

## FEMALE ANCESTORS

Mahapajapati: First female ancestor, remembered as the Buddha equivalent

Dhammadina: Most skilled female teacher, words equivalent to Buddha's (Buddhavacana)

Khema: Most skilled female in wisdom, words equivalent to Buddha's (Buddhavacana)

Sundari-Nanda: Most skilled female in meditation

Patacara: Most skilled in discipline

Uppalavana: Most skilled in psychic power

Jingjian: First known Buddhist nun in China

Zongji: Bodhidharma's nun and maybe Emperor Wu's daughter

Lingzhao: Layman Pang's daughter, the basket weaver who outfoxed her father

Taishan (Straight Ahead Tea Lady): Taught Zhaozhou "Go straight"

Moshan: Eminent Abbess and Dharma heir, taught male student to "Cover your mouth."

Liu Tiemo: "The Iron Grinder" thoroughly grinds your delusions, you're toast!

Shiji: The nun reality who taught one finger Gutei he didn't have a single word of Zen

Mai Yo Tz'u "Moon Cakes Tea Lady": Taught Deshan "Which mind will enjoy the tea cake?"

Miaozong: Taught monk with her nudity "Place where all Buddhas enter this world?"

Miaohsin: Enlightened 17 monks "Your mind doesn't move, the wind doesn't move, the flag doesn't move."

Mugai Nyodai: First Rinzai Dharma heir in Japan, established system of convents

Kakusan Shido: Founded Tokeiji temple, first shelter for abused women in the world, showed her knife

to reveal her mind in ceremony

Princess Yodo: Daughter of Emperor who became Abbess at Tokeiji "Decorate the heart of the beholder,

the Buddha of the flower hall is nowhere else

Myochi-ni: Keizan Zenji's grandmother, taught Keizan and financially supported and practiced with Dogen

Ekyu-ni: First female Soto Dharma heir in Japan (under Keizan)

Eshun-ni: Soto nun who burned her face to enter convent and flashed a monk who tried intimidating her

Zhiyuan Xinggang: Rinzai Dharma heir, she and her nuns knitted booties for freezing monks

Soshin-ni: Rinzai Abbess and Dharma heir, taught Zen to the women of the shogun's harem

Ryonen Genso: Obaku nun who burned her face to enter monastery, poet and calligrapher

Yoshihime: "Devil Girl" forced Engaku-ji monks' heads between her legs to answer gate entry koan

"What is the source of all Buddhas who enter here?"

Tachibana no Someko: Concubine of samurai lord, enlightenment experiences "Wastepaper Record"

Otagaki Rengetsu: Pure land nun who wrote Zen poems and carved into pottery to sell

Nagasawa Sozen: Revived women's Rinzai order in 20<sup>th</sup> Century Japan

Nogami Senryo: Life long chanted Dogen's "Die sitting, die standing" and she died that way.

Joshin Kasai: Sawaki Kodo disciple she taught sewing in America to Zenkei Blanche Hartman

Kojima Kendo: Revived Soto nuns' order and wrote "Yaiya dekiruta" You can do it!

Sumiko Kudo: Translated for Shibayama, assisted many Westerners, led a temple near Tokyo

Ruth Fuller Sasaki: First Westerner to establish a temple at Daitokuji in Kyoto

Jean Ross: One of Suzuki Shunryu's first students

Maurine Stuart: Dharma heir of Soen-roshi

Maylie Scott: Dharma heir of Sojun Weitsman and social activist

## *Mythical Ancestors*

### *Prajnaparamita*

The 'womb of the Tathagatas;' the source of Buddhahood, personified as a female figure; she is the source of the *Prajnaparamita Sutras*.

### *Maha Māyā*

The Buddha's mother. Her story includes a miraculous conception and birth, a peaceful death seven days after the birth, followed by an existence in the realm of bodhisattvas. She is one of the teachers visited by Sudhana in the *Avatamsaka Sutra*.

### *Ratnavati*

Also known as Jewel Brocade or Precious Silk. She is a young woman of the Nāgas, or dragon people, who engages Mahākāśyapa in a debate about whether or not women can achieve Buddhahood. She wins and the Buddha predicts her own ultimate complete enlightenment. Her story is told in the *Sutra of Śāgara, the Nāga King*, also called the *Ocean Dragon King Sutra*.

### *Śrīmālā*

A queen of ancient India who became converted to the Buddha's teaching. She delivered a complex teaching on the Tathāgatagarbha known as the *Lion's Roar of Queen Śrīmālā* (*Śrīmālādevīsīmhanādasūtram*). She converted her entire kingdom as well, and in the Sutra the Buddha predicts her ultimate Buddhahood, when she will be called Buddha of Universal Light. He commands Ananda to sing her praises repeatedly.

### *Nāga Deva*

This girl has no name of her own, but is only called the Nāga princess in the *Lotus Sutra*. She is challenged by the Bodhisattva Wisdom Accumulated and the disciple Śāriputra, who claim that no young girl can possibly understand the entirety of the truth. She is undisturbed by the criticism and engages in a brief debate. She transforms herself into a man in front of them to prove the illusory nature of gender. She wins the debate and the Buddha's acknowledgement.

### *Prabhūtā*

A lay woman whose story is also told in the *Avatamsaka Sutra* when Sudhana visits her. She is the epitome of generosity, giving whatever is desired to all who ask from a single vessel. She makes the point that she is one of hundreds of thousands of women who do this practice.

### *Indian Ancestors*

These stories are known from the *Therīgāthā*, or “Poems of the Elder Nuns,” included in the *sutta-pitika*. Pajāpatī’s story is told in several other places as well, including the historically controversial “Admission of Women to the Order.” There are a number of other nuns discussed in these documents.

#### *Māha Pajāpatī*

Known as Gotami before the Buddha’s enlightenment, she was his aunt and step-mother. After her sister died, she raised both Shakyamuni and her own son, Nanda. After the Buddha’s enlightenment, and the loss of her husband to death and her son and grandson to his monastic order, she became the leader of five hundred women who had been widowed by either war or the Buddha’s conversions. She begged for their right to become monastics as well. When they were turned down, they ordained themselves, and she eventually became the founder of the women’s order.

#### *Khema*

She was a consort of King Bimbisāra who was awakened to the totality of the Buddha’s teaching after hearing it only once, as a lay woman. She became a nun and a great preacher who converted many women. She was called the wisest among all women.

#### *Punnika*

She was a slave of the man who donated the Jeta Grove. When she heard the Buddha preaching and was converted, she asked for admission to the order but was denied, as slaves were not allowed self-destiny. So she continued to study as a slave and eventually converted a Brahman. When her ability and desire was revealed to the Buddha, he spoke on her behalf to her owner, who freed and then adopted her. She eventually became a nun.

#### *Patachara*

Patachara lost her husband, both children, her parents and her brother to violent death within a few days, and lost her mind. After wandering as a mad woman for some time, she was brought back to her senses by the Buddha. She begged for relief from her pain and he taught her the inevitability of suffering when we cling to forms. She eventually became a great leader of the women and converted many other women who had suffered the loss of a child.

#### *Bhadda*

Bhadda is the only woman ordained simply by the Buddha’s own hand. She was a wealthy girl who married a thief and killed him in self-defense of her own life. She then became a Jain and engaged in debates with many people, defeating all of them. Bhadda was renowned for the swiftness and strength of her insight. She converted to

the Buddha's teaching when she realized she couldn't defeat his teaching with her mind alone.

#### *Dhammadinnā*

She became a nun when her husband announced he would leave her for the monastic order. Her practice was largely a solitary one in the forest, where she developed her understanding to a subtle degree. The Buddha said her words were the same as his, and she was foremost in insight. She had many disciples of her own and her sermons are preserved in the *Majjhima Nikaya*.

#### *Sumanā*

She was the sister of King Prasenajit in Kosala. They both wanted to be ordained but could not leave their positions because of duty. Sumanā was the chosen companion of her grandmother and stayed with her until she died. At that point, she also was old. When she went to the Buddha to be ordained, his words showed her that nothing was missing. In the end, she returned with her brother and was known as the greatest of all the lay women.

#### *Kisagotami*

Kisagotami's story is famous. When her baby died, she begged the Buddha to help her revive him, which he said he could do when she brought him a mustard seed from a house where no one had died. This way she learned that everyone is touched by death. She became the nun known as first in humility.

#### *Subhā*

When she was walking through the forest in solitary practice, Subhā was accosted by a man who tried to rape her, claiming her beautiful eyes made him lose control. So she plucked out one of her eyes and tried to give it to him, to show him the meaninglessness of beauty. He ran away and she returned to the Buddha, who miraculously restored her eyesight.

#### *Dhammā*

Her husband refused to allow her to ordain, and so she remained a married woman for decades, until his death. She ordained as a very old woman and took on the most austere practices in addition to the Vinaya. She was awakened completely when she fell down and saw the illusion of physical form.

#### *Sukkā*

Her parents refused to allow her to ordain, but didn't require her to marry. She remained at home, studying without a teacher, and eventually began preaching to people in her town. Her sermons were so powerful she converted a tree spirit, who sang her praises and announced that she was a Never-Returner.

### *Uppalavaṅṅā*

She was first awakened as a new novice, and eventually became able to transform her body into any shape; she was known as the first among disciples in mystical power. Her practice was largely solitary. When her cousin raped her, she chose not to transform; she apparently considered the injury minor. This assault was used as the reason to forbid women from doing solitary practice.

## *Chinese Ancestors*

### *Zongchi* (est. 500-575)

Very little is known about her except that she was one of Bodhidharma's disciples. She is thought to have been an imperial princess before ordaining. Under Bodhidharma, she was considered the heir of his "flesh." This story is repeated by Dōgen in his chapter *Kattō*, where he makes the point that all the disciples received Bodhidharma's truth, and that each being realizes a unique awakening.

### *Shiji* (500s-600s)

Little is known about her early life. She is famed for defeating Juzhi, who became known as "One Finger Chan." Her wisdom spurred him to train harder, to overcome the shame of being beaten by a woman.

### *Ling Xingpo* (600s-800s)

She was also known as Mamma Ling. She defeated a monk known as Fubei Heshang. Her wisdom intrigued Zhaozhou, who engaged her in a lengthy, long-distance debate. Nanchuan also praised her teaching. Her story appears in the chapter of the *Jin de chuan deng lu* devoted to Fubei Heshang, although her sermon and defeat of him forms the bulk of the section.

### *Lingzhao* (est. 762-808)

She was the daughter of Layman Pang, and traveled extensively with him. Her debates with her father, which she usually won, are included in the collection of Pang's sayings and poetry. She died sitting up at a chosen time, apparently as a last comment on her ability to beat him.

### *Liu Tiemo* (est. 790-869)

Known as Iron Grinder Liu for her ability to completely crush opponents in Dharma combat, she was transmitted by Guishan Lingyou. Her story is told in the Blue Cliff Record, where Yuan Wu K'e Chi'in said of her, "Hesitate and you lose your body and your life."

### *Moshan Liaoran* (est. 800s-900s)

Her name means Summit Mountain, and she was famous in her own time. She was the first woman who had a chapter of her own in the transmission records and the first woman recorded as an official Dharma heir in the lineages, and the first woman recorded as the teacher of a male master.

*Miaoxin* (est. 840-895)

She was the Dharma heir of Yangshan Huiji. She is famous as the nun who instructed seventeen monks in the real meaning of the Sixth Patriarch's koan "Is the flag moving or the wind?" She is used as an exemplar of mature practice by Dōgen.

*Huiguang*

She was known as Great Master Jingzhi. In 1121 she was appointed by Emperor Huizong, who admired her deeply, to be abbot of the Miraculous Wisdom Convent, where she gave public lectures to mixed groups of men and women.

*Huiwen*

Huiwen was the Dharma heir of Foyan Qingyuan ("Longmen"). She was appointed to teach at the Jingju convent in Wenshou, where she gave lectures to the public by imperial decree.

*Fadeng*

Nun Fadeng was Huiwen's heir and also taught at Jingju convent in Wenshou. She was known as Great Master Wuxiang.

*Wenzhao* (1100s)

She was given authority by Ganlu Zhongxuan [Kan-lu Chung-hsūan]. The governor heard of her abilities and ordered her to be the abbot of Miaoshen temple in Pingjiangfu. Wenzhao had at least one male heir. She became abbot of five different Vinaya convents in her life, and each time, she gradually reformed the method of the convent from Vinaya to Chan; thus it is due to Wenzhao's efforts that Chan spread among so many women of the time.

*Kongshi Daoren* (est. 1050-1124)

"Daoren" means "Person of the Way," and was a title given to lay people who devoted themselves to Buddhist practice. Her father refused to allow her to become a nun, so she studied Huayen Buddhism at home. After her parents' death, her brother still refused to allow her to ordain. When he died, she studied with Sixin Wuxin, who certified her awakening. Later she opened a bathhouse outside a monastery, and wrote mondo verses on the walls, inviting all her customers to debate. When she wrote a pamphlet called "The Record on Clarifying the Mind," it was circulated widely and approved by many masters, making her famous. She ordained as an old woman and became head of the Xizhu Convent in Jiangsu.

*Yudaopo* (est. 1100s)

She was a pastry maker who was renowned for her 'crazy wisdom.' She was awakened by Langye Yongqi's use of the teaching of *true person of no rank*. He made her his only Dharma heir, but she refused to be ordained, and ran a donut shop with her



husband. There she met many traveling monks and beat them in debates. She became friends with Yuanwu Keqin, who admired her deeply.

*Miaodao* (est. 1090-1163)

She ordained at twenty and traveled for a long time before meeting Dahui Zonggao. She left a practice period with another teacher in order to enter training with him, and in time became the first person to awaken by his teaching of the way of the *kanhua* (koan). She was his first Dharma heir and eventually was known as the Great Teacher Light of Concentration. Miaodao returned to her home town and became abbess of the convent Fuxingsi there. Later, she was head of Zisheng in Changzhou and Jingju in Wenzhou. She had many students and gave famous lectures.

## *Japanese Ancestors*

### *Zenshin (572-640)*

Zenshin and two of her friends traveled to Korea (Paekche) as teenagers and became the first Japanese people to be ordained Buddhists. When they returned, the young nuns established Sakurai-dera, the first Buddhist temple made by the Japanese. Later she established Toyuradera, the first Japanese convent.

### *Kōmyō (701-760)*

Empress Kōmyō married Shōmu. Together they were devout Buddhists and established an intensive program of copying the sutras. At her suggestion, he created the national system of training temples for men and women, and then built Todaiji as its head temple. After his death, she had the Shoso-in built, a storage archive that still stands and is filled with incomparable treasures from the Nara period of Buddhism, including the giant brush she and Shōmu used to paint in the eye of the Great Buddha there.

### *Seishi (809-879)*

Princess Seishi lived at a time when the official women's ordination platform had been dismantled, and there was no way for a woman to be completely ordained or authorized. She made a great effort to revive the practice, but was unable to do so, even with the support of Ennin. She then shaved her own head and became the first of many generations of women to self-ordain, citing the original example of Pajāpatī. In his will, Ennin wrote a request that his religious heirs follow Seishi's wish and create an ordination platform for women, but it was a long time before that happened.

### *Ryōnen, Shōgaku, Egi (1165-1240)*

These three women were disciples of Dōgen. Ryōnen and Egi were Daruma-shu nuns before meeting him. Ryōnen was much older than he was, and died shortly after the move to Eihei-ji. He cited her mature understanding in his writing and it is believed she was an influence on his philosophy of equality in practice. Shōgaku was an aristocrat who became a nun, and donated significant funds for building. Egi nursed him in his final sickness, and when Dōgen appointed Ejō as his successor, he pointed out that Egi was Ejō's Dharma sister, the Dharma sister of all the men there. She remained part of the community after his death, helping to guide the transition.

### *Mugai Nyodai (1223-1298)*

She is also known as Chiyono in certain stories, and is the subject of history, fable and fiction as the woman enlightened when the bottom fell out of her water bucket. Mugai Nyodai became the disciple of Wu-hsüeh Tsuyüan, the first abbot of Engaku-ji, in her middle age. She became the first female Zen master in Japan, and eventually

founded Keiaiji, which became the head temple of the female Five Mountains system of Rinzaï Zen. She is still honored today in the imperial convents.

*Kakuzan Shidō* (1252-1306)

She was Mugai Nyodai's aunt, and funded the building of Tokeiji, a convent built across a small ravine from Engakuji. She became the first abbot there. She was known for carrying the traditional woman's samurai knife at all times. Kakuzan somehow managed to steal the sacred mirror from the Hachiman Shrine and install it at Tokeiji, where she invented the practice known as Mirror Zen, of doing zazen while looking in a mirror. Many women were awakened by this practice while living there.

*Ekan Daishi, Myōshō Enkan, Kontō Ekyū, Mokufu Sonin* (later 1200s-mid-1300s)

Ekan was Keizan's mother, and a nun and abbot herself. (Her mother, Myōchi, had been a disciple of Dōgen.) Keizan and Ekan were very close throughout her life. When she died, he had a Sōtō women's temple, Hōō-ji, built in her honor. Myōshō, Kontō, and Mokufu were disciples of Keizan's and lived at Yōkōji. Kontō was the first Japanese woman to receive full Sōtō transmission. In 1322, Keizan and the nuns founded Enzūin, the Temple of Perfect Penetration, dedicated to women's practice "forever," in the trees beside Yōkōji. Sonin was its first abbot, and later Keizan wrote that he and Sonin were inseparable in this and many lives.

*Shōtaku* (1300s)

She became the third abbot of Tokeiji. Shōtaku was trained in the use of *qi*, and was famous for defeating a rapist with a rolled up piece of paper by calling on the Field of Elixir in the Sea of Life (the life-energy stored in the *hara*). She also managed the convent as it became widely used as a 'sanctuary temple,' one of two places in Japan where women could obtain a divorce by seeking refuge there for three years.

*Yōdō* (1300s -1396)

As well as being a divorce temple, Tokeiji became famous for its flowers and Wesak practice. Yōdō was an imperial princess and its fifth abbot of the convent at the time the doors of Engakuji closed to women. Her poems, many of them about the meaning of Wesak and a Buddha's birth, became teaching koans used by men and women throughout the Zen world for many generations.

*Eshun* (1362- approx. 1430)

When her brother refused to ordain her because she was too beautiful, Eshun scarred her face. He then changed her mind and she became well known. She was often harassed and mistreated by monks, even by abbots of other temples, and she met each challenge with humor and wisdom. She cremated herself alive at the end of her life, while sitting zazen.

*Daitsu Bunchi* (1619-1697)

Daitsu was an imperial princess who became a Rinzai nun. She also seriously studied Shingon practice and was devoted to the Ise Shrine. Instead of living in an imperial convent in the city, she moved to the country and lived in simple, rough quarters. She created a great deal of art, including portions of sutras copied in her own blood, a few written on pieces of her own skin.

*Ryōnen Gensō* (1646-1711)

One of the most famous women of her time, Ryōnen's story was eventually turned into fiction and included in tourist guides of famous places. She was companion to the imperial princess for many years, until the young princess died. By then, she was a master calligrapher. Her brothers were Ōbaku monks; after her friend's death, she was ordained in Rinzai, but left to seek Ōbaku training. She couldn't find anyone willing to let her train with them because she was too beautiful. She scarred her face with hot iron or coals, and then was accepted. She eventually studied with Hakuō Dōtai, who certified her enlightenment. After his death, she revived an abandoned temple in Tokyo and did charitable works. Her poems and calligraphy are still renowned today.

*Teijitsu*

Little is known about her life, or the life of any of the other women who lived at Hakujuan, the women's residence built outside Eihei-ji after women were banned from training there. She was said to be a disciple of Menzan Zuihō, and was the first woman abbot in a lonely temple at a time when women's practice and personal lives were extremely restricted.

*Ohashi*

Ohashi was a student of Hakuin while she was a prostitute. He helped her to accept her life and practice meditation in all conditions. She experienced awakening after having lightning strike near her. Eventually she was released from her work and married a former customer, who allowed her to be ordained.

## *New Ancestors*

### *Mizuno Tenmyō Jorin (1800s-1900s)*

As a senior nun, she was received by the abbot of Eihei-ji and given the title *Ni-oshō*, which means “Female Teacher.” (The title *oshō* was not normally given to women then.) In 1902, Tenmyō became the national leader of nuns; along with three other nuns, she established the Aichi-ken Soto-shu Nisō Gakurin, or Nigakurin, a training system for Buddhist nuns, just a few months after the Soto-shu lifted the rules forbidding this. They spent the rest of their adult lives striving to create new monasteries for women.

### *Ruth Eryu Jokei Fuller Sasaki*

In 1930, Ruth Fuller met D. T. Suzuki, and a few years later, traveled to Japan to study Zen at Empuku-ji, south of Kyoto, and Nanzen-ji in Kyoto. She was one of the first Westerners to do traditional Zen training in Japan. In 1938, she moved to New York and began studying under Shigetsu Sasaki, and they were eventually married. After his death, Fuller returned to Japan to build a training center specifically for Americans. She worked tirelessly as a translator of Hakuin and other masters. Beginning in 1956 and using her own money, Fuller restored the temple where she was staying, Ryosen-an, a sub-temple of the Rinzai temple Daitokuji. Then she served there as the first American woman priest at a temple in Japan. Ryosen-an became the headquarters of the First Zen Institute of America in Japan, and is still an active temple today.

### *Nagasawa Sozen*

Nagasawa Sozen was the disciple of Harada Daiun Sogaku, and studied both Sōtō and Rinzai methods in the first half of the 20th century. She was abbot of the Tokyo Nuns’ Practice Center and had many disciples of her own, both nuns and lay women. She was head nun of Kannon-ji, one of the most important Japanese convents, and during the 1930s and 1940s became a national leader for Japanese Buddhist women, leading the second Sōtō Sect National Meeting of Nuns in the 1930s. In her time, she was one of the only women running a Zen practice center and leading retreats without the supervision of a male Zen master. In 1956, after her death, her students collected their experiences of her in a book called *A Collection of Meditation Experiences*.

### *Kendō Kojima (1898-1994)*

Kendō Kojima was a great leader for Buddhist women. She was the first leader of the Pan-Japanese Buddhist Nun Association and executive director of the Japanese Federation of Buddhist Women; she was the only Japanese person at both the 3rd and 4th International Buddhist conferences. At the time of the war, Sōtō nuns were given only a fraction of the money allotted to men, their education was limited, transmissions were not officially recognized, and they couldn’t be part of the administration’s highest level. Because of Kendō’s almost single-handed effort, these inequities were changed.

*Yoshida Eshun (1907-1982)*

Yoshida Eshun was a student of Hashimoto Roshi and abbot of Kaizenji in Nagoya. When she was 63 years old, in 1970, she came to the United States and taught Tomoe Katagiri and other people how to sew traditional robes, okesas and rakusu in *nyohō* (the way of the Dharma). Most of us still sew our robes the way she taught. She encouraged Shunryu Suzuki of San Francisco Zen Center to do Jukai more often and make people sew their own robes.

*Houn Jiyu Kennett  
(1924-1996)*

Peggy Kennett was born in England. She began studying Theravada Buddhism and eventually joined the London Buddhist Society, where, in 1960, she met Keido Chisan, the abbot of Sojiji. Eventually she traveled to Malaysia, where she was ordained by Sek Kim Seng, and then went to Japan and became Keido Chisan's disciple. She was the first Western woman to practice at Sojiji. She received transmission from him in 1963. For a time she served as the abbot of a small temple in Japan.

After Chisan's death, she found her position in Japan more difficult and moved in 1969 to San Francisco. There she founded the Zen Mission Society (now known as the Order of Buddhist Contemplatives). The group bought land near Mt. Shasta in 1971, and founded Shasta Abbey (Shasta Zen Chisanji). Up to fifty monks, male and female, live there at a time in a strictly monastic setting. She wrote several books and translated portions of Dōgen's work and other scriptures into English. Kennett had more than one hundred disciples. She died on Nov. 6, 1996.

*Maurine Myo-on Stuart  
(1922-1990)*

Maurine Stuart was Canadian; she trained as a concert pianist. She started Buddhist practice in her forties, practicing with Eido Shimano at the Zen Studies Society in New York City. He ordained her. Later she led the Cambridge Buddhist Association and worked with Soen Nakagawa at the Dai Bosatsu in New York. He gave her the title of "roshi."

She had many students of her own, mostly women, and led sesshins for women only, particularly helping women who felt they had had oppressive or abusive relationships with a male teacher. Myoko died on Feb. 26, 1990 of cancer. She had no formal Dharma heirs of her own, but her students have continued to practice and offer the Dharma to others in a variety of ways.

*Gesshin Myoko Prabhasa Dharma Cheney  
(1931-1999)*

Born Gisela Midwer in postwar Germany, her childhood was spent in deprivation. She married an American and moved to the United States in the 1950s. Working as a painter. Eventually they separated and, in 1967, she met Joshu Kyozan Denkyo-Shitsu Sasaki, and was ordained as a nun. Gesshin helped Sasaki to develop

Cimarron Zen Center in Los Angeles. She supervised the founding and construction of the Mt. Baldy Zen Center, a monastery. After becoming a teacher in 1972, she trained at Tenruiji, and then became head teacher of Cimarron.

Gesshin developed a style of sesshin that was more accessible to older students, incorporating walking, yoga and "gentle" days. She trained with the head of the United Vietnamese Buddhist Churches of America, Venerable Dr. Thich Man Giac, who named her a Dharma heir and gave her the name Thich Minh Phap, or Prabhasa Dharma. After that she often went by this name. She founded the International Zen Institute in 1983, which has several branches in the United States and Europe. Gesshin died of ovarian cancer on May 24, 1999.

## NUNS OF INDIA

DATE (approx)	NAME	CONTEXT	SOURCE
500 BCE	Mahapajapati Gotami	The Buddha's Aunt and leader of 500 nuns	Therigata & Susan Murcott: <u>The First Buddhist Women</u>
	Khema	Most eminent in wisdom	
	Sundari-Nanda	Most eminent in meditation	
	Dhammadina	Most skilled teacher	
	Patacara	Most skilled in discipline	
	Uppalavanna	Most skilled as psychic	
	Yashodhara	The Buddha's Wife	Eleanor Zelliot, in <u>Buddhism, Sexuality and Gender</u> , Cabazon, ed.



## CHINESE NUNS

DATE (approx)	NAME	CONTEXT	SOURCE
420 CE	Ching-Chen (Measure of Quietude)	Lives of the Nuns #28	Kathryn Ann Tsai
470	Zong-Chi	Bodhidharma's Disciple	Andy Ferguson: <u>Zen's Chinese Heritage</u>
808	Ling-Zhao	Layman Pang's Daughter	Ruth Fuller Sasaki: <u>Record of Layman Pang</u>
850	Ling-hsing P'o	Exchange w/ Nan Ch'uan & Chao-chou (Japanese Nansen, Joshu)	Early Lamp Transmission, trans: Ogata
866	Mo-Shan Lioran "Mt. Mo"	Contemporary Lin Chi, Gao'An Dharma Heir	Dogen Zenji: Shobogenzo, "Raihaitokuzui"
880	Liu Tiemo "Iron Grinder Liu"	Guishan's Disciple	#60 Book of Serenity #24 Blue Cliff Record
883	Miao Hsin	Yang Shan's Disciple, Taught 17 monks capping 6th Patriarch's words	Dogen Zenji: Shobogenzo, "Raihaitokuzui"
900	Shi Ji or Shih Chi (Reality)	Master Chu-Chi (Japanese Gutei)	#19 Blue Cliff Record
1043-1148	see separate chart	Disciples of Fu-Jung Tao-k'ai (Fuyo Dokai)	Miriam Levering: Lineage or Family Tree

## CHINESE NUNS

DATE (approx)	NAME	CONTEXT	SOURCE
1063-1135	Chueh-An, Tao-Jen, Miss Tsu  Hsia -Chun-Chin, Fan Hsien Chun	Yuan-wu (Jap: Engo) 3 Dharma Heirs	Miriam Levering: Dogen's Raihaitokuzui & the fact of women teaching in Sung Ch'an, Journal of Int'l Ass'n Buddhist Studies, 1998
d. 1124	Chih-t'ung	Teacher Huitang Zuxin "Huanglong" (1025-1100); "There's not a single thing. What would you wash?"	Kahawaii Koans, T. Cleary
1089-1163	Miao-Tao (1090) Miao-Tsung (1095-1170) Lady Ch'in-Kuo	Ta-Hui 3 Dharma Heirs	"
1204		16 Nun Dharma Heirs Recorded	Miriam Levering: Dogen's Raihaitokuzui & the fact of women teaching in Sung Ch'an, Journal of Int'l Ass'n Buddhist Studies, 1998
1597-1654	Zhiyuan Xinggang	Ming Dynasty Linji Lineage Holder	Beata Grant: "Female Holder of the Lineage," in <u>Late Imperial China</u> , Dec. 1996.
1606-?	Jizong Xingche	Ming lineage holder, strict Abbess and gifted writer	Beata Grant: "The Poetry of Buddhist Nuns," in <u>Cultural Intersections in Later Chinese Buddhism</u> , Weidner Ed., 2001
1610-?	Jifu Zukui	Abbess and coauthor with Baochi Jizong	Beata Grant: "The Poetry of Buddhist Nuns," in <u>Cultural Intersections in Later Chinese Buddhism</u> , Weidner Ed., 2001

## JAPANESE NUNS

DATE (approx)	NAME	CONTEXT	SOURCE
590	Zenshin-ni, Zenzo-ni, Ezen-ni	First Japanese Buddhists were ordained in Korea	Barbara Ruch (ed) <u>Engendering Faith</u>
701-760	Empress Komyo	Ordained & sponsored many convents and socially engaged temples	Paula Arai: <u>Women Living Zen</u>
1200-1250	Egi-ni, Eshin-ni Ryonen-ni, Shogaku- ni	Dogen's female disciples	Paula Arai: <u>Women Living Zen</u>
1223-1298	Mugai Nyodai	Lin-Chi (Rinzai) Dharma Heir of Mugaku Sogen, Dharma sister to Bukkoku-Zenji who taught Muso Soseki	<u>Days of Discipline and Grace, Institute for Medieval Japanese Studies, Columbia Univ.</u>
1252-1305	Kakusan Shido	Founder of Tokei-ji	Morrell and Morrell: <u>Zen Sactuary of Purple Robes</u>
1318-1396	Princess Yodo	Tokei-ji's fifth Abbess	<u>Days of Discipline and Grace, Institute for Medieval Japanese Studies, Columbia Univ.</u>
1549-1624	Kodai-in (Kogetsu-ni)	Wife and advisor to Hideyoshi Toyotomi; established Kodai-ji	Kodai-ji Temple, Kyoto Japan
1588-1675	Soshin-ni	Confirmed by Zen Master Takuan; Wrote "Dharma Words of Soshin-ni" & "Pick-up One Corner, Illumine Three"	Soshin-ni Hogo
1619-1697	Daitso Bunchi-ni	Daughter of Emperor Gomizuno'o; established Ensho-ji in Nara in 1669	Patricia Fister: <u>Art by Buddhist Nuns: Treasures from the Imperial Convents of Japan</u>
1634-1727	Shozan Gen'yo	Daughter of Emperor Gomizuno'o; established Rinkyu-ji in 1682	Patricia Fister: <u>Art by Buddhist Nuns: Treasures from the Imperial Convents of Japan</u>

## JAPANESE NUNS

DATE (approx)	NAME	CONTEXT	SOURCE
1646-1711	Ryonen Genso	Obaku Zen Nun/Artist	Stephen Addiss, <i>The Art of Zen</i>
1660-1705	Tachibana no Someko	Lay Woman described koan study and awakening in "Wastepaper Record"; Commentary on Mumonkan: "The Bird's False Cry"	"Wastepaper Record," trans. Sallie King and Sueki Fumihiko
1672-1745	Tokugon Riho	Granddaughter of Emperor Gomizuno'o, became nun at 11 years, restored convents and Nyodai-sama's works	Patricia Fister: <i>Art by Buddhist Nuns Treasures from the Imperial Convents of Japan</i>
1791-1875	Otagaki Rengetsu	Pure Land & Zen Nun, Artist & Poet	Patricia Fister: <i>Japanese Women Artists, 1600-1900</i>
1853-1928	Kogai Gyokusen	Nantembo disciple and artist	Art of 20th Century Zen, Audrey Yoshiko Seo with Stephen Addiss
1880-1956	Nagasawa Sozen	20th Century Abbess, Harada Daiun Disciple	Koji Iizuka: <i>Sanzen Taikenshu</i>
1883-1980	Nogami Senryo	Die Sitting, Die Standing	Paula Arai: <i>Women Living Zen</i>
1895-1978	Satomi Myodo	Yasutani Roshi's 1st Dharma Heir	Spiritual Autobiography of Satomi Myodo, Sallie B. King trans.
1898-1995	Kojima Kendo	Soto Zen Nun who reformed Soto Shu for nuns' education	Paula Arai: <i>Women Living Zen</i>
1929-1976	Kudo Sumiko	Shibayama Zenkei's translator and Rinzai lay teacher	Niwa-roshi Koon-ji, <i>Shibayama's Commentary on the Mumonkan</i>

## KOREAN NUNS

DATE (approx)	NAME	CONTEXT	SOURCE
ca. 430	Sa-ssi	First nun ordained in Korea by visiting monk Ado	Ilyon: Samguk Yusa
610-647	Queen Sondok	An early supporter of Buddhism in Korea	Young-Chung Kim: Women of Korea
1200	Yoyeon	Same Dharma name as Moshan	Korean Nuns within the Context of East Asian Traditions, Conference Papers, Seoul 2004
1219	Wangdoin	A student of Hyesim	Korean Nuns within the Context of East Asian Traditions, Conference Papers, Seoul 2004
1440-1521	Queen Song	Became the nun Hyeogyong at the Temple Pomun-Sa	Samu Sunim: Women in Buddhism, Spring Wind Buddhist Cultural Forum, 1986
1896-1971	Kim Iryop	Noted essayist who ordained and wrote about her love affairs as spiritual practice	Bonnie BC Oh in Creative Women of Korea 2004
1897-1975	Manseong Sunim	"Who chains your birth and death?" she asked. Studied with Man'gong.	Samu Sunim: Women in Buddhism, Spring Wind Buddhist Cultural Forum, 1986
1910-1945	Eunyeong Sunim	Created first ever independent order of Buddhist nuns. Rebuilt Pomun-Sa	Samu Sunim: Women in Buddhism, Spring Wind Buddhist Cultural Forum, 1986
1903-1994	Song'yong Sunim	Rebuild convents post war "So clear is the original face who say it is or is not"	Martine Batchelor: Women in Korean Zen Syracuse Univ Press 2006

## NUNS OF VIETNAM

**DATE** (approx)

**NAME**

**CONTEXT**

**SOURCE**

**DIED 1115**

Bhiksuni Diệu-nhân

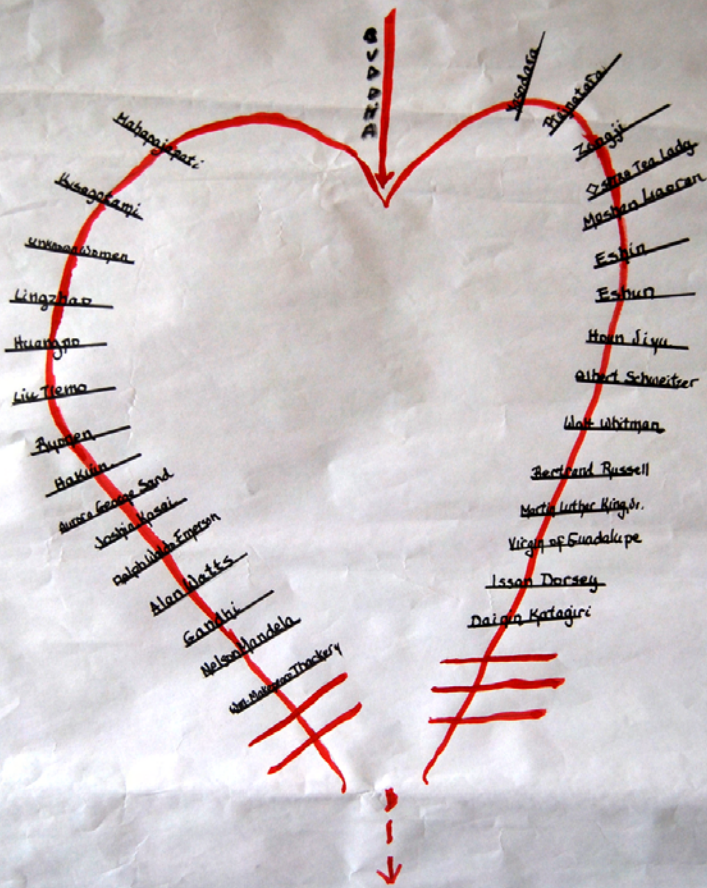
17th Generation Dharma Heir: "How quiet,  
sitting here without words."

Thich Thien-An: Buddhism and Zen in  
Vietnam, 1975





# HEART / MIND Family



IN HONOR OF THE MEN AND WOMEN,  
 BELIEVERS AND ~~THE~~ NON-BELIEVERS  
 WHO HAVE WORKED FOR THE BENEFIT  
 OF ALL BEINGS