



Universiteit
Leiden
The Netherlands

The Monastery Rules: Buddhist Monastic Organization in Pre-modern Tibet

Jansen, B.K.

Citation

Jansen, B. K. (2015, February 24). *The Monastery Rules: Buddhist Monastic Organization in Pre-modern Tibet*. Retrieved from <https://hdl.handle.net/1887/32040>

Version: Corrected Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/32040>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/32040> holds various files of this Leiden University dissertation

Author: Jansen, Berthe

Title: The monastery rules : buddhist monastic organization in pre-modern Tibet

Issue Date: 2015-02-24

Propositions accompanying Berthe Jansen's

THE MONASTERY RULES *BUDDHIST MONASTIC ORGANIZATION IN PRE-MODERN TIBET*

1. An idealized picture of the monkhood is more damaging to its reputation than a balanced depiction, warts and all.
2. The primary function of the Sangha (and thus the monastery) was to perpetuate the Buddhist Teachings, which allowed for monastic activity that would otherwise have been seen as morally wrong if committed by an individual monk.
3. Tibetan monastic notions of justice were more concerned with community and social order than with karma.
4. The Vinaya plays a larger role in the actual organization of Tibetan monasteries than previously supposed, making monastic policies not always solely driven by pragmatic concerns.
5. Tibetan monastic guidelines (*bca' yig*) form a genre of texts that brings together Buddhist monastic policy and doctrine in a unique way, while informing on the organization of monasteries in pre-modern Tibet.
6. While they do draw inspiration from the Vinaya, the monastic guidelines (*bca' yig*) are not appendices to or commentaries on the Vinaya, but are texts that form a genre of their own.
7. Presentism is so right now.
8. Tibetan monasteries were often vehicles for social mobility, but not all institutions had an open-door policy. Sometimes, aspiring monks were turned away on account of their social background, making upward mobility impossible for them.
9. The organizational structures at the monasteries were relatively stable over a number of centuries, partly due to the fact that any change was viewed with great suspicion.
10. While many larger Tibetan monasteries before 1959 were multi-ethnic, interregional and even international institutions, Chinese government policy on religious affairs in Tibet during the last fifty years is the reason most monasteries now only house monks from close-by districts, thereby defying the expectations of a globalizing world.
11. Learning spoken Tibetan not only has the potential to greatly facilitate research, it also can show Tibetans they are not forgotten.
12. In Tibet, monks and monasteries hardly ever had to compete with other religions or obstinate rulers. In that respect, Tibetan Mahāyāna monasticism is more akin to the monasticism of Theravāda countries such as Thailand, Burma, and Sri Lanka and less like that of other Mahāyāna countries like China, Korea and Japan. This makes the categories Mahāyāna and Theravāda less meaningful when looking at monastic Buddhism in a comparative way.