

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

3. The Great Chapter (3. Mahāvaggapāḷi)

7. The Section on Kathina (7. Kathinakkhandhako)

[Kd 7, PTS 1.253-1.267]



PaliVerse

3. The Great Chapter

7. The Section on Kathina

187. The Allowance of Kathina

306. At that time the Buddha, the Blessed One, was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time about thirty monks from Pāvā, all forest-dwellers, all almsfood eaters, all wearers of rag-robles, all three-robe wearers, coming to Sāvattṥī to see the Blessed One, when entering the rains retreat was approaching, were not able to reach Sāvattṥī for entering the rains retreat; on the way they entered the rains retreat at Sāketa. They dwelt for the rains retreat dissatisfied in appearance - "The Blessed One dwells near us, only six yojanas from here, yet we do not obtain an audience with the Blessed One." Then those monks, having completed the rains retreat, after the three months had passed, having done the invitation ceremony to admonish, while the sky was raining, when the waters had merged, when there was mud from the water, wearied in appearance with robes full of water, approached Sāvattṥī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, they paid respect to the Blessed One and sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to those monks: "Is it bearable, monks, is it endurable, did you dwell in unity, being joyful, without contention, comfortably for the rains retreat, and were you not troubled about almsfood?" "It is bearable, Blessed One; it is endurable, Blessed One; and we, venerable sir, dwelt in unity, being joyful, without contention, for the rains retreat, and we were not troubled about almsfood. Here we, venerable sir, about thirty monks from Pāvā, coming to Sāvattṥī to see the Blessed One, when entering the rains retreat was approaching, were not able to reach Sāvattṥī for entering the rains retreat; on the way we entered the rains retreat at Sāketa. We, venerable sir, dwelt for the rains retreat dissatisfied in appearance - 'The Blessed One dwells near us, only six yojanas from here, yet we do not obtain an audience with the Blessed One.' Then we, venerable sir, having completed the rains retreat, after the three months had passed, having done the invitation ceremony to admonish, while the sky was raining, when the waters had merged, when there was mud from the water, wearied in appearance with robes full of water, have come the journey." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, for monks who have completed the rains retreat to spread the kathina. For you, monks, who have allocated the kathina-privileges, five things will be allowable - going without taking leave, going without taking the complete set of robes, a group meal, as many robes as needed, and whatever robe-cloth arises there will be theirs." For you, monks, who have allocated the kathina-privileges, these five things will be allowable. And thus, monks, the kathina should be spread. An experienced and competent monk should inform the Community -

307. "Let the Community hear me, venerable sir. This kathina robe cloth has arisen for the Community. If it is the proper time for the Community, the Community should give this kathina robe cloth to the monk of such and such a name to spread the kathina. This is the motion.

"Let the Community hear me, venerable sir. This kathina robe cloth has arisen for the Community. The Community gives this kathina robe cloth to the monk of such and such a name to spread the kathina. If the giving of this kathina robe cloth to the monk of such and such a name to spread the kathina is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"This kathina robe cloth has been given by the Community to the monk of such and such a name to spread the kathina. It is agreeable to the Community, therefore they are silent, thus I remember it."

308. "Thus, monks, the kathina-privilege is spread, thus it is not spread. And how, monks, is the kathina-privilege not spread? The kathina-privilege is not spread by merely marking out, the kathina-privilege is not spread by merely washing, the kathina-privilege is not spread by merely examining the robe, the kathina-privilege is not spread by merely cutting, the kathina-privilege is not spread by merely binding, the kathina-privilege is not spread by merely making the long stitching, the kathina-privilege is not spread by merely making the head-piece, the kathina-privilege is not spread by merely making the strengthening, the kathina-privilege is not spread by merely making the back border, the kathina-privilege is not spread by merely making the front border, the kathina-privilege is not spread by merely making the additional piece, the kathina-privilege is not spread by merely pressing with a blanket, the kathina-privilege is not spread with cloth obtained by hinting, the kathina-privilege is not spread with cloth obtained by indirect talk, the kathina-privilege is not spread with cloth obtained temporarily, the kathina-privilege is not spread with cloth that has been stored, the kathina-privilege is not spread with cloth that is forfeitable, the kathina-privilege is not spread with cloth that is not properly marked, the kathina-privilege is not spread except with a double robe, the kathina-privilege is not spread except with an upper robe, the kathina-privilege is not spread except with an inner robe, the kathina-privilege is not spread except with cloth of five or more than five pieces cut on that very day and made circular, the kathina-privilege is not spread except by an individual's allocation; even if the kathina-privilege is rightly spread, if one standing outside the boundary gives thanks, thus also the kathina-privilege is not spread. Thus, monks, the kathina-privilege is not spread.

309. "And how, monks, is the kathina-privilege spread? The kathina-privilege is spread with new cloth, the kathina-privilege is spread with cloth resembling new, the kathina-privilege is spread with a rag, the kathina-privilege is spread with a rag robe, the kathina-privilege is spread with cloth from a shopkeeper, the kathina-privilege is spread with cloth not obtained by hinting, the kathina-privilege is spread with cloth not obtained by indirect talk, the kathina-privilege is spread with cloth not obtained temporarily, the kathina-privilege is spread with cloth that has not been stored, the kathina-privilege is spread with cloth that is not forfeitable, the kathina-privilege is spread with cloth that is properly marked, the kathina-privilege is spread with a double robe, the kathina-privilege is spread with an upper robe, the kathina-privilege is spread with an inner robe, the kathina-privilege is spread with cloth of five or more

than five pieces cut on that very day and made circular, the kathina-privilege is spread by an individual's allocation; if the kathina-privilege is rightly spread, if one standing within the boundary gives thanks, thus also the kathina-privilege is spread. Thus, monks, the kathina-privilege is spread.

310. "And how, monks, is the kathina-privilege withdrawn? There are, monks, eight grounds for the withdrawal of the kathina-privilege - ending by departure, ending by completion, ending by decision, ending by removal, ending by hearing, disappointment of expectation, crossing the boundary, withdrawal together."

The allowance of kathina is concluded.

188. The Set of Seven on Taking

311. A monk with allocated kathina-privileges, having taken the made robe, departs - "I shall not return." For that monk, the removal of kathina-privileges is by departing.

A monk with allocated kathina-privileges, having taken a robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having taken a robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having taken a robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges, having taken a robe, departs - "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, he hears "The kathina-privilege has been withdrawn, it seems, at that residence." For that monk, the removal of kathina-privileges is by hearing.

A monk with allocated kathina-privileges, having taken a robe, departs - "I shall return." Having gone outside the boundary, he has that robe made. With the robe made - "I shall return, I shall return" - he waits outside for the removal of kathina-privileges. For that monk, the removal of kathina-privileges is by crossing the boundary.

A monk with allocated kathina-privileges, having taken a robe, departs - "I shall return." Having gone outside the boundary, he has that robe made. With the robe made - "I shall return, I shall return" - reaches the removal of kathina-privileges. For that monk, the removal of kathina-privileges is together with the monks.

The set of seven on taking is concluded.

189. The Set of Seven on Undertaking

312. A monk with allocated kathina-privileges, having accepted the made robe, departs thinking "I shall not return." For that monk, the removal of kathina-privileges is by departing.

A monk with allocated kathina-privileges, having accepted a robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having accepted a robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having accepted a robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges, having accepted a robe, departs - "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, he hears - "The kathina-privilege has been withdrawn, it seems, at that residence." For that monk, the removal of kathina-privileges is by hearing.

A monk with allocated kathina-privileges, having accepted a robe, departs - "I shall return." Having gone outside the boundary, he has that robe made. With the robe made - "I shall return, I shall return" - he waits outside for the removal of kathina-privileges. For that monk, the removal of kathina-privileges is by crossing the boundary.

A monk with allocated kathina-privileges, having accepted a robe, departs - "I shall return." Having gone outside the boundary, he has that robe made. With the robe made - "I shall return, I shall return" - reaches the removal of kathina-privileges. For that monk, the removal of kathina-privileges is together with the monks.

The set of seven on undertaking is concluded.

190. The Set of Six on Taking

313. A monk with allocated kathina-privileges, having taken an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having taken an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having taken an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges, having taken an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, he hears - "The kathina-privilege has been withdrawn, it seems, at that residence." For that monk, the removal of kathina-privileges is by hearing.

A monk with allocated kathina-privileges, having taken an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, thinking "I shall return, I shall return," he waits outside for the removal of kathina-privileges. For that monk, the removal of kathina-privileges is by crossing the boundary.

A monk with allocated kathina-privileges, having taken an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, thinking "I shall return, I shall return," he meets the removal of kathina-privileges. For that monk, the removal of kathina-privileges is together with the monks.

The set of six on taking is concluded.

191. The Set of Six on Undertaking

314. A monk with allocated kathina-privileges, having accepted an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, he hears - "The kathina-privilege has been withdrawn, it seems, at that residence." For that monk, the removal of kathina-privileges is by hearing.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, thinking "I shall return, I shall return," he waits outside for the removal of kathina-privileges. For that monk, the removal of kathina-privileges is by crossing the boundary.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, thinking "I shall return, I shall return," he meets the

removal of kathina-privileges. For that monk, the removal of kathina-privileges is together with the monks.

The set of six on undertaking is concluded.

192. The Set of Fifteen on Taking

315. A monk with allocated kathina-privileges, having taken a robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having taken a robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having taken a robe, departs. When he has gone outside the boundary, it occurs to him thus -

"I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A triad.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A triad.

A monk with allocated kathina-privileges, having taken a robe, departs with it undetermined; it does not occur to him "I shall return," nor does it occur to him "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having taken a robe, departs with it undetermined; it does not occur to him "I shall return," nor does it occur to him "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I

shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having taken a robe, departs with it undetermined; it does not occur to him "I shall return," nor does it occur to him "I shall not return." When he has gone outside the boundary, it occurs to him thus -"I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A triad.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall return." When he has gone outside the boundary, it occurs to him thus -"I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall return." When he has gone outside the boundary, it occurs to him thus -"I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall return." When he has gone outside the boundary, it occurs to him thus -"I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, he hears - "The kathina-privilege has been withdrawn, it seems, at that residence." For that monk, the removal of kathina-privileges is by hearing.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, thinking "I shall return, I shall return" - he waits outside for the removal of kathina-privileges. For that monk, the removal of kathina-privileges is by crossing the boundary.

A monk with allocated kathina-privileges, having taken a robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made - thinking "I shall return, I shall return," he meets the removal of kathina-privileges. For that monk, the removal of kathina-privileges is together with the monks.

A set of six.

The set of fifteen on taking is concluded.

193. The Set of Fifteen on Undertaking and so on

316. A monk with allocated kathina-privileges, having accepted a robe, departs... etc.

(This should be expanded like the "having taken" section.)

A monk with allocated kathina-privileges, having taken an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion... etc.

(This should be expanded like the "having accepted" section.)

The set of fifteen on undertaking and so on is concluded.

194. The Fifteen on Incomplete Undertaking

317. A monk with allocated kathina-privileges, having accepted an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs. When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A triad.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A triad.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs with it undetermined; it does not occur to him - "I shall return," nor does it occur to him - "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs with it undetermined; it does not occur to him - "I shall return," nor does it occur to him - "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs with it undetermined; it does not occur to him - "I shall return," nor does it occur to him - "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A triad.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, he hears - "The kathina-privilege has been withdrawn, it seems, at that residence." For that monk, the removal of kathina-privileges is by hearing.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made - thinking "I shall return, I shall return," he waits outside for the removal of kathina-privileges. For that monk, the removal of kathina-privileges is by crossing the boundary.

A monk with allocated kathina-privileges, having accepted an unfinished robe, departs thinking "I shall return." Having gone outside the boundary, he has that robe made. With the robe made, thinking "I shall return, I shall return," he meets the removal of kathina-privileges. For that monk, the removal of kathina-privileges is together with the monks.

A set of six.

The Fifteen on Incomplete Undertaking is concluded.

195. The Twelve on Non-Encroachment

318. A monk with allocated kathina-privileges departs with expectation of a robe. Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges departs with expectation of a robe. Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges departs with expectation of a robe. Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges departs with expectation of a robe. When he has gone outside the boundary, it occurs to him thus - "I shall attend upon this expectation of a robe right here, I shall not return." He attends upon that expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

A monk with allocated kathina-privileges departs with expectation of a robe thinking "I shall not return." Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges departs with expectation of a robe thinking "I shall not return." Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall indeed not have this robe made." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges departs with expectation of a robe thinking "I shall not return." Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges departs with expectation of a robe thinking "I shall not return." When he has gone outside the boundary, it occurs to him thus - "I shall attend upon this expectation of a robe right here." He attends upon that

expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

A monk with allocated kathina-privileges departs for the expectation of a robe with it undetermined; it does not occur to him -"I shall return," nor does it occur to him -"I shall not return." Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges departs for the expectation of a robe with it undetermined; it does not occur to him -"I shall return," nor does it occur to him -"I shall not return." Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges departs for the expectation of a robe with it undetermined; it does not occur to him -"I shall return," nor does it occur to him -"I shall not return." Having gone outside the boundary, he attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges departs for the expectation of a robe with it undetermined; it does not occur to him -"I shall return," nor does it occur to him -"I shall not return." When he has gone outside the boundary, it occurs to him thus -"I shall attend upon this expectation of a robe right here, I shall not return." He attends upon that expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

The Twelve on Non-Encroachment is concluded.

196. The Twelve on Encroachment

319. A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he attends upon that expectation of a robe. With expectation he obtains, without expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he attends upon that expectation of a robe. With expectation he obtains, without expectation he does not obtain. He thinks thus: "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he attends upon that expectation of a robe. With expectation he obtains, without expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." When he has gone outside the boundary, it occurs to him thus - "I shall attend upon this expectation of a robe right here, I shall not return." He attends upon that expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he hears: "The kathina-privilege has been withdrawn, it seems, at that residence." He thinks thus: "Since the kathina-privilege has been withdrawn at that residence, I shall attend to this expectation of a robe right here." He attends upon that expectation of a robe. With expectation he obtains, without expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he hears: "The kathina-privilege has been withdrawn, it seems, at that residence." He thinks thus: "Since the kathina-privilege has been withdrawn at that residence, I shall attend to this expectation of a robe right here." He attends upon that expectation of a robe. With expectation he obtains, without expectation he does not obtain. He thinks thus: "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he hears: "The kathina-privilege has been withdrawn, it seems, at that residence." He thinks thus: "Since the kathina-privilege has been withdrawn at that residence, I shall attend to this expectation of a robe right here." He attends upon that expectation of a robe. With expectation he obtains, without expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he hears: "The kathina-privilege has been withdrawn, it seems, at that residence." He thinks thus: "Since the kathina-privilege has been withdrawn at that residence, I shall attend to this expectation of a robe right here, I shall not return." He attends upon that expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he attends upon that

expectation of a robe. With expectation he obtains, without expectation he does not obtain. He has that robe made. With the robe made, he hears - "The kathina-privilege has been withdrawn, it seems, at that residence." For that monk, the removal of kathina-privileges is by hearing.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." When he has gone outside the boundary, it occurs to him thus - "I shall attend upon this expectation of a robe right here, I shall not return." He attends upon that expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he attends upon that expectation of a robe. With expectation he obtains, without expectation he does not obtain. He has that robe made. With the robe made, thinking "I shall return, I shall return" - he waits outside for the removal of kathina-privileges. For that monk, the removal of kathina-privileges is by crossing the boundary.

A monk with allocated kathina-privileges departs for the expectation of a robe, thinking "I shall return." Having gone outside the boundary, he attends upon that expectation of a robe. With expectation he obtains, without expectation he does not obtain. He has that robe made. With the robe made, thinking "I shall return, I shall return" - reaches the removal of kathina-privileges. For that monk, the removal of kathina-privileges is together with the monks.

The Twelve on Encroachment is concluded.

197. The Twelve on What is to be Done

320. A monk with allocated kathina-privileges departs on some business. When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges departs on some business. When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges departs on some business. When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges departs on some business. When he has gone outside the boundary, an expectation of a robe arises for him. He thinks thus: "I shall attend upon this expectation of a robe right here, I shall not return." He attends

upon that expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

A monk with allocated kathina-privileges departs on some business thinking "I shall not return." When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges departs on some business thinking "I shall not return." When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall indeed not have this robe made." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges departs on some business thinking "I shall not return." When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges departs on some business thinking "I shall not return." When he has gone outside the boundary, an expectation of a robe arises for him. He thinks thus: "I shall attend upon this expectation of a robe right here." He attends upon that expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

A monk with allocated kathina-privileges departs on some business with it undetermined; it does not occur to him - "I shall return," nor does it occur to him - "I shall not return." When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges departs on some business with it undetermined; it does not occur to him - "I shall return," nor does it occur to him - "I shall not return." When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he obtains, with expectation he does not obtain. He thinks thus: "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges departs on some business with it undetermined; it does not occur to him - "I shall return," nor does it occur to him - "I shall not return." When he has gone outside the boundary, an expectation of a robe arises for him. He attends upon that expectation of a robe. Without expectation he

obtains, with expectation he does not obtain. He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges departs on some business with it undetermined; it does not occur to him - "I shall return," nor does it occur to him - "I shall not return." When he has gone outside the boundary, an expectation of a robe arises for him. He thinks thus: "I shall attend upon this expectation of a robe right here, I shall not return." He attends upon that expectation of a robe. That expectation of a robe of his is cut off. For that monk, the removal of kathina-privileges is by disappointment of expectation.

The Twelve on What is to be Done is concluded.

198. The Nine on Non-Dissolution

321. A monk with allocated kathina-privileges, travelling to another direction, departs without abandoning his share of robe-material. Monks who have gone to that direction ask him - "Where did you, friend, complete the rains retreat, and where is your share of robe-material?" He said thus - "I completed the rains retreat at such and such a residence. And my share of robe-material is there." They said thus - "Go, friend, bring that robe, we will make a robe for you here." He, having gone to that residence, asks the monks - "Where, friends, is my share of robe-material?" They said thus - "This, friend, is your share of robe-material; where will you go?" He said thus - "I will go to such and such a residence, the monks there will make a robe for me." They said thus - "Enough, friend, do not go. We will make a robe for you here." He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, travelling to another direction, departs... etc. "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, travelling to another direction, departs... etc. "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

322. A monk with allocated kathina-privileges, travelling to another direction, departs without abandoning his share of robe-material. Monks who have gone to that direction ask him - "Where did you, friend, complete the rains retreat, and where is your share of robe-material?" He said thus - "I completed the rains retreat at such and such a residence, and my share of robe-material is there." They said thus - "Go, friend, bring that robe, we will make a robe for you here." He, having gone to that residence, asks the monks - "Where, friends, is my share of robe-material?" They said thus - "This, friend, is your share of robe-material." He, having taken that robe, goes to that residence. Monks on the way ask him - "Friend, where will you go?" He said thus - "I will go to such and such a residence, the monks there will make a robe for me." They said thus - "Enough, friend, do not go, we will make a robe for you here." He thinks thus: "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, travelling to another direction, departs without abandoning his share of robe-material. Monks who have gone to that direction ask him - "Where did you, friend, complete the rains retreat, and where is your share of robe-material?" He said thus - "I completed the rains retreat at such and such a residence, and my share of robe-material is there." They said thus - "Go, friend, bring that robe, we will make a robe for you here." He, having gone to that residence, asks the monks - "Where, friends, is my share of robe-material?" They said thus - "This, friend, is your share of robe-material." He, having taken that robe, goes to that residence. Monks on the way ask him - "Friend, where will you go?" He said thus - "I will go to such and such a residence, the monks there will make a robe for me." They said thus - "Enough, friend, do not go, we will make a robe for you here." He thinks thus: "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, travelling to another direction, departs... etc. "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

323. A monk with allocated kathina-privileges, travelling to another direction, departs without abandoning his share of robe-material. Monks who have gone to that direction ask him - "Where did you, friend, complete the rains retreat, and where is your share of robe-material?" He said thus - "I completed the rains retreat at such and such a residence, and my share of robe-material is there." They said thus - "Go, friend, bring that robe, we will make a robe for you here." He, having gone to that residence, asks the monks - "Where, friends, is my share of robe-material?" They said thus - "This, friend, is your share of robe-material." He, having taken that robe, goes to that residence. For him, having gone to that residence, it occurs thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, travelling to another direction, departs... etc. "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, travelling to another direction, departs... etc. "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

The Nine on Non-Dissolution is concluded.

199. The Five on Comfortable Dwelling

324. A monk with allocated kathina-privileges, living comfortably, having taken a robe, departs - "I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it

is not comfortable for me, I shall return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. For that monk, the removal of kathina-privileges is by completion.

A monk with allocated kathina-privileges, living comfortably, having taken a robe, departs - "I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I shall return." When he has gone outside the boundary, it occurs to him thus - "I shall indeed not have this robe made, I shall not return." For that monk, the removal of kathina-privileges is by decision.

A monk with allocated kathina-privileges, living comfortably, having taken a robe, departs - "I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I shall return." When he has gone outside the boundary, it occurs to him thus - "I shall have this robe made right here, I shall not return." He has that robe made. That robe of his, while being made, is lost. For that monk, the removal of kathina-privileges is by loss.

A monk with allocated kathina-privileges, living comfortably, having taken a robe, departs - "I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I shall return." Having gone outside the boundary, he has that robe made. With the robe made - thinking "I shall return, I shall return," he waits outside for the removal of kathina-privileges. For that monk, the removal of kathina-privileges is by crossing the boundary.

A monk with allocated kathina-privileges, living comfortably, having taken a robe, departs - "I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I will go to such and such a residence; there it will be comfortable for me, I shall dwell; if it is not comfortable for me, I shall return." Having gone outside the boundary, he has that robe made. With the robe made, thinking "I shall return, I shall return," he meets the removal of kathina-privileges. For that monk, the removal of kathina-privileges is together with the monks.

The Five on Comfortable Dwelling is concluded.

200. The Discussion on Impediments and Non-Impediments

325. There are these two impediments to the kathina-privilege, monks, and two non-impediments. And what, monks, are the two impediments to the kathina-privilege? The residence-impediment and the robes-impediment. And how, monks, is there a residence-impediment? Here, monks, a monk either dwells in that residence, or

departs with expectation thinking "I shall return." Thus, monks, there is a residence-impediment. And how, monks, is there a robes-impediment? Here, monks, a monk's robe is either not made or not finished, or the expectation of a robe is not cut off. Thus, monks, there is a robes-impediment. These, monks, are the two impediments to the kathina-privilege.

And what, monks, are the two non-impediments to the kathina-privilege? The residence-non-impediment and the robes-non-impediment. And how, monks, is there a residence-non-impediment? Here, monks, a monk departs from that residence as discarded, rejected, released, without expectation thinking "I shall not return." Thus, monks, there is a residence-non-impediment. And how, monks, is there a robes-non-impediment? Here, monks, a monk's robe is either made, or is lost, or is destroyed, or is burnt, or the expectation of a robe is cut off. Thus, monks, there is a robes-non-impediment. These, monks, are the two non-impediments to the kathina-privilege.

The Discussion on Impediments and Non-Impediments is concluded.

The Kathina Chapter is concluded as the seventh.

201. Its Summary

Thirty monks from Pāvā, longing for Sāketa, dwelt;
Having completed the rains retreat with full observance, they went for the seeing of the Conqueror.

This is the subject matter of the kathina, and the five will be allowable;
Without taking leave, without the complete conduct, likewise the group meal.

And as many as needed, the arising, the spreading will be;
The motion, thus the spread, and thus also the not spread.

Scraping and washing, and examining and cutting;
Binding, the border, the thread-loop, the strengthening work, and the binding strip.

The edging, the halving, the pressing, the sign, the discussion;
The cubit, storage, requiring forfeiture, not allowable except for those three.

Except with five or more than five pieces, cut on that very day and made circular;
Not except by an individual's allocation rightly, one standing within the boundary gives thanks.

The kathina-privilege is not spread, thus taught by the Buddha;
New cloth, properly marked, thus, with dust-cloth and from a shopkeeper.

Without hinting, without indirect talk, without temporary obtaining and without storage;
Without forfeiture, made allowable, likewise with the three robes.

With five pieces or more than five, cut and made circular;

By an individual's allocation rightly, one standing within the boundary gives thanks.

Thus the allocation of kathina-privileges, the eight grounds for removal;
Departing, thus completion, and decision and loss.

Hearing, disappointment of expectation, boundary, together with removal the eighth;
Having taken the made robe, thinking "I shall not return," he goes.

For him, that removal of kathina-privileges is by departing;
Having taken the robe, he goes, outside the boundary he thinks this.

"I shall have it made, I shall not return," thus at completion the removal of kathina-privileges;
Having taken it outside the boundary, indeed not, "I shall not return," thus in mind.

For him, that removal of kathina-privileges would be by decision;
Having taken the robe, he goes, outside the boundary he thinks this.

"I shall have it made, I shall not return," thus that which was being made for him is lost;
For him, that removal of kathina-privileges is by loss.

Having taken it, he goes thinking "I shall return," outside he has the robe made;
With the robe made, he hears the kathina-privilege has been withdrawn there.

For him, that removal of kathina-privileges is by hearing;
Having taken it, he goes thinking "I shall return," outside he has the robe made.
With the robe made, externally, he waits for the removal of kathina-privileges;
For him, that removal of kathina-privileges would be by crossing the boundary.

Having taken it, he goes thinking "I shall return," outside he has the robe made;
With the robe made, thinking "I shall return," the removal of kathina-privileges comes into being.

For him, that removal of kathina-privileges arises together with the monks;
Having taken and having accepted, seven and seven kinds of destination.

There is no ending by departure, in the set of six when not finished is the destination;
Having taken, gone outside the boundary, "I shall have it made" thus it arises.

Completion and decision, and removal - these are three;
Having taken, "I shall not return," "I shall make it outside the boundary."

Completion and also decision, and also removal - these are three;
With the undetermined, indeed not for him, below are three methods of
procedure.

Having taken, he goes, "I shall return," "I shall make it outside the boundary";
"I shall not return," he has it made, at completion is the removal of kathina-
privileges.

Decision and removal, by hearing and crossing the boundary;
Together with the monks it would arise, thus fifteen is the destination.

Having accepted, not finished, having accepted again likewise;
These are the four occasions, all with fifteen methods.

Without expectation and with expectation, and to be done - those are three;
By the method one should cognise that, three, twelve, twelve.

Non-disturbance is not here, comfortable in five ways there;
Impediments and non-impediments, the summary is made by method.

In this chapter there are cases, twelve repetition headings, one hundred and
eighteen.

The Kathina Chapter is concluded.



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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