

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)

6. The Section on Acknowledgement
(6. Pāṭidesanīyakaṇḍam)

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PaliVerse

2. Expiation

6. The Section on Acknowledgement

1. The First Training Rule Involving Acknowledgement

Venerable ones, these four rules involving acknowledgement

come up for recitation.

552. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain nun, having walked for almsfood in Sāvattthī, at the time of returning, having seen a certain monk, said this - "Come, venerable sir, accept almsfood." "Well, sister," he took it all. She, when the time was approaching, was not able to walk for almsfood, she was without food. Then that nun for a second day also, etc. for a third day also, having walked for almsfood in Sāvattthī, at the time of returning, having seen that monk, said this - "Come, venerable sir, accept almsfood." "Well, sister," he took it all. She, when the time was approaching, was not able to walk for almsfood, she was without food. Then that nun on the fourth day went trembling along the road. A millionaire householder, coming along the opposite road in a chariot, said this to that nun - "Move aside, lady." She, stepping aside, fell down right there. The millionaire householder asked forgiveness of that nun - "Forgive me, lady, you have been knocked down by me." "I have not been knocked down by you, householder. But rather, I myself am weak." "But why are you weak, lady?" Then that nun reported this matter to the millionaire householder. The millionaire householder, having led that nun to the house and having fed her, grumbled, criticised, and complained - "How indeed could the venerable ones accept material gains from the hand of a nun! Women obtain things with difficulty!"

Monks heard that millionaire householder grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk accept material gains from the hand of a nun!", etc. "Is it true, monk, that you accepted material gains from the hand of a nun?" "True, Blessed One." "Is she a relative of yours, monk, or not a relative?" "Not a relative, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is good or not good, for one who is not a relative. How indeed could you, foolish man, accept material gains from the hand of a nun who is not a relative! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

553. "Whatever monk, having received with his own hand solid food or soft food from the hand of a nun who is not a relative and who has entered the inhabited area, should eat or consume it, it should be acknowledged by that monk - 'Friend, I have committed a blameworthy rule, unsuitable, requiring acknowledgement; I acknowledge it.'"

554. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Not a relative" means through the mother's side or through the father's side up to the seventh generation of ancestors, one who is not connected.

"Nun" means one fully ordained in both communities.

"Inhabited area" means a road, a cul-de-sac, a crossroads, a house.

"Solid food" means the five foods - setting aside day-long medicine, seven days medicine, and life-long medicine, the remainder is called solid food.

"Soft food" means the five foods - cooked rice, food made with flour, flour, fish, meat. If he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of acknowledgement.

555. Perceiving one who is not a relative as not a relative, having received with one's own hand solid food or soft food from the hand of one who has entered the inhabited area, one eats or consumes - an offence of acknowledgement. If one is doubtful about one who is not a relative, having received with one's own hand solid food or soft food from the hand of one who has entered the inhabited area, one eats or consumes - an offence of acknowledgement. Perceiving one who is not a relative as a relative, having received with one's own hand solid food or soft food from the hand of one who has entered the inhabited area, one eats or consumes - an offence of acknowledgement.

If one accepts day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. From the hand of one ordained unilaterally, solid food or soft food - If one accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. Perceiving a relative as not a relative - an offence of wrong-doing. If she is doubtful about a relative - an offence of wrong-doing. Perceiving a relative as a relative - no offence.

556. There is no offence for a relative, if she induces to give but does not give, if having deposited near she gives within the monastery, in the nuns' quarters, in the sleeping place of sectarians, in the retiring place, if having taken it out from the village she gives, if she gives day-long medicine, seven days medicine, life-long medicine saying "when there is a reason, use it," for a female trainee, for a female novice, for a mad man, for the first offender.

The first training rule on acknowledgement is finished.

2. The Second Acknowledgement Training Rule

557. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time monks, having been invited to families, were eating. The group of six nuns stood giving directions to the group of six monks - "Give curry here, give cooked rice here." The group of six monks ate as much as they liked. The other monks did not eat properly. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks not prevent the nuns who were giving directions!" etc. "Is it true, monks, that you did not prevent the nuns who were giving directions?" "True, Blessed One." The Buddha, the Blessed One, rebuked hi, etc. How indeed could you, foolish

men, not prevent the nuns who were giving directions! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

558. "But if monks, having been invited to families, are eating, and there a nun stands giving directions - 'Give curry here, give cooked rice here' - that nun should be rebuked by those monks - 'Step aside for now, sister, while the monks are eating.' If even one monk should not think to rebuke that nun - 'Step aside for now, sister, while the monks are eating' - it should be acknowledged by those monks - 'Friend, we have committed a blameworthy rule, unsuitable, requiring acknowledgement; we acknowledge it.'"

559. "But if monks, having been invited to families, are eating" - "family" means there are four families - a family of the warrior caste, a brahmin family, a merchant family, a worker family.

"Having been invited, are eating" means having been invited with any one food among the five foods, they eat.

"Nun" means one fully ordained in both communities.

"Giving directions" means according to the disposition of a friend, according to being an intimate, according to being a devoted person, according to having the same preceptor, according to having the same teacher - "Give curry here, give cooked rice here." This is called "giving directions."

"By those monks" means by the monks who are eating.

"That nun" means that nun who is giving directions.

That nun should be rebuked by those monks - "Step aside for now, sister, while the monks are eating." If even by one monk she is not rebuked - If one accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of acknowledgement.

560. If one is fully ordained and perceives one as fully ordained, she does not prevent one who gives directions, there is an offence of acknowledgement. If one is fully ordained and is doubtful, she does not prevent one who gives directions, there is an offence of acknowledgement. If one is fully ordained and perceives one as not fully ordained, she does not prevent one who gives directions, there is an offence of acknowledgement.

She does not prevent one ordained unilaterally who gives directions, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is no offence.

561. There is no offence if she induces to give her own meal but does not give, if she gives the meal of others but does not induce to give, if she induces to give what was not given, if she induces to give where it was not given, if she induces to give equally

to all, if a female trainee gives directions, if a female novice gives directions, setting aside the five foods everywhere, there is no offence, for a mad man, for the first offender.

The second acknowledgement training rule is finished.

3. The Third Acknowledgement Training Rule

562. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time in Sāvattthī a certain family was devoted on both sides. It grew in faith, it diminished in wealth, and whatever solid food or soft food arose in that family before the meal, having given up all of it to the monks, sometimes they remained without having eaten. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not knowing moderation, accept! These ones, having given to them, sometimes remain without having eaten!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to give the authorization as in training by a legal act at which a motion is put and is followed by one proclamation to such a family which grows in faith and diminishes in wealth. And thus, monks, it should be given. An experienced and competent monk should inform the Community -

563. "Let the Community hear me, venerable sir. The family of such and such a name grows in faith, diminishes in wealth. If it is the proper time for the Community, the Community should give the authorization as in training to the family of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. The family of such and such a name grows in faith, diminishes in wealth. The Community gives the authorization as in training to the family of such and such a name. If the giving of authorization as in training to the family of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The authorization as in training has been given by the Community to the family of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

And thus, monks, you should recite this training rule -

"Now those families that are authorized as in training, whatever monk, having received with his own hand solid food or soft food in such families authorized as in training, should eat or consume it, it should be acknowledged by that monk - 'Friend, 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 monks.

564. Now at that time there was a festival in Sāvattthī. People, having invited monks, fed them. That family too invited monks. The monks, being scrupulous, did not consent - "It has been rejected by the Blessed One to receive with one's own hand solid food or soft food in families authorized as in training and to eat or consume it."

They grumbled, criticised, and complained - "What indeed is the use of our life when the venerable ones do not accept from us!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, for one who has been invited, to receive with one's own hand solid food or soft food in families authorized as in training and to eat or consume it. And thus, monks, you should recite this training rule -

"Now those families that are authorized as in training, whatever monk, not having been previously invited, having received with his own hand solid food or soft food in such families authorized as in training, should eat or consume it, it should be acknowledged by that monk - 'Friend, 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 monks.

565. Now at that time a certain monk was dependent on that family. Then that monk, having dressed in the earlier period of the day, taking his bowl and robe, approached that family; having approached, he sat down on the prepared seat. Now at that time that monk was sick. Then those people said this to that monk - "Eat, venerable sirs." Then that monk - "It has been rejected by the Blessed One for one who has not been invited to receive with one's own hand solid food or soft food in families authorized as in training and to eat or consume it," being scrupulous, did not accept; he was not able to walk for almsfood; he was without food. Then that monk, having gone to the monastery, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a sick monk to receive with one's own hand solid food or soft food in families authorized as in training and to eat or consume it. And thus, monks, you should recite this training rule -

566. "Now those families that are authorized as disciples in higher training, whatever monk, not having been previously invited, not being sick, having received with his own hand solid food or soft food in such families authorized as disciples in higher training, should eat or consume it, it should be acknowledged by that monk - 'Friend, I have committed a blameworthy rule, unsuitable, requiring acknowledgement; I acknowledge it.'"

567. "Now those families that are authorized as in training" means a family authorized as in training is a family which grows in faith and diminishes in wealth. To such a family the authorization as in training has been given by a legal act at which a motion is put and is followed by one proclamation.

"Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"In such families authorized as in training" means in families of such a kind authorized as in training.

"Not invited" means not invited for today or for tomorrow, he invites one entering the precincts of the house; this is called not invited.

"Invited" means invited for today or for tomorrow, he invites one not entering the precincts of the house; this is called invited.

"Not sick" means he is able to walk for almsfood.

"Sick" means he is not able to walk for almsfood.

"Solid food" means the five foods -setting aside day-long medicine, seven days medicine, and life-long medicine, the remainder is called solid food.

"Soft food" means the five foods -cooked rice, food made with flour, flour, fish, meat.

Not invited, not sick, if he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of acknowledgement.

568. Perceiving one authorized as a disciple in higher training as authorized as a disciple in higher training, not having been invited, not being sick, having received with one's own hand solid food or soft food, one eats or consumes - an offence of acknowledgement. If it is authorized as a disciple in higher training, being doubtful, etc. Perceiving one authorized as a disciple in higher training as one beyond training, not having been invited, not being sick, having received with one's own hand solid food or soft food, one eats or consumes - an offence of acknowledgement.

If one accepts day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. If it is authorized as one beyond training, perceiving it as authorized as a disciple in higher training, there is an offence of wrong-doing. If it is authorized as one beyond training, being doubtful, there is an offence of wrong-doing. If it is authorized as one beyond training, perceiving it as authorized as one beyond training, there is no offence.

569. There is no offence for one who is invited, for one who is ill, for one who is invited or ill and eats the remainder, if almsfood for others has been laid down there, if having taken it out from the house they give, for a regular meal, for a ticket meal, for a fortnightly meal, for an observance day meal, for a first day of the fortnight meal, for day-long medicine, seven days medicine, life-long medicine - if he gives saying "when there is a reason, use it," for a mad man, for the first offender.

The third acknowledgement training rule is finished.

4. The Fourth Acknowledgement Training Rule

570. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time the Sakyan slaves were in rebellion. The Sakyan women wished to prepare a meal at the forest lodgings. The Sakyan slaves heard - "The Sakyan women, it seems, wish to prepare a meal at the forest lodgings." They lay in wait on the road. The Sakyan women, having taken superior solid and soft food, went to the forest lodging. The Sakyan slaves, having come out, robbed the Sakyan women and violated them. The Sakyans, having come out, having seized those thieves together with the goods, grumbled, criticised, and complained - "How indeed could the venerable ones not report thieves dwelling in the

monastery!" The monks heard the Sakyans grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "If so, monks, I will lay down a training rule for monks, dependent on ten reasons - for the excellence of the Community, etc. And thus, monks, you should recite this training rule -

"Now those forest lodgings that are considered dangerous and perilous, whatever monk, in such lodgings, having received with his own hand solid food or soft food that was unannounced beforehand within a monastery, should eat or consume it, it should be acknowledged by that monk - 'Friend, 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 monks.

571. Now at that time a certain monk was sick at the forest lodgings. People, having taken solid food or soft food, went to the forest lodging. Then those people said this to that monk - "Eat, venerable sirs." Then that monk - "It has been rejected by the Blessed One to receive with one's own hand solid food or soft food at the forest lodgings and to eat or consume it," being scrupulous, did not accept, was not able to walk for almsfood, he was without food. Then that monk reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a sick monk at the forest lodgings to receive with his own hand solid food or soft food that was unannounced beforehand and to eat or consume it. And thus, monks, you should recite this training rule -

572. "Now those forest lodgings that are considered dangerous and perilous, whatever monk, in such lodgings, having received with his own hand solid food or soft food that was unannounced beforehand within a monastery, should eat or consume it while not sick, it should be acknowledged by that monk - 'Friend, I have committed a blameworthy rule, unsuitable, requiring acknowledgement; I acknowledge it.'"

573. "Whatever forest lodgings" means a forest lodging is named as the last five hundred bow-lengths.

"Dangerous" means in the park or in the precincts of the park, a place where thieves have settled is seen, a place where they have eaten is seen, a place where they have stood is seen, a place where they have sat is seen, a place where they have lain down is seen.

"Perilous" means in the park or in the precincts of the park, people killed by thieves are seen, people robbed are seen, people beaten are seen.

"Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"In such lodgings" means in lodgings of such a kind.

"Unannounced" means announced to the five, this is called unannounced. Setting aside the park and the precincts of the park, if announced, this is called unannounced.

"Announced" means any woman or man, having come to the park or the precincts of the park, reports - "They will bring solid food or soft food for the one of such and such a name, venerable sir." If it is dangerous, it should be told as "dangerous"; if it is perilous, it should be told as "perilous"; if - he says: "Let it be, venerable sir, it will be brought," the thieves should be told - "People are frequenting here, go away." When rice gruel is announced, the ingredients for it may be conveyed, this is called announced. When a meal is announced, the ingredients for it may be conveyed, this is called announced. When solid food is announced, the ingredients for it may be conveyed, this is called announced. When a family is announced, whoever in that family brings solid food or soft food, this is called announced. When a village is announced, whoever in that village brings solid food or soft food, this is called announced. When a guild is announced, whoever in that guild brings solid food or soft food, this is called announced.

"Solid food" means the five foods -setting aside day-long medicine, seven days medicine, and life-long medicine, the remainder is called solid food.

"Soft food" means the five foods -cooked rice, food made with flour, flour, fish, meat.

"Within a monastery" means for a fenced monastery, the monastery inside. For an unfenced one, the precincts.

"Not sick" means he is able to walk for almsfood.

"Sick" means he is not able to walk for almsfood.

Unannounced, not sick, if he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of acknowledgement.

574. If it is unannounced, perceiving it as unannounced, having received with one's own hand solid food or soft food within a monastery, one who is not sick eats or consumes, there is an offence of acknowledgement. If it is unannounced, being doubtful, having received with one's own hand solid food or soft food within a monastery, one who is not sick eats or consumes, there is an offence of acknowledgement. If it is unannounced, perceiving it as announced, having received with one's own hand solid food or soft food within a monastery, one who is not sick eats or consumes, there is an offence of acknowledgement.

If one accepts day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. If it is announced, perceiving it as unannounced, there is an offence of wrong-doing. If it is announced, being doubtful, there is an offence of wrong-doing. If it is announced, perceiving it as announced, there is no offence.

575. There is no offence if it is announced, for one who is ill, if one who is announced or ill eats the remainder, if having received outside the monastery one eats inside the monastery, if one eats a root or bark or leaf or flower or fruit that has grown there, if when there is a reason one uses day-long medicine, seven days medicine, life-long medicine, for a mad man, for the first offender.

The fourth acknowledgement training rule is finished.

Venerable ones, the four rules involving acknowledgement have been recited.
Therein I ask the venerable ones - "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 venerable
ones are pure in this, therefore they are silent, thus I remember it.

The chapter on acknowledgement 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.

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