

Then the Lord, on this occasion, having given the dhamma-talk, addressed the monks, saying: 'I allow you, monks, to make up Kaṭhina-cloth. Therefore the Kaṭhina-festival has been performed since then.

A bhikkhu who lives throughout the Rains-residence until he makes pavāraṇā - Admonition can obtain the benefits of the Rains-residence from the pāṭipada day (the first day of the waning moon of the eleventh month) onwards for one month:

- (1) If he wishes to go wandering or travelling, there is no need to take leave as laid down in the sixth training-rule in the Accelaka-vagga of the Pācittiya-chapter.
- (2) When he goes wandering or travelling, he need not take the complete set of robes.
- (3) He may eat in the way of gaṇabhojana and paramparabhojana-3
- (4) He may keep as many atireka-cīvara-4 as he pleases.
- (5) The cīvaras which occur to him at that place (where he has spent the Rains) are possessions which can be taken away.

If he has the chance to accept the Kaṭhina Offering the five benefits are extended for a further four months throughout the cold season.

The Rains-residence starts from the first day of the waning moon of Āsāḷha month (June-July) up to the full moon day of Paṭṭhapāda month (September-October) and Kaṭhina season commences from the first day of the waning moon of Paṭṭhapāda month up to the full moon day of Kattika month (October-November), the period there of is one month altogether. From the first day of the waning moon of Āsāḷha month to the full day of Kattika month it is reckoned as the rainy season and also the period of Kaṭhina Offering. The Lord Buddha allowed the monks to accept the Kaṭhina Offering, an annual robe after they had stayed for three full months of the rainy season as mentioned before, without any interruption, in one particular monastery.

The Kaṭhina Offering is considered the Sangha Dāna, that is, it is an offering to the community of the monks and not to any particular monk; it is called Kāla Dāna because it can be made only within the month after the Rains-residence and it also known as Vinaya Dāna because its offering concerns with the disciplinary rules. It grants merit to the donors and the recipient monks are freed from observing certain rules which have been imposed during the first three months of the rainy season. That is why the Kaṭhina Offering is held to be a special Dāna, as it has to be performed within a particular background and framework.

3. see Vinayamukkha Vol. I, p. 148-151

4. see Vinayamukkha Vol. I, p. 83.