

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

5. The Supplement (Parivāra) (5. Parivārapāḷi)

Analysis of Kathina (Kathinabhedo)



PaliVerse

5. The Supplement (Parivāra)

Analysis of Kathina

1. Kathina Spread and so on

403. For whom is the kathina-privilege not spread? For whom is the kathina-privilege spread? How is the kathina-privilege not spread? How is the kathina-privilege spread?

For whom is the kathina-privilege not spread? For two persons the kathina-privilege is not spread - for one who does not allocate and for one who does not give thanks. For these two persons the kathina-privilege is not spread.

For whom is the kathina-privilege spread? For two persons the kathina-privilege is spread - for one who allocates and for one who gives thanks. For these two persons the kathina-privilege is spread.

How is the kathina-privilege not spread? By twenty-four ways the kathina-privilege is 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.

Making a sign means he makes a sign - "I will spread the kathina-privilege with this cloth." Indirect talk means he makes indirect talk - "By this indirect talk I will produce kathina cloth." Obtained temporarily means receiving without taking it up is spoken of. Storage means there are two kinds of storage - either storage by making or storage by accumulation. Forfeitable means dawn arises while it is being made. By these twenty-four ways the kathina-privilege is not spread.

How is the kathina-privilege spread? By seventeen ways the kathina-privilege is 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. By these seventeen ways the kathina-privilege is spread.

Together with the allocation of the kathina-privilege, how many principles arise? Together with the allocation of the kathina-privilege, fifteen principles arise -eight grounds, two impediments, five benefits. Together with the allocation of the kathina-privilege, these fifteen principles arise.

2. Kathina Proximity Condition and so on

404. What phenomena are a condition for the undertaking by way of proximity condition, by way of contiguity condition, by way of support condition, by way of decisive support condition, by way of prenatal condition, by way of postnatal condition, by way of consensence condition? What phenomena are a condition for the preliminary work by way of proximity condition, etc. what phenomena for the removal... what phenomena for the determination... what phenomena for the allocation... what phenomena for the grounds and the impediments... What phenomena are a condition for the subject matter by way of proximity condition, by way of contiguity condition, by way of support condition, by way of decisive support condition, by way of prenatal condition, by way of postnatal condition, by way of consensence condition?

The preliminary work is a condition for the undertaking by way of proximity condition, by way of contiguity condition, by way of support condition, by way of decisive support condition. The undertaking is a condition for the preliminary work by way of prenatal condition. The preliminary work is a condition for the undertaking by way of postnatal condition. The fifteen principles are a condition by way of consensence condition. The removal is a condition for the preliminary work by way of proximity condition, by way of contiguity condition, by way of support condition, by way of decisive support condition. The preliminary work is a condition for the removal by way of prenatal condition. The removal is a condition for the preliminary work by way of postnatal condition. The fifteen principles are a condition by way of consensence condition. The determination is a condition for the removal by way of proximity condition, by way of contiguity condition, by way of support condition, by way of decisive support condition. The removal is a condition for the determination by way of prenatal condition. The determination is a condition for the removal by

way of postnascence condition. The fifteen principles are a condition by way of conscence condition. The allocation is a condition for the determination by way of proximity condition, by way of contiguity condition, by way of support condition, by way of decisive support condition. The determination is a condition for the allocation by way of prenascence condition. The allocation is a condition for the determination by way of postnascence condition. The fifteen principles are a condition by way of conscence condition. The grounds and the impediments are a condition for the allocation by way of proximity condition, by way of contiguity condition, by way of support condition, by way of decisive support condition. The allocation is a condition for the grounds and the impediments by way of prenascence condition. The grounds and the impediments are a condition for the allocation by way of postnascence condition. The fifteen principles are a condition by way of conscence condition. Hope and non-hope are a condition for the subject matter by way of proximity condition, by way of contiguity condition, by way of support condition, by way of decisive support condition. The subject matter is a condition for hope and non-hope by way of prenascence condition. Hope and non-hope are a condition for the subject matter by way of postnascence condition. The fifteen principles are a condition by way of conscence condition.

3. Classification of Preliminary Work, Source and so on

405. What is the source of the preliminary work, what is its origin, what gives birth to it, what is its production, what is its accumulation, what is its origination? What is the source of the removal, what is its origin, what gives birth to it, what is its production, what is its accumulation, what is its origination? What is the source of the determination, what is its origin, what gives birth to it, what is its production, what is its accumulation, what is its origination? What is the source of the allocation, what is its origin, what gives birth to it, what is its production, what is its accumulation, what is its origination? What is the source of the grounds and the impediments, what is their origin, what gives birth to them, what is their production, what is their accumulation, what is their origination? What is the source of hope and non-hope, what is their origin, what gives birth to them, what is their production, what is their accumulation, what is their origination?

The preliminary work has the undertaking as its source, has the undertaking as its origin, is born of the undertaking, has the undertaking as its production, has the undertaking as its accumulation, has the undertaking as its origination. The removal has the preliminary work as its source, has the preliminary work as its origin, is born of the preliminary work, has the preliminary work as its production, has the preliminary work as its accumulation, has the preliminary work as its origination. The determination has the removal as its source, has the removal as its origin, is born of the removal, has the removal as its production, has the removal as its accumulation, has the removal as its origination. The allocation has the determination as its source, has the determination as its origin, is born of the determination, has the determination as its production, has the determination as its accumulation, has the determination as its origination. The grounds and the impediments have the allocation as their source, have the allocation as their origin, are born of the allocation, have the allocation as their production, have the allocation as their accumulation, have the allocation as their origination. Hope and non-hope have the

subject matter as their source, have the subject matter as their origin, are born of the subject matter, have the subject matter as their production, have the subject matter as their accumulation, have the subject matter as their origination.

406. What is the source of the undertaking, what is its origin, what gives birth to it, what is its production, what is its accumulation, what is its origination, the preliminary work, etc. the removal, the determination, the allocation, the grounds and the impediments, is the subject matter. what is the source of hope and non-hope, what is their origin, what gives birth to them, what is their production, what is their accumulation, what is their origination?

The undertaking has cause as its source, cause as its origin, cause gives birth to it, cause as its production, cause as its accumulation, cause as its origination. The preliminary work, etc. the removal, the determination, the allocation, the grounds and the impediments, is the subject matter. hope and non-hope have cause as their source, cause as their origin, cause gives birth to them, cause as their production, cause as their accumulation, cause as their origination.

407. What is the source of the undertaking, what is its origin, what gives birth to it, what is its production, what is its accumulation, what is its origination? The preliminary work, etc. the removal, the determination, the allocation, the grounds and the impediments, is the subject matter. what is the source of hope and non-hope, what is their origin, what gives birth to them, what is their production, what is their accumulation, what is their origination?

The undertaking has condition as its source, condition as its origin, condition gives birth to it, condition as its production, condition as its accumulation, condition as its origination. The preliminary work, etc. the removal, the determination, the allocation, the grounds and the impediments, is the subject matter. hope and non-hope have condition as their source, condition as their origin, condition gives birth to them, condition as their production, condition as their accumulation, condition as their origination.

408. By how many factors is the preliminary work included? The preliminary work is included by seven factors. By washing, by examining, by cutting, by binding, by sewing, by dyeing, by making allowable - the preliminary work is included by these seven factors.

By how many factors is the removal included? The removal is included by three factors - by the double robe, by the upper robe, by the inner robe.

By how many factors is the determination included? The determination is included by three factors - by the double robe, by the upper robe, by the inner robe.

By how many factors is the allocation included? The allocation is included by one factor - by verbal expression.

How many roots are there of the kathina-privilege, how many cases, how many planes? The kathina-privilege has one root - the monastic community; three cases - the double robe, the upper robe, the inner robe; six planes - linen, cotton, silk, woollen blanket, hempen, hemp.

What is the beginning of the kathina-privilege, what is the middle, what is the end?

The preliminary work is the beginning of the kathina-privilege, the action is the middle, the allocation is the end.

409. Possessed of how many factors is a person unable to spread the kathina? Possessed of how many factors is a person able to spread the kathina? A person possessed of eight factors is unable to spread the kathina. A person possessed of eight factors is able to spread the kathina. Possessed of which eight factors is a person unable to spread the kathina? He does not know the preliminary work, he does not know the removal, he does not know the determination, he does not know the allocation, he does not know the matrix, he does not know the impediment, he does not know the withdrawal, he does not know the benefit - a person possessed of these eight factors is unable to spread the kathina. Possessed of which eight factors is a person able to spread the kathina? He knows the preliminary work, he knows the removal, he knows the determination, he knows the allocation, he knows the matrix, he knows the impediment, he knows the withdrawal, he knows the benefit - a person possessed of these eight factors is able to spread the kathina.

410. For how many persons do the allocations of kathina-privileges not succeed? For how many persons do the allocations of kathina-privileges succeed? For three persons the allocations of kathina-privileges do not succeed. For three persons the allocations of kathina-privileges succeed. For which three persons do the allocations of kathina-privileges not succeed? One standing outside the boundary gives thanks, while giving thanks he does not break into speech, while breaking into speech he does not inform another - for these three persons the allocations of kathina-privileges do not succeed. For which three persons do the allocations of kathina-privileges succeed? One standing within the boundary gives thanks, while giving thanks he breaks into speech, while breaking into speech he informs another - for these three persons the allocations of kathina-privileges succeed.

411. How many allocations of kathina-privileges do not succeed? How many allocations of kathina-privileges succeed? Three allocations of kathina-privileges do not succeed. Three allocations of kathina-privileges succeed. Which three allocations of kathina-privileges do not succeed? It is defective in material, and defective in time, and defective in making - these three allocations of kathina-privileges do not succeed. Which three allocations of kathina-privileges succeed? It is accomplished in material, and accomplished in time, and accomplished in making - these three allocations of kathina-privileges succeed.

4. Classification of What Should be Known about Kathina and so on

412. The kathina-privilege should be known, the allocation of kathina-privileges should be known, the month for allocation of the kathina-privilege should be known, the failure of allocation of the kathina-privilege should be known, the success of allocation of the kathina-privilege should be known, making a sign should be known, indirect talk should be known, obtained temporarily should be known, storage should be known, forfeiture should be known.

"The kathina-privilege should be known" means the combination, the coming together, the name, the naming, the appellation, the language, the phrasing, the speech of those very phenomena, that is to say "kathina-privilege."

"The month for allocation of the kathina-privilege should be known" means the last month of the rainy season should be known.

"The failure of allocation of the kathina-privilege should be known" means by twenty-four ways the failure of allocation of the kathina-privilege should be known.

"The success of allocation of the kathina-privilege should be known" means by seventeen ways the success of allocation of the kathina-privilege should be known.

"Making a sign should be known" means he makes a sign: "I will allocate the kathina-privilege with this cloth."

"Indirect talk should be known" means he makes indirect talk: "By this indirect talk I will produce kathina cloth."

"Obtained temporarily should be known" means receiving without taking it up should be known.

"Storage should be known" means two kinds of storage should be known -either storage by making or storage by accumulation.

"Forfeiture should be known" means dawn arises while it is being made.

"The allocation of kathina-privileges should be known" means if kathina cloth has arisen for the Community, how should the Community proceed, how should the one who allocates proceed, how should the one who gives thanks proceed.

413. It should be given by the Community through a legal act at which a motion is put and is followed by one proclamation to the monk who allocates the kathina-privileges; by that monk who allocates the kathina-privileges, on that very day, having washed, having wiped, having examined, having cut, having sewn, having dyed, having made it allowable, the kathina-privilege should be allocated. If he wishes to allocate the kathina-privilege with a double robe, the old double robe should be relinquished, the new double robe should be determined. The speech should be broken: "I allocate the kathina-privilege with this double robe." If he wishes to allocate the kathina-privilege with an upper robe, the old upper robe should be relinquished, the new upper robe should be determined. The speech should be broken: "I allocate the kathina-privilege with this upper robe." If he wishes to allocate the kathina-privilege with an inner robe, the old inner robe should be relinquished, the new inner robe should be determined. The speech should be broken: "I allocate the kathina-privilege with this inner robe." That monk who allocates the kathina-privileges, having approached the Community, having arranged his upper robe on one shoulder, having raised joined palms, should address them thus - "Venerable sirs, the kathina-privilege has been allocated for the Community, the allocation of kathina-privileges is legally valid, give thanks." By those monks who give thanks, having arranged their upper robes on one shoulder, having raised joined palms, he should be addressed thus - "Friend, the kathina-privilege has been allocated for the Community, the allocation of kathina-privileges is legally valid, we give thanks." That monk who allocates the kathina-privileges, having approached several monks, having arranged his upper robe on one shoulder, having raised joined palms, should address them thus - "Venerable sirs, the kathina-privilege has been allocated for the Community, the allocation of kathina-privileges is legally valid, give thanks." By those monks who give thanks,

having arranged their upper robes on one shoulder, having raised joined palms, he should be addressed thus - "Friend, the kathina-privilege has been allocated for the Community, the allocation of kathina-privileges is legally valid, we give thanks." That monk who allocates the kathina-privileges, having approached one monk, having arranged his upper robe on one shoulder, having raised joined palms, should address him thus - "Friend, the kathina-privilege has been allocated for the Community, the allocation of kathina-privileges is legally valid, give thanks." By that monk who gives thanks, having arranged his upper robe on one shoulder, having raised joined palms, he should be addressed thus - "Friend, the kathina-privilege has been allocated for the Community, the allocation of kathina-privileges is legally valid, I give thanks."

5. Allocation of Kathina-privileges for a Person Only

414. The monastic community allocates the kathina-privilege, the group allocates the kathina-privilege, the individual allocates the kathina-privilege. The monastic community does not allocate the kathina-privilege, the group does not allocate the kathina-privilege, the individual allocates the kathina-privilege. If the monastic community does not allocate the kathina-privilege, the group does not allocate the kathina-privilege, the individual allocates the kathina-privilege. For the monastic community the kathina-privilege is not spread, for the group the kathina-privilege is not spread, for the individual the kathina-privilege is spread. The monastic community recites the principal monastic code, the group recites the principal monastic code, the individual recites the principal monastic code - the monastic community does not recite the principal monastic code, the group does not recite the principal monastic code, the individual recites the principal monastic code. If the monastic community does not recite the principal monastic code, the group does not recite the principal monastic code, the individual recites the principal monastic code. For the monastic community the principal monastic code is not recited, for the group the principal monastic code is not recited, for the individual the principal monastic code is recited. Through the concord of the monastic community, through the concord of the group, through the recitation of the individual, for the monastic community the principal monastic code is recited, for the group the principal monastic code is recited, for the individual the principal monastic code is recited. Just so the monastic community does not allocate the kathina-privilege, the group does not allocate the kathina-privilege, the individual allocates the kathina-privilege. Through the thanksgiving of the monastic community, through the thanksgiving of the group, through the allocation of the individual, for the monastic community the kathina-privilege is spread, for the group the kathina-privilege is spread, for the individual the kathina-privilege is spread.

6. Answering Questions on Impediments

415. The removal of kathina-privileges by departing, was spoken by the Kinsman of the Sun;

And this I ask you, which impediment is severed first?

The removal of kathina-privileges by departing, was spoken by the Kinsman of the Sun;

And this I shall answer, the robes-impediment is severed first;

Together with his going outside the boundary, the residence-impediment is severed.

The removal of kathina-privileges by completion, was spoken by the Kinsman of the Sun;

And this I ask you, which impediment is severed first?

The removal of kathina-privileges by completion, was spoken by the Kinsman of the Sun;

And this I shall answer, the residence-impediment is severed first;

When the robe is completed, the robes-impediment is severed.

The removal of kathina-privileges by decision, was spoken by the Kinsman of the Sun;

And this I ask you, which impediment is severed first?

The removal of kathina-privileges by decision, was spoken by the Kinsman of the Sun;

And this I shall answer, the two impediments are severed simultaneously.

The removal of kathina-privileges by loss, was spoken by the Kinsman of the Sun;

And this I ask you, which impediment is severed first?

The removal of kathina-privileges by loss, was spoken by the Kinsman of the Sun;

And this I shall answer, the residence-impediment is severed first;

When the robe is lost, the robes-impediment is severed.

The removal of kathina-privileges by hearing, was spoken by the Kinsman of the Sun;

And this I ask you, which impediment is severed first?

The removal of kathina-privileges by hearing, was spoken by the Kinsman of the Sun;

And this I shall answer, the robes-impediment is severed first;

Together with his hearing, the residence-impediment is severed.

The removal of kathina-privileges by disappointment of expectation, was spoken by the Kinsman of the Sun;

And this I ask you, which impediment is severed first?

The removal of kathina-privileges by disappointment of expectation, was spoken by the Kinsman of the Sun;

And this I shall answer, the residence-impediment is severed first;

When the expectation of a robe is cut off, the robes-impediment is severed.

The removal of kathina-privileges ending with transgressing the boundary, was spoken by the Kinsman of the Sun;

And this I ask you, which impediment is severed first?

The removal of kathina-privileges ending with transgressing the boundary,
was spoken by the Kinsman of the Sun;
And this I shall answer, the robes-impediment is severed first;
For him outside the boundary, the residence-impediment is cut off.

The removal of kathina-privileges together with the removal, was spoken by
the Kinsman of the Sun;
And this I ask you, which impediment is severed first?

The removal of kathina-privileges together with the removal, was spoken by
the Kinsman of the Sun;
And this I shall answer, the two impediments are cut off simultaneously.

416. How many removals of kathina-privileges are dependent on the monastic community? How many removals of kathina-privileges are dependent on the individual? How many removals of kathina-privileges are neither dependent on the monastic community nor dependent on the individual? One removal of kathina-privileges is dependent on the monastic community - the intermediate removal. Four removals of kathina-privileges are dependent on the individual - by departing, by completion, by decision, ending with transgressing the boundary. Four removals of kathina-privileges are neither dependent on the monastic community nor dependent on the individual - by loss, by hearing, by disappointment of expectation, together with the removal. How many removals of kathina-privileges are removed within the boundary? How many removals of kathina-privileges are removed outside the boundary? How many removals of kathina-privileges may be removed within the boundary or may be removed outside the boundary? Two removals of kathina-privileges are removed within the boundary - the intermediate removal, together with the removal. Three removals of kathina-privileges are removed outside the boundary - by departing, by hearing, ending with transgressing the boundary. Four removals of kathina-privileges may be removed within the boundary or may be removed outside the boundary - by completion, by decision, by loss, by disappointment of expectation.

How many removals of kathina-privileges have simultaneous arising and simultaneous cessation? How many removals of kathina-privileges have simultaneous arising and different cessation? Two removals of kathina-privileges have simultaneous arising and simultaneous cessation - the intermediate removal, together with the removal. The remaining removals of kathina-privileges have simultaneous arising and different cessation.

The Analysis of Kathina is concluded.

Its summary:

"Whose" and "how" are fifteen, phenomena and source and cause;
The root of the classification of conditions, and beginning and eighteen persons.

Of three, three should be known, allocation and by recitation;
Dependent on impediment, and by arising and cessation of the boundary.



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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