

THE BOOK
OF THE DISCIPLINE

(VINAYA-PITAKA)

VOLUME V

(CULLAVAGGA)

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THE LESSER DIVISION (CULLAVAGGA) X

At one time the Awakened One, the Lord, was staying among the Sakyans at Kapilavatthu in the Banyan monastery.¹ Then the Gotamid, Pajāpati the Great, approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpati the Great, spoke thus to the Lord:

“Lord, it were well that women should obtain the going forth from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder.”

“Be careful, Gotami, of the going forth of women from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder.” And a second time. . . . And a third time did the Gotamid, Pajāpati the Great speak thus to the Lord: “Lord, it were well. . . .”

“Be careful, Gotami, of the going forth of women from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder.”

Then the Gotamid, Pajāpati the Great, thinking: “The Lord does not allow women to go forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder,” afflicted, grieved, with a tearful face and crying, having greeted the Lord, departed keeping her right side towards him. || 1 ||

Then the Lord having stayed at Kapilavatthu for as long as he found suiting, set out on tour for Vesālī. Gradually, walking on tour, he arrived at Vesālī. The Lord stayed there in Vesālī in the Great Grove in the Gabled Hall. Then the Gotamid, Pajāpati the Great, having had her hair cut off, having donned saffron robes, set out for Vesālī with several Sakyān women, and in due course approached Vesālī, the Great Grove, the Gabled Hall. Then the Gotamid, Pajāpati the Great, her feet swollen, her limbs covered with dust, with tearful face, and crying, stood outside the porch of the gateway.

¹ Down to end of X. 1 occurs also at *A.* iv. 274-9.

[253] The venerable Ānanda saw the Gotamid, Pajāpati the Great, standing outside the porch of the gateway, her feet swollen, her limbs covered with dust, with tearful face and crying; seeing her, he spoke thus to the Gotamid, Pajāpati the Great:

“Why are you, Gotami, standing . . . and crying?”

“It is because, honoured Ānanda, the Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder.”

“Well now, Gotami, stay¹ here a moment,² until I have asked the Lord for the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder.” || 2 ||

Then the venerable Ānanda approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord:

“Lord, this Gotamid, Pajāpati the Great, is standing outside the porch of the gateway, her feet swollen, her limbs covered with dust, with tearful face and crying, and saying that the Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder. It were well, Lord, if women might obtain the going forth from home . . . by the Truth-finder.”

“Be careful, Ānanda, of the going forth of women from home . . . by the Truth-finder.” And a second time. . . . And a third time the venerable Ānanda spoke thus to the Lord: “It were well, Lord, if women might obtain the going forth . . . proclaimed by the Truth-finder.”³

“Be careful, Ānanda, of the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder.” Then the venerable Ānanda, thinking:

“The Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder. Suppose now that I, by some other method, should ask the Lord for the going forth of women

¹ *hohi*.

² Not in *A.* version.

³ See *Vin.* ii. 289 where Ānanda was charged at the Council of Rājagaha with having persuaded Gotama to admit women to the Order, thus causing its decay.

from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder." Then the venerable Ānanda spoke thus to the Lord :

" Now, Lord, are women, having gone forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder, able to realise the fruit of stream-attainment or the fruit of once-returning or the fruit of non-returning or perfection ? "

" Women, Ānanda, having gone forth . . . are able to realise . . . perfection."

" If, Lord, women, having gone forth . . . are able to realise . . . perfection—and, Lord, the Gotamid, Pajāpatī the Great, was of great service : she was the Lord's aunt, [254] foster-mother, nurse, giver of milk, for when the Lord's mother passed away she suckled him¹—it were well, Lord, that women should obtain the going forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder." || 3 ||

" If, Ānanda, the Gotamid, Pajāpatī the Great, accepts eight important rules,² that may be ordination³ for her :

"A nun who has been ordained (even) for a century must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day. And this rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

"A nun must not spend the rains in a residence where there is no monk. This rule too is to be honoured . . . during her life.

" Every half month a nun should desire two things from the Order of monks : the asking (as to the date) of the Observance day, and the coming for the exhortation. This rule too is to be honoured . . . during her life.

"After the rains a nun must 'invite' before both Orders in respect of three matters : what was seen, what was heard, what was suspected. This rule too is to be honoured . . . during her life.

¹ See *M.* iii. 253.

² *garudhammā*. See *B.D.* ii. 266, n. 11. Besides at *A.* iv. 276, these rules are given at *Vin.* iv. 51 (see *B.D.* ii. 268-9 for notes).

³ *AA.* iv. 134 says "that may be her going forth as well as (her) ordination." She would not therefore have to pass two years as a probationer, and this practice will no doubt have been introduced later, after an Order of nuns had been in being for some time.

"A nun, offending against an important rule, must undergo *mānatta* (discipline) for half a month before both Orders. This rule too must be honoured . . . during her life.

" When, as a probationer, she has trained in the six rules for two years, she should seek ordination from both Orders. This rule too is to be honoured . . . during her life.

"A monk must not be abused or reviled in any way by a nun. This rule too is to be honoured . . . during her life.

" From to-day admonition of monks by nuns is forbidden, admonition of nuns by monks is not forbidden. This rule too is to be honoured, respected, revered, venerated, never to be transgressed during her life.

" If, Ānanda, the Gotamid, Pajāpatī the Great, accepts these eight important rules, that may be ordination for her." || 4 ||

Then the venerable Ānanda, having learnt the eight important rules from the Lord, approached the Gotamid, Pajāpatī the Great ; having approached, he spoke thus to the Gotamid, Pajāpatī the Great :

" If you, Gotami, will accept eight important rules, that will be the ordination for you : a nun who has been ordained (even) for a century. . . . From to-day admonition of monks by nuns is forbidden . . . never to be transgressed during your life. If you, Gotami, will accept these eight important rules, that will be the ordination for you."

" Even,¹ honoured Ānanda, as a woman or a man when young, of tender years, and fond of ornaments, having washed (himself and his) head, [255] having obtained a garland of lotus flowers or a garland of jasmine flowers or a garland of some sweet-scented creeper, having taken it with both hands, should place it on top of his head—even so do I, honoured Ānanda, accept these eight important rules never to be transgressed during my life." || 5 ||

Then the venerable Ānanda approached the Lord : having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord : " Lord, the eight important rules were accepted by the Gotamid, Pajāpatī the Great."

¹ Besides at *A.* iv. 278 this simile occurs at *M.* i. 32, and the first part at *Vin.* iii. 68 (see *B.D.* i. 117 for notes).

" If, Ānanda, women had not obtained the going forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder, the Brahma-faring, Ānanda, would have lasted long, true *dhamma* would have endured for a thousand years. But since, Ānanda, women have gone forth . . . in the *dhamma* and discipline proclaimed by the Truth-finder, now, Ānanda, the Brahma-faring will not last long, true *dhamma* will endure only for five hundred years.

" Even, Ānanda, as those households which have many women and few men easily fall a prey to robbers, to pot-thieves,¹ even so, Ānanda in whatever *dhamma* and discipline women obtain the going forth from home into homelessness, that Brahma-faring will not last long.

" Even, Ānanda, as when the disease known as mildew² attacks a whole field of rice that field of rice does not last long, even so, Ānanda, in whatever *dhamma* and discipline women obtain the going forth . . . that Brahma-faring will not last long.

" Even, Ānanda, as when the disease known as red rust³ attacks a whole field of sugar-cane, that field of sugar-cane does not last long, even so, Ānanda, in whatever *dhamma* and discipline . . . that Brahma-faring will not last long.

" Even, Ānanda, as a man,⁴ looking forward, may build a dyke to a great reservoir so that the water may not overflow, even so, Ānanda, were the eight important rules for nuns laid down by me, looking forward, not to be transgressed during their life." || 6 || 1 ||

Told are the Eight Important Rules for Nuns.

Then the Gotamid, Pajāpatī the Great approached the Lord ; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the Lord :

¹ *humbhalthenaka*. *VA*. 1291 says " having lit a light in a pot, by its light they search others' houses for booty." *AA*. iv. 136 is the same, and *SA*. ii. 223 very similar. The simile occurs also at *S*. ii. 264.

² *setaṭṭhika*, " white-as-bones." See *B.D.* i. 11, n. 4. *G.S.* iv. 185, n. 2, gives explanation of *AA*. iv. 136 (= *VA*. 1291 on above) : some insect bores the stem, so that the head of the paddy is unable to get the sap.

³ *mañjettika*. *VA*. 1291 explains that the ends of the sugar canes become red ; also *AA*. iv. 136.

⁴ Cf. like similes at *M*. iii. 96, *A*. iii. 28.

" Now, what line of conduct, Lord, should I follow in regard to these [256] Sakyan women ? " Then the Lord, gladdened, rejoiced, roused, delighted the Gotamid, Pajāpatī the Great, with talk on *dhamma*. Then the Gotamid, Pajāpatī the Great, gladdened . . . delighted by the Lord with talk on *dhamma*, having greeted the Lord, departed keeping her right side towards him. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying :

" I allow, monks, nuns to be ordained by monks."⁴ || 1 ||

Then these nuns spoke thus to the Gotamid, Pajāpatī the Great : " The lady is not ordained, neither are we ordained, for it was thus laid down by the Lord : nuns should be ordained by monks."

Then the Gotamid, Pajāpatī the Great approached the venerable Ānanda ; having approached, having greeted the venerable Ānanda, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the venerable Ānanda : " Honoured Ānanda, these nuns spoke to me thus : ' The lady is not ordained, neither are we ordained, for it was thus laid down by the Lord : nuns should be ordained by monks '."

Then the venerable Ānanda approached the Lord ; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord : " Lord, the Gotamid, Pajāpatī the Great spoke thus : ' Honoured Ānanda, these nuns spoke to me thus . . . nuns should be ordained by monks '."

" At the time, Ānanda, when the eight important rules were accepted by the Gotamid, Pajāpatī the Great, that was her ordination." || 2 || 2 ||

Then the Gotamid, Pajāpatī the Great approached the venerable Ānanda ; having approached, having greeted the venerable Ānanda, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the venerable Ānanda : " I, honoured Ānanda, am asking one boon from the Lord : It were well,

⁴ Cf. the sixth important rule above. Also see *B.D.* iii, *Intr.* p. xlv ff.