

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

2. Expiation (2. Pācittiya-pāḷi)

5. The Section on Acknowledgement (Analysis of the Nuns' Rules) (5. Pāṭidesanīyakaṇḍaṃ (bhikkhunīvibhaṅga))

[Bi Pd 1-8, PTS 4.346-4.348]



PaliVerse

2. Expiation

5. The Section on Acknowledgement (Analysis of the Nuns' Rules)

1. The First Training Rule Involving Acknowledgement

Now, ladies, these eight rules involving acknowledgement

come up for recitation.

1228. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six nuns, having asked for ghee, were eating it. People grumbled, criticised, and complained - "How indeed could nuns, having asked for ghee, eat it! For whom is good food not agreeable, for whom is what is sweet not pleasing!" The nuns heard those people grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the group of six nuns, having asked for ghee, eat it!" etc. "Is it true, monks, that the group of six nuns, having asked for ghee, are eating it?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns, having asked for ghee, eat it! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

"Whatever nun, having asked for ghee, should eat it, it should be acknowledged by that nun - 'Lady, I have committed a blameworthy rule, unsuitable, requiring acknowledgement; I acknowledge it.'"

And thus this training rule was laid down by the Blessed One for the nuns.

1229. Now at that time nuns were sick. The nuns who visited the sick said this to the sick nuns - "Is it bearable, lady, is it endurable?" "Before, lady, having asked for ghee, we ate it, and by that it was comfortable for us; but now, thinking 'It has been rejected by the Blessed One,' being scrupulous, we do not ask, and by that it is not comfortable for us." Etc. They reported this matter to the Blessed One, etc. I allow, monks, for a sick nun, having asked for ghee, to eat it. And thus, monks, the nuns should recite this training rule -

1230. "Whatever nun, not being sick, having asked for ghee, should eat it, it should be acknowledged by that nun - 'Lady, I have committed a blameworthy rule, unsuitable, requiring acknowledgement; I acknowledge it.'"

1231. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Not sick" means one for whom without ghee it is comfortable.

"Sick" means one for whom without ghee it is not comfortable.

"Ghee" means cow's ghee or goat's ghee or buffalo's ghee. The ghee of those whose meat is allowable.

If one who is not sick asks for her own benefit, there is a wrong-doing in the effort. If by the acquisition he accepts thinking "I will eat," there is an offence of wrong-doing. With each swallowing, there is an offence of acknowledgement.

1232. If one is not sick and perceives oneself as not sick, having asked for ghee, she eats it, there is an offence of acknowledgement. If one is not sick and is doubtful, having asked for ghee, she eats it, there is an offence of acknowledgement. If one is not sick and perceives oneself as sick, having asked for ghee, she eats it, there is an offence of acknowledgement.

If one is sick and perceives oneself as not sick, there is an offence of wrong-doing. If one is sick and is doubtful, there is an offence of wrong-doing. If one is sick and perceives oneself as sick, there is no offence.

1233. There is no offence for a sick woman, for one who having been sick asked for it and eats when not sick, for one who eats the remainder of a sick woman, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, for a mad woman, for the first offender.

The first training rule on acknowledgement is finished.

2. The Second and Following Training Rules Involving Acknowledgement

1234. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six nuns, having asked for oil, were eating it, etc. having asked for honey, were eating it, etc. having asked for molasses, were eating it, etc. having asked for fish, were eating it, etc. having asked for meat, were eating it, etc. having asked for milk, were eating it, etc. having asked for curds, were eating it. People grumbled, criticised, and complained - "How indeed could nuns, having asked for curds, eat it! For whom is good food not agreeable, for whom is what is sweet not pleasing!" The nuns heard those people grumbling, criticising, and complaining. Those nuns who were of few wishes, etc. They grumbled, criticised, and complained - "How indeed could the group of six nuns, having asked for curds, eat it!" etc. "Is it true, monks, that the group of six nuns, having asked for curds, are eating it?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, the group of six nuns, having asked for curds, eat it! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, the nuns should recite this training rule -

"Whatever nun, having asked for curds, should eat it, it should be acknowledged by that nun - 'Lady, I have committed a blameworthy rule, unsuitable, requiring acknowledgement; I acknowledge it.'"

And thus this training rule was laid down by the Blessed One for the nuns.

1235. Now at that time nuns were sick. The nuns who visited the sick said this to the sick nuns - "Is it bearable, lady, is it endurable?" "Before, lady, having asked for curds, we ate it, and by that it was comfortable for us; but now, thinking 'It has been rejected by the Blessed One,' being scrupulous, we do not ask, and by that it is not

comfortable for us." Etc. They reported this matter to the Blessed One, etc. I allow, monks, for a sick nun, having asked for curds, to eat it. And thus, monks, the nuns should recite this training rule -

1236. "Whatever nun, not being sick, (having asked for oil, etc. having asked for honey, etc. having asked for molasses, etc. having asked for fish, etc. having asked for meat, etc. having asked for milk, etc.) having asked for curds, should eat it, it should be acknowledged by that nun - 'Lady, I have committed a blameworthy rule, unsuitable, requiring acknowledgement; I acknowledge it.'"

1237. "Whatever" means whatever, of whatever kind, etc. "Nun" means etc. This nun is intended in this meaning.

"Not sick" means one for whom without curds it is comfortable.

"Sick" means one for whom without curds it is not comfortable.

Oil means sesame oil, mustard oil, madhuka oil, castor oil, fat oil.

Honey means bee honey. Molasses means produced from sugar-cane. Fish means what is called water-dwelling. Meat means the meat of those whose meat is allowable. Milk means cow's milk or goat's milk or buffalo's milk, the milk of those whose meat is allowable. Curds means the curds of those very same animals.

If one who is not sick asks for her own benefit, there is a wrong-doing in the effort. If by the acquisition she accepts thinking "I will eat," there is an offence of wrong-doing. With each swallowing, there is an offence of acknowledgement.

1238. If one is not sick and perceives oneself as not sick, having asked for curds, she eats it, there is an offence of acknowledgement. If one is not sick and is doubtful, having asked for curds, she eats it, there is an offence of acknowledgement. If one is not sick and perceives oneself as sick, having asked for curds, she eats it, there is an offence of acknowledgement.

If one is sick and perceives oneself as not sick, there is an offence of wrong-doing. If one is sick and is doubtful, there is an offence of wrong-doing. If one is sick and perceives oneself as sick, there is no offence.

1239. There is no offence for a sick woman, for one who having been sick asked for it and eats when not sick, for one who eats the remainder of a sick woman, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, for a mad woman, for the first offender.

The eighth training rule involving acknowledgement is finished.

Ladies, the eight rules involving acknowledgement have been recited. Therein I ask the ladies - "Are you pure in this?" For the second time I ask - "Are you pure in this?" For the third time I ask - "Are you pure in this?" The ladies are pure in this, therefore they are silent, thus I remember it.

The Section on Acknowledgement in the Nuns' Analysis is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 2. The Canon of Discipline. 2. Expiation. 5. The Section on Acknowledgement (Analysis of the Nuns' Rules) Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org