



Kathina Robe In Theravāda Tradition

Ven. Nguyen Hoang Phuc, Phramaha Somphong Khunakaro,Dr.,

Asst. Prof. Dr. Sanu Mahatthanadull

International Buddhist Studies College,

Mahachulalongkornrajavidyalaya University

Corresponding Author Email: spunno@yahoo.com



Abstract

This paper takes a deep aim to discern the practical meanings and vital importance of *Kathina* robe (*cīvara*) in *Theravāda* tradition. According to *Vinayapiṭaka*, *Kathina* practice of early *Saṅgha* was just simple monastic acts and the monk who spread the *Kathina* and who rejoiced in the *Kathina* are entitled to enjoy the five *Kathina* privileges (*kathinānisamṣa*). The characteristics of *Kathina* robe are offered to the *Saṅgha* (*Saṅghikadāna*) and the time to offer the *Kathina* (*Kāladāna*). However, the *Kathina* robe was allowed by the Lord Buddha for the convenience of the monks in their daily lives, mainly for their Dhamma tours and used of robes.

Keywords: Kathina, robe, cīvara, Theravāda, Kathina privileges.

Introduction

In the early establishment of the order (*pathamabodhi*¹), the early monks had to make their own robe by themselves using pieces of cloths mostly collected by their own effort. Later on, the request of physician *Jīvaka*, monks were allowed to accept ready-made robes prepared by lay devotees (*gahapaticīvara*). The Buddha gave an allowance as follow:

*Anujānāmi, bhikkhave, gahapaticīvaraṁ. Yo icchatī, pamsukūliko hotu. Yo icchatī, gahapaticīvaraṁ sādiyatū. Itarītarenapāham, bhikkhave, santuṭṭhim vāṇnemi.*²

I allow you, monks, householder's robes. Whoever wishes may be a rag-robe wearer; whoever wishes may consent to (accept) householders' robes. And I, monks, commend satisfaction with the one or the other.³

As for early ceremonies too, the monks had to make the *Kathina* robe by themselves. And the early *Kathina* were simple *Vinaya* acts of the monks. Actually, with the flexible and active meaning and uses of *Kathina* is suitable to its final gold. As the five *Kathina* benefits are allowed the monks are free from practicing five *Vinaya* rules. And this benefits are adaptable pertinence to offering robes and other requisites for the daily need of the monks. The *Kathina* benefits gave relaxation to the monks who could not be released from practicing the related *Vinaya* rules by no alternate means other than enjoying the *Kathina* benefits and for whom robe and robe materials were not ample.

However, now no special relaxation is enjoyed by most of today's monks even when they are entitled to enjoy the *Kathina* benefits. Because, for the monks, there are lesser and lesser conditions to practice the related *Vinaya* rules and readymade robes are also available in abundance.

Regarding the issue of *Kathina*, the community of *Saṅgha* has developed much depending on time and proportional situations. The life style of early monks and that of today's monks are very different from one another. As a consequence, the first four benefits are not very useful for today's monks when concerned the related rules, despitess being greatly beneficial and supportive to the monks. However, the fifth *Kathina* benefit is different, despitess the change of times, it has been giving material support to the monastic community throughout centuries.

¹Pathamabodhi that was a period of twenty years after the attainment of the Buddha.

²Vin.I.280.

³I.B. Horner (tr.), **The Book of the Discipline (Vinayapiṭaka)**, Vol. IV (Mahāvagga), (London: PTS, 2000), p. 397.

Fundamentally, the aim of this research refer to highlight a new perspectives of *Kathina* in the Buddhist communities. And the researcher refers to focus on the subject of *Kathina* and related subject with the *Kathina*.

The Meaning and Origin of *Kathina* in Theravāda Buddhism

When we talk about *Kathina*, it is the first important thing to know what the word *Kathina* actually means. Unfortunately, it seems that there is no definition of the word *Kathina* in the *Pāli* commentaries in the sections on declaration of the *Kathina* event in *Mahāvagga* of *Vinaya*, nor even in the related portion in *Parivāra*.

Kathina is a *Pāli* word. According to *Pāli - English Dictionary*, the word *Kathina* has three meanings: hard, firm, stiff; the cotton cloth which was annually supplied by the laity to the *Bhikkhus* for the purpose of making robes; also a wooden frame used by the *Bhikkhus* in sewing their robes.⁴ The *Cullavagga* says:

*Anujānāmi, bhikkhave, Kathinam Kathinarajjuṁ tattha tattha obandhitvā cīvaram sibbetum.*⁵

I allow you, monks, a *Kathina*-frame and strings for the *Kathina*-frame and to sew robe-material having tied it down here and there.⁶

The *Cullavagga-Āṭhakathā* by *Buddhaghosa Mahāthera* said that: the frame for sewing robe is called *Kathina* and the mat placed on the frame is also called *Kathina* as mentioned in *Pāli* Canon that:

Kathinanti nissenimpi tattha attharitabbakaṭasārakakilañjānañ aññatarampi. Kathinarajjunti yāya dupaṭṭacīvaram sibbantā kathine cīvarampi bandhanti.

Kathina is in fact a ladder, there for spreading the screw-pine stalk mats, fiber mats or even other things. *Kathinarajju* is the strings fixed in the wooden-frame in order to tie the robe when stitching.⁷

⁴T.W. Rhys Davids, William Steden (eds.), **Pāli - English Dictionary**, (London: PTS, 1952), p. 196.

⁵Vin.II.115.

⁶I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. V (Cullavagga), (London: Luzac & Company Ltd., 1963), p. 158.

⁷VinA.VI.1206.

In the *Vimativinodanī-ṭīkā* by *Kassapa Thera*, it is said that *Kathina* organizes the five *Kathina* benefits, not letting them go to other monasteries as saying:

Kathinan’ti pañcānisamse antokaraṇasamatthatāya thiranti attho.

The *Kathina* has meaning of the hardness of ability to include the five privileges.⁸

From the texts mentioned above, *Kathina* is a kind of frame for sewing robes what the monks who successfully observed their rains-retreat can be received from the lay people.

Why did the Lord Buddha allow the *Kathina* robe for monks? According to *Mahāvagga*⁹, the *Kathina* was allowed by *Gotama* Buddha while He was residing at *Jetavana* Great Monastery (*Jetavana Mahāvihāra*) in *Sāvatthi*, referring to the thirty monks who were practicing the *Dhutaṅga* in the forest at *Sāketa*. At that time, those thirty monks were staying in *Pāvā*, a small town. They wished to see the Lord Buddha and went from *Pāvā* to *Sāvatthi*. Before they got to their destination, the time to begin the rains-retreat had arrived. Therefore, they had to spend the rains-retreat *Sāketa*, a small town between *Pāvā* and *Sāvatthi*. After the lapse of three months and the Invitation (*Pavāraṇā*) had been carried out, they went to *Sāvatthi*. Because of heavy rain, their journey was full of dirt and mud. It was very difficult to go on journey with wet, heavy and muddy robes. When they arrived at the *Jetavana Mahāvihāra*, they related what they experienced on their journey. On hearing their difficult journey, the Lord Buddha allowed the *Kathina*:

*Anujānāmi, bhikkhave, vassamvuṭṭhānam bhikkhūnam Kathinam attharitum.*¹⁰

I allow you, monks, to make up *Kathina*-cloth when monks have completed the rains.¹¹

Description of the *Kathina* ceremony is not found in this story. But from this story, it can correctly be deduced that the tradition of the *Kathina* was rooted in the Buddha's wise and kind concern for the appearance of the monks. *Kathina* was allowed for the benefit of the monks. And it is also a special occasion of robe making for the early monks who unitedly

⁸ SpT.II.193.

⁹ Vin.I.253; I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. IV (Mahāvagga), (London: Luzac & Company Ltd., 1962), pp. 351-352.

¹⁰ Vin.I.254.

¹¹ I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. IV (Mahāvagga), (London: Luzac & Company Ltd., 1962), p. 352.

participated in the robe making process when it was an occasion for lay people to offer robe or robe materials to the monks. So, there are two possible purposes why the event of *Kathina* was allowed:

- Either to encourage monks to sew robes for a selected friend and thus train in loving-kindness, compassion and generosity.
- To make monk's rain and winter season more comfortable if monks sewed their robes.

The Five Kathina Privileges (*Kathinānisamsā*) for Monks

The monk who spread the *Kathina* and who rejoice in the *Kathina* are entitled to enjoy the five *Kathina* privileges: going to families without informing another monk (*anāmantacāra*), staying away from determined three robes (*asamādānacāra*), having group meal (*gaṇabhojana*), using as many robes as one desires without determined them and without sharing them with other monks (*yāvadatthacīvara*), sharing the *Kathina* privileges (*Kathinānisamsā*) robes among the particular monks who are entitled to enjoy the *Kathina* benefits (*yo ca tattha cīvaruppāda*).¹²

The first *Kathina* privilege is called *anāmantacāra* in *Pāli* and this word may be divided into two words: *anāmanta* (not informing) and *cāra* (going round here and there). Thus, the combined word means to go round about not informing. When the *Kathina* privileges are not effective, monks may not visit to the lay people's house before or after their meal, even in the morning without informing another monk, having accepted an invitation of a meal. If they visit so, they are guilty of an offence of expiation according to the forty-sixteenth *Pācittiya* rule (*Cārittasikkhāpada*).¹³

The second *Kathina* privilege is called *anāmantacāra*, means freedom to stay apart from one's set of three robes at the break of dawn. This benefit is a chance to go round about here and there (*cāra*) not carrying (*asamādāna*) the set of determined three robes. According to the second *Nissaggiya Pācittiya* rule (*Udositasikkhāpada*).¹⁴ This rule expressed that a

¹²Vin.I.254; I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. IV (Mahāvagga), (London: Luzac & Company Ltd., 1962), pp. 352-353.

¹³Vin.IV.100; I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. II (Suttavibhaṅga), (London: Luzac & Company Ltd., 1949), p. 365.

¹⁴Vin.III.200; Ibid., p. 15.

monk who wears a set of three robes determined must bring his robes wherever he goes. The set of three robes must be in his arm's length, at least at daybreaks or at dawns. If he cannot practice this rule he commits the offense of expiation and his robe should be forfeitures.

The third *Kathina* privilege is called *gaṇabhojana* means a group meal. This benefit is a chance of having a group meal. In this regard, a group meal may be one of five meals (*bhojana*) that are rice (*odana*), sour gruel (*kummāsa*), parched flour (*sattu*), fish (*maccha*), meat (*maṃsa*).¹⁵ The five kinds of food are called group meal (*gaṇabhojana*) when they are wrongly offered to a group of four or more monks. This meal is not allowable for a group of four or more monks. If the monks have the unallowable foods, they are guilty of an offence expiation, as the thirty-second *Pācittiya* rule (*Gaṇabhojanasikhāpada*).¹⁶

The fourth *Kathina* privilege is called *yāvadathacīvara* means robes as many as one wishes. This benefit is a chance for monks to keep as many robes as they wish. According to the first *Nissaggiya Pācittiya* rule (*Kathinasikkhāpada*)¹⁷, a monk who keeps extra robes for a limited period in excess of ten days, is guilty of an offence of expiation with forfeiture that is his extra robes are given up at dawn on the eleventh day. However, the monks who entitled to enjoy the *Kathina* benefits may keep his extra robes more than ten days without offence this *Kathinasikkhāpada*.

The fifth *Kathina* privilege is called *yo ca tattha cīvaruppāda* means that a certain robes accrue to a monastery. This privilege is a chance to share the *Kathina* benefit robes (*Kathinānisamsacīvara*) that are offered during a *Kathina* ceremony among the monks who are entitled to enjoy the *Kathina* privileges.

In a *Kathina* ceremony monks usually receive a *Kathina* robe (*Kathinacīvara*) and many *Kathina* benefit robes (*Kathinānisamsacīvara*). The *Kathina* robe may be one of three robes namely lower robe (*Antaravāsaka*), upper robe (*Uttarasāṅga*) and double-layered robe (*Saṅghāti*); out of three these robes cannot become *Kathina* robe.¹⁸ And it is belonged to the worthy monk who is received this robe. And any other robes besides the *Kathina* robe donated in *Kathina* ceremony are called *Kathina* benefit robes (*Kathinānisamsacīvara*). Those robes cannot provide the *Kathina* privilege. They belong to all members of the *Saṅgha*. Every

¹⁵Vin.IV.86; Ibid., p. 337.

¹⁶Vin.IV.74; Ibid., p. 311.

¹⁷Vin.III.197; Ibid., p. 4.

¹⁸Vin.I.255; I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. IV (Mahāvagga), (London: Luzac & Company Ltd., 1962), p. 357.

member of *Saṅgha* receives those robes as a privilege of *Kathina*.

The Five Benefits of Kathina Donation for Donors

The *Kathina* donation is fruitful for monks (receivers) and lay people (givers). But the *Kathina* benefits for *Kathina* donors are not mentioned in *Pāli* texts and even in their commentaries (*Aṭṭhakathā*) and sub-commentaries (*Tīkā*). The Buddha did not preach the *Kathina* benefits of the donors but he preach benefits for the donors of different donations. Anyway, in Buddhist tradition, to do the good deed is go gain the good result. So, the good deed of *Kathina* robe donation must not be fruitless as mentioned in *Pāli* Canon that:

Puññañce puriso kayirā, kayirā nam punappunam;
*Tamhi chandañ kayirātha, sukho puññassa uccayo.*¹⁹
 If a man does what is good, let him do it again;
 let him delight in it: the accumulation of good is delightful.²⁰

In *Abhidhammatthasaṅgaha*, it says that: “*Janeti sadisam pākan* - Produces similar results”.²¹ So, when the devotees donate the *Kathina* robe, their action is a wholesome of the sense sphere (*kāmāvacarakusala*) and the wholesome deeds of sense sphere (*kāmāvacaravipāka*) can produce similar results. This is also the law of action (*kammaniyāma*).²² The good and evil deeds are similar to seeds as they beget similar results. If a mango seed is sown, mango tree will grow but not any other trees. Similarly, if a donation of food or cloth is made, its result will be something good related to food or cloth. The receivers receive food or cloth, by enjoying them, will get bold usefulness and deep impact of strength, life, beauty, happiness and wisdom; Similarly, the donors will get energy and influences of strength, life, beauty, happiness and wisdom too as saying:

Yādisam vapate bījam, tādisam harate phalam;
Kalyāṇakārī kalyāṇam, pāpakārī ca pāpakam;

¹⁹Dh.118.

²⁰Max Müller, Friedrich, (tr.), **The Dhammapada: A Collection of Verses**, 2nd Ed., (Oxford: The Clarendon Press, 1898), p. 34.

²¹Abhidh-s.37.

²²DhsA.273.

*Pavuttam tāta te bījam, phalam paccanubhossasi.*²³

Whatever sort of seed is sown, That is the sort of fruit one reaps:
 The doer of good reaps good; The doer of evil reaps evil.
 By you, dear, has the seed been sown; Thus you will experience the fruit.²⁴

Kathina donation is robe donation. And *Kathina* donors will also gain the benefits robe donation. And what are the benefits of robe donation? According to the *Apadāna*, the Elder *Pilindavaccha* remembered his past life when he had offered the cloths to the *Paduma* Buddha. In that time, *Pilindavaccha* was a very wealthy gatekeeper (*dovārika*). He took many precious gifts to Ānanda King, *Padumuttara*'s father, and won from him a boon. He asked, as his boon, that he should be allowed to entertain the Buddha. The king refused to grant this, but the *Pilindavaccha* appealed to the judges and they gave the verdict in his favor. Thereupon he held a great almsgiving of unparalleled splendor for seven days and gave away all manner of gifts. As a result, he was born one thousand times as king of the devas and one thousand times also as king of men. By the offering good cloth to the Buddha, he also received eight benefits from the cloth offerings (*dussānisamsa*): beauty with golden fair complexion (*suvaṇṇavavanna*), clean body (*viraja*), brightness of body (*sappabhāso*), splendid body (*patāpava*), soft body (*siniddhagatta*), one hundred thousand of white clothes (*setadussasatasahassa*), one hundred thousand of yellow clothes (*pītadussasatasahassa*), one hundred thousand of red clothes (*lohitadussasatasahassa*).²⁵

Moreover, as a result of robe donation, women may have the chance to wear *Mahālatāpasādhana* - a very costly ornament of gold like *Visākhā* in the Buddha's time. The making of *Visākhā*'s ornament took four months, with five hundred goldsmiths working day and night. In its construction were used four pint pots (*nāli*) of diamonds, eleven of pearls, twenty-two of coral, thirty-three of rubies, one thousand *nikkhas* of ruddy gold, and sufficient silver. The thread work was entire of silver, the parure was fastened to the head and extended to the feet. In various places, seals of gold and dies of silver were attached to hold it in position. In the fabric itself was a peacock with five hundred feathers of gold in either wing, a coral beak, jewels for the eyes, the neck feathers and the tail. As the wearer

²³S.I.227.

²⁴Bodhi, Bhikkhu, (tr.), **The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikāya**, Vol. I, (Boston: Wisdom Publications, 2000), p. 328.

²⁵Jonathan S. Walters, (tr.), **Legends of the Buddhist Saints**, (USA: Jonathan S. Walters and Whitman College, 2017), pp. 534-535.

walked the feathers moved, producing the sound of music. Only a woman possessed of the strength of five elephants could wear it.²⁶ In the time of the Buddha it was possessed only by three persons: *Mallikā* (*Bandhula*'s wife), *Visākhā* and *Devadāniyacora*.²⁷

For men, if they expect to be ordained by “*Ehi Bhikkhu*”, when offering the robe or eight requisites to monks, they should determine (*adhiṭṭhāna*) in their mind. With the result of robe donation, they may become “*Ehi Bhikkhu*”. In the future, when he meets the Lord Buddha and request permission of the Buddha to become a monk. The Buddha accepted his request with “*Ehi Bhikkhu* formula” what is called *Ehibhikkhupasampadā*. The complete formula is recorded in the *Mahāvagga* as follows:

*Ehi, bhikkhu, svākkhāto dhammo, cara brahmacariyam sammā dukkhassa antakiriyāya.*²⁸

Come, monks, well taught is *Dhamma*, fare the *Brahma*-faring for making an utter end of ill.²⁹

According to the Commentary, with this call “Come, *Bhikkhu*” even lay people in their lay costumes become fully ordained monks and appeared as well-trained monks as the sixty-*vasa* monk with necessary monastic requisites.³⁰

In this connection, the *Sāratthadīpanī-tīkā*³¹ mentioned that to receive higher ordination (*Upasampadā*) by way of “*Ehi Bhikkhu*”, it is natural for a person to have met the following three conditions:

– Being a person to had offered either eight requisites (*atṭhaparikkhāra*) or three robes and bowl (*pattacīvara*) to either one of eight noble persons (*Ariya*) or even to a worldly person who is virtuous (*puthujjana sīlasampanna*) in one of his previous existences.

²⁶DhA.I.395; Burlingame, Eugene Watson, **Buddhist Legends: Translated from the Original Pāli Text of the Dhammapada Commentary**, Vol. II, (Cambridge: Harvard University Press, 1921), p. 76.

²⁷DA.II.599.

²⁸VinA.I.13.

²⁹I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. IV (Mahāvagga), (London: Luzac & Company Ltd., 1962), pp. 18-19.

³⁰DhA.II.62; Burlingame, Eugene Watson, **Buddhist Legends: Translated from the Original Pāli Text of the Dhammapada Commentary**, Vol. II, (Cambridge: Harvard University Press, 1921), p. 136.

³¹SpT.II.52.

– Having had an expressed aspiration while he is performing good deeds, thus: “*Idam parikkhāradānañ anāgate ehibhikkhubhāvāya paccayo hotu* – May my merit accrued from this deed be weighty support for receiving the monkhood by way of *Ehi Bhikkhu Upasampadā* in the presence of future Buddha”.

– Being the one in his last existence (before attaining *Nibbāna*).

Only when these three requirements have fulfilled, he will definitely be ordained by this *Ehi Bhikkhu Upasampadā* in the future.

As mentioned above, the *Kathina* robe is to be donated to the *Saṅgha*. Thus, it is believed that *Kathina* donors will also gain the benefit donation to the *Saṅgha*, apart from the above mentioned benefits. According to *Āṅguttara Nikāya*, there are five benefits of giving (*dānānisamsa*): one is dear and agreeable to many people (*bahuno janassa piyo hoti manāpo*), good persons resort to one (*santo sappurisā bhajanti*), one acquires a good reputation (*kalyāṇo kittisaddo abbhuggacchati*), one is not deficient in the layperson’s duties (*gihidhammā anapagato hoti*), with the breakup of the body, after death one is reborn in a good destination, in a heavenly world (*kāyassa bhedā param marañā sugatim saggam lokam upapajjati*).³² A donor is one who is happy before, during and after giving. Before giving he is happy anticipating the opportunity to exercise his generosity. While giving he is happy that he is making another happy by fulfilling a need. After giving he is satisfied that he has done a good deed.³³ The Buddha compares the man who righteously earns his wealth and gives of it to the needy to a man who has both eyes, whereas the one who only earns wealth but does no merit is like a one-eyed man.³⁴ Thus, *Kathina* donors are the people to practice the Buddha’s teachings and will get many benefits because of their generosity.

The *Kathina* donation is not only a normal donation but also the gift of a good man (*sappurisadāna*). Generosity is included among the essential attributes of the *sappurisa*, the good or superior person, along with such other qualities as faith, morality, learning and wisdom. Viewed as the quality of generosity, giving has a particularly intimate connection to the entire movement of the Buddha’s path. For the goal of the path is the destruction of greed, hate and delusion, and the cultivation of generosity directly debilitates greed and hate, while facilitating that pliancy of mind that allows for the eradication of delusion. So a good man

³² A.III.41; Bodhi, Bhikkhu, (tr.), **The Numerical Discourses of the Buddha: A Translation of the Āṅguttara Nikāya**, (Boston: Wisdom Publications, 2012), pp. 660-661.

³³ A.III.336; Ibid, p. 899.

³⁴ A.I.129; Ibid, p. 224.

or noble person will donate with eight ways: to give clean things (*suciṁ deti*), to give choice things (*pañītam deti*), to give at fitting times (*kālena deti*), to give proper things (*kappiyam deti*), to give with discretion (*viceyya deti*), to give repeatedly or regularly (*abhiñham deti*), to calm one's mind on giving (*dadam cittam pasādeti*), to be glad after giving (*datvā attamano hoti*).³⁵ The *Kathina* robe donation is called giving at fitting time (*kāladāna*). Thus, whenever the result of giving ripens, wherever he go, he will be rich with much wealth, with many possessions; And his goals are fulfilled on time.³⁶ More than what is given, it is the manner of giving that makes a valuable gift. One may not be able to afford a lavish gift, but one can always make the recipient feel cared for by the manner of giving.

According to the *Samyutta Nikāya*, no one can measure the benefits of donation to the *Saṅgha*. The Blessed One said to *Sakka* that: “*Saṅghe dinnam mahapphalam* - A gift to the *Saṅgha* bears great fruit”.³⁷ And donation to the *Saṅgha* like the donation of *Kathina* robe is much appreciated by the Lord saying that if one donates to monks who are with bad conduct, on half of the *Saṅgha*, he might enjoy immeasurable benefits.³⁸

From the texts mentioned above, the *Kathina* practice benefits for the both of monastic and lay community. The *Kathina* benefits for monks release them from practicing the five *Vinaya* rules and let them administer the *Kathina* offerings. This is why the *Kathina* ceremony demands more determination, firmness and stability, and the sponsors, receivers, and makers accumulate immeasurable merits. The ceremony is far more special than other offerings. It is the most important and beneficial skillful deed that cultivates all that is good within us. And from that, we gain all the blessings toward the highest goal known as *Nibbāna*.

Conclusion

The early *Kathina* ceremony is not found in the *Vinaya* texts but from those texts, the *Kathina* can correctly be deduced that the tradition of *Kathina* was rooted in the Buddha's wise for the benefits of his disciples. However, the practice of *Kathina* has yet never been looked down but it has always due to its religious and social values. The *Kathina* was a

³⁵ A.IV.244; Ibid., p. 1172.

³⁶ A.III.173; Ibid., p. 763.

³⁷ S.I.233; Bodhi, Bhikkhu, (tr.), **The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikāya**, Vol. I, (Boston: Wisdom Publications, 2000), p. 333.

³⁸ M.III.257; Nānamoli, Bhikkhu, Bodhi, Bhikkhu, (trs.), **The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya**, (Boston: Wisdom Publications, 2009), p. 1105.

simple *Vinaya* act of the early Buddhist monks but now it has been an internationally well-known activity participated by both of monastic and laity community. And the practice of *Kathina* provides an occasion when the laity community can display its admiration to the monastic community which is worthy of support. This practice can be brought the Buddhist monks and lay devotees together. Mutually firm, stable and effective relationship between the lay devotees and monastic communities is formally acknowledged within the *Kathina* rite. This relationship is essential for the strength, unity, solidarity and the longevity of *Buddhasāsana*.

References

I. Primary Source

1. Pāli Canonical Text Sources:

Anuruddha, Bhadantācariya. (1989). Saddhātissa Hammalawa (ed.). *Abhidhammatthasaṅgaha*. Oxford: PTS.

Chalmers, Robert (ed.). (1994). *The Majjhima-Nikāya*. Vol. III. Oxford: PTS.

Feer, M. Leon (ed.). (1998). *The Saṃyutta-Nikāya*. Part. I. *Sagāthavagga*. Oxford: PTS.

Hardy, E. (ed.). (1994). *The Aṅguttara-Nikāya*. Part III. Pañcakanipāta and Chakkaniipāta. London: PTS.

Hinüber, Von. O, Norman K.R. (eds.). (1995). *Dhammapada*. London: PTS.

Muller, Edward (ed.). (1979). *The Atthasālinī – Buddhaghosa's Commentary on the Dhammasaṅgaṇī*. London: PTS.

Norman, H.C. (ed.). (1993). *The Commentary on the Dhammapada*. Vol. I. Oxford: PTS.

Oldenberg, Hermann (ed.). (1997). *The Vinaya Piṭakam*. Vol. I. *The Mahāvagga*. Oxford: PTS.

_____. (1977). *The Vinaya Piṭakam*. Vol. II. *The Cullavagga*. Oxford: PTS.

_____. (1993). *The Vinaya Piṭakam*. Vol. III. *The Suttavibhaṅga*, First Part. (Pārājika, Saṅghādisesa, Aniyata, Nissaggiya.). Oxford: PTS.

_____. (1993). *The Vinaya Piṭakam*. Vol. IV. *The Suttavibhaṅga*, Second Part. (End of the Mahāvibhaṅga, Bhikkhunīvibhaṅga.). Oxford: PTS.

Sāriputta, Thera. (1960). *Sāratthadīpanī-Tīkā - A Commentary on Samantāpāsādikā of Buddhaghosa*. India: Vipassana Research Institute.

Stede, W. (ed.). (1971). *Sumanāgalavilāsinī – Buddhaghosa's Commentary on the Dīghanikāya*. Part II. London: PTS.

Takakusu, J; Nagai, Makoto (eds.). (1975). *Samantapāsādikā – Buddhaghosa's Commentary on the Vinaya Piṭaka*. Vol. I. London: PTS.

_____. (1982). *Samantapāsādikā – Buddhaghosa's Commentary on the Vinaya Piṭaka*. Vol. VI. London: PTS, 1982.

2. Translations of Pāli Canonical Sources

Bodhi, Bhikkhu (tr.). (1995). *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*. USA: Wisdom Publication.

_____. (2000). *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*. Vol. I. Boston: Wisdom Publications.

_____. (2012). *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*. Boston: Wisdom Publications.

Buddhaghosa. (1920). *The Expositor (Atthasālinī) - Buddhaghosa's Commentary on the Dhammasaṅgāti*. tr. by Muang Tin. London: Oxford University Press.

Burlingame, Eugene Watson. (1921). *Buddhist Legends: Translated from the Original Pāli Text of the Dhammapada Commentary*. Vol. II. Cambridge: Harvard University Press.

I.B. Horner (tr.). (1949). *The Book of the Discipline (Vinaya-Piṭaka)*. Vol. II (Suttavibhaṅga). London: Luzac & Company Ltd.

_____. (1969). *The Book of the Discipline (Vinaya-Piṭaka)*. Vol. III (Suttavibhaṅga). London: Luzac & Company Ltd.

_____. (2000). *The Book of the Discipline (Vinayapiṭaka)*. Vol. IV (Mahāvagga) London: PTS.

_____. (1963). *The Book of the Discipline (Vinaya-Piṭaka)*. Vol. V (Cullavagga). London: Luzac & Company Ltd.

Max Müller, Friedrich (tr.). (1898). *The Dhammapada: A Collection of Verses*. 2nd Ed.. Oxford: The Clarendon Press.

II. Secondary source

T.W. Rhys Davids, William Steden (eds.). (1952). *Pāli - English Dictionary*, London: PTS.

Jonathan S. Walters, (tr.). (2017). *Legends of the Buddhist Saints*, USA: Jonathan S. Walters and Whitman College.