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Buddhism After Patriarchy A Feminist History, Analysis, Reconstruction of Buddhism (Paperback, 1993)

Rita M. Gross

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Rita M. Gross : Buddhism After Patriarchy A Feminist History, Analysis, Reconstruction of Buddhism (Paperback, 1993) before purchasing it in order to gage whether or not it would be worth my time, and all praised Buddhism After Patriarchy A Feminist History, Analysis, Reconstruction of Buddhism (Paperback, 1993):

13 of 13 people found the following review helpful. Deep insights into the wondrous potential of Feminism paired with BuddhismBy jsorakAfter noticing that most "spiritual" books I was reading were written by men and rarely - if ever - brought up issues of feminism, I began to seek out "spiritual" texts by women and, specifically, by feminist women. It's been a thrilling ride that, at some point, led me to the Therigatha. On 's "suggested titles" link, this book came up and I'm so grateful. It answers a lot of questions and doubts I've been having and does so in a very pragmatic, academic-but-accessible way. A helpful emphasis of the text is on how Buddhist teachings, seen without their cultural (androcentric) baggage, can facilitate intimacy, interdependence, and community with others. Great stuff.3 of 4 people found the following review helpful. Doesn't go nearly far enoughBy Kitchen BarbarianDoesn't go nearly far enough. The only thing I found objectionable in this examination of women in Buddhism is the author's wimping out on calling a spade a spade - patriarchy IS misogyny. "Do what I want as long as I want you to do it or I will punish you" (eg patriarchy) IS misogyny.It makes me sad, but that's the way Buddhism is practiced in the majority of instances. Before I deleted my fakebook account, I was constantly being contacted by male Buddhists from around the world about how I wasn't showing proper respect to Buddhist traditions - an idea they were apparently getting from my other

associations on facebook with things like NOW and various gynocentric Buddhist groups, and support for the ordination of women. The Buddha said Do not believe in anything (simply) because you have heard it ; Do not believe in traditions, because they been handed down for many generations ; Do not believe in anything, because it is spoken and rumoured by many ; Do not believe in anything simply because it is found written in your religious books ; But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it. Continuing to repress and exclude women from the full range of Buddhist practice, INCLUDING ordination, is a tradition that has long worn out its welcome. It is not good or of benefit to one and all to continue these misogynistic practices; in fact the rejection and continued repression and even subjugation of women within the Buddhist community is not only harmful to the women themselves, but also to each and every male practitioner who insists on continuing these antiquated ideas of the "proper place" for women. How can one NOT be damaged by refusing to acknowledge the equality and humanity of another person, whether because of gender, gender identity, how deep your tan is or how blue your eyes are (or not), or any other of the many marks of difference, one from another, that are rife throughout all of humanity? Buddhism teaches that there is no duality; that all is one. How then, can anyone excuse gender based dichotomy within Buddhism? 4 of 5 people found the following review helpful. worth the effort By Suzie Q. This is an excellent book. It's dense, so prepare to put some effort into getting out the key points, but well worth the time and focus. Great perspective. Great clarity.

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