Global or local or both?

On the establishment of a Tibetan nuns’ order

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vinaya – Buddhist monastic discipline

bhikṣunī (skt) / bikkhunī (pāli) = nuns ordained through the ritual called upasampadā

<table>
<thead>
<tr>
<th>Original location(s)</th>
<th>China, Taiwan</th>
<th>Sri Lanka, Myanmar, Thailand, Laos, Cambodia etc</th>
<th>Tibet, Bhutan, Nepal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vinaya</td>
<td>Dharmaguptaka</td>
<td>Theravāda</td>
<td>Mūlasarvāstivāda</td>
</tr>
<tr>
<td>Sangha</td>
<td>bhikṣus + bhikṣunīs</td>
<td>bhikkhus (recent ordinations of bhikkunīs are not yet accepted by the majority of Sanghas)</td>
<td>bhikṣus</td>
</tr>
<tr>
<td></td>
<td>bhikṣunī ordination was introduced to China in the 4th cent. AD by Sri Lankan nuns (?)</td>
<td>bhikkhunī ordination was discontinued before 1200 AD (Sri Lanka)</td>
<td>bhikṣunī ordination never reached Tibet</td>
</tr>
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“Himalayan nuns”: female novices or students in the Tibetan tradition, who look and live like nuns, but have not received full ordination; most of them live in Tibet, Nepal and India.

“Western bhikṣunīs”: women who have received full ordination in the Chinese Dharmaguptaka tradition, but who live and dress like Tibetan nuns, most of them in the West.

“Vinaya arguments”:
Contra: “bhikṣunīs are essential part of the performance of an ordination of a new bhikṣunī. Once the order of nuns died out, it can therefore not be revived.”
Pro: “There are ways around this problem. The first nuns’ ordination can be performed by monks alone, or by Mūlasarvāstivāda monks together with nuns of the Dharmaguptaka tradition.”

“International Congress on Buddhist Women’s Role in the Sangha: Bhikshuni Vinaya and Ordination Lineages”, held in June 2007 in Hamburg, Germany.

Participants: female and male Buddhists (lay and ordained) of all schools, scholars of Buddhism (esp. Vinaya scholars).

Śakyadhītā: “Daughters of the Buddha”, international organization of Buddhist women

sāṃghabheda – “split of the sangha”, a severe breach of Vinaya rules.