

HIMALAYAN HERMITESS

The Life of a Tibetan Buddhist Nun



KURTIS R. SCHAEFFER

Himalayan Hermitess

Andrew Quintman, Holly Gayley



Himalayan Hermitess:

Himalayan Hermitess Kurtis R. Schaeffer, 2004-07-08 Himalayan Hermitess is a vivid account of the life and times of a Buddhist nun living on the borderlands of Tibetan culture Orgyan Chokyi 1675 1729 spent her life in Dolpo the highest inhabited region of the Nepal Himalayas Illiterate and expressly forbidden by her master to write her own life story Orgyan Chokyi received divine inspiration defied tradition and composed one of the most engaging autobiographies of the Tibetan literary tradition The Life of Orgyan Chokyi is the oldest known autobiography authored by a Tibetan woman and thus holds a critical place in both Tibetan and Buddhist literature In it she tells of the sufferings of her youth the struggle to escape menial labor and become a hermitess her dreams and visionary experiences her relationships with other nuns the painstaking work of contemplative practice and her hard won social autonomy and high mountain solitude In process it develops a compelling vision of the relation between gender the body and suffering from a female Buddhist practitioner's perspective Part One of Himalayan Hermitess presents a religious history of Orgyan Chokyi's Himalayan world the Life of Orgyan Chokyi as a work of literature its portrayal of sorrow and joy its perspectives on suffering and gender as well as the diverse religious practices found throughout the work Part Two offers a full translation of the Life of Orgyan Chokyi Based almost entirely upon Tibetan documents never before translated Himalayan Hermitess is an accessible introduction to Buddhism in the premodern Himalayas [Himalayan Hermitess](#) Kurtis R. Schaeffer, 2004 Orgyan Chokyi spent her entire life in Dolpo expressly forbidden to write her life story by her master Despite being illiterate she did so anyway after receiving divine inspiration to compose one of the most forthright and engaging spiritual autobiographies of the Tibetan literary tradition

Eminent Buddhist Women Karma Lekshe Tsomo, 2014-08-25 Explores the exemplary legacy of Buddhist women across the centuries and across the Buddhist world Eminent Buddhist Women reveals the exemplary legacy of Buddhist women through the centuries Despite the Buddha's own egalitarian values Buddhism as a religion has been dominated by men for more than two thousand years With few exceptions the achievements of Buddhist women have remained hidden or ignored The narratives in this book call into question the criteria for eminence in the Buddhist tradition and how these criteria are constructed and controlled Each chapter pays a long overdue tribute to one woman or a group of women from across the Buddhist world including the West Using a variety of sources from orally transmitted legends to firsthand ethnographic research contributors examine the key issues women face in their practice of Buddhist ethics contemplation and social action What emerges are Buddhist principles that transcend gender loving kindness compassion wisdom spiritual attainment and liberation In her chapter What Is a Relevant Role Model Rita Gross describes the need for more stories about Buddhist women particularly those whose feats are not so fabled as to seem out of reach for contemporary practitioners This volume advances that objective mapping the paths of numerous often lesser known women who have dedicated their lives to Buddhism and inspired their communities Buddhadharma Educational and inspirational this important collection will appeal

to scholars and practitioners alike Hsiao Lan Hu author of *This Worldly Nibbana: A Buddhist Feminist Social Ethic for Peacemaking in the Global Community* *Echoes of Enlightenment* Suzanne M. Bessenger, 2016-06-29 *Echoes of Enlightenment* explores the issues of gender and sainthood raised by the recently discovered liberation story of the fourteenth century Tibetan female Buddhist practitioner S nam Peldren Born in 1328 S nam Peldren spent most of her adult life as a nomad in eastern Tibet until her death in 1372 She is believed to have been illiterate lacking religious education and unconnected to established religious institutions For that reason and because as a woman her claims of religious authority would have been constantly questioned S nam Peldren's success in legitimizing her claims of divine identity appear all the more remarkable Today the site of her death is recognized as sacred by local residents Suzanne Bessenger draws on the new found biography of the saint to understand how the written record of the saint's life is shaped both by the hagiographical agendas of its multiple authors and by the dictates of the genres of Tibetan religious literature including biography and poetry She considers S nam Peldren's enduring historical legacy as a fascinating piece of Tibetan history that reveals much about the social and textual machinations of saint production Finally she identifies S nam Peldren as one of the earliest recorded instances of a historical Tibetan woman successfully using the uniquely Tibetan hermeneutic of deity emanation to achieve religious authority

Buddhist Feminisms and Femininities Karma Lekshe Tsomo, 2019-01-01 Adds new voices to the feminist conversation and brings a rich variety of diverse approaches to Buddhist women's identities the feminine and Buddhist feminism This groundbreaking book explores Buddhist thought and culture from multiple Buddhist perspectives as sources for feminist reflection and social action Too often when writers apply terms such as woman femininity and feminism to Buddhist texts and contexts they begin with models of feminist thinking that foreground questions and concerns arising from Western experience This oversight has led to many facile assumptions denials and oversimplifications that ignore women's diverse social and historical contexts But now with the tools of feminist analysis that have developed in recent decades constructs of the feminine in Buddhist texts imagery and philosophy can be examined with the acknowledgment that there are limitations to applying these theoretical paradigms to other cultures Contributors to this volume offer a feminist analysis which integrates gender theory and Buddhist perspectives to Buddhist texts and women's narratives from Asia How do Buddhist concepts of self and no self intersect with concepts of gender identity especially for women How are the female body sexuality and femininity constructed and contested in diverse Buddhist contexts How might power and gender identity be perceived differently through a Buddhist lens By exploring feminist approaches and representations of the feminine including persistent questions about women's identities as householders and renunciants this book helps us to understand how Buddhist influences on attitudes toward women and how feminist thinking from other parts of the world can inform and enlarge contemporary discussions of feminism

Teaching Mysticism William B. Parsons, 2011-12-16 The term mysticism has never been consistently defined or employed either in religious traditions or in academic discourse The essays in this

volume offer ways of defining what mysticism is as well as methods for grappling with its complexity in a classroom This volume addresses the diverse literature surrounding mysticism in four interrelated parts The first part includes essays on the tradition and context of mysticism devoted to drawing out and examining the mystical element in many religious traditions The second part engages traditions and religio cultural strands in which mysticism is linked to other terms such as shamanism esotericism and Gnosticism The volume s third part focuses on methodological strategies for defining mysticism with respect to varying social spaces The final essays show how contemporary social issues and movements have impacted the meaning study and pedagogy of mysticism Teaching Mysticism presents pedagogical reflections on how best to communicate mysticism from a variety of institutional spaces It surveys the broad range of meanings of mysticism its utilization in the traditions the theories and methods that have been used to understand it and provides critical insight into the resulting controversies

Love Letters from Golok Holly Gayley, 2016-12-06 *Love Letters from Golok* chronicles the courtship between two Buddhist tantric masters T re Lhamo 1938 2002 and Namtrul Rinpoche 1944 2011 and their passion for reinvigorating Buddhism in eastern Tibet during the post Mao era In fifty six letters exchanged from 1978 to 1980 T re Lhamo and Namtrul Rinpoche envisioned a shared destiny to heal the damage done to Buddhism during the years leading up to and including the Cultural Revolution Holly Gayley retrieves the personal and prophetic dimensions of their courtship and its consummation in a twenty year religious career that informs issues of gender and agency in Buddhism cultural preservation among Tibetan communities and alternative histories for minorities in China The correspondence between Tare Lhamo and Namtrul Rinpoche is the first collection of love letters to come to light in Tibetan literature Blending tantric imagery with poetic and folk song styles their letters have a fresh vernacular tone comparable to the love songs of the Sixth Dalai Lama but with an eastern Tibetan flavor Gayley reads these letters against hagiographic writings about the couple supplemented by field research to illuminate representational strategies that serve to narrate cultural trauma in a redemptive key quite unlike Chinese scar literature or the testimonials of exile Tibetans With special attention to Tare Lhamo s role as a tantric heroine and her hagiographic fusion with Namtrul Rinpoche Gayley vividly shows how Buddhist masters have adapted Tibetan literary genres to share private intimacies and address contemporary social concerns

Death and Reincarnation in Tibetan Buddhism Tanya Zivkovic, 2013-10-08 Contextualising the seemingly esoteric and exotic aspects of Tibetan Buddhist culture within the everyday embodied and sensual sphere of religious praxis this book centres on the social and religious lives of deceased Tibetan Buddhist lamas It explores how posterior forms corpses relics reincarnations and hagiographical representations extend a lama s trajectory of lives and manipulate biological imperatives of birth and death The book looks closely at previously unexamined figures whose history is relevant to a better understanding of how Tibetan culture navigates its own understanding of reincarnation the veneration of relics and different social roles of different types of practitioners It analyses both the minutiae of everyday interrelations between lamas and their devotees specifically noted

in ritual performances and the enactment of lived tradition and the sacred hagiographical conventions that underpin local knowledge. A phenomenology of Tibetan Buddhist life, the book provides an ethnography of the everyday embodiment of Tibetan Buddhism. This unusual approach offers a valuable and a genuine new perspective on Tibetan Buddhist culture and is of interest to researchers in the fields of social cultural anthropology and religious Buddhist and Tibetan studies.

Travels in the Netherworld Bryan J. Cuevas, 2008-04-02

In *Travels in the Netherworld* Bryan J. Cuevas examines a fascinating but little known genre of Tibetan narrative literature about the *d lok* ordinary men and women who claim to have died, traveled through hell, and then returned from the afterlife. These narratives enjoy audiences ranging from the most sophisticated monastic scholars to pious townsfolk, villagers, and nomads. Their accounts emphasize the universal Buddhist principles of impermanence and worldly suffering, the fluctuations of karma, and the feasibility of obtaining a favorable rebirth through virtue and merit. Providing a clear, detailed analysis of four vivid return from death tales including the stories of a Tibetan housewife, a lama, a young noble woman, and a Buddhist monk, Cuevas argues that these narratives express ideas about death and the afterlife that held wide currency among all classes of faithful Buddhists in Tibet. Relying on a diversity of traditional Tibetan sources—Buddhist canonical scriptures, scholastic textbooks, ritual and meditation manuals, and medical treatises—in addition to the *d lok* works themselves, Cuevas surveys a broad range of popular Tibetan Buddhist ideas about death and dying. He explores beliefs about the vulnerability of the soul and its journey beyond death, karmic retribution, and the terrors of hell, the nature of demons and demonic possession, ghosts, and reanimated corpses. Cuevas argues that these extraordinary accounts exhibit flexibility between social and religious categories that are conventionally polarized and concludes that, contrary to the accepted wisdom, such rigid divisions as elite and folk, monastic and lay religion, are not sufficiently representative of traditional Tibetan Buddhism on the ground. This study offers innovative perspectives on popular religion in Tibet and fills a gap in an important field of Tibetan literature.

The Yogin and the Madman Andrew Quintman, 2013-11-12

Tibetan biographers began writing Jetsun Milarepa's 1052–1135 life story shortly after his death, initiating a literary tradition that turned the poet and saint into a model of virtuosic Buddhist practice throughout the Himalayan world. Andrew Quintman traces this history and its innovations in narrative and aesthetic representation across four centuries, culminating in a detailed analysis of the genre's most famous example, composed in 1488 by Tsangnyön Heruka, or the Madman of Western Tibet. Quintman imagines these works as a kind of physical body supplanting the yogin's corporeal relics.

Religious Studies and Rabbinitics Elizabeth Alexander, Beth Berkowitz, 2017-09-08

Religious Studies and Rabbinitics have overlapping yet distinct interests, subject matter, and methods. Religious Studies is committed to the study of religion writ large. It develops theories and methods intended to apply across religious traditions. Rabbinitics, by contrast, is dedicated to a defined set of texts produced by the rabbinic movement of late antiquity. Religious Studies and Rabbinitics represents the first sustained effort to create a conversation between these two academic fields. In one trajectory of argument, the book shows what is gained when

each field sees how the other engages the same questions When did the concept of religion arise How should a scholar's normative commitments interact with their scholarship The book argues that if scholars from Religious Studies and Rabbis do not realize they are addressing the same problems they will not benefit from each other's solutions A second line of argument brings research methods theoretical claims and data associated with one field into contact with those of the other When Religious Studies categories such as ritual or the sacred are applied to data from Rabbis and conversely when text reading strategies distinctive to Rabbis are employed for texts from other traditions both Religious Studies and Rabbis enlarge their scope The chapters range across such themes as ritual failure rabbinic conceptions of scripture ethics food time and everyday life problems of definition and normativity in the study of religion J Z Smith's writings and the preaching of the African American Christian evangelical social justice activist John Perkins With chapters written by world class theorists of Religious Studies and prominent text scholars of Rabbis the book provides a unique opportunity to expand the conceptual reach and scholarly audience of both Religious Studies and Jewish Studies

Sources of Tibetan Tradition Kurtis R. Schaeffer, Matthew Kapstein, Gray Tuttle, 2013 The most comprehensive collection of classic Tibetan works in any Western language

Sources of Mongolian Buddhism Vesna A. Wallace, 2020-01-21 This volume consists of twenty four chapters containing a collection of selected original sources of Mongolian Buddhism composed either in Tibetan or Mongolian language This collection brings new material that has not yet been available in any of European languages Translated sources serve as a lens through which to examine Mongolian Buddhism in its variety of literary genres and styles and religious and cultural ideas and practices Each chapter includes a translation of a shorter text or a selected section of a longer text and each contributor also provides the introduction to a translated text or texts which contextualizes text references and endnotes The volume contains twenty four chapters classified into eight sections The Early Seventeenth Century Texts Autobiography and Biography Buddhist Teachings Buddhist Didactic Poetry Buddhist Ritual Texts Buddhist Oral Literature of the Eighteenth and Early Twentieth Centuries Tradition in Transition The Twentieth Century Writings Contemporary Buddhist Writings stone inscription doctrinal concepts ornament for the mind trilogy didactic poetry Buddhist literature smoke offering ritual texts legend internal regulations

Living Treasure Andrew Quintman, Holly Gayley, 2023-06-06 Senior scholars and former students celebrate the life and work of Janet Gyatso professor of Buddhist studies at Harvard Divinity School Inspired by her contributions to life writing Tibetan medicine gender studies and more these offerings make a rich feast for readers interested in Tibetan and Buddhist studies Janet Gyatso has made substantial influential and incredibly valuable contributions to the fields of Buddhist and Tibetan studies Her paradigm shifting approach is to take a topic an idea a text a term often one that had long been taken for granted or overlooked and turn it inside out to radically reimagine the kinds of questions that might be asked and what the answers might reveal The twenty nine essays in this volume authored by colleagues and former students many of whom are now also colleagues represent the breadth of her

interests and influence and the care that she has taken in training the current generation of scholars of Tibet and Buddhism. They are organized into five sections: Women, Gender and Sexuality; Biography and Autobiography; the Nyingma Imaginaire; Literature, Art and Poetry; and Early Modernity. Human and Nonhuman Worlds Contributions include Jos Cabez n on the incorporation of a Buddhist rock carving in Central Asian culture; Matthew Kapstein on the memoirs of an ambivalent reincarnated lama; Willa Baker on Jikm Lingpa's theory of absence; Andrew Quintman on a found poem expressing worldly sadness on the forced closure of a monastery; and Padma tsho on Tibetan women's advocacy for full female ordination. These and the many other chapters, each fascinating reads in their own right, together offer a glowing tribute to a scholar who indelibly changed the way we think about Buddhism, its history, and its literature.

Politics of Tranquility Yasmin Cho, 2025-01-15 *Politics of Tranquility* concerns the Tibetan Buddhist revival in China, illustrating the lives of Tibetan Buddhist nuns and exploring the political effects that arise from their nonpolitical daily engagements in the remote, mega-sized Tibetan Buddhist encampment of Yachen Gar. Yasmin Cho's book challenges two assumptions about Tibetan Buddhist communities in China. First, against the assumption that a Buddhist monastic community is best understood in terms of its esoteric qualities, Cho focuses on the material and mundane daily practices that are indispensable to the existence and persistence of such a community and shows how deeply gendered these practices are. Second, against the assumption that Tibetan politics toward the Chinese state is best understood as rebellious, incendiary, and centered upon Tibetan victimhood, the nuns demonstrate how it can be otherwise: Tibetan politics can be unassuming, calm, and self-contained, and yet still have substantial political effects. As *Politics of Tranquility* shows, the nuns in Yachen Gar have called forth an alternative way of living and expressing themselves as Tibetans and as female monastics despite a repressive context.

Monasticism: A Very Short Introduction Stephen J. Davis, 2018-01-18 Monasticism is a social and religious phenomenon which originated in antiquity and which still remains relevant in the twenty-first century. But what exactly is it, and how is it distinguished from other kinds of religious and non-religious practice? In this *Very Short Introduction*, Stephen J. Davis discusses the history of monasticism from our earliest evidence for it, and the different types which have developed from antiquity to the present day. He considers where monasteries are located, from East Asia to North America and everywhere in between, and how their settings impact the everyday life and worldview of the monks and nuns who dwell there. Exploring how monastic communities are organized, he also looks at how aspects of life like food, sleep, sex, work, and prayer are regimented. Finally, Davis discusses what the stories about saints communicate about monastic identity and ethics, and considers what place there is for monasticism in the modern world.

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Buddhism and the Senses Robert DeCromi, Donald S. Lopez Jr., 2024-09-24 Across

Buddhist traditions the five senses sight sound smell taste and touch are perceived both positively and negatively Share our eminent scholars fascination and deep insight into what makes a sensuous experience good or bad Following on the exhibition Encountering the Buddha Art and Practice across Asia at the National Museum of Asian Art ten eminent scholars present their insights into Buddhism s fascinating relation with the five senses sight sound smell taste and touch which careens between delight and disgust rarely finding a middle way While much of Buddhist literature is devoted to overcoming the attachment that dooms us to rebirth in samsara primarily by deprecating sense experience and showing that whatever brings us sensual pleasure leads only to physical and mental pain in texts such as the Lotus Sutra sensory powers do not offer sensory pleasure but rather knowledge clear observation and ability to teach the Dharma Considering such religiously and historically contingent ambiguity this volume presents each of the five senses in two instantiations the good and the bad opening up the discourse on the senses across Buddhist traditions Just as the museum departed from tradition to incorporate sensory experiences into the exhibition this volume is a new direction in scholarship to humanize Buddhist studies by foregrounding sensory experience and practice inviting the reader to think about the senses in a focused manner and shifting our understanding of Buddhism from the conceptual to the material or practical from the idealized to the human from the abstract to the grounded from the mind to the body

The Culture of the Book in Tibet Kurtis R. Schaeffer, 2014-10-07 The history of the book in Tibet involves more than literary trends and trade routes Functioning as material intellectual and symbolic object the book has been an instrumental tool in the construction of Tibetan power and authority and its history opens a crucial window onto the cultural intellectual and economic life of an immensely influential Buddhist society Spanning the fourteenth to the eighteenth centuries Kurtis R Schaeffer envisions the scholars and hermits madmen and ministers kings and queens who produced Tibet s massive canons He describes how Tibetan scholars edited and printed works of religion literature art and science and what this indicates about the interrelation of material and cultural practices The Tibetan book is at once the embodiment of the Buddha s voice a principal means of education a source of tradition and authority an economic product a finely crafted aesthetic object a medium of Buddhist written culture and a symbol of the religion itself Books stood at the center of debates on the role of libraries in religious institutions the relative merits of oral and written teachings and the economy of religion in Tibet A meticulous study that draws on more than 150 understudied Tibetan sources *The Culture of the Book in Tibet* is the first volume to trace this singular history Through a single object Schaeffer accesses a greater understanding of the cultural and social history of the Tibetan plateau

Life Writing, Representation and Identity Mukul Chaturvedi, 2024-03-27 This book focuses on varied forms of self referential storytelling or life writing and its emergence as a democratic and inclusive genre both globally and in India and its intersections with history fiction memory truth and identity The book examines the practice of life writing and its scope for accommodating diverse voices distinct identities collaborations and non hierarchical connections as it gives voice to oral silenced and marginalized

communities It explores forms like auto biographical fiction digital storytelling graphic memoirs and testimonies of migration and exile among others The eclectic collection of essays in this volume draws attention towards the transformative possibilities of life writing as it engages with issues of resistance recuperation re inscribing individual and collective memories histories and promotes an understanding of multicultural others Focusing on the multiple ways in which the production circulation and consumption of life writing has helped to reimagine and redefine individual and collective identities in different cultural and geopolitical contexts the collection breaks new ground by initiating a cross cultural perspective in life writing studies The book aims to encourage critical engagement with a vastly growing body of literature that has seen a publishing and translation boom in contemporary times both globally and in India With life writing emerging as a robust area of research this edited collection provides a much needed impetus to critically engage with issues of self representation memory and identity in recent times This volume will serve as a significant and rich resource for university students researchers and academics of literature comparative studies cultural studies history indigenous studies and digital and media studies

Cross-Cultural Perspectives on Hagiographical Strategies Massimo A. Rondolino, 2017-01-12 This book examines the potential of conducting studies in comparative hagiology through parallel literary and historical analyses of spiritual life writings pertaining to distinct religious contexts In particular it focuses on a comparative analysis of the early sources on the medieval Christian Saint Francis of Assisi 1182 1226 and the Tibetan Buddhist Milarepa c 1052 1135 up to and including the so called standard versions of their life stories written by Bonaventure of Bagnoregio 1221 1274 and Tsangny n Heruka 1452 1507 respectively The book thus demonstrates how in the social and religious contexts of both 1200s Italy and 1400s Tibet narratives of the lives deeds and teachings of two individuals recognized as spiritual champions were seen as the most effective means to promote spiritual doctrinal and political agendas Therefore as well being highly relevant to those studying hagiographical sources this book will be of interest to scholars working across the fields of religion and the comparative study of religious phenomena as well as history and literature in the pre modern period

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