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Ester Bianchi is author of *The Iron Statue Monastery, Tiexiangsi: A Buddhist Nunnery of Tibetan Tradition in Contemporary China* (Olschki, 2001), *Taoismo* (Electa 2009), and *Faxian: un pellegrino cinese nell’India del V secolo* (Morlacchi 2013), the first Italian translation of the *Gaoseng Faxian zhuan*. Her co-edited volumes include: *Facets of the Tibetan Religious Tradition and Contacts with Neighbouring Cultural Areas*, co-edited with A. Cadonna (Olschki 2002), *Sino-Tibetan Buddhism Across the Ages*, co-edited with Shen W. (Brill 2021), and “*Take the Vinaya as Your Master*”: *Monastic Discipline and Practices in Modern Chinese Buddhism*, co-edited with D. Campo (Brill 2023).

Her publications include the following articles: “Theravāda Meditation in Modern Chinese Buddhism, with a Focus on Mahasati Dynamic Vipassanā in Shifosi Temple” (in Y. Ashiwa, D. Wonk, Ji Zhe eds., *Metamorphosis of Buddhism in New Era China*, Bloomsbury 2025, 25-48); “Ven. Miaojing 妙境 and the Recasting of Early Buddhist Meditation in the Modern Sinosphere: Doctrinal Concerns and Personal Motivations” (in J. Benn, B. Brose eds., *Inner Worlds: Individuals and Interiority in Chinese Religious Life*, Brill 2025, 119-147); “Glocalized Buddhism: Huayisi 華義寺 – A Taiwanese Nunnery Serving Mainland Chinese in Italy” (in Ru Zhan and J. Chen eds., *Local, Global and Glocal: New Perspectives and Approaches for the Study of Buddhism’s Transborder and Crosscultural Transformation in Asia and Beyond*, World Scholastic 2024, 382-418); “Yogācāra Bodhisattva Precepts in Twentieth Century China: Reevaluating Rules and Commitments in the Light of Modernity” (in E. Bianchi, D. Campo eds., “*Take the Vinaya as Your Master*”, Brill 2023, 193-229); “Reading Equality into Asymmetry: Dual Ordination in the Eyes of Modern Chinese Bhikṣuṇīs” (*Religions* 13/10, 919, 2022); “Revisiting Impurity in Republican China: An Evaluation of the Modern Rediscovery of Bujing guan 不淨觀” (*Religion* 12, 903, 2021); “The Combined Practice of Vinaya and Tantra in Nenghai’s Path to Liberation” (in E. Bianchi and W. Shen eds., *Sino-Tibetan Buddhism Across the Ages*, Brill 2021, 225-252); “Lama Nenghai’s Imprint on Mount Wutai: Sino-Tibetan Buddhism among the Five Plateaus since the 1930s” (in S. Andrews, J. Chen, and Guang Kuan eds., *The Transnational Cult of Mount Wutai. Historical and*

*Comparative Perspectives*, Brill 2020, 255-287); “The Puhuasi 普華寺: Longing for Trustworthiness and Recognition. Transformations in the Religious Identity and Institutional Affiliation of the Chinese Buddhist Temple in Prato” (*Journal of Chinese Buddhist Studies* 33, 2020, 171-202); “Understanding *jīelü* 戒律: The Resurgence and Reconfiguration of *Vinaya*-Related Concepts in Modern China” (in G. Scott, S. Travagnin eds., *Critical Concepts and Methods for the Study of Chinese Religions II: Intellectual History of Key Concepts*, De Gruyter 2020, 55-80); “Transmitting the Precepts in Conformity with the Dharma”: Restoration, Adaptation, and Standardization of Ordination Procedures” (in Zhe Ji, G. Fisher, A. Laliberté eds., *Buddhism after Mao: Negotiations, Continuities, and Reinventions*, University of Hawaii Press 2019, 152-170); “Teaching Tibetan Buddhism in Chinese on Behalf of Mañjuśrī: “Great Perfection” (*dzok chen* / *dayuanman* 大圓滿) and Related Tantric Practices among Han Chinese and Taiwanese Believers in Sertar and Beyond” (in F. Jagou, ed., *The Hybridity of Buddhism. Contemporary Encounters between Tibetan and Chinese Traditions in Taiwan and the Mainland*, EFEO 2018, 109-131); “Yi jie wei shi 以戒為師: Theory and Practice of Monastic Discipline in Modern and Contemporary Chinese Buddhism” (*Studies in Chinese Religions*, 3/2, 2017, 111-141); “Sino-Tibetan Buddhism: Continuities and Discontinuities. The Case of Nenghai 能海’s Legacy in the Contemporary Era” (in Y. Bendor, M. Shahar eds., *Chinese and Tibetan Esoteric Buddhism*, Brill, 2017, 300-318); “Subtle Erudition and Compassionate Devotion: Longlian (1909-2006), the ‘Most Outstanding *Bhikṣuṇī*’ in Modern China” (in D. Ownby, V. Goossaert, Ji Zhe eds., *Making Saints in Modern China*, Oxford University Press 2017, 272-311); “Chinese Chantings of the Names of Mañjuśrī: The *Zhenshi ming jing* 真實名經 in Late Imperial and Modern China” (in V. Durand-Dastès ed., *Empreintes du Tantrisme en Chine et en Asie Orientale. Imaginaires, rituals, influences*, Peeters 2016, 117-138); “A Religion-Oriented ‘Tibet Fever’. Tibetan Buddhist Practices Among the Han Chinese in Contemporary PRC” (in Dramdul and F. Sferra eds., *From Mediterranean to Himalaya*, China Tibetology Publishing 2014, 347-374); “Yamāntaka-Vajrabhairava in Modern China. Analysis of 20th Century Translations from Tibetan” (in G. Orofino, S. Vita eds., *Buddhist Asia* 2, Italian School of East Asian Studies 2010, 99-140); “The ‘Chinese lama’ Nenghai (1886-1967). Doctrinal tradition and teaching strategies of a Gelukpa master in Republican China” (in M. Kapstein ed., *Buddhism Between Tibet and China*, Wisdom 2009, 295-346); “Protecting Beijing: The Tibetan Image of Yamāntaka-Vajrabhairava in Late Imperial and Republican China” (in M. Esposito ed., *Images of Tibet in the 19th and 20th Centuries*, EPEO 2008, 329-356); “The Tantric Rebirth Movement in Modern China. Esoteric Buddhism re-vivified by the Japanese and Tibetan Traditions” (*Acta Orientalia Academiae Scientiarum Hungarica* 57, 1, 2004, 31-54).

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