

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

2. The Canon of Discipline - Commentaries (2. Vinaya
Piṭaka - Aṭṭhakathā)

5. Commentary on the Supplement (Parivāra) (5. Parivāra-
aṭṭhakathā)

Analysis of Kathina (Kathinabhedo)



PaliVerse

5. Commentary on the Supplement (Parivāra)

Classification of the Kaṭhina

Commentary on the Spreading of the Kaṭhina and So Forth

403. Regarding the kathina-privilege - The eight grounds are the eight beginning with "on the occasion of departing" stated in the Khandhaka. The impediments and benefits too have been stated previously.

404. "For the undertaking" means for that undertaking such as fetching water and so forth, which is carried out for the purpose of the sevenfold preliminary work such as washing the robe and so forth. "What phenomena are a condition by way of proximity condition" means: what phenomena, having become proximate in terms of the future, are conditions? This is the meaning. "By way of contiguity condition" means by way of closely proximate condition; he asks by making the proximity condition itself even closer. "By way of support condition" means: what phenomena, having become as if arrived at the state of being a foundation, a basis, for the undertaking that is arising, are conditions? This is the meaning. "By way of decisive support condition" means by way of an approached support condition; he asks by making the support condition itself even more closely approached. "By way of prenatal condition" - by this he asks about the condition-state of that which has arisen first. "By way of postnatal condition" - by this he asks about the condition-state of that which arises afterwards. "By way of concomitant condition" - by this he asks about the condition-state of those arising neither before nor after. "For the preliminary work" means for the preliminary work such as washing and so forth. "For the removal" means for the removal of the old outer robe and so forth. "For the determination" means for the determination of the Kaṭhina robe. "For the allocation" means for the allocation of the Kaṭhina. "The grounds and the impediments" means of the eight grounds and the two impediments. "For the subject matter" means for the Kaṭhina subject matter such as the outer robe and so forth; the remainder is according to the method already stated.

Having thus asked about everything - both what is obtainable and what is not obtainable - now, showing only what is obtainable for each, he stated the answer by the method beginning with "the preliminary work is a condition for the undertaking." Its meaning is - Regarding what was stated as "what phenomena for the undertaking" and so forth, here it is said: the preliminary work is a condition for the undertaking by way of proximity condition, and a condition by way of contiguity, support, and decisive support conditions. For since the sevenfold preliminary work for the undertaking - because that undertaking is carried out for the purpose of the preliminary work that is to be accomplished by that undertaking - therefore it is a condition by these four conditions. However, regarding the prenatal condition, this does not obtain even one phenomenon among the stated phenomena; rather, it itself is a prenatal condition for the preliminary work, because the preliminary work is accomplished when the undertaking exists. Therefore it was said - "The undertaking is a condition for the preliminary work by way of prenatal condition."

However, it obtains the postnascence condition; therefore it is said: "The preliminary work is a condition for the undertaking by way of postnascence condition." For that undertaking is carried out for the purpose of the preliminary work that arises afterwards. However, regarding the conascence condition, apart from the fifteen phenomena reckoned as the grounds, impediments, and benefits, no other phenomenon even one among the undertaking and so forth is obtainable; for those very fifteen phenomena, being accomplished together with the allocation of the Kaṭhina all at once, are mutually conascence conditions for one another. Therefore it was said - "The fifteen phenomena are a condition by way of conascence condition." By this method, all the answers to the terms should be understood.

Commentary on the Classification of the Preliminary Duties and Origin and So Forth

405. The question and answer beginning with "What is the source of the preliminary work" is clear in itself.

406-407. In the resolution of the pair of questions beginning with "What is the source of the undertaking," regarding "has cause as its source" and "has condition as its source," here the six robes should be understood as both the cause and the condition. For all of these, beginning with the preliminary undertaking, those very robes are the cause, and those are the condition. For when the six kinds of robe are absent, there is no undertaking, nor are there preliminary works and so forth; therefore it is said "the undertaking has cause as its source" and so on.

408. In the section on inclusion - "By verbal expression" means by this verbal expression: "With this double robe, with this upper robe, with this inner robe, I allocate the kathina-privilege." In the questions and answers beginning with "how many roots" - "The action is the middle" means the removal and the determination.

411. "It is defective in material" means it is an unsuitable cloth. "Defective in time" means that which is given by donors today, the Community gives to the one who allocates the kathina-privileges tomorrow. "Defective in making" means having cut it on that very day, it is not completed.

Commentary on the Classification of What Should Be Known Regarding the Kaṭhina and So Forth

412. In the answer to the question beginning with "The kathina-privilege should be known" - "Of those very phenomena" means the combination, the blending together, of those phenomena such as materiality and so forth, in the presence of which there is what is called the kathina-privilege. By the phrase "the name, the naming" and so forth, however, it shows that this term "kathina" is merely a name for many phenomena, and that in the ultimate sense no single phenomenon exists as such.

"By twenty-four ways" means by the reasons stated previously beginning with "not merely by marking out." "By seventeen ways" means by the reasons stated previously beginning with "the kathina-privilege is allocated with new cloth." Whatever is to be said regarding making a sign and so forth, all of that has been stated in the Commentary on the Kathina Section.

416. "Simultaneous arising and simultaneous cessation" means that when arising, they arise together, and when ceasing, they cease together. "Simultaneous arising and different cessation" means that when arising, they arise together, but when ceasing, they cease differently. What is meant? All of them arise together with the allocation, for when there is allocation, there is what is called removal. However, when ceasing here, the first two cease together with the allocation, reaching the state of removal. For the cessation of the allocation and the state of removal of these occur at the same moment; the others cease differently. Even when those have reached the state of removal, the allocation still remains. The remainder is clear everywhere.

In the Samantapāsādikā, the commentary on the Vinaya,

The explanation of the breaking of the kaṭhina is finished.

The explanation of the chapter on designation is finished.



ABOUT THIS TRANSLATION

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

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