of Freda Bedi. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 211–215.
- Palmo, Bhikshuni Tenzin (2016): Frauen müssen ihre eigene Stimme finden. In *Buddhismus aktuell* 30 (4), pp. 52–55.
- Panglung, Jampa Losang (1980): Preliminary Remarks on the Uddānas in the Vinaya of the Mūlasarvāstivādin. In Michael Aris, Aung San Suu Kyi (Eds.): Tibetan Studies in Honour of Hugh Richardson. Proceedings of the International Seminar on Tibetan Studies, Oxford, 1979. Warminster, England: Aris & Phillips; Distributor in the USA, ISBS (Aris & Phillips Central Asian studies), pp. 226–232.
- Panglung, Jampa Losang (1981): Die Erzählstoffe des Mūlasarvāstivāda-Vinaya analysiert auf Grund der Tibetischen Übersetzung. Tokyo: The Reiyukai Library (Studia Philological Buddhica Monograph Series, 3).
- Pao-ch'ang; Tsai, Kathryn Ann (1994): Lives of the Nuns. Biographies of Chinese Buddhist Nuns from the Fourth to Sixth Centuries. A Translation of the Pi-ch'iu-ni chuan, compiled by Shih Pao-ch'ang. Honolulu: University of Hawai'i Press.
- Park, Chan E. (2000): Birth, Death, and Resurrection of Shim Ch'ōng. Mistress of Spiritual Domain. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 142–153.
- Park, Hi-Ah (2000): Sickness and Health. Becoming a Korean Buddhist Shaman. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 393–402.
- Pāśādika, Bhikkhu (1989): Nāgārjuna's Sūtrasamuccaya. A Critical Edition of the mDo kun las btus pa. Copenhagen: Akademisk Forlag (Fontes Tibeticæ Havnienses, 2).
- Patton, Laurie L. (Ed.) (2002): Jewels of Authority. Women and Textual Tradition in Hindu India. Oxford [u.a.]: Oxford University Press.
- Paul, Diana Y. (Ed.) (1985): Women in Buddhism. Images of the Feminine in the Mahāyāna Tradition. 2 (first edition 1979). Berkeley [u.a.]: Univ. of California Press.
- Pay, Phyllis (1997): Meeting Vajrayogini. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 133–138.
- Peach, Lucinda Joy (2002): Social Responsibility, Sex Change, and Salvation. Gender Justice in the Lotus Sūtra. In *Philosophy East & West* 52 (1), pp. 50–74.
- Peisert, Hansgert; Zapf, Wolfgang (Eds.) (1994): Gesellschaft, Demokratie und Lebenschancen. Festschrift für Ralf Dahrendorf. Stuttgart: DVA.
- Pema, Khenpo (2007): An Article on the Bhikshuni Vows.
- Pembroke, Susan (2011): Honoring and Celebrating Monastic and Laywomen. In *Present / The Voices and Activities of Theravada Buddhist Women*, Winter, pp. 11–12.

- Perera, L. P. N. (1987): Faculties of Sex and Related Phenomena in Buddhist Sexual Theory. In David J. Kalupahana, W. G. Weeraratne (Eds.): Buddhist Philosophy and Culture. Essays in Honour of N. A. Jayawickrema. Colombo: N.A. Jayawickrema Felicitation Volume Committe, pp. 179–188.
- Perera, L. P. N. (1993): Sexuality in Ancient India. A Study Based on the Pali Vinayapitaka. Kelaniya: Postgraduate Institute of Pali & Buddhist Studies, University of Kelaniya.
- Perera, L. P. N. (1995): Sexuality and the Woman in Buddhism. Colombo: Karunaratne & Sons.
- Pierce, David C. (1969): The Middle Way of the Jātaka Tales. In *Journal of American Folklore* 82 (325), pp. 245–254.
- Pierce, Lori (2000): Diversity as Practice. Thinking about Race and "American" Buddhism. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 277–284.
- Pietz, William (2005): Person. In Donald S. Lopez (Ed.): Critical Terms For the Study of Buddhism. Chicago, Mass.: University of Chicago Press, pp. 188–210.
- Pinault, Georges-Jean (1991): Un témoignage tokharien sur les premières nonnes bouddhistes. In *Bulletin d'Études Indiennes* 9, pp. 161–194.
- Pind, Ole Holten (2006): Yumi Ousaka and Moriichi Yamazaki: Bhikṣuni-Vinaya. Word Index and Reverse Word Index. Tokyo: Chuo Academic Research Institute 2002. iii, 239 S. (Philologica Asiatica. Monograph Series 18.). In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 156 (1), p. 250.
- Pinto, Sarah (1999): Pregnancy and Childbirth in Tibetan Culture. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 159–168.
- Piyadassi, Thera (1980): The Virgin's Eye. Women in Buddhist Literature. Colombo: Buddhist Publication Society.
- Plaskow, Judith (2005): The Coming of Lilith. Essays on Feminism, Judaism and Sexual Ethics, 1972-2003. With assistance of Donna Berman. Boston: Beacon.
- Plaskow, Judith; Romero, Joan Arnold (Eds.) (1974): Women and Religion. Missoula, MT: Scholars Press.
- Plutat, Birte (1993): Ordained Women in Buddhism. Survey and Present State of the Research. M.A. thesis. University of Hamburg.
- Poggendorf-Kahar, Katharina (n.d.): Buddhas Töchter auf neuen Wegen – Reflektionen zur Nonnenbewegung Sri Lanka.
- Pookayaporn, Junya (2006): Buddhist Nuns as Community Mentors. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 255–260.
- Posman, Ellen (2007): Women in Tibet: Past and Present. Edited by Janet Gyatso and Hanna Havnevik. Columbia University Press, 2005. 436 pages. \$24.50. In *Journal of the American Academy of Religion* 75 (1), pp. 214–216.
- Powers, John (2009): A Bull of a Man. Images of Masculinity, Sex, and the Body in Indian Buddhism. Cambridge: Harvard University Press.
- Powers, John (2009): Why Practicing Virtue is Better than Working Out. Bodies and Ethics in Indian Buddhism. In *Chung-Hwa Buddhist Journal* 22, pp. 125–152.
- Prebish, Charles S. (1974): The Prātimokṣa Puzzle. Fact Versus Fantasy. In *Journal of the American Oriental Society* 94 (2).

- Prebish, Charles S. (1975): Buddhist Monastic Discipline. The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins. London: The Pennsylvania State University.
- Prebish, Charles S. (1994): A Survey of Vinaya Literature. Taipei: Jade Scepter Imprint, Jin Luen Publishing House (The Dharma Lamp Series, 1).
- Prebish, Charles S. (1996): Śaikṣa-Dharmas Revisited. Further Considerations of Mahāsāṃghika Origins. In *History of Religions* 35 (3 (February)), pp. 258–270.
- Prebish, Charles S. (Ed.) (1998): The Faces of Buddhism in America. Berkeley [u.a.]: University of California Press.
- Prebish, Charles S. (2003): Varying the Vinaya. Creative Responses to Modernity. In Steven Heine, Charles S. Prebish (Eds.): Buddhism in the Modern World. Adaptations of an Ancient Tradition. Oxford: Oxford University Press, pp. 45–73.
- Prebish, Charles S. (2007): The Role of Prātimokṣa Expansion in the Rise of Indian Buddhist Sectarianism. In *Pacific World: Journal of the Institute of Buddhist Studies, Third Series* 9, pp. 33–48.
- Prebish, Charles S.; Baumann, Martin (Eds.) (2002): Westward Dharma : Buddhism beyond Asia. Berkeley, Calif. [u.a.]: Univ. of California Press.
- Prenzel, Angelika (2007): Dakinis. Life Stories of the Female Buddhas. Wuppertal: Buddhistischer Verlag.
- Prude, Alyson (2014): Kunzang Drolkar. A *Delog* in Eastern Tibet. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 169–184.
- Pruitt, William (1998): The Commentary on the Verses of the Therīs (Therīgāthā-Āṭṭhakathā Paramatthadīpanī VI) by Ācarya Dhammapāla. Oxford: Pali Text Society (Sacred Books of the Buddhists, 47).
- Przyluski, Jean (1929): Fables in the Vinaya-Piṭaka of the Sarvāstivādin School. In *Historical Quarterly* 5 (1 (March)), pp. 1–5.
- Python, Pierre; May, Jacques (1973): Vinaya-viniścaya-upāli-paripṛcchā. enquête d'Upāli pour une exégèse de la discipline. Trad. du sanscrit, du tibétain et du chinois, avec introd., ed. crit. des fragments sanscrits et de la version tibétaine, notes et glossaires. En appendice: texte et trad. de T 1582, I, et du Sugatapañcatrīṃśatstotra de Matrceṭa. Paris: Adrien-Maisonneuve (Collection Jean Przyluski).
- Queen, Christopher S.; King, Sallie B. (Eds.) (1996): Engaged Buddhism. Buddhist Liberation Movements in Asia. New York: State University of New York Press.
- Radich, Michael David (2007): The Somatics of Liberation. Ideas about Embodiment in Buddhism from Its Origins to the Fifth Century C.E. PhD diss. Harvard University.
- Rajapakse, Vijitha (1995): Therīgāthā. On Feminism, Aestheticism and Religiosity in an Early Buddhist Verse Anthology. Part I and II. In *Buddhist Studies Review* 12 (1, S. 7-26 + 2, S. 135-155).
- Ramers, Peter (1996): Die 'Drei Kapitel über die Sittlichkeit' im Śrāmaṇyaphala-Sūtra. Die Fassung des Dīghanikāya und Saṃghabhedavastu, verglichen mit dem Tibetischen und Mongolischen. Einführung, Text, Übersetzung, Kommentar. PhD diss. University of Bonn.
- Ratnapala, Nandasena (1971): The Katikāvatas. Laws of the Buddhist Order of Ceylon from the 12th Century to the 18th Century. München: Kitzinger (Münchener Studien zur Sprachwissenschaft, Beiheft N).
- Rauw, Tom de (2005): Baochang. Sixth-Century Biographer of Buddhist Monks ... and Nuns? In *Journal of the American Oriental Society* 125 (2), pp. 203–218.
- Ray, Reginald A. (1986): Some Aspects of the Tulku Tradition in Tibet. In *Tibet Journal* 11 (4), pp. 35–69.

- Ray, Reginald A. (1989): Accomplished Women in Tantric Buddhism of Medieval India and Tibet. In Nancy Auer Falk, Rita M. Gross (Eds.): *Unspoken Worlds, Women and Religious Lives*. Belmont, CA: Wadsworth, pp. 191–200.
- Raymond, Janice G. (2001): *A Passion for Friends. Toward a Philosophy of Female Affection*. North Melbourne: Spinifex Press.
- Reddy, Sivanagi (2006): Benefactresses of Buddhism in Early Andhradesa. In Pedarapu Chenna Reddy (Ed.): *Mahāsenasiri. Riches of Indian Archaeological and Cultural Studies* (A Felicitation Volume in Honour of Dr. I. K. Sarma), vol. 2. 2 volumes. Delhi: Sharada Publishing House, pp. 590–594.
- Reinders, Eric (1997): Ritual Topography. Embodiment and Vertical Space in Buddhist Monastic Practice. In *History of Religions* 36 (3 (February)), pp. 244–264.
- Reischauer, Erwin O. (2000): *Ennin's Diary. The Record of a Pilgrimage to China*. New York: The Ronald Press.
- Rengetsu (2011): Otagaki Rengetsu. *Springs of Times Past* 2011; A 19th Century Buddhist Nun. Surry Hills, N.S.W.: The Gallery.
- Rheingans, Jim (2008): Focus on Tibet—Practice, Conflict and Imagining Tibet in the West. *Buddhism into the 21st Century*. Hamburg, 2008.
- Rhodes, Bobby (1997): Bowing to the Great Mirror. In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 125–127.
- Richard, Ursula (2015): Mit Geduld und Verständnis ist vieles möglich. Fragen von Ursula Richard an **Bhante Analayo** darüber, warum die volle Nonnenordination immer noch keine Selbstverständlichkeit ist. In *Buddhismus aktuell* 3, 2015, pp. 60–61.
- Richard, Ursula (2019): Unmasking the Guru. Our new digital world has made it possible to believe in infallible teachers. What comes next is up to us. Interview mit Bernhard Pörksen. In *Tricycle* (Summer), checked on 1/28/2021.
- Richman, Paula (1986): The Portrayal of a Female Renouncer in a Tamil Buddhist Text. In Caroline Walker Bynum, Stevan Harrell (Eds.): *Gender and Religion. On the Complexity of Symbols*. Boston: Beacon, pp. 143–165.
- Richman, Paula; Fisher, Michael (1980): Sources and Strategies for the Study of Women in India. In *Journal of Ethnic Studies* 8 (3), pp. 123–141.
- Ridding, C. M.; Vallée Poussin, L. de la (1920): A Fragment of the Sanskrit Vinaya Bhikṣuṇīkarmavacāna. In *Bulletin of the School of Oriental and African Studies* 1 (3), pp. 123–143.
- Riggs, Diane E. (2004): Fukudenkai. Sewing the Buddha's Robe in Contemporary Japanese Buddhist Practice. In *Japanese Journal of Religious Studies* 31 (2), pp. 311–356.
- Rinpoche, Khando (1999): Living the Dharma. In Thubten Chodron (Ed.): *Blossoms of the Dharma. Living as a Buddhist Nun*. California: North Atlantic Books, pp. 171–179.
- Rinpoche, Kirti (2002): Inaugural Address by Ven Kirtit Rinpoche, Minister of the Department of Religion & Culture, CTA, Dharamsala. In Department of Religion & Culture (Ed.): *Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama*, pp. 13–17.

- Roach, Michael; Lindsey, Anne (2009): A Rite for the Full Ordination Of a Buddhist Monk or Nun. Ceremony for the full ordination of a Buddhist monk from the Vinaya-vastu, ACIP digital text KD00001. Bowie, AZ: Diamond Mountain (Unpublished Manuscript).
- Rockhill, William Woodville (1884): Le traité d'émancipation ou pratimoksha sutra. Traduit du tibétain. In *Revue de l'histoire des religions* 9, pp. 167–201. Available online at <http://www.jstor.org/stable/23659243>.
- Rockhill, William Woodville (1884): The Life of the Buddha and the Early History of His Order. Derived from Tibetan Works in the Bkah-hgyur and Bstan-hgyur; followed by Notices on the Early History of Tibet and Khoten. London: Trübner & Co (Trübner's Oriental Series).
- Roerich, George, trans. (1979): The Blue Annals [of Gos Lo-tsa-ba Gzon-nu-dpal]. Delhi: Motilal Banarsi das.
- Roesler, Ulrike (Ed.) (2000): Aspekte des Weiblichen in der Indischen Kultur. Swisttal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica: Monographien zu den Sprachen und Literaturen des Indo-Tibetischen Kulturaumes, 39).
- Roesler, Ulrike (2015): The Vinaya of the Bon Tradition. In Hanna Havnevik, Charles Ramble (Eds.): From Bhakti to Bon. Festschrift for Per Kværne. Oslo: The Institute for Comparative Research in Human Culture; Novus Press (Serie B--Skrifter, CLV), pp. 431–448.
- Roloff, Carola (1987): Erste internationale Konferenz buddhistischer Nonnen 1987. In *Tibet-Forum* 6 (2), pp. 15–22.
- Roloff, Carola (1992): The First International Conference on Buddhist Women. In *Internationales Asienforum* 23 (1-2), pp. 195–198.
- Roloff, Carola (2003): Bhikṣuṇī-Ordination. In : Buddhismus in Geschichte und Gegenwart, vol. 8. Hamburg, pp. 16–46. Available online at <https://www.buddhismuskunde.uni-hamburg.de/pdf/4-publikationen/buddhismus-in-geschichte-und-gegenwart/bd8-k02roloff.pdf>, checked on 1/22/2021.
- Roloff, Carola (2006): Die Wiederbelebung des Bhikṣuṇī-Gelübdes im tibetischen Buddhismus. Nonnenordination bald im tibetischen Buddhismus? Dalai Lama engagiert sich für die Nonnen. In *Tibet und Buddhismus* 20 (4), pp. 20–23.
- Roloff, Carola (2006): Fortschritte auf dem Weg zur Nonnenordination. In *Tibet aktuell* 93, pp. 22–24.
- Roloff, Carola (2007): Nonnenkongress. Volle Ordination von Nonnen nur noch eine Frage der Zeit. In *Tibet und Buddhismus* 21 (4), pp. 12–15.
- Roloff, Carola (2009): Generation to Generation. Transmitting the Bhikṣuṇī Lineage in the Tibetan Tradition. In Pabitракumar Roy (Ed.): Buddhism, World Culture and Human Values (Selections from the Proceedings of the International Conferences on Buddhism in Asia: Challenges and Prospects; Human Values and Buddhism and World Culture, held at CIHTS, Sarnath, Varanasi). Sarnath, India: Central Institute for Higher Tibetan Studies.
- Roloff, Carola (2009): Red mda' ba. Buddhist Yogi-Scholar of the Fourteenth Century. The Forgotten Reviver of Madhyamaka Philosophy in Tibet. Wiesbaden: Dr. Ludwig Reichert Verlag (Contributions to Tibetan Studies, 7).
- Roloff, Carola (2010): Aktuelles zur Nonnenordination — „Westliche Frauen können nicht länger warten“. In *Tibet und Buddhismus* 24 (1), pp. 18–21.
- Roloff, Carola (2010): Women's Rights in the Vajrayāna Tradition. In Carmen Meinert, Hans-Bernd Zöllner (Eds.): Buddhist Approaches to Human Rights. Dissonances and Resonances. Bielefeld: Transcript Verlag, pp. 195–210.

- Roloff, Carola (2011): Das Erleuchtungspotenzial von Frauen und Ordinationslinien im Buddhismus. In Christine Gerber, Wolfram Weiße (Eds.): *Unbeschreiblich weiblich? Neue Fragestellungen zur Geschlechterdifferenz in den Religionen*. Berlin: LIT Verlag (Theologische Frauenforschung in Europa, 26), pp. 159–178.
- Roloff, Carola (2011): Die Grüne Tara – eine Erleuchtete. In *Tibet und Buddhismus* 25 (2), pp. 32–36.
- Roloff, Carola (2012): Buddhistische Nonnen brauchen eine Lobby. In *Tibet und Buddhismus* 26 (2), pp. 35–37.
- Roloff, Carola (2014): Interreligious Dialogue in Buddhism from a Gender Perspective. In Wolfram Weiße, Katajun Amirpur, Anna Körs, Dörthe Vieregge (Eds.): *Religions and Dialogue. International Approaches*. Münster: Waxmann (Series of the Academy of World Religions, 7), pp. 245–281.
- Roloff, Carola (2017): Women, Ordination, and a Buddhist Perspective: A Violation of Rights? In *Religious Studies and Theology* 36 (2), pp. 187–211.
- Roloff, Carola; Drechsler, Katja; van Hoogstraten, Marius; Markowsky, Andreas (2019): *Interreligiöser Dialog, Gender und dialogische Theologie*. [1. Auflage]. Münster: Waxmann (Religionen im Dialog, Band 16).
- Ronis, Jann (2011): Powerful Women in the History of Degé. Reassessing the Eventful Reign of the Dowager Queen Tsewang Lhamo (d. 1812). In *Revue d'Etudes Tibétaines* 21 (Octobre), pp. 61–81. Available online at http://himalaya.socanth.cam.ac.uk/collections/journals/ret/pdf/ret_21_04.pdf, checked on 1/22/2021.
- Roscoe, Will (1996): Priests of the Goddess. Gender Transgression in Ancient Religion. In *History of Religions* 35 (3), pp. 195–230.
- Rosen, Valentina (1959): Der Vinayavibhaṅga zum Bhikṣuprātimokṣa der Sarvāstivādins: Sanskritfragmente nebst einer Analyse der chinesischen Übersetzung. Institut für Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin 27. Berlin: Akademie-Verlag (Sanskrittexte aus den Turfanfunden, II).
- Rospatt, Alexander von (2005): The Transformation of the Monastic Ordination (*pravrajyā*) into a Rite of Passage in Newar Buddhism. In Jörg Gengnagel, Ute Hüskens, Srilata Raman (Eds.): *Words and Deeds. Hindu and Buddhist Rituals in South Asia*. Wiesbaden: Harrassowitz (Ethno-Indology, 1), pp. 199–234.
- Roth, Gustav (1957): The Woman and Tree Motif. Śālabhañjika-Ālāmalika in Prakrit and Sanskrit Texts with Special Reference to Śilpaśāstras Including Notes on Dohada. In *Journal of the Asiatic Society. Letters and Science*. 23 (1), pp. 91–116.
- Roth, Gustav (1966): *Bhikṣuṇīvinaya* and *Bhikṣu-Prakīrṇaka* and Notes on the Language. In *Journal of the Bihar Research Society* 52, pp. 29–51.
- Roth, Gustav (Ed.) (1970): *Bhikṣuṇī-Vinaya*. Including *Bhikṣuṇī-Prakīrṇaka* and a Summary of the *Bhikṣu-Prakīrṇaka* of the Ārya-Mahāsāṃghika-Lokottaravādin. Manual of Discipline for Buddhist Nuns. Patna: K. P. Jayaswal Research Institute (Tibetan Sanskrit Works Series, 12).
- Roth, Gustav (1993): Nachtrag zur Edition des *Bhikṣuṇī-Vinaya* der Ārya-Mahāsāṃghika-Lokottaravādin. In Reinhold Grünendahl, Jens-Uwe Hartmann, Petra Kieffer-Püllz (Eds.): *Studien zur Indologie und Buddhismuskunde. Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992*. Bonn: Indica et Tibetica Verlag (Indica et Tibetica, 22), pp. 229–238.
- Rotman, Andy (2003): The Erotics of Practice. Objects and Agency in Buddhist Avadāna Literature. In *Journal of the American Academy of Religion* 71 (3), pp. 555–578.
- Roy, Pabitракumar (Ed.) (2009): *Buddhism, World Culture and Human Values (Selections from the Proceedings of the International Conferences on Buddhism in Asia: Challenges and Prospects; Human*

Values and Buddhism and World Culture, held at CIHTS, Sarnath, Varanasi). Sarnath, India: Central Institute for Higher Tibetan Studies.

Ruch, Barbara (Ed.) (2002): Engendering Faith. Women and Buddhism in Premodern Japan. Ann Arbor: University of Michigan Press.

Ruch, Barbara; Michiyo, Katsura (2009): In Iris Fields. Remembrances and Poetry by Abbess Kasanoin Jikun. Kyoto: Tankosha.

Ruether, Rosemary Radford (1979): A Religion for Women: Sources and Strategies. In *Christianity and Crisis* 39 (19), pp. 307–311.

Ruether, Rosemary Radford (1985): Women-Church. Theology and Practice of Feminist Liturgical Communities. San Francisco: Harper and Row.

Ruether, Rosemary Radford (Ed.) (2007): Feminist Theologies. Legacy and Prospect. Minneapolis, MN: Fortress Press.

Ruxiong, Bhikṣuṇī; Benyin, Bhikṣu (2015): Karmans for the Creation of Virtue. The Prescriptive Precepts in the Dharmaguptaka Vinaya. Transcribed and edited by Bhikṣuṇī Jendy; translated from Chinese into English by Bhikṣuṇī Ruxiong with assistance from Lynne mallinson; English editor: Bhikṣuṇī Thubten Chodron. Newport, WA: Sravasti Abbey.

Sager, Bobby (2012): Beyond the Robe. Science for Monks and all It Reveals about Tibetan Monks and Nuns. With forewords by Robert Thurman and Matthieu Ricard. 1st ed. Brooklyn, N.Y.: PowerHouse Books.

Sakya Pandita Kunga Gyaltsen; Rhoton, Jared Douglas; Scott, Victoria R. M. (2002): A Clear Differentiation of the Three Codes. Essential Distinctions Among the Individual Liberation, Great Vehicle, and Tantric Systems. The sDom-gsum rab-dbye and Six Letters. Albany, NY: State University of New York Press (SUNY series in Buddhist studies).

Salgado, Nirmala S. (1996): Ways of Knowing and Transmitting Religious Knowledge. Case Studies of Theravāda Buddhist Nuns. In *Journal of the International Association of Buddhist Studies* 19 (1), pp. 61–79.

Salgado, Nirmala S. (2000): Teaching Lineages and Land. Renunciation and Domestication Among Buddhist Nuns in Sri Lanka. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 175–200.

Salgado, Nirmala S. (2000): Unity and Diversity Among Buddhist Nuns in Sri Lanka. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 30–41.

Salgado, Nirmala S. (2004): Religious Identities of Buddhist Nuns. Training Precepts, Renunciant Attire, and Nomenclature in Theravāda Buddhism. In *Journal of the American Academy of Religion* 72 (4), pp. 935–953.

Salgado, Nirmala S. (2008): Eight Revered Conditions. Ideological Complicity, Contemporary Reflections and Practical Realities. In *Journal of Buddhist Ethics* 15, pp. 177–213.

Salgado, Nirmala S. (2013): Buddhist Nuns and Gendered Practice. In Search of the Female Renunciant. Oxford: Oxford University Press.

Samasta Lanka Sasanaloka Bhikkhuni Association (03-04.2002): International Higher Ordination Ceremony. Topodhanaramaya Temple, Mount Lavinia. March 3 - 4-2002. Edited by Newgale Bhikkhuni Hermitage. Samasta Lanka Sasanaloka Bhikkhuni Association. Galigamuwa Town.

Sanghadevi, Dharmacharini (1999): A Model for Laywomen in Buddhism. The Western Buddhist Order. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 267–275.

- Sankrityayana, Rahul (1981): *Vinayasūtra of Bhadanta Gunaprabha*. Bombay: Bharatiya Vidya Bhavan (Singhi Jain Śāstra Śiksāpītha Singhi Jain Series, 74).
- Sasaki, Kyōgo (1981): *Kairitsushisō no Kenkyū* [= Studie über den Geist des Vinaya]. Kyoto: Heirakuji.
- Sasaki, Kyōgo (1985): *Kairitsu to Sōgya* [= Vinaya und Saṃgha]. Kyoto: Heirakuji.
- Sasaki, Shizuka (2011): An Analytical Study of the Bhikṣuṇī Pārājika Rules in the Vinayas. Buddhist Nuns in India. Toronto, 2011.
- Sasson, Vanessa R. (Ed.): Little Buddhas: Children and Childhoods in Buddhist Texts and Traditions. New York: Oxford University Press.
- Sasson, Vanessa R. (2007): Politics of Higher Ordination for Women in Sri Lanka: Discussions with Silmātās. In *Journal for the Study of Religion* 20 (1), pp. 57–71.
- Sasson, Vanessa R. (2010): Peeling Back the Layers: Female Ordination in Sri Lanka. In *Buddhist Studies Review* 27 (1), pp. 77–84.
- Schaeffer, Kurtis R. (2004): Himalayan Hermitess. The Life of a Tibetan Buddhist Nun. Oxford: Oxford University Press.
- Schaeffer, Kurtis R. (2005): The Autobiography of a Medieval Hermitess. Orgyan Chokyi (1675-1729). In Janet Gyatso, Hanna Havnevik (Eds.): Women in Tibet. Past and Present. Columbia University Press., pp. 83–109.
- Schäfer, Fritz; Beyerlein, Raimund (2000): Der Buddha und sein Orden. Ein Lesebuch über das Leben der Mönche, Nonnen und Laien unter der Anleitung des Buddha, nach den ältesten Überlieferungen des Pālikanon. Stammbach-Herrnschrot: Beyerlein & Steinschulte.
- Schak, David Carl (2008): Gender and Buddhism in Taiwan. In *Hsuan Chuang Journal of Buddhist Studies* 9, pp. 145–174.
- Schefczyk, Susanne (2010): Auszug Prātimokṣa-Gelübde aus Die Herzessenz der Mahayana-Lehren von Nganje Repa.
- Scherrer-Schaub, Christina (1999): Translation, Transmission, Tradition. Suggestions from Ninth-Century Tibet. In *Journal of Indian Philosophy* 27, pp. 67–77.
- Schieffner, F. Anton von (1906): Tibetan Tales. Derived from Indian Sources. Translated from the Tibetan of the Kah-Gyur by F. Anton von Schieffner, done into English from the German, with an introd., by W. R. S. Ralston. London: Kegan Paul, Trench, Trübner & Co. (Trübners Oriental Series).
- Schmidt, Amy (2000): Transformation of a Housewife. Dipa Ma Barua and Her Teachings to Theravāda Women. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 201–216.
- Schmidt, Klaus T. (Ed.) (1989): Der Schlußteil des Prātimokṣasūtra der Sarvāstivādins. Text in Sanskrit und Tocharisch A verglichen mit den Parallelversionen anderer Schulen auf Grund von Turfan Hs. Göttingen: Vandenhoeck & Ruprecht (Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, 3.171).
- Schmidt, Klaus T. (1996): Das tocharische Maitreyasamitināṭaka im Vergleich mit der uigurischen Maitrisimit. In Ronald E. Emmerick (Ed.): Turfan, Khotan und Dunhuang. Vorträge der Tagung 'Annemarie v. Gabain und die Turfanforschung', veranstaltet von der Berlin-Brandenburgischen Akademie der Wissenschaften in Berlin (9. - 12.12.1994). Berlin: Akademie-Verlag, pp. 269–278.
- Schmidt, Michael (1993): Bhikṣuṇī-Karmavācanā: Die Handschrift Sansk. c.25(R) der Bodleian Library Oxford. In Reinhold Grünendahl, Jens-Uwe Hartmann, Petra Kieffer-Pülz (Eds.): Studien zur Indologie und

Buddhismuskunde. Festgabe des Seminars für Indologie und Buddhismuskunde für Professor Dr. Heinz Bechert zum 60. Geburtstag am 26. Juni 1992. Bonn: Indica et Tibetica Verlag (Indica et Tibetica, 22), pp. 239–288.

Schmidt, Michael (1994): Zur Schulzugehörigkeit einer nepalesischen Handschrift der Bhikṣuṇī-Karmavācanā. In Heinz Bechert (Ed.): Untersuchungen zur buddhistischen Literatur. Bearb. von Frank Bandurski, Bhikkhu Pasadika, Michael Schmidt, Bangwei Wang. With assistance of Frank Bandurski. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 5), pp. 155–164.

Schmidt-Leukel, Perry (2005): Exclusivism, Inclusivism, Pluralism. The Tripolar Typology -- Clarified and Reaffirmed. In Paul F. Knitter (Ed.): The Myth of Religious Superiority. Multifaith Explorations of Religious Pluralism. Maryknoll, NY: Orbis Books, pp. 13–27.

Schmithausen, Lambert (1991): The Problem of the Sentience of Plants in Earliest Buddhism. Tokyo: International Institute for Buddhist Studies.

Schneider, Nicola (2011): The Third Dragkar Lama. An Important Figure for Female Monasticism in the Beginning of Twentieth Century Kham. In *Revue d'Etudes Tibétaines* 21 (Octobre), pp. 45–60.

Schneider, Nicola (2012): The Ordination of *Dge Slong Ma*. A Challenge to Ritual Prescriptions? In Katia Buffetrille (Ed.): Revisiting Rituals in a Changing Tibetan World. Leiden: Brill (Brill's Tibetan Studies Library, 31), pp. 109–135.

Schopen, Gregory (1977): Sukhāvatī as a Generalized Religious Goals in Sanskrit Mahāyāna Sūtra Literature. In *Indo-Iranian Journal* 19, pp. 177–210.

Schopen, Gregory (Ed.) (1979): Buddhist Studies. Berkeley, Carlifonia: Asian Humanities Press.

Schopen, Gregory (1994): Ritual Rites and the Bones of Contention: More on the Monastic Funerals and Relics in the Mūlasarvāstivāda-Vinaya. In *Journal of Indian Philosophy* 22, pp. 31–80.

Schopen, Gregory (1995): Monastic Law Meets the Real World. A Monk's Continuing Right to Inherit Family Property in Classical India. In *History of Religions* 35 (2 (November)), pp. 101–123.

Schopen, Gregory (1996): The Suppression of Nuns and the Ritual Murder of Their Special Dead in Two Buddhist Monastic Texts. In *Journal of Indian Philosophy* 24 (6 (December)), pp. 563–592.

Schopen, Gregory (1997): Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India. Honolulu: University of Hawai'i Press (Studies in the Buddhist Traditions, 2).

Schopen, Gregory (1997): If You Can't Remember, How to Make It Up. Some Monastic Rules for Redacting Canonical Text. In Petra Kieffer-Pülz, Jens-Uwe Hartmann (Eds.): Bauddhavidyāsudhākaraḥ. Studies in Honour of Heinz Bechert on the Occasion of His 65th Birthday. Swistal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica, 30), pp. 571–582.

Schopen, Gregory (2000): Hierarchy and Housing in a Buddhist Monastic Code. A Translation of the Sanskrit Text of the Śāyanāsanavastu of the Mūlasarvāstivāda-vinaya. Part 1. In *Buddhist Literature* 2, pp. 92–196.

Schopen, Gregory (2000): The Good Monk and his Money in a Buddhist Monasticism of 'The Mahāyāna Period'. In *Eastern Buddhist* 32 (1), pp. 85–105.

Schopen, Gregory (Ed.) (2004): Buddhist Monks and Business Matters: Still More Papers on Monastic Buddhism in India. Honolulu: University of Hawai'i Press.

Schopen, Gregory (2004): Mūlasarvāstivāda-vinaya. In R. E. Buswell (Ed.): Encyclopedia of Buddhism, vol. 2. 2 volumes. New York: Macmillan, pp. 572–573.

- Schopen, Gregory (2004): The Suppression of Nuns and the Ritual Murder of Their Special Dead in Two Monastic Codes. In Gregory Schopen (Ed.): *Buddhist Monks and Business Matters: Still More Papers on Monastic Buddhism in India*. Honolulu: University of Hawai'i Press, pp. 329–359.
- Schopen, Gregory (2004): Vinaya. In R. E. Buswell (Ed.): *Encyclopedia of Buddhism*, vol. 2. 2 volumes. New York: Macmillan, pp. 885–889.
- Schopen, Gregory (2007): The Learned Monk As a Comic Figure. On Reading a Buddhist Vinaya As Indian Literature. In *Journal of Indian Philosophy* 35, pp. 201–226.
- Schopen, Gregory (2009): The Urban Buddhist Nun and a Protective Rite for Children in Early North India. In Martin u.a. Straube (Ed.): *Pāsādikadānām : Festschrift für Bhikku Pāsādika*. Marburg: Indica et Tibetica Verlag (Indica et Tibetica : Monographien zu den Sprachen und Literaturen des Indo-Tibetischen Kulturrumes), pp. 359–380.
- Schopen, Gregory (2010): Indian Monastic Buddhism. Collected Papers on Textual, Inscriptional and Archeological Evidence. Delhi: Motilal Banarsidass.
- Schopen, Gregory (2014): Buddhist Nuns, Monks, and Other Worldly Matters. Recent Papers on Monastic Buddhism in India. Honolulu: University of Hawai'i Press.
- Schubert, Johannes; Schneider, Ulrich (Eds.) (1954): *Asiatica. Festschrift Friedrich Weller, zum 65. Geburtstag von seinen Freunden, Kollegen und Schülern*. Leipzig: Harrassowitz.
- Schuhmann, Sabine R. (1994): Zur Stellung der Tibetischen Frau in Religion, Gesellschaft und Familie. Heidelberg.
- Schüssler Fiorenza, Elisabeth (1983): In Memory of Her. A Feminist Theological Reconstruction of Christian Origins. New York, NY: Crossroad.
- Schuster, Nancy (1981): Changing the Female Body. Wise Women and the Bodhisattva Career in Some Mahāratnakūṭasūtras. In *Journal of the International Association of Buddhist Studies* 4 (1), pp. 24–69.
- Schuster, Nancy (1985): Striking a Balance. Women and Images of Women in Early Chinese Buddhism. In Yvonne Yazbeck Haddad, Ellison Banks Findly (Eds.): *Women, Religion, and Social Change*. Albany: State University of New York Press, pp. 87–111.
- Scott, Maylie (1997): Celibate. In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 115–122.
- Seeger, Martin (2009): The Changing Roles of Thai Buddhist Women: Obscuring Identities and Increasing Charisma. In *Religion Compass* 3 (5), pp. 806–822.
- Seeger, Martin (2010): Against the Stream: The Thai Female Buddhist Saint Mae Chi Kaew Sianglam (1901–1991). In *South East Asia Research* 18 (3), pp. 555–595.
- Seeger, Martin (2013): Reversal of Female Power, Transcendentality, and Gender in Thai Buddhism. The Thai Buddhist female saint Khun Mae Bunruean Tongbuntoem (1895–1964). In *Modern Asian Studies*, March, pp. 1–32.
- Sein, Daw Su Su (1988): Nuns of Burma. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 109–111.
- Sein, Daw Su Su (1991): Nonnen in Burma. In Karma Lekshe Tsomo (Ed.): *Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute*. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 97–99.

Senart, Émile (1897): *Le Mahāvastu*. Paris: Imprimerie Nationale (Société Asiatique, Collection d'Ouvrages Orientaux, Seconde Série, 3).

Seneviratna, Anuradha (Ed.) (1994): King Aśoka and Buddhism. Historical and Literary Studies. Kandy, Sri Lanka: Buddhist Publication Society.

Ses-rab-'od-zer, Me-ston; Ses-rab-rgyal-mtshan, Mñam-med; Bstan-'dzin-rnam-dag (1984): Bonpo obligatory texts for the study of the rules of monastic discipline. Dolanji: Bonpo Monastic Centre.

Seyfort Ruegg, David (1985): Über die Nikāyas der Śrāvakas und den Ursprung der philosophischen Quellen. In Heinz Bechert (Ed.): Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur. Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, Dritte Folge, Nr. 149. Göttingen: Vandenhoeck & Ruprecht (Symposien zur Buddhismusforschung, III, 1), pp. 111–126.

Shakabpa, W. D. (1976): Tibet. A Political History. New Haven, CT: Yale University Press.

Sharma, Arvind (1977): How and Why Did the Women in Ancient India Become Buddhist Nuns? In *Sociological Analysis* 38, pp. 239–251.

Sharma, Arvind (1978): Can There Be a Female Buddha in Theravada Buddhism? In Harry Raphael Garvin (Ed.): Women, Literature, Criticism. Lewisburg: Bucknell University Press (Bucknell review: a scholarly journal of letters, arts, and sciences, 24,1), pp. 72–79.

Sharma, Arvind (Ed.) (1987): Women in World Religions. Albany: State University of New York Press.

Sharma, Arvind (Ed.) (2002): Women in Indian Religions. Delhi: Oxford University Press.

Sharma, Ursula M. (1980): Purdah and Public Space. In Alfred de Souza (Ed.): Women in Contemporary India and South Asia. 2nd rev. ed. New Delhi: Manohar, pp. 213–239.

Shaw, Miranda Eberle (1994): Passionate Enlightenment. Women in Tantric Buddhism. Princeton: Princeton University Press.

Shaw, Miranda Eberle (2006): Buddhist Goddesses of India. Princeton, Princeton: Princeton University Press.

Shi I Han, Bhikṣuṇī (1988): Chinese Nuns in Los Angeles. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 304–308.

Shi I Han, Bhikṣuṇī (1991): Chinesische Nonnen in Los Angeles. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 282–286.

Shig Hiu Wan, Bhikṣuṇī (1988): A Bhikṣuṇī's Observations about the Times. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 174–179.

Shig Hiu Wan, Bhikṣuṇī (1991): Betrachtungen einer Bhikṣuṇī über die heutige Zeit. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 161–167.

Shih, Bhiksu Huimin (2011): The Foundation of the Bhikkhuni as a Model for a Revival. First International Congress on Buddhist Women's Role in the Saṅgha. Hamburg, 2011.

Shih Yung Kai, Bhikṣuṇī (1988): Chinese Nuns in Social Work. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 189–194.

Shih Yung Kai, Bhikṣuṇī (1988): Nuns in China. Par II - Taiwan. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 119–123.

Shih Yung Kai, Bhikṣunī (1991): Nonnen in China. Teil II - Taiwan. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 105–110.

Shih Yung Kai, Bhikṣunī (1991): Sozialarbeit chinesischer Nonnen. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 175–181.

Shneiderman, Sara (1999): Appropriate Treasure? Reflections on Women, Buddhism, and Cross-Cultural Exchange. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 221–238.

Shneiderman, Sara (2010): Being a Buddhist Nun: The Struggle for Enlightenment in the Himalayas. Kim Gutschow. Cambridge, MA: Harvard University Press, 2004. 360 pp. In *American Ethnologist* 37 (3), pp. 605–607.

Shulman, David; Weil, Shalva (Eds.) (2008): Karmic Passages. Israeli Scholarship on India. New Delhi: Oxford University Press.

Silk, Jonathan A. (2007): Child Abandonment and Homes for Unwed Mothers in Ancient India. Buddhist Sources. In *Journal of the American Oriental Society* 127 (3), pp. 297–314.

Silk, Jonathan A. (2007): Garlanding as Sexual Invitation. Indian Buddhist Evidence. In *Indo-Iranian Journal* 50, pp. 5–10.

Silk, Jonathan A. (2008): Managing Monks. Administrators and Administrative Roles in Indian Buddhist Monasticism. Oxford: Oxford University Press.

Silk, Jonathan A. (2009): Riven by Lust. Incest and Schism in Indian Buddhist Legend and Historiography. Honolulu: University of Hawai'i Press.

Silk, Jonathan A. (Ed.) (2015): Brills Encyclopedia of Buddhism. Leiden: Brill (Handbook of oriental studies Section 2, South Asia, 29).

Silva, Ranjani de (2003): The Bhikkhuni Order in the Past and Present. 7th Sakyadhita International Conference on Buddhist Women. Sri Lanka, 2003.

Silva, Ranjani de (2004): Reclaiming the Robe: Reviving the Bhikkhunī Order in Sri Lanka. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 119–135.

Silva, Ranjani de (2006): The Training and Education of Nuns in Sri Lanka. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 164–167.

Simmer-Brown, Judith (2002): Dakini's Warm Breath. The Feminine Principle in Tibetan Buddhism. Boston, Mass: Shambhala.

Simmer-Brown, Judith (2006): The Prospect for a Bhikṣunī Sangha in Tibetan Buddhism. In Damien Keown (Ed.): Buddhist Studies from India to America. Essays in Honor of Charles S. Prebish. London: Routledge (Routledge Critical Studies in Buddhism), pp. 56–69.

Simson, Georg von (1965): Zur Diktion einiger Lehrtexte des buddhistischen Sanskritkanons. München: J. Kitzinger (Münchener Studien zur Sprachwissenschaft, Beiheft H).

Sinha, Chitta Ranjan Prasad (Ed.) (1998): Facets of Indian Culture. Gustav Roth Felicitation Volume, Published on the Occasion of His 82nd Birthday. Patna, India: Bihar Puravid Parishad.

- Sizemore, Russell F.; Swearer, Donald K. (Eds.) (1990): Ethics, Wealth, and Salvation. A Study in Buddhist Social Ethics. 1st ed. Columbia, S.C: University of South Carolina Press.
- Skilling, Peter (1993): A Note on the History of the Bhikkhunī-saṅgha (I). Nuns at the Time of the Buddha. In *WFB Review* 30 (2-3), pp. 47–55.
- Skilling, Peter (1993-1994): A Note on the History of the Bhikkhunī-saṅgha (II). The Order of Nuns after the Parinirvāṇa. In *WFB Review* 30-31 (4-1), pp. 29–49.
- Skilling, Peter (1997): Citations from the Scriptures of the 'Eighteen Schools' in the Tarkajvālā. In Petra Kieffer-Pülz, Jens-Uwe Hartmann (Eds.): Bauddhavidyāsudhākaraḥ. Studies in Honour of Heinz Bechert on the Occasion of His 65th Birthday. Swistal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica, 30), pp. 605–614.
- Skilling, Peter (2000): Nonnen, Laianhängerinnen, Spenderinnen, Göttinnen. Weibliche Rollen im frühen indischen Buddhismus. In Ulrike Roesler (Ed.): Aspekte des Weiblichen in der Indischen Kultur. Swisttal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica: Monographien zu den Sprachen und Literaturen des Indo-Tibetischen Kulturraumes, 39), pp. 47–102.
- Skilling, Peter (2001): Eṣā agrā. Images of Nuns in (Mūla-)Sarvastivādin Literature. In *Journal of the International Association of Buddhist Studies* 24 (2), pp. 135–156.
- Skilling, Peter (2001): Nuns, Laywomen, Donors, Goddesses. Female Roles in Early Indian Buddhism. In *Journal of the International Association of Buddhist Studies* 24 (2), pp. 241–274.
- Smith, Frederick M. (2006): Himalayan Hermitess: The Life of a Tibetan Buddhist Nun. By Kurtis R. Schaeffer. New York, Oxford: Oxford University Press, 2004. Pp.232. ISBN: 0-19-515299-9. In *Religious Studies Review* 32 (3), p. 210.
- Snellgrove, David (1987): Indo-Tibetan Buddhism. Boston: Shambhala.
- Sobisch, Jan-Ulrich (2002): Three-Vow Theories in Tibetan Buddhism. A Comparative Study of Major Traditions from the Twelfth through Nineteenth Centuries. Wiesbaden: Dr. Ludwig Reichert Verlag (Contributions to Tibetan Studies, I).
- Sobisch, Jan-Ulrich (2007): Life, Transmissions, and Works of A-mes-zhab Ngag-dbang-kun-dga'-bsod-nams, the Great 17th Century Sa-skya-pa Bibliophile. Stuttgart: Steiner (Verzeichnis der orientalischen Handschriften in Deutschland, Supplementband, 38).
- Sobisch, Jan-Ulrich (2010): Bhikṣuṇī Ordination: Lineages and Procedures as Instruments of Power. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 239–252.
- Sobkovjak, Ekaterina (2015): Religious History of the Gaṇḍī Beam: Testimonies of Texts, Images and Ritual Practices. In *Asiatische Studien - Études Asiatiques* 69 (3), pp. 685–722.
- Sobo, Elisa J.; Bell, Sandra (Eds.) (2001): Celibacy, Culture, and Society. The Anthropology of Sexual Abstinence. Madison, Wis: University of Wisconsin Press.
- Somaratne, G. A., ed. (1998): The Sagāthavagga. Oxford: Pali Text Society (The Saṃyuttanikāya of the Sutta Piṭaka, Vol. 1).
- Soper, Alexander Coburn (1950): Early Buddhist Attitudes Toward the Art of Painting. In *Art Bulletin* 32 (2), pp. 147–151.
- Souza, Alfred de (Ed.) (1980): Women in Contemporary India and South Asia. 2nd rev. ed. New Delhi: Manohar.

- Speyer, Jakob Samuel (Ed.) (1970): *Avadānaçataka. A Century of Edifying Tales Belonging to the Hīnayāna.* 2 volumes. Osnabrück: Biblio Verlag (Bibliotheca Buddhica, III).
- Sponberg, Alan (1992): Attitudes toward Women and the Feminine in Early Buddhism. In José Ignacio Cabezón (Ed.): *Buddhism, Sexuality, and Gender.* Albany: State University of New York Press, pp. 3–36.
- Śramaṇa Shu-yu; Miao Shu-lien (1983): The Bhiksuni Ordination. Transmitted by a Joint Assembly of Bhikṣus and Bhikṣunīs. Compiled by Vinaya-Transmitter Śramaṇa Shu-yu of Chao Ch'ing Monastery, Hangchou during the Ch'ing Dynasty. Translation into English.
- Śramaṇa Tu-t'i; Miao Shu-lien (1983): The Model Transmission of the Sramanerika Ordination. Compiled by Disciplinarian Śramaṇa Tu-t'i of Pao Hua Shan, Nanking. Translated from the Chinese into English.
- Stache-Rosen, Valentina (1968): Dogmatische Begriffsreihen im Älteren Buddhismus II. Das Saṅgītisūtra und sein Kommentar Saṅgītiparyāya. 2 volumes. Berlin: Akademie-Verlag (Sanskrittexte aus den Turfanfunden, 9).
- Stache-Rosen, Valentina (1973): Guṇavarman (367–431). A Comparative Analysis of the Biographies found in the Chinese Tripitaka. In *Bulletin of Tibetology* X (1), pp. 5–54.
- Stache-Rosen, Valentina (1984): Upālipariprcchāsūtra. Ein Text zur buddhistischen Ordensdisziplin. Translated from Chinese into German with comparison to the Pāli version from V. Stache-Rosen. With assistance of Heinz Bechert. Göttingen: Vandenhoeck & Ruprecht (Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, 3.140).
- Stafford, Pauline (Ed.) (2001): Law, Laity and Solidarities. Essays in Honour of Susan Reynolds. Manchester: Manchester University Press.
- Steinkellner, Ernst (2004): A Tale of Leaves. On Sanskrit Manuscripts in Tibet, Their Past and Their Future. Amsterdam: Royal Netherlands Academy of Arts and Sciences.
- Straube, Martin u.a. (Ed.) (2009): Pāśādikadānam : Festschrift für Bhikku Pāśādika. Marburg: Indica et Tibetica Verlag (Indica et Tibetica : Monographien zu den Sprachen und Literaturen des Indo-Tibetischen Kulturaumes).
- Strauch, Ingo (2007): The Bajaur Collection. A New Collection of Kharoṣṭī Manuscripts. A Preliminary Catalogue and Survey. Available online at https://www.academia.edu/25779968/The_Bajaur_collection_A_new_collection_of_Kharo%E1%B9%A3%E1%B9%ADh%C4%AB_manuscripts_A_preliminary_catalogue_and_survey, checked on 21.01.21.
- Strong, John (2007): The Experience of Buddhism. Sources and Interpretations. 3rd ed. Belmont, California: Thomson/Wadsworth.
- Sujato, Bhikkhu: Nuns and Rape, pp. 1–6. Available online at <https://sujato.wordpress.com/2011/07/18/nuns-and-rape/>, checked on 1/22/2021.
- Sujato, Bhikkhu (2007): Sects & Sectarianism . The Origins of Buddhist Schools. Taipei: The Corporate Body of the Buddha Educational Foundation. Available online at <https://archive.org/details/SectsSectarianism>, checked on 21.01.21.
- Sujato, Bhikkhu (2007): Who Trains for Two Years. The Requirements for Those Who Must Undertake the sikkhamāna Training. Alliance for Bhikkhunis.
- Sujato, Bhikkhu (2008): The Tyranny of Transcendence. Uses and Abuses in the Development of the Will. Available online at <https://sites.google.com/site/santipada/thetyrannyoftranscendence>, checked on 1/22/2021.

- Sujato, Bhikkhu (2009): *Bhikkhuni Vinaya Studies. Research and Reflection on Monastic Discipline for Buddhist Nuns*. Available online at <http://santifm.org/santipada/wp-content/uploads/2010/05/Bhikkhuni-Vinaya-Studies5.1.pdf>, checked on 1/22/2021.
- Sujato, Bhikkhu (2010): Sects and Sectarianism. The Origin of the Three Existing Vinaya Lineages: Theravāda, Dharmaguptaka, and Mūlasarvāstivāda. In Thea Mohr, Jampa Tsedroen (Eds.): *Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns*. Boston: Wisdom Publications, pp. 29–37.
- Sumala (1991): Women in Buddhism. In *Monastic Studies: Buddhist and Christian Monasticism* 19, pp. 114–118.
- Sundara, Ajahn (1999): The Theravada Sangha Goes West. The Story of Amaravati. In Thubten Chodron (Ed.): *Blossoms of the Dharma. Living as a Buddhist Nun*. California: North Atlantic Books, pp. 61–73.
- Sunim, Chi-Kwang (1999): A Strong Tradition Adapting To Change: The Nuns in Korea. In Thubten Chodron (Ed.): *Blossoms of the Dharma. Living as a Buddhist Nun*. California: North Atlantic Books, pp. 103–118.
- Sunim, Gyehwan (2006): Korean Buddhist Nuns. An Historical Review. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 53–59.
- Sunim, Hae-ju (1999): Can Women Achieve Enlightenment? A Critique of Sexual Transformation for Enlightenment. In Karma Lekshe Tsomo (Ed.): *Buddhist Women Across Cultures. Realizations*. New York: State University of New York Press, pp. 123–141.
- Sunim, Hyeseon (2014): From Mountains to Metropolis. Sōn Master Daehaeng's Teachings on Contemporary Buddhist Practice. In Karma Lekshe Tsomo (Ed.): *Eminent Buddhist Women*. Albany: State University of New York Press, pp. 143–150.
- Sunim, Iljin (2006): Basic Training for Korean Buddhist Nuns. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 185–189.
- Sunim, Jihong (2006): Volunteer Activities of Korean Buddhist Nuns. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 282–286.
- Sunim, Jinmyong (2006): Buddhist Nuns on Radio and Television. Disseminating Buddhism Through the Mass Media in Korea. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 339–344.
- Sunim, Kwangwoo (2006): Discipline and Practice of Buddhist Women in Korea. Past and Present. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 172–177.
- Sunim, Sukhdam: see also *Chung, Inyoung*.
- Sunim, Wunweol (2006): Seon Practice and Seon Monasteries for *Bhikkhunis* in Korea. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 210–217.
- Sutherland, Gail Hinich (1991): The Disguises of the Demon. The Development of the Yakṣa in Hinduism and Buddhism. Albany, NY: State University of New York Press.
- Sutherland, Joan Iten (1997): Body of Radiant Knots. Healing as Remembering. In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 3–9.

Swanepoel, Elizabeth (2013): The Female Quest for Enlightenment. Compassion in Transforming Gender Bias in Tibetan Buddhism, with Specific Reference to Western Tibetan Nuns and Jetsunma Tenzin Palmo. PhD. University of Pretoria, Pretoria. Faculty of Humanities. Available online at <http://repository.up.ac.za/handle/2263/31631>, checked on 21.01.21.

Swanepoel, Elizabeth (2014): Blossoms of the Dharma. The Contribution of Western Nuns in Transforming Gender Bias in Tibetan Buddhism. In *Journal of Buddhist Ethics* 21, pp. 570–599. Available online at <http://blogs.dickinson.edu/buddhistethics/files/2014/06/Swanepoel-Blossoms-final1.pdf>, checked on 1/22/2021.

Swidler, Arlene (Ed.) (1993): Homosexuality and World Religions. Valley Forge, Pa: Trinity Press International.

Swidler, Leonard (1987): Interreligious and Interideological Dialogue: The matrix for All Systematic Reflection Today. In Leonard Swidler (Ed.): Toward a Universal Theology of Religion. Maryknoll, NY: Orbis Books (Faith Meets Faith Series), pp. 5–50.

Swidler, Leonard (Ed.) (1987): Toward a Universal Theology of Religion. Maryknoll, NY: Orbis Books (Faith Meets Faith Series).

Syska, Paul (2011): Projekte in Mundgod und Bylakuppe. Gengenbach.

Szerb, Janos (1990): Bu ston's History of Buddhism in Tibet. Vienna: Verlag der Österreichischen Akademie der Wissenschaften.

Talim, Meena V. (1965): Buddhist Nuns and Disciplinary Rules. In *Journal of the University of Bombay* 34 (2), pp. 98–137.

Taniguchi, Shoyo (2006): Sangha. The Enlightened Group of People. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 310–321.

Tansrisook, Sompornnuch (2014): Non-monastic Buddhist in Pāli-Discourse. Religious Experience and Religiosity in Relation to the Monastic Order. Frankfurt: Lang.

Tao-hai, Bhikṣuṇī (1998): Discussion of Bhiksuni Ordination and Its Lineage in China. Based on Scriptures of Chinese Vinaya and Historical Facts. Vinaya conference. Dharamsala, 1998.

Tāraṇātha (1970): Tāraṇātha's History of Buddhism in India. Translated from the Tibetan by Lama Chimpa and Alaka Chattopadhyaya. Edited by Debiprasad Chattopadhyaya. With assistance of Debiprasad Chattopadhyaya. Simla: Indian Institute of Advanced Study.

Tatsuro, Yamamoto (Ed.) (1984): Proceedings of the Thirty-First International Congress of Human Sciences in Asia and North Africa. 2 volumes. Tokyo: Tōhō Gakkai.

Taw Sein Ko (1893): A Preliminary Study of the Kalyāṇī Inscriptions of Dhammadheti 1476 A.D. In *Indian Antiquary* 22, 11–17, 29–53, 85–89, 150–159, 206–213, 236–243, 274–275.

Taylor, J. L. (1993): Forest Monks and the Nation-State. An Anthropological and Historical Study in Northeastern Thailand. Singapore: Institute of Southeast Asian Studies.

Taylor, Mark C.; Lopez, Donald S. (Eds.) (2004): Critical Terms for Religious Studies. Chicago: University of Chicago Press.

Tegchok, Jampa (1984): Monastic Rites. London: Wisdom Publications.

Tekin, Şinasi (1980): Maitrisimit nom bitig. Die uigurische Übersetzung eines Werkes der buddhistischen Vaibhāśika Schule. Berlin: Akademie-Verlag (Schriften zur Geschichte und Kultur des alten Orients: Berliner Turfantexte, 9).

Tenphel, Geshe Tenzin (2007): Commentary to the Vows of Fully-Ordained Monks. Part I. Oral translation by Gelong Tharchin, transcribed by Joan Nicell (Getsulma Tenzin Chöden). Lectures 31 July-17 August, 2007. Instituto Lama Tzong Khapa, Pomaia, Italy.

Thanas, Katherine (1997): Hearing the Voice of the Body. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 43–47.

Ṭhānissaro, Bhikkhu (2007): The Buddhist Monastic Code. 2 volumes. Valley Center, CA: Metta Forest Monastery.

Thapar, Romila (2001): Lay/Clerical Distinctions in Early India. In Pauline Stafford (Ed.): Law, Laity and Solidarities. Essays in Honour of Susan Reynolds. Manchester: Manchester University Press, pp. 249–261.

The Sakurabe Ronshu Comittee (Ed.) (2002): Early Buddhism and Abhidharma Thought. In Honor of Doctor Hajime Sakurabe on His Seventy-seventh Birthday. Kyoto: Heirakuji.

Thera, Nyanaponika; Hecker, Hellmuth (1997): Great Disciples of the Buddha. Their Lives, Their Works, Their Legacy. with an introduction by Bhikkhu Bodhi. Boston: Wisdom Publications.

Thera, Nyanaponika; Hecker, Hellmuth (2000): Die Jünger Buddhas. Leben, Werk und Vermächtnis der vierundzwanzig bedeutendsten Schüler und Schülerinnen des Erwachten. Eingel. von Bhikkhu Bodhi. Aus dem Engl. von Marcus Würmlti. Bern: Barth.

Thero, M. Wimalasara (2002): Concerning the Lineage of Bhikshuni Ordination. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 117–134.

Thich Minh Duc (2000): Dam Luu. An Eminent Vietnamese Buddhist Nun. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 104–120.

Thích Nữ Huong Như (2014): Bhikṣuṇī Trí Hai. A Scented Lotus Life. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 93–97.

Thích Nữ Như Nguyệt (2006): Education of the Vietnamese Bhikkhunī Sangha in Modern Times. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 91–94.

Thích Nữ Như Nguyệt (2014): Bhikṣuṇī Như Than. A Polar Star among Vietnamese Nuns. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 83–92.

Thomas, Edward J. (1927): The Life of Buddha as Legend and History. London: K. Paul, Trench, Trubner.

Thompson, Ashley (2003): The Journey of one Buddhist Nun. By Sid Brown. Albany: State University of New York Press, 2001. Pp. xi, 180. Notes, Bibliography, Index. In *Journal of Southeast Asian Studies* 34 (1), pp. 185–189.

Thrangu Rinpoche, Khenchen (1998): The Tibetan Vinaya. A Guide to Buddhist Conduct. Trans. Sonam Palden and Chojor Radha. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 188).

Thub-bstan-byang-chub (2000): Bod du dge slong mar bsgrubs pa'i dpyad gzhi rab gsal me long. Dharamsala: Bod gzhung chos rig las khungs (Dge slong ma'i nyams zhib kyi dpe phreng ang, 2).

Thub-bstan-byang-chub (2000): *Gzhi smra'i lugs kyi dge slong ma'i las chog gcig tu btus pa thub dbang zhal lung zhes bya pa: Bod gzhung chos rig las khungs* (Dge slong ma'i nyams zhib kyi bod phreng, 3).

Tibetan Nuns' Project: Archive of the Tibetan Nuns' Project Newsletter 2001-. Available online at <https://tnp.org/newsletters/>, checked on 1/22/2021.

Tibetan Tripitaka Research Institute (1965): *Mahāvyutpatti Index* (Bye brag tu rtogs par byed pa chen mo). Tibetan Tangyur (Toh. 4346), transliterated edition of this work. 2 volumes. Tokio: Tibetan Tripitaka Research Institute.

Tieken, Herman (2000): Asoka and the Buddhist *Samgha*. A Study of Asoka's Schism Edict and Minor Rock Edict I. In *Bulletin of the School of Oriental and African Studies* 63 (1), pp. 1–30. Available online at <https://www.cambridge.org/core/journals/bulletin-of-the-school-of-oriental-and-african-studies/article/asoka-and-the-buddhist-samgha-a-study-of-asokas-schism-edict-and-minor-rock-edict-i/1DBEC8343A29A2B52450A0FD2B49D3BB>, checked on 21.01.21.

Tilakaratne, Asanga Endo Toshiichi; Somaratne, G.; Manayakkara, S. A. (Eds.) (2005): Dhamma-Vinaya, Essays in Honour of Venerable Professor Dhammadhara. Colombo: Sri Lanka Association for Buddhist Studies.

Tolman, Janice (2011): Venerable Kusuma and the Power of Literacy Education. In *Present / The Voices and Activities of Theravada Buddhist Women*, Winter, pp. 21–23.

Tomalin, Emma (2006): Religion and a Rights-Based Approach to Development. In *Progress in Development Studies* 6 (2), pp. 93–108.

Tomalin, Emma (2006): The Thai *bhikkhuni* Movement and Women's Empowerment. In *Gender & Development* 14 (3), pp. 385–397.

Tomalin, Emma (Ed.) (2011): Gender, Faith, and Development. Rugby: Practical Action Publishing Ltd (Working in Gender & Development).

Travagnin, Stefania (2006): Master Yinshun and Buddhist Women in Taiwan. Fayuan and Yitong Nunneries, Disciples of Guanyin in Northwest Taiwan. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 197–209.

Trí Quảng, Thích (2008): Engaged Buddhism and Development. Hồ Chí Minh City: International Organising Committee.

Tribe, Fran (1997): Piecing Together a Life. In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 87–94.

Trinlae, Lozang Bhikṣuṇī (2010): The Mūlasarvāstivādin Bhikṣuṇī has the Horn of a Rabbit: Why the Master's Tools Will Never Reconstruct the Master's House. In *Journal of Buddhist Ethics* 17, pp. 311–331. Available online at <http://blogs.dickinson.edu/buddhistethics/files/2010/12/Trinlae-Mulasarvastavadin-Bhikshuni1.pdf>, checked on 1/22/2021.

Tsai, Kathryn Ann (1981): The Chinese Buddhist Monastic Order for Women: The First Two Centuries. In Richard W. Guisso, Stanley Johannesen (Eds.): *Women in China. Current Directions in Historical Scholarship*. Youngstown, NY: Philo Press (Historical reflections. Directions, 3), pp. 1–20.

Tsai, Kathryn Ann (1985): Biographies of Buddhist Nuns. In *Cahiers d'Extrême-Asie. Revue de l'École Française d'Extrême-Orient, Section de Kyōto* 1, pp. 87–101.

Tsedroen, Jampa: see also Roloff, Carola.

Tsedroen, Jampa (1988): Das Wiedererwachen buddhistischer Frauenorden. In *Universale Religion: die spirituelle Zeitschrift; ein Forum für die Weltreligionen* 4 (4), pp. 55–62.

- Tsedroen, Jampa (1988): Living by the Vinaya in the Present Day. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 202–213.
- Tsedroen, Jampa (1988): The Significance of the Conference. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 47–52.
- Tsedroen, Jampa (1991): Activities of the Vinaya Research Committee. A Report on the Last Three Years (1987-90). Available online at <http://sakyadhita.org/docs/resources/newsletters/2-2-1991.pdf>, checked on 1/22/2021.
- Tsedroen, Jampa (1991): Die Bedeutung der Konferenz. In Karma Lekshe Tsomo (Ed.): *Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute*. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 39–44.
- Tsedroen, Jampa (1991): Ein Leben nach dem Vinaya im Westen. In Karma Lekshe Tsomo (Ed.): *Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute*. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 188–199.
- Tsedroen, Jampa (1991): Relevance of Vinaya in Modern Circumstances. Paper presented at the Thammasat University Bangkok. Bangkok, 10/29/1991. Available online at <https://thubtenchodron.org/1991/10/history-ordination-nuns-monks-ethics/>, checked on 21.01.21.
- Tsedroen, Jampa (1992): A Brief Survey of the Vinaya. Its Origin, Transmission, and Arrangement from the Tibetan Point of View with Comparisons to the Theravāda and Dharmagupta Traditions. Edited by the Foundation for Tibetan Buddhist Studies. Hamburg: Dharma Edition (Vinaya Studies, I).
- Tsedroen, Jampa (1993): Tibetan Nunneries in India. In *Newsletter on International Buddhist Women's Activities* 3, pp. 16–17.
- Tsedroen, Jampa (1999): A Practical Approach to Vinaya. In Thubten Chodron (Ed.): *Blossoms of the Dharma. Living as a Buddhist Nun*. California: North Atlantic Books, pp. 35–45.
- Tsedroen, Jampa (2006): Bhikṣuṇī Ordination. In Karma Lekshe Tsomo (Ed.): *Out of the Shadows. Socially Engaged Buddhist Women*. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 305–309.
- Tsedroen, Jampa (2008): Generation to Generation. Transmitting the Bhikṣuṇī Lineage in the Tibetan Tradition. In Karma Lekshe Tsomo (Ed.): *Buddhist Women: In a Global Multicultural Community*. Petaling Jaya, Malaysia: Sukhi Hotu Dhamma Publications, pp. 205–215.
- Tsedroen, Jampa (2016): Buddhist Nuns' Ordination in the Mūlasarvāstivāda Vinaya Tradition. Two Possible Approaches. In *Journal of Buddhist Ethics* 23, pp. 165–246.
- Tsedroen, Jampa; Anālayo, Bhikkhu (2013): The Gurudharma on Bhikṣuṇī Ordination in the Mūlasarvāstivāda Tradition. In *Journal of Buddhist Ethics* 20, pp. 741–774. Available online at <http://blogs.dickinson.edu/buddhistethics/2013/12/22/the-gurudharma-on-bhik%E1%B9%A3u%E1%B9%87i-ordination/>, checked on 1/18/2021.
- Tsedroen, Jampa; Mohr, Thea (Eds.) (2011): Mit Würde und Beharrlichkeit. Die Erneuerung buddhistischer Nonnenorden. Berlin: Edition Steinrich.
- Tsering, Acharya Tashi; Russell, Philippa (2002): An Account of the Buddhist Ordination of Women. In Department of Religion & Culture (Ed.): *Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala*: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 141–167.

Tsering, Geshe Tashi (2002): Summary of Three Essential Texts on the Lineage of Bhikshuni Ordination. In Department of Religion & Culture (Ed.): Concerning the Lineage of Bhikshuni Ordination. Proceedings of the Seminar of Mulasarvastivada, Theravada and Dharmagupta Vinaya Holders; 3rd-5th August 1998 at the Norbulingka Institute, Dharamsala. Gangchen Kyishong, Dharamsala: Department of Religion and Culture, Central Tibetan Administration of H.H. The Dalai Lama, pp. 169–172.

Tsering, Tashi (2000): Advice of the Supreme Victor. A translation of Thub bstan byang chub 2000. Dharamsala: Department of Religion and Culture.

Tsering, Tashi (2010): A Lamp of Vinaya Statements. A Concise Summary of Bhikṣuṇī Ordination. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 161–181.

Tsiang, Hiuen: see also Hsüan Chuang.

Tsomo, Karma Lekshe (1988): Nuns in Korea. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 131–137.

Tsomo, Karma Lekshe (1988): Nuns of Japan. Part II. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 127–130.

Tsomo, Karma Lekshe (1988): Prospects for an International Bhiksuni Sangha. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 236–257.

Tsomo, Karma Lekshe (1988): Right Livelihood for Monks and Nuns. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 285–296.

Tsomo, Karma Lekshe (Ed.) (1988): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion.

Tsomo, Karma Lekshe (1991): Aussichten auf die Gründung eines internationalen Bhikṣuṇī-Saṅgha. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 216–236.

Tsomo, Karma Lekshe (1991): Nonnen in Korea. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 118–125.

Tsomo, Karma Lekshe (1991): Rechter Lebensunterhalt für Mönche und Nonnen. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 262–274.

Tsomo, Karma Lekshe (Ed.) (1991): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs.

Tsomo, Karma Lekshe (1993): A Comparative Analysis of the Chinese Dharmagupta and the Tibetan Mūlasarvāstivāda Bhikṣuṇī Prātimokṣa Sūtras. M.A. thesis. University of Hawaii.

Tsomo, Karma Lekshe (1996): Sisters in Solitude. Two Traditions of Buddhist Monastic Ethics for Women; A Comparative Analysis of the Chinese Dharmagupta and the Tibetan Mūlasarvāstivāda Bhikṣuṇī Prātimokṣa Sūtras. Albany: State University of New York Press.

Tsomo, Karma Lekshe (Ed.) (1999): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press.

Tsomo, Karma Lekshe (1999): Change in Consciousness. Women's Religious Identity in Himalayan Buddhist Cultures. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 169–189.

- Tsomo, Karma Lekshe (1999): Comparing Buddhist and Christian Women's Experience. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 241–258.
- Tsomo, Karma Lekshe (1999): History of Buddhist Monasticism and Its Western Adaption. In Thubten Chodron (Ed.): Blossoms of the Dharma. Living as a Buddhist Nun. California: North Atlantic Books, pp. 3–16.
- Tsomo, Karma Lekshe (1999): Mahāprajāpatī's Legacy. The Buddhist Women's Movement (An Introduction). In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 1–44.
- Tsomo, Karma Lekshe (2000): Factions and Fortitude. Buddhist Women in Bangladesh. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 42–57.
- Tsomo, Karma Lekshe (Ed.) (2000): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press.
- Tsomo, Karma Lekshe (2000): Transforming Women's Position in Buddhism. Strategies. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 326–328.
- Tsomo, Karma Lekshe (2002): Buddhist Nuns. Changes and Challenges. In Charles S. Prebish, Martin Baumann (Eds.): Westward Dharma : Buddhism beyond Asia. Berkeley, Calif. [u.a.]: Univ. of California Press, pp. 255–274.
- Tsomo, Karma Lekshe (Ed.) (2004): Bridging Worlds. Buddhist Women's Voices across Generations. Taipei: Yuan Chuan Press.
- Tsomo, Karma Lekshe (Ed.) (2004): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press.
- Tsomo, Karma Lekshe (2004): Family, Monastery, and Gender Justice. Reenvisioning Buddhist Institutions. Introduction. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 1–19.
- Tsomo, Karma Lekshe (2004): Is the Bhikṣuṇī Vinaya Sexist? In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 45–72.
- Tsomo, Karma Lekshe (2004): Khunying Kanitha. Thailand's Advocate for Women. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 173–191.
- Tsomo, Karma Lekshe (2004): Tibetan Nuns. New Roles and Possibilities. In Dagmar Bernstorff, Hubertus von Welck (Eds.): Exile as Challenge. The Tibetan Diaspora. Hyderabad: Orient Longman, pp. 342–366.
- Tsomo, Karma Lekshe (Ed.) (2006): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240).
- Tsomo, Karma Lekshe (2007): Buddhist Nuns in The Global Community. Available online at <https://buddhistinspiration.blogspot.com/2012/05/buddhist-nuns-in-global-community.html>, checked on 1/22/2021.
- Tsomo, Karma Lekshe (Ed.) (2008): 9th Sakyadhita International Conference. Buddhist Women in a Global Multicultural Society. Kuala Lumpur: Sukhi Hotu Dhamma Publications.
- Tsomo, Karma Lekshe (Ed.) (2008): Buddhist Women: In a Global Multicultural Community. Petaling Jaya, Malaysia: Sukhi Hotu Dhamma Publications.

- Tsomo, Karma Lekshe (2009): Global Exchange. Women in the Transmission and Transformation of Buddhism. In Nalini Bhushan (Ed.): TransBuddhism. Transmission, Translation, and Transformation. Amherst: University of Massachusetts Press, pp. 151–165.
- Tsomo, Karma Lekshe (Ed.) (2010): Buddhism Through American Women's Eyes. Ithaca, NY: Snow Lion.
- Tsomo, Karma Lekshe (2010): Gender Equity and Human Rights. In Thea Mohr, Jampa Tsedroen (Eds.): Dignity & Discipline. Reviving Full Ordination for Buddhist Nuns. Boston: Wisdom Publications, pp. 281–289.
- Tsomo, Karma Lekshe (Ed.) (2014): Eminent Buddhist Women. Albany: State University of New York Press.
- Tsomo, Karma Lekshe (2014): Nuns, *Dākinīs*, and Ordinary Women in the Revival of Mongolian Buddhism. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 195–209.
- Tsomo, Karma Lekshe; Noble, Eko Susan; Schroeder, Furyu; Shih, Nora Kunil; Mandell, Jacqueline (2010): The Monastic Experience. In Karma Lekshe Tsomo (Ed.): Buddhism Through American Women's Eyes. Ithaca, NY: Snow Lion, pp. 121–147.
- Tsuchida, Ryutaro; Wezler, Albrecht (Eds.) (2000): Harānandalaharī. Volume in Honour of Professor Minoru Hara on his Seventieth Birthday. Reinbek: Wezler, Verlag für Orientalische Fachpublikationen.
- U Ko Lay (Ed.) (1990): Guide to Tipiṭaka. Reprint. Delhi, India: Sri Satguru (Bibliotheca Indo-Buddhica Series).
- Uchino, Kumiko (1989/90): Emanzipationsprozesse von Sōtō-Nonnen im modernen Japan. In *Lotusblätter* 4 (1), pp. 41–45.
- Uebach, Helga (1987): Nel-Pa Paṇḍita's Chronik Me-tog phren-ba. Handschrift der Library of Tibetan Works and Archives. München: Kommission für Zentralasiatische Studien, Bayerische Akademie der Wissenschaften (Studia Tibetica, Quellen und Studien zur tibetischen Lexikographie, I).
- Universität Hamburg (2003): Buddhismus in Geschichte und Gegenwart. Hamburg.
- Upasak, Chandrika Singh (1975): Dictionary of Early Buddhist Monastic Terms (Based on Pāli Literature). Varanasi: Bharati Prakashan.
- Vajiragnana, Medagama (1998): International Ordination at Bodhgaya. Taipei: Foguang Cultural Enterprise, pp. 44–46.
- Vajirañāṇavarorasa, Somdet P. (1969–1983): The Entrance to the Vinaya (Vinayamukha). 1st English ed. 3 volumes. Bangkok: Mahāmakuṭ Rājavidyālaya Press.
- Vajirañāṇavarorasa, Somdet P. (1979): Autobiography. The Life of the Prince-Patriarch Vajiranāṇa of Siam, 1860–1921. Translated, edited, and introduced by Craig J. Reynolds. Athens: Ohio University Press.
- Van Esterik, Penny (1982): Laywomen in Theravada Buddhism. In Penny Van Esterik (Ed.): Women of Southeast Asia. De Kalb: Northern Illinois University, Center for Southeast Asian Studies (Monograph series on Southeast Asia, 9), pp. 55–78.
- Van Esterik, Penny (Ed.) (1982): Women of Southeast Asia. De Kalb: Northern Illinois University, Center for Southeast Asian Studies (Monograph series on Southeast Asia, 9).
- Vargas-O'Brian, Ivette M. (2001): The Life of dGe slong ma dPal mo: The Experience of Leper, Founder of a Fasting Ritual, a Transmitter of Buddhist Teachings on Suffering and Renunciation in Tibetan Religious History. In *Journal of the International Association of Buddhist Studies* 24 (2), pp. 157–185.
- Vasubandhu; La Vallée Poussin, Louis de; Pruden, Leo M. (1991): Abhidharmakośabhāṣyam. translated from the French translation by Louis de la Vallée Poussin. 4 volumes. Berkeley: Asian Humanities Press.

Verma, Chapla (2000): The Wildering Gloom. Women's Place in Buddhist History. In Mandakranta Bose (Ed.): Faces of the Feminine in Ancient, Medieval, and Modern India. New York: Oxford University Press, pp. 69–86.

Vetter, Tilman (2000): The 'Khandha Passages' in the Vinayapiṭaka and the four main Nikāyas. Wien: Verlag der Österreichischen Akademie der Wissenschaften (Philosophisch-historische Klasse, Sitzungsberichte, 682).

Vidyabhusana, Satis Chandra (1915): So-sor-thar-pa; or, A Code of Buddhist Monastic Laws. Being the Tibetan Version of Prātimokṣa of the Mūlasarvāstivāda school. In *Journal of the Asiatic Society of Bengal* New Series, XI, pp. 29–139.

Vinayasūtra's Pravrajyāvastu Study Group (2003): The *Pravrajyāvastu* of the *Vinayasūtra* and its *Vṛtti* (1). In *Annual of the Institute for Comprehensive Studies of Buddhism* Taisho University 25, pp. 44–93.

Vogel, Claus (1971): Pali Lexical Studies. In *Indo-Iranian Journal* 13 (1), pp. 20–30.

Vogel, Claus (1985): Bu-ston on the Schism of Buddhist Church and on the Doctrinal Tendencies of the Buddhist Scriptures. Translated from Tibetan by Claus Vogel. In Heinz Bechert (Ed.): Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur. Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, Dritte Folge, Nr. 149. Göttingen: Vandenhoeck & Ruprecht (Symposien zur Buddhismusforschung, III, 1), pp. 104–110.

Vogel, Claus; Wille, Klaus (1984): Some Hitherto Unidentified Fragments of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found in Gilgit. Göttingen: Vandenhoeck & Ruprecht (Nachrichten der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, 7).

Vogel, Claus; Wille, Klaus (1992): Some More Fragments of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit. In Heinz Bechert (Ed.): Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen II. Göttingen: Vandenhoeck & Ruprecht (Sanskrit Wörterbuch der buddhistischen Texte aus den Turfanfund, Beiheft, 4), pp. 65–110.

Vogel, Claus; Wille, Klaus (1994): The Final Leaves of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found near Gilgit. Part 2. Nāgakumārāvadāna and Lévi Text, With Two Appendices Containing a Turfan Fragment of the Upasampadā Section of the Sarvāstivādins. In Heinz Bechert (Ed.): Untersuchungen zur buddhistischen Literatur. Bearb. von Frank Bandurski, Bhikkhu Pasadika, Michael Schmidt, Bangwei Wang. With assistance of Frank Bandurski. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 5), pp. 155–164.

Vogel, Claus; Wille, Klaus (1996): The Final Leaves of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found near Gilgit. Part 1. Saṃgharakṣitāvadāna. In Heinz Bechert (Ed.): Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen. Göttingen: Vandenhoeck & Ruprecht (Sanskrit Wörterbuch der buddhistischen Texte aus den Turfanfund, Beiheft 6), pp. 241–296.

Volkmann, Rosemarie (1995): Female Stereotypes in Tibetan Religion and Art. The Genitrix/Progenitress as the Exponent of the Underworld. In Ria Kloppenborg, Wouter J. Hanegraaff (Eds.): Female Stereotypes in Religious Traditions. Leiden: Brill (Studies in the History of Religions, 66), pp. 171–211.

Waldschmidt, Ernst (1926): Bruchstücke des Bhikṣuṇī-Prātimokṣa der Sarvāstivādins: Mit einer Darstellung der Überlieferung des Bhikṣuṇī-Prātimokṣa in den verschiedenen Schulen. Leipzig: F. A. Brockhaus.

Waldschmidt, Ernst (1929): Die Legende vom Leben des Buddha. In Auszügen aus den heiligen Texten. Berlin: Wegweiser-Verlag (Volksverband d. Bücherfreunde. Auswahlreihe).

Waldschmidt, Ernst (1944): Die Überlieferung vom Lebensende des Buddha. Eine vergleichende Analyse des Mahāparinirvāṇasūtra und seiner Textentsprechungen. Vorgangsgruppe I - IV. 2 volumes. Göttingen:

Vandenhoeck & Ruprecht (Abhandlungen der Akademie der Wissenschaften zu Göttingen, Philologisch-Historische Klasse / Akademie der Wissenschaften zu Göttingen Philologisch-Historische Klasse).

Waldschmidt, Ernst (1954): Zum ersten buddhistischen Konzil in Rājagrīha. Sanskrit-Bruchstücke aus dem kanonischen Bericht der Sarvāstivādins. In Johannes Schubert, Ulrich Schneider (Eds.): *Asiatica. Festschrift Friedrich Weller, zum 65. Geburtstag von seinen Freunden, Kollegen und Schülern*. Leipzig: Harrassowitz, pp. 817–828.

Waldschmidt, Ernst (1955): Die Einleitung des Saṅgītisūtra. In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 105, pp. 298–318.

Waldschmidt, Ernst (Ed.) (1971): *Sanskrithandschriften aus den Turfanfunden*. Vol. 3. Wiesbaden: Steiner.

Waldschmidt, Ernst (1976): 'Teufeleien' in den Turfan-Sanskritfunden. In Herbert Franke (Ed.): *Folia rara, Wolfgang Voigt LXV, diem natalem celebranti ab amicis et catalogorum codicum orientalium conscribendorum collegis dedicata*. Wiesbaden: Steiner, pp. 140–147.

Waldschmidt, Ernst (1979): The Varṇaśatam. An Eulogy of One Hundred Epitheta of Lord Buddha Spoken by Gṛhapati Upāli(n). Göttingen: Vandenhoeck & Ruprecht (Nachrichten der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, 1979, 1).

Waldschmidt, Ernst (1980): Central Asian Sūtra Fragments and their Relation to the Chinese Āgamas. In Heinz Bechert (Ed.): *The Language of the Earliest Buddhist Tradition*. Göttingen: Vandenhoeck & Ruprecht (Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, 3.117), pp. 136–174.

Walters, Jonathan S. (1994): A Voice from the Silence: The Buddha's Mother's Story. In *History of Religions* 33, pp. 358–379.

Wang, Bangwei; Sen, Tansen (Eds.) (2011): *India and China: Interactions through Buddhism and Diplomacy. A Collection of Essays by Professor Prabodh Chandra Bagchi*. Bangwei Wang und Tansen Sen. London/New York/Delhi: Anthem Press.

Warne, Randi R. (2009): Gender. In Willi Braun (Ed.): *Guide to the Study of Religion*. London: Continuum, pp. 140–154.

Warner, Jisho (1997): What Do Lesbians Do in the Daytime? In Lenore Friedman, Susan Moon (Eds.): *Being Bodies. Buddhist Women on the Paradox of Embodiment*. Boston: Shambhala, pp. 110–114.

Watson, Craig (1978): The Second Propagation of Buddhism from Eastern Tibet according to the 'Short Biography of dGongs-pa Rab-gsal' by the Third Thukvan bLo-bzang Chos-kyi Nyi-ma (1737–1802). In *Central Asiatic Journal* 22 (3–4), pp. 263–285.

Watson, Craig (1980): The Introduction of the Second Propagation of Buddhism in Tibet According to R. A. Stein's Edition of the sBa-bZhed. In *Tibet Journal* 5 (4), pp. 20–27.

Weerakoon, Abhaya (1988): Nuns of Sri Lanka. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 140–144.

Weerakoon, Abhaya (1988): The Role of the Sangha. In Karma Lekshe Tsomo (Ed.): *Sakyadhītā: Daughters of the Buddha*. Ithaka, NY: Snow Lion, pp. 283–284.

Weerakoon, Abhaya (1991): Die Rolle des Saṅgha. In Karma Lekshe Tsomo (Ed.): *Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute*. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 261–262.

Weerakoon, Abhaya (1991): Nonnen in Sri Lanka. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 127–132.

Weeraratne, D. Amarasiri (4. April): The Revival of the Bhikkhuni Order in Sri Lanka. In *The Island Newspaper (Colombo)* 1998, 4. April. Available online at <http://www.buddhanet.net/nunorder.htm>, checked on 1/22/2021.

Wei-chun, Bhikṣuṇī (2006): Overview of the Legal Ordination Sequence for Women according to the Mulasarvastivada Vinaya. Yuchih Township, Nantou County, Taiwan: Daksinavana Bhiksuni Sangha Ashram.

Wei-chun, Bhikṣuṇī (2007): The Legal Procedures for the Mulasarvastivada Bhiksuni Ordination. Yuchih Township, Nantou County, Taiwan: Daksinavana Bhiksuni Sangha Ashram.

Wei-chun, Bhikṣuṇī (2007): The Legal Procedures for the Mulasarvastivada Bhiksuni Ordination. First International Congress on Buddhist Women's Role in the Saṅgha. Hamburg, 2007. Available online at <https://www.congress-on-buddhist-women.org/fileadmin/files/12Weichun.pdf>, checked on 21.01.21.

Weidner, Marsha Smith (Ed.) (2001): Cultural Intersections in Later Chinese Buddhism. Honolulu: University of Hawai'i Press.

Weight, Diana E. (2004): Spiritual Piety, Social Activism, and Economic Realities. The Nuns of Mantokuji. In Karma Lekshe Tsomo (Ed.): Buddhist Women and Social Justice. Ideals, Challenges, and Achievements. Albany: State University of New York Press, pp. 205–218.

Weiße, Wolfram; Amirpur, Katajun; Körs, Anna; Vieregge, Dörthe (Eds.) (2014): Religions and Dialogue. International Approaches. Münster: Waxmann (Series of the Academy of World Religions, 7).

Wenzel, Claudia (2006): Nuns and Laywomen of the Chinese Teaching of the Three Levels. An Historical Perspective on Lay Status. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 48–52.

Wetzel, Sylvia (1988): Finding Our Way. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 309–314.

Wetzel, Sylvia (1988): The Function and Meaning of Vows. In Karma Lekshe Tsomo (Ed.): Sakyadhītā: Daughters of the Buddha. Ithaka, NY: Snow Lion, pp. 74–78.

Wetzel, Sylvia (1991): Den eigenen Weg finden. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 286–292.

Wetzel, Sylvia (1991): Funktion und Bedeutung von Gelübden. In Karma Lekshe Tsomo (Ed.): Töchter des Buddha. Leben und Alltag im Leben spiritueller Frauen im Buddhismus heute. Trans. by Sakyadhītā-Übersetzerinnenteam. München: Diedrichs, pp. 64–68.

Wheeler, Kate Lila (2000): How a Buddhist Decides Whether or Not to Have Children. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 405–424.

Whitehill, James (2000): My Dharma Teacher Died too Soon. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 217–225.

Wieger, Léon (1910): Vinaya: Monachisme et Discipline. Hinayana. Véhicule Inférieur. Vol. 1 of *Bouddhisme Chinois*. Paris: Guilmoto.

- Wijayaratna, Môhan (1991): Les moniales bouddhistes, naissance et développement du monachisme féminin (Patrimoines bouddhisme). Paris: Les Éditions du Cerf.
- Wijayaratna, Môhan (2010): Buddhist Nuns. The Birth and Development of a Women's Monastic Order. Kandy, Sri Lanka: Buddhist Publication Society.
- Wijayasundara, Senarat (1999): Restoring the Order of Nuns to the Theravada Tradition. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 79–87.
- Wijetunge, Ratna (2005): Pali Canon on Women's Liberation. In Asanga Endo Toshiichi Tilakaratne, G. Somaratne, S. A. Manayakkara (Eds.): Dhamma-Vinaya, Essays in Honour of Venerable Professor Dhammadvihari. Colombo: Sri Lanka Association for Buddhist Studies, pp. 273–290.
- Wilhelm, Friedrich (Ed.) (1996): Festschrift Dieter Schlingloff. Zur Vollendung des 65. Lebensjahres dargebracht von Schülern, Freunden und Kollegen. Hamburg: Wezler, Verlag für Orientalische Fachpublikationen.
- Wille, Klaus (1990): Die handschriftliche Überlieferung des Vinayavastu der Mūlasarvāstivādin. Stuttgart: Steiner (Verzeichnis der Orientalistischen Handschriften in Deutschland, 30).
- Wille, Klaus (1997): Zwei kleine Fragmente aus dem Bhikṣuṇīprātimokṣasūtra. In Heinz Bechert, Sven Bretfeld, Petra Kieffer-Pülz (Eds.): Untersuchungen zur buddhistischen Literatur, Folge 2. Gustav Roth zum 80. Geburtstag gewidmet. Göttingen: Vandenhoeck & Ruprecht (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft, 8), pp. 307–314.
- Willemen, Charles; Kikkāya; Liu, Hsiao-piao (1994): The Storehouse of Sundry Valuables. transl. from the Chinese of Kikkāya and Liu Hsiao-piao (compiled by T'an-yao; Taishō Volume 4, Number 203). With assistance of T'an-yao. Berkeley, CA: Numata Center for Buddhist Translation & Research.
- Williams, Liz (2000): A Whisper in the Silence: Nuns before Mahāpajāpatī. In *Buddhist Studies Review* 17 (2), pp. 167–173.
- Williams, Liz (2002): Red Rust, Robbers and Rice Fields: Women's Part in the Precipitation of the Decline of the Dhamma. In *Buddhist Studies Review* 19 (1), pp. 41–48.
- Williams, Liz (2005): Women's Ordination in Theravāda Buddhism. Ancient Evidence and Modern Debates. Ph.D. diss. University of Sunderland, Sunderland.
- Williams, Paul (Ed.) (2005): Buddhism in China, East Asia, and Japan. London, New York: Routledge (Buddhism: critical concepts in religious studies, 8).
- Willis, Janice D. (1985): Nuns and Benefactresses. The Role of Women in the Development of Buddhism. In Yvonne Yazbeck Haddad, Ellison Banks Findly (Eds.): Women, Religion, and Social Change. Albany: State University of New York Press, pp. 59–85.
- Willis, Janice D. (1992): Female Patronage in Indian Buddhism. In Barbara Stoler Miller (Ed.): The Powers of Art. Patronage in Indian Culture. Symposium of Patronage in Indian Culture, which was developed by the Joint Committee on South Asia of the ACLS/SSRC and took place at the National Humanities Center from 10-13 October 1985, during the 'Festival of India in America'. Delhi: Oxford University Press, pp. 46–53.
- Willis, Janice D. (1999): Tibetan Buddhist Women Practitioners, Past and Present. A Garland to Delight Those Wishing Inspiration. In Karma Lekshe Tsomo (Ed.): Buddhist Women Across Cultures. Realizations. New York: State University of New York Press, pp. 145–158.

- Willis, Janice D. (2000): Diversity and Race. New Koans for American Buddhism. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 303–316.
- Wilson, Frances (1985): The Nun. In Diana Y. Paul (Ed.): Women in Buddhism. Images of the Feminine in the Mahāyāna Tradition. 2 (first edition 1979). Berkeley [u.a.]: Univ. of California Press, pp. 79–105.
- Wilson, Liz (1995): Seeing through the Gendered 'I': The Self-Scrutiny and Self-Disclosure of Nuns in Post-Áśokan Buddhist Hagiographic Literature. In *Journal of Feminist Studies in Religion* 11 (1), pp. 41–80.
- Wilson, Liz (1996): Charming Cadavers. Horrific Figurations of the Feminine in Indian Buddhist Hagiographic Literature. Chicago: University of Chicago Press.
- Wilson, Liz (2003): Buddhist Views on Gender and Desire. In David W. Machacek, Melissa M. Wilcox (Eds.): Sexuality and the World's Religions. Santa Barbara, CA: ABC-Clio, pp. 135–175.
- Wilson, Martin (1984-1989): Regular Monastic Rites in a Tibetan Buddhist Tradition. Part 1-5. Labastide-Saint-Georges (France): Dharma Translation Unit.
- Winternitz, Moritz (1968): Geschichte der Indischen Literatur. 3 volumes. Stuttgart: Koehler.
- Winternitz, Moritz (1985): History of Indian Literature. 3 volumes. Delhi: Motilal BanarsiDass.
- Wong, Malia Dominica (2006): The Art of Self-Cultivation. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 178–182.
- Wong, Malia Dominica (2014): Bhikṣuṇī Ruimiao. An Embodiment of Transcultural Values. In Karma Lekshe Tsomo (Ed.): Eminent Buddhist Women. Albany: State University of New York Press, pp. 219–227.
- Wu Yin, Bhikṣuṇī (Ed.) (2001): Choosing Simplicity. Commentary on the Bhikṣhuni Pratimoksha. Ithaca, NY: Snow Lion.
- Wurst, Rotraud (2000): Sakyadhītā in Western Europe. A Personal Perspective. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 97–101.
- Wurst, Rotraud (2003): Sid Brown, The Journey of One Buddhist Nun. Even Against the Wind. Albany, NY: State University of New York Press, 2001. 180 pages. ISBN 0-7914-5096-1 (pb.). In *Internationales Asienforum* 34, pp. 150–151.
- Wu-yin, Bhikṣuṇī (2007): The Noble Task for the Tibetan Buddhist Community. To Establish Its Bhikkhuni Lineage. First International Congress on Buddhist Women's Role in the Saṅgha. Hamburg, 2007.
- Wylie, Turrel V. (1978): Reincarnation: A Political Innovation in Tibetan Buddhism. In Louis Ligeti (Ed.): Proceedings of the Csoma de Koros Memorial Symposium. Budapest: Akadémiai Kiadó, pp. 579–586.
- Y. Y. Tsu; T'ze Kuang (1927): Diary of a Chinese Buddhist Nun. T'ze Kuang. In *Journal of Religion* 7 (5/6), pp. 612–618.
- Yamagiwa, Nobuyuki (2007): Vinaya Manuscripts: State of Field. In Konrad Klaus, Jens-Uwe Hartmann (Eds.): Indica et Tibetica. Festschrift für Michael Hahn zum 65. Geburtstag von Freunden und Schülern überreicht. Wien: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien (Wiener Studien zur Tibetologie und Buddhismuskunde, 66), pp. 607–616.
- Yao, Fumi (2013): The Bhaisajyavastu of the Mūlasarvāstivāda-vinaya. Annotated Japanese translation from the Tibetan translation of the Sanskrit original with introduction, comparative table of the extant materials in Sanskrit, Tibetan and Chinese and index. Rengo Shuppan.

- Yao, Fumi (2017): Dharmadinnā Becomes a Nun: A Story of Ordination by Messenger from the Mūlasarvāstivāda Vinaya. In *Asian Literature and Translation* 4 (1), pp. 105–148. Available online at <https://doi.org/10.18573/j.2017.10132>, checked on 21.01.21.
- Yen-Kiat, Bhikkhu (1961): Mahayana Buddhism. Bangkok: Debsriharis Law Office.
- Yeshe, Lama; Zopa Rinpoche, Lama (1998): Advice for Monks and Nuns. Boston: Lama Yeshe Wisdom Archive.
- Yi, Hyangsoon (2006): Pomunjong and Hanmaûm Sônwôn. New Monastic Paths in Contemporary Korea. In Karma Lekshe Tsomo (Ed.): Out of the Shadows. Socially Engaged Buddhist Women. Delhi: Sri Satguru (Bibliotheca Indo-Buddhica Series, 240), pp. 228–234.
- Yifa (2002): The Origins of Buddhist Monastic Codes in China. An Annotated Translation and Study of the Chanyuan Qinggui. Honolulu: University of Hawai'i Press.
- Yin, Bhiksu Ben: A brief exploration of the Chinese bhiksuni ordination and guidelines for consulting other vinaya schools, checked on 5/29/2017.
- Yisun, Zhang (Ed.) (1985): Bod rgya tshig mdzod chen mo. 3 volumes.
- Yonezawa, Y. (2011): Re-editing the Bhikṣuṇī-vibhaṅga Section of the Vinayasūtra. Buddhist Nuns in India. Toronto, 2011.
- Young, Serinity (1994): Gendered Politics in Ancient Indian Asceticism. In *Union Seminary Quarterly Review* 48 (3–4), pp. 73–92.
- Young, Serinity (2000): Women Changing Tibet, Activism Changing Women. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 229–242.
- Young, Serinity (2004): Courtesans and Tantric Consorts. Sexualities in Buddhist Narrative, Iconography, and Ritual. New York, NY: Routledge.
- Young, Serinity (2007): Female Mutability and Male Anxiety in an Early Buddhist Legend. In *Journal of the History of Sexuality* 16 (1), pp. 14–39.
- Yü, Chün-fang (2013): Passing the Light. The Incense Light Community and Buddhist Nuns in Contemporary Taiwan. Honolulu: University of Hawai'i Press.
- Yuyama, Akira (1979): Systematische Übersicht über die buddhistische Sanskrit-Literatur = A Systematic Survey of Buddhist Sanskrit Literature, Part 1. Vinaya-Texte. Wiesbaden: Steiner.
- Yuyama, Akira (1980): Bu-ston on the Languages Used by Indian Buddhists at the Schismatic Period. In Heinz Bechert (Ed.): The Language of the Earliest Buddhist Tradition. Göttingen: Vandenhoeck & Ruprecht (Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, 3.117), pp. 175–181.
- Yuyama, Akira (1991-97): Pancāśatī, '500' or '50'? With special reference to the Lotus Sūtra. In Heinz Bechert (Ed.): The Dating of the Historical Buddha. 3 volumes. Göttingen: Vandenhoeck & Ruprecht (Abhandlungen der Akademie der Wissenschaften in Göttingen: Philologisch-Historische Klasse, 3.194), pp. 208–233.
- Zangmo, Tashi (2000): Born Buddhist is Not Enough. In Karma Lekshe Tsomo (Ed.): Innovative Buddhist Women. Swimming Against the Stream. London: Curzon Press, pp. 229–231.
- Zaporah, Ruth (1997): Dance. A Body with a Mind of Its Own. In Lenore Friedman, Susan Moon (Eds.): Being Bodies. Buddhist Women on the Paradox of Embodiment. Boston: Shambhala, pp. 128–132.

Zelliot, Eleanor (2000): Religious Leadership Among Maharashtrian Women. In Ellison Banks Findly (Ed.): Women's Buddhism, Buddhism's Women. Tradition, Revision, Renewal. Boston: Wisdom Publications, pp. 259–274.

Zwilling, Leonard; Sweet, Michael J. (2000): The Evolution of Third-Sex Constructs in Ancient India. A Study in Ambiguity. In Julia Leslie, Mary McGee (Eds.): Invented Identities. The Interplay of Gender, Religion, and Politics in India. New Delhi, New York: Oxford University Press, pp. 99–132.