

# KATHINA CEREMONY 2019

Tusita Hermitage & Dhamma Earth

**Giving True Benefits,  
Benefits Regenerate**

*“The four types of disciples complement each other with the Dhamma as their guide, benefiting from the practice of the Dhamma; their minds protected by selflessness and gratefulness, providing benefits for all sentient beings, and silently assisting the continuation of the propagation of the Dhamma.”*

## INVITATION TO OUR KATHINA CEREMONY

Dear Brothers and Sisters in the Dhamma,

Malaysia Dhamma Society (MDS) and Dhamma Earth Club of Malaysia (DECOM) cordially invite all of you to our **2019 Kathina Ceremony** in Kuching and Semenyih. Please refer to the table on the right for details. This year our theme is “Giving True Benefits, Benefits Regenerate”, we welcome everyone to join us in this auspicious annual event. On this day, the monks and nuns will go for alms round as usual, therefore you can get first-hand experience in offering food and other allowable necessities.

Venue	Tusita Hermitage ( Kuching)	Dhamma Earth ( Semenyih)
Kathina Eve		
<b>Date</b>	19.10.2019	27.10.2019
<b>Time</b>	06:30 pm - 09:30 pm	06:30 pm - 09:30 pm
Kathina Day		
<b>Date</b>	20.10.2019	28.10.2019
<b>Time</b>	08:00 am - 02:30 pm	08:00 am - 12:00 pm
<b>No. of monastic</b>	Approx. 35	Approx. 18
<b>Location</b>	Lot 659, Sin San Tu A Road, Batu Kawa-Matang Road, 93250 Kuching, Sarawak. <a href="#">Google map location of Tusita Hermitage Kuching</a>	Lot 1304, Mukim Ulu Semenyih, 43500 Semenyih, Selangor. <i>(Landmark: About 100 meters from the Nirvana Gate 3, there is a “Dhamma Earth” signboard on the right side of the roadside. Please follow signboard all the way uphill.)</i> <a href="#">Google map location of Dhamma Earth Semenyih</a>

KATHINA EVE PROGRAM	
<b>Kuching 19/10/19 (Sat) @ Tusita 2</b> <b>Semenyih 27/10/19 (Sun) @ Sālā hall</b>	
06:30pm :	Guided meditation
08:00pm :	Dhamma Talk
09:30pm :	Candle blessing and sharing of merits
KATHINA DAY PROGRAM	
<b>Kuching 20/10/19 (Sun) @ Tusita 2</b>	
08:00am :	Arrival of devotees
08:15am :	Arrival of Saṅgha and nuns
08:20am :	Pūjā, chanting, taking of 3 refuges & 5 precepts
09:15am :	Dhamma Talk
10:30am :	Lunch dāna
01:00pm :	Arrival of Saṅgha and nuns and brief talk on the right mindset of dāna
01:15pm :	Offering of Kathina robe, robes and other necessities
02:00pm :	Life release, blessings and sharing of merits
<b>Semenyih 28/10/18 (Mon) @ Sālā hall</b>	
08:00am :	Arrival of devotees
08:30am :	Arrival of Saṅgha and nuns
08:35am :	Pūjā, chanting, taking of 3 refuges & 5 precepts
09:25am :	Dhamma Talk
10:40am :	Offering of Kathina robe, robes and other necessities
11:45am :	Lunch dāna, sharing of merits

### Kathina Ceremony's Origin

According to the third book of the Vinaya Pitaka (Vin III. 351ff), Mahavagga, at one time, 30 monks of Pava were on the way to see the Lord Buddha who was staying at Savatthi in Jetavana, Anāthapiṇḍika's monastery. They were all forest-dwellers, all almsmen, all wearers of rag-robes, all wearers of the three robes. As Vassa was approaching, they were unable to reach Savatthi in time; so, they entered Vassa at Saketa.

Then after the Vassa, the monks continued on their journey to Jetavana, Savatthi, where the Lord Buddha was staying. It was raining and the waters were gathering, while swamps were forming. By the time the monks arrived at their destination, their robes were drenched and they were exhausted. Having greeted the Lord Buddha, they sat down at a respectful distance.

Now it is the custom for the Buddha to exchange friendly greetings with in-coming monks. So, the Lord Buddha said to these monks: “How are you keeping, monks? Did you have enough to support life? Did you spend a comfortable Vassa in unity, being on friendly terms and harmonious? And you did not have difficulty with alms-food, did you?” “Things did go well with us, Lord Buddha. We had enough to support life, Lord Buddha. We spent the Vassa in unity, being on friendly terms and harmonious, Lord Buddha. And we did not have difficulty with alms-food,” answered the monks. They then related what had happened to them when they were on their way to see the Buddha since the beginning of Vassa.

Then the Lord Buddha, on this occasion, having given Dhamma talk, addressed the monks, saying: “Monks, I allow monks who have completed the Vassa to spread the Kathina. And thus, after the Vassa ended, laypeople may offer the Kathina cloth to the Saṅgha, and the cloth will be ceremonially presented to the nominated monk in a formal Saṅgha act (Saṅgha-Kamma).

### Relations between Kathina and Dāna

Giving (dāna) is the first step and the easiest to practice towards eternal liberation, this is the reason dāna is being ranked as the first perfection (pāramī) among the Ten Perfections. Although the act of giving can be easily performed even by lay people, there are five elements that strengthen and weaken the beneficial results of dāna when giving is done under different conditions:

- 1) The donor observes the precepts and is of good moral conduct,
- 2) The recipient is also morally virtuous,
- 3) The materials offered have been acquired justly and rightly,
- 4) The offering is made with the fulfilment of three volitional conditions (the offering is made with happiness before making the offer, during the offering and after making the offer); and
- 5) The donor has complete faith in the law of cause and effect.



Only when the offering is accompanied by these five elements, it is the purest and most beneficial offering. When any of these conditions are lacking as the offerings are made, to a certain extent the dāna will deplete in beneficial results. Just like the two Devas mentioned in the The Story of Aṅkura of Khuddaka Nikāya (Aṅkurapetavatthu), Indaka and Aṅkura; due to the difference in virtues of their recipients, after they had rebirthed as Deva, the beneficial result that accrued was different. At that time, they went to the Tāvātimsa to listen to the Abhidhamma preached by Buddha. Whenever powerful Devas came to listen to the discourse, Aṅkura had to make way for them and move back until he was ten yojanas (about 112 kilometers) away from the Buddha. But Indaka remained in his seat; he did not have to move. This is because in the past, when the human life-span was ten thousand years, Aṅkura only had the opportunity to offer food to many ordinary people every day in his life, however Indaka had the opportunity to offer a spoonful of rice to an Arahant, the Venerables Anuruddha.

Sometimes, when both the donor and the recipient have good virtues, and if the giving is associated with other conditions, then the offering will be even more remarkable. Among them, Dhammapala verse 116 mentioned that there was a poor Brahmin in Buddha’s time who performed a very difficult and auspicious offering. The Brahmin couple had only one outer garment. Hence, both of them could not go out at the same time. One night, the husband went to the monastery to listen to the Buddha’s dhamma talk. After listening to it, he was filled with joy. He felt a strong desire to offer the outer garment to the Buddha. Although he hesitated at first, he still joyfully and confidently offered the only thing he had and which was acquired justly and rightly at the time. Later, the act of his giving was recognised by the king and he received an unexpected reward.

In addition, the Dāna Sutta, in the Chakka Nipāta, Aṅguttara Nikāya (AN.6.37 Chaḷaadgadānasuttaṃ) also recorded that a female follower named Nandamātā had completed a great offering with six features to the Saṅgha

headed by Venerables Sāriputta and Moggallāna. The six features mentioned above consists of the three special qualities of volitional purity that the donor possessed, that is, feeling happy before, during and after the act of offering, as well as three special qualities of mental purity possessed by the recipients: being free of attachment or practising to be liberated from it, being free of hatred or practising to be liberated from it, being free of delusion or practising to be liberated from it. At the time, the Buddha saw this with His divine sight and said to his disciples: "Bhikkhus, just as the water in the ocean is immeasurable, the benefit that will accrue from an offering distinguished by those six features is also immeasurable...". Nowadays, the Saṅgha always provides the three qualities of the recipient, and the donor only needs to possess another three volitional conditions to accrue incalculable great merits.

Kathina ceremony is a ceremony organized by lay people for monks. This offering of Kathina cloth to monks is the most precious opportunity for us to make a Saṅghika-dāna (offering made to the whole Order of Bhikkhus [the Saṅgha]). By having a deeper understanding of the mindset and other elements to possess during the process of offering, the donors will be able to wisely accomplish a more purified and supreme offering in this celebration.

### Giving True Benefits, Benefits Regenerate

Buddha's Dhamma has been propagated for 2562 years, and the four types of disciples (monks, nuns, laymen, and laywomen) have played an extremely important role for a long time. The mission of the Saṅgha is to dedicate their bodies and minds to Buddhism. They are constantly devoted to purifying their inner greed, hatred, and delusion, adhering to the precepts, living righteously, and allowing the devotees to obtain endless benefits. The members of the Saṅgha cultivate beautiful virtues

<b><u>Kathina Offering Opportunities</u></b>	
✓ <b>Robe Set</b>	<b>RM200 (WM) RM300 (EM)</b>
✓ <b>Allowable Necessity</b>	<b>RM150 (WM) RM100 (EM)</b>
✓ <b>Land Fund</b>	<b>Freewill</b>
✓ <b>General Fund</b>	<b>Freewill</b>
✓ <b>Monk &amp; Nuns Fund</b>	<b>Freewill</b>

so that confidence in the Triple Gems will arise in the non-devotees who observe them while the faith of the devotees grows. The Buddha asked the disciples to focus on themselves first, to personally experience and achieve liberation, and then for the long-term interests of humans and Devas, to selflessly teach everyone this prescription which can be proven, remove afflictions, end sufferings, and ultimately lead to the state of non-life and non-death. Therefore, the monks will act as guides for the laypeople, so that the devotees can learn, practise and realise the Dhamma accordingly. The Buddha mentioned in the Dakkhiṇāvibhaṅgasuttaṃ (MN 142) that no offering for any other individuals can go beyond that for the Saṅgha. Therefore, the Saṅgha is also known as the incomparable field of merit (anuttaraṃ puñṇakkhettaṃ lokassa). Just as a farmer sowing seeds in a fertile field, the harvest that will be obtained in the future will be bountiful. In the same way, the layman's protective support of the Saṅgha will also bring superior benefits to themselves in the long term.

It can be seen from this that the continuation of the Dhamma in this world requires the Sangha who observe precepts; meanwhile, the Sangha who observe precepts is inseparable from the support of the donors and the Kappiyas. From their secular life, lay people provide the daily necessities such as clothing, food, shelter and medicine among others for the Sangha, and thus, serving the monks and protectively supporting the monks' cultivations. This supportive protection of the devotees from different locations allows the monks to practise with a peace of mind and becomes the unsurpassed field of merits which can benefit the public. Meanwhile, because there are practising monks, the devotees have the opportunity to plant seeds of blessings at the monastery. Just as the Buddha once told the Bhikkhus: "Monks; Brahmas & devotees are very helpful to you, as they provide you with the necessities of robes, alms food, lodgings, & medical necessities for the sick. And you, monks, are very helpful to Brahmas & devotees, as you teach them the benefits of doing good in the beginning, in the middle, and at the end according to the Dhamma; as you expound the holy life both in its particulars & its essence, wholly

complete and surpassingly pure. By this mutual dependence, the holy life can continue for the purpose of crossing the flood, for making a right end to stress.” (KN Itivuttaka 107)

Nowadays, the significance of the existence of the temple is to provide a platform for the four types of disciples to practise, and at the same time, let everyone plant in the unsurpassed field of merit and accumulate merits according to their own needs and that of the temple. The four types of disciples who have benefited afterwards also learn to allow many more devotees to learn, practise, realise, and protect the Dhamma while establish a wholesome start for those non-devotees. Under the cycle of “Giving True Benefits, Benefits Regenerate”, the continuation of the Dhamma can be propagated, and the Dhamma can exist in the world for a long time. Whether they are monks or laypeople, everyone should perform their duties, observe their precepts, practise diligently, unite and work together, and complement each other unselfishly. Whatever role you may play, being the beneficiary or a benefactor, let us harbour a grateful heart towards the Triple Gems and contribute to the continuation of the Dhamma together!



If you would like to donate or order robes and other allowable necessities, please check the information provided below and contact the person-in-charge. You can transfer your donation to the following bank account, and then attach your transfer slip to the respective person-in-charge via email or WhatsApp. The robes and other necessities ordered can be collected at the respective donation counters (Semenyih or Kuching) on the day of the Kathina celebration.

銀行戶口資料 / Bank Account Information		
地点 / Location	传法生态林(士毛月) <b>Dhamma Earth (Semenyih)</b>	兜率天修行林(古晋) <b>Tusita Hermitage (Kuching)</b>
负责人 / Person-In-Charge	礼鸣师兄 (Brother David See)	罗居士(Sister Lo)
联络号码 / Contact No.	+6010-369 6226	+6016-862 7226
电邮 / Email Address	dhammaearthclub@gmail.com	tusita.treasury@gmail.com
银行 / Name of Bank	<b>Maybank</b>	<b>Hong Leong Bank</b>
戶口號碼 / Account No.	<b>5127-8107-4426</b>	<b>017-0018-3673</b>
戶口名字/ Account's Name	<b>PERSATUAN PENGANUT DHAMMA BUMI MALAYSIA</b>	<b>PERSATUAN DHAMMA MALAYSIA</b>
銀行地址 / Bank's Address	马来西亚国，雪兰莪州，莎阿南，哥打哥文宁市，安格烈瓦尼拉路 N31/N，门牌 9&11 号，邮区编号 40460 No. 9 & 11, Jalan Anggerik Vanilla N31/N, Kota Kemuning, 40460 Shah Alam, Selangor, Malaysia.	马来西亚国，砂勞越州，古晋市，朋岭路，门牌 42 号，邮区编号 93450 No. 42, Jalan Pending, 93450 Kuching, Sarawak, Malaysia
SWIFT 代碼 / SWIFT Code	MBBEMYKL	HLBBMYKL

We rejoice in your generosity and look forward to seeing you on Kathina Day! May all the merits performed during Kathina be a supportive condition for the attainment of Nibbāna.

By speaking of this Truth, may the Triple-Gem protect all beings! May you be well, happy and peaceful.

With mettā,  
Kathina Organiser.