

## Korean Buddhist Nuns And Laywomen Hidden Histories Enduring Vitality

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~~Korean Buddhist Nuns and Laywomen: Hidden Histories ...~~

Uncovering hidden histories, this book focuses on Korean Buddhist nuns and laywomen from the fourth century to the present. Today, South Korea's Buddhist nuns have a thriving monastic community under their own control, and they are well known as meditation teachers and social service providers.

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Hammerstrom, Review of Korean Buddhist Nuns and Laywomen 644 strictures of their society. Although the life was not an easy one, women joined the order of nuns in not insignificant numbers and there they made a space for themselves in which they could pursue lives removed from some of the dictates of Confucian society.

~~Korean Buddhist nuns/monks choir~~

Women and Buddhism: A Partial Bibliography. Does not include references to pertinent information in sources on general Buddhist topics. ... Cho, Eun-su, ed. Korean Buddhist Nuns and Laywomen: Hidden Histories, Enduring Vitality. Albany: SUNY Press, 2011 ; Falk ... "Buddhist Nuns in Korea," in Thousand Peaks: Korean Zen -- Tradition and Teachers ...

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150 KOREAN BUDDHIST NUNS AND LAYWOMEN These days, not only those from the middle class but also those from the literati class shave their heads and become nuns. They become nuns when their husbands have only just passed away. Even unmarried women compete with each other to go to the monasteries to become nuns. This is not appropriate.

~~Bibliography Buddhism in South Korea~~

Mix - Korean Buddhist nuns/monks choir YouTube; Lama Gyurme - Song of Awakening - Duration: ... Korean Buddhist Taego Order (Seonam-sa) Yebul ...

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Martine Batchelor: Author & Teacher Martine Batchelor lived in Korea as a Zen nun under the guidance of Master Kusan for ten years. She is the author of Meditation for Life, The Path of Compassion, Women in Korean Zen and Let Go: A Buddhist Guide to Breaking Free of Habits. She is a member of the Gaia House Teacher Council and teaches meditation retreats worldwide.

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### ~~Korean Buddhist nuns/monks choir (2)~~

"Marginalized and Silenced: Buddhist Nuns of the Choson Period." In *Korean Buddhist Nuns and Laywomen: Hidden Histories, Enduring Vitality*, ed. Eun-su Cho. Albany: State University of New York Press, 2011. 38. Jung, Ji-Young. "Buddhist Nuns and Alternate Space in Confucian Choson Society." In *Korean Buddhist Nuns and Laywomen: Hidden*

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### ~~Korean History Bibliography: Religion and Philosophy ...~~

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4 KOREAN BUDDHIST NUNS AND LAYWOMEN (1392-1910), which had adopted a neo-Confucian ideology to organize society and enforce an explicitly anti-Buddhist policy. Buddhism was suppressed and Buddhist monks and nuns were disrespected in public, suffering self-doubt and treated as outcasts. Buddhist nuns suffered

### ~~Korean Buddhist Nuns and Laywomen—Project MUSE~~

72 KOREAN BUDDHIST NUNS AND LAYWOMEN Kim Baianchai, a Koryŏ official on duty at the Yuan court. In other instances, they donated money and land to temples to finance religious functions, praying for the afterlife of their defunct relatives. Still others, like the wife of the King of Anxi, Ananda, and daughter of Han

### ~~Women and Buddhism: A Partial Bibliography—Kenyon College~~

Jung, Ji-Young. "Buddhist Nuns and Alternate Space in Confucian Choson Society." In *Korean Buddhist Nuns and Laywomen: Hidden Histories, Enduring Vitality*, ed. Eun-su Cho. Albany: State University of New York Press, 2011. Kamata, Shigeo. "The Transmission of Paekche Buddhism to Japan."

### ~~Korean Buddhist Nuns and Laywomen—SUNY Press~~

Uncovering hidden histories, this book focuses on Korean Buddhist nuns and laywomen from the fourth century to the present. Today, South Korea's Buddhist nuns have a thriving monastic community under their own control, and they are well known as meditation teachers and social service providers. However, little is known of the women who preceded them.

### ~~Korean Buddhist nuns and laywomen : hidden histories ...~~

122 KOREAN BUDDHIST NUNS AND LAYWOMEN Of course, the process of subordination of Buddhist women was gradual, with King T'aejo (r. 1392-1398) permitting a daughter to become a nun, but he still placed restrictions on Buddhism. The third king, T'aejong (r. 1400-1418) placed even more restrictions on

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