

ထေရဝါဒဗုဒ္ဓသာသနာအဖွဲ့ (အမေရိကန်ပြည်ထောင်စု)

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THERAVADA BUDDHA

SASANA ORGANIZATION

Youtube: TBSO mahasi

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TBSO

17730 Broadway Ave, Snohomish, WA 98296 | Ph: 360-243-3468

ALL DHAMMA FELLOWSHIPS

Theravada Buddha Sasana Organization (TBSO) sincerely invites all of you to join Kathina Robe Offering Ceremony on 9th November 2024 (Saturday) as the best "Robe Donation" according to the Buddha's Teaching. This is the limited time offering (once a year, only during one month, one day and once in a temple) to get rare chance to offer Kathina robes if you would like to give at the proper time offering as follows: (Pay to "TBSO" by check)

For one complete Robe set = US\$(50)

For upper Robe = US\$(30)

For lower Robe = US\$(20)

***** Whoever wants to offer Kathina Tree is warmly welcome. There will be eight monks in total.*****

Kathina Programme is as follows;

📅 Date: 9th November 2024 (Saturday)

🕒 Time: 11:00 AM - 3:00 PM (PST)

(11:00 AM – Offering Lunch to Venerable Sanghas.

11:30 AM to 12:45 PM – Serving Lunch to all visitors.

1:00 PM to 1:15 PM – Pay respect to Triple Gem & observe Five Precepts.

1:15 PM to 1:30 PM – Chanting Protective Sutta.

1:30 PM to 1:45 PM – Offering Kathina Robe & Kathina Tree by Donors.

1:45 PM to 2:20 PM – Listening Dhamma Talks.

2:20 PM to 3:00 PM – Sharing Merits to all beings.

🏠 Place: 17730, Broadway Ave, Snohomish, WA 98296

📞 Phone: 360-243-3468

In Memory of Father U Chen Park Koon, Mother Daw Kyi, Sister Daw Khin Aye Hlaing: Daw Khin Aye Lwin, Daw Khin Myo Myint, Daw Khin Myo Hla will make main sponsor to donate main Kathina Robe, Kathina tree & fish soup to all visitors on that day.

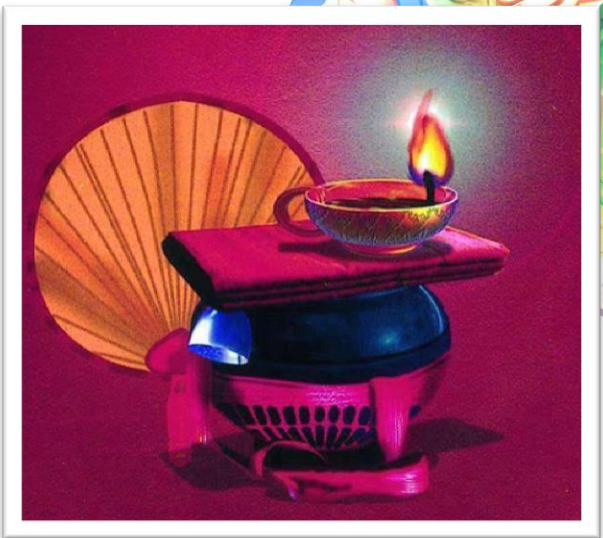
The Benefits of Kathina Robe Offering

- Without any disturbance the donor can go anywhere.
- Without any burden, the donor can enjoy everyday life.
- Without worry, the donor can eat any kinds of food.
- Without any danger, the donor can own many properties and His or her belongings are safe.

What is the Kathina Robe?

Kathina is defined as a concept of conglomeration, which means bringing things together. It is a concept that arises because of certain things that come together. For example: (1) A Bhikkhu/s [Buddhist monk/s] who has/have spent the first vassa (Rain Retreat). (2) A Sangha [Community of bhikkhus] comprising at least five bhikkhus. (3) Robe-season (the kathina month)—first month after the end of the first vassa, i.e. last month of the rainy-season. (4) A rightfully acquired robe — the robe to be donated must not be requested by a member of the Sangha, nor must any hint be given for the robe to be offered; rather the robe must be offered

spontaneously by the donor. These are some things that come together for the concept of kathina to arise.



This Kathina ceremony is specific one for the Monks' well-being and welfare. At the same time it is held for the welfare and well-being of Lay persons also. Because this Kathina kamma is especially allowed and laid down by the Buddha in order to observe the Vinaya rules and at the same time in order to lift up some monastic disciplinary rules. It is very important to know for the Buddhists. The celebration of the Kathina was carried out from the Buddha's time. The ceremony is only concerned with Vinaya and Sangha, but without the lay people's participation it is impossible to be performed. To hold the Kathina ceremony someone must voluntarily offer a robe to the community of Bhikkhus. It means that Bhikkhus should not give any hint to lay people to offer robes for the purpose of holding a Kathina ceremony. And then Robes should not be offered before the day of the Kathina ceremony. After Bhikkhus receive a Kathina robe, they must perform the ceremony within twenty-four hours, otherwise the robe is not allowed to be a part of the ceremony. Holding the Kathina ceremony, Bhikkhus can have a permission not to follow some Vinaya rules for five months. First I would like to let you know the reason why the Buddha allowed Bhikkhus to hold the Kathina ceremony.

(2023) Kathina Robes and Kathina Tree Donors

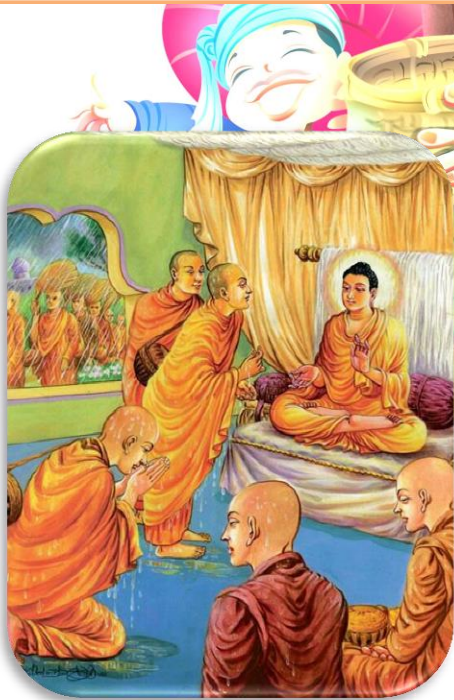
In Memory of U Khin Aung: Daw Shirley Khin Family	1 set of Kathina Robe
Shannon San San Wai	2 set of Kathina Robes
Hinin Oo Wai & Steven Johnson	1 set of Kathina Robe
U Kyaw Aung + Daw Ni Ni Swe (Chicago)	4 set of Kathina Robes
(Mother Daw Nyunt Tin), David & Kyu Zabloudil	10 set of Kathina Robes
(Mother Daw Nyunt Tin), David & Kyu Zabloudil	Kathina Tree
In Memory of Father U Myint Swe, Mother Daw Nyunt Tin, Nephew Mg Zaw Win Naing, & Christine Zabloudil: David & Kyu Zabloudil	4 set of Kathina Robes
U Tun Tin + Daw Yee Yee Myint (Kenmore, WA)	1 set of Kathina Robe
In Memory of Father U Than Nyunt: Daw Khin Hlaing, (Daughter) Nway Nway	3 set of Kathina Robes
In Memory of Father U Aung Soe & Mother Daw Hla Hla May: Mother Daw Tin Pwa, (Son) U Aung Win + Daw Thet Thet Win Family	40 set of Kathina Robes
Daw San San Myint (Renton)	1 set of Kathina Robe

U Than Htet + Daw Thuzar Win, (Daughter) Kyawt Su Htet	6 set of Kathina Robes
In Memory of Parents Lit Kin Wu & Daw Than Sein Wu: Ms. Sandra Bethune	2 set of Kathina Robes
Ko Aung Kyaw Than + Ma Nu (Oregon)	1 set of Kathina Robe
Lu P. Chin & Sandy Chin Family	1 set of Kathina Robe
The Buddhist Benevolent Association	2 set of Kathina Robes
Win Lwin Oo + Hnin Pwint Thitsar Hlaing & (Sons) Kaung Hlaing Lwin, Tet Hlaing Lwin	6 set of Kathina Robes
U Khin Mg Mg + Daw Nyo Nyo Aye, (Son) Lynn Mg Mg	Main Kathina Robe
In Memory of Father U Phaung & Mother Daw Yeik: (Daughter) Daw Kyi Kyi Lynn (LA)	2 set of Kathina Robes
U Myint Thein + Daw Yee Yee Khin (LA)	1 set of Kathina Robe
U Mya Thein + Daw Nyo Nyo Tun, (Daughter) Thiri (OR)	1 set of Kathina Robe
U Moe Kyaw + Daw Ragu (WA)	2 set of Kathina Robes
U Pway Phaw + Daw Kyu (WA)	1 set of Kathina Robe
Daw Mo Mo Ei	1 set of Kathina Robe
U Tin Shein Oo + Daw Mu Mu Htwe (Kennewick)	1 set of Kathina Robe
U Swe Myint + Daw Aye Aye Thant (Spokane)	1 set of Kathina Robe
U Moon + Ma Ann Family	1 set of Kathina Robe
U Khin Mg Kyaing + Daw Nilar Thein Family	Thidingyut Lighting
In Memory of Parents: Daw Khin Aye Lwin, Daw Khin Myo Myint, Daw Khin Myo Hla	1 set of Kathina Robe
U Min Maung + Daw Tiny Suyira	2 set of Kathina Robes
In Memory of Father U Aung Soe & Mother Daw Hla Hla May, Daw Mary: (Daughter) Daw Ei Ei Soe	2 set of Kathina Robes
Daw Ni Ni Aye, (Daughter) Thiye Einsi	1 set of Kathina Robe
Oscar + Julia Family	1 set of Kathina Robe
U Khin Mg Mg + Daw Nyo Nyo Aye, (Son) Lynn Mg Mg	Kathina Tree
(Mother Daw Nyunt Tin), David & Kyu Zabloudil	Kathina Tree
U Htaung Su Family	Kathina Tree
U Khay Yae & Daw Nan Nyunt	Kathina Tree
Ko Tun Sae & Ma Thin Mya	Kathina Tree
Thu Han Htun	2 set of Kathina Robes
Naing Zaya + Win Sandy Maung	2 set of Kathina Robes
Naing Zaya + Win Sandy Maung	Kathina Tree

U Min Han & Daw Yee Yee Htay	1 set of Kathina Robe
U Thaug Win & Daw Soe Soe Myint Family Daughter-Cynthia	8 set of Kathina Robes
In memory of late parents - Daw Htani & Jim Marx	6 set of Kathina Robes
U Khin Mg Aye & Daw Phyu Phyu San Family	3 set of Kathina Robes
Daw Than Myint	1 set of Kathina Robe

Daw Hla Myint	1 set of Kathina Robe
Rong Jiin Lee & Than Than Htwe	1 set of Kathina Robe
Henrick & Suzie Chao + Kevin & Mabel Chao Son - Kaiden Daughter - Mina	3 set of Kathina Robes
In memory of Daw Khin Aye Myint - Father U Kyi Kaung, Grandchildren - Brittany Ko and Zay Yeyint	1 set of Kathina Robe
In memory of late parents - Michael Zylstra & Yee Yee Hlaing	1 set of Kathina Robe
Ku Ku & Chan Chan Family	2 set of Kathina Robes
Matt & Nyo Nyo Thaung	2 set of Kathina Robes
U Khin Mg Mg & Daw Nyo Nyo Aye Son - Lynn Mg Mg	5 set of Kathina Robes
Nan Thet Thet Nan	1 set of Kathina Robe
Yoon Thiri Win	1 set of Kathina Robe
U David	1 set of Kathina Robe
Ku Ku & Chan Chan Family	1 set of Kathina Robe
Khaing Taw Rai & Ma Su Su Hlaing Family	2 set of Kathina Robes
U Mg Myint & Daw Baby Family	1 set of Kathina Robe
In memory of late parents - Daughter Than Nwe Soe	1 set of Kathina Robe
Ma Lae Sandi Nyunt & Ma Lyn Sandar Nyunt	1 set of Kathina Robe
Myo Min Htet	1 set of Kathina Robe
U Win Tint Nyunt & Soe Soe Myint	2 set of Kathina Robes
U Aung Khin & Daw Tin Tin Hla	1 set of Kathina Robe
Hein Tint Zin & Nway Nway Myint	1 set of Kathina Robe
U Hla Myint Daughter - Nyo Yin Myint	1 set of Kathina Robe
Janice & Alex and Isabelle Mark	1 set of Kathina Robe
U Zayer Kyaw & Daw Mee Mee Kyaw	2 set of Kathina Robes
Hazel Huang and Family	3 set of Kathina Robes
Min & Patrick Moh Family	3 set of Kathina Robes + Money Tree
Lin Lin & Family	1 set of Kathina Robe
U Htet Kyan + Daw Aye Aye Swe Family	10 set of Kathina Robes
Ma Ohnmar	1 set of Kathina Robe
U Khin Mg Kyaing & Ma Nilar Thein Daughter - Andrea Chen, Son - Leonard Chen	3 set of Kathina Robes
Ko Htwe	1 set of Kathina Robe
Mo Mo El	TBSO Money Tree

In memory of late mother Daw Nyunt Tin - from Kyu and David Zabloudil	TBSO Money Tree
In memory of Father U Than Nyunt - From Daw Khin Hlaing, Daughter Nway Nway	TBSO Money Tree
U Khin Mg Kyaing & Ma Nilar Thein Family	TBSO Money Tree
Eun Jin Lee, Daughter Stella, Son Alex	TBSO Money Tree
Ko Htun Say & Ma Thin Mya Family	Robe 1 pair
Ko Htun Say & Ma Thin Mya Family	TBSO Money Tree
Ko Tin Mg & Ma Ei Kay Khaing	1 set of Kathina Robe
In memory of late parents - from Mother Daw Tin Pwa, Son - Aung & Thet Thet Win Family	TBSO Money Tree
Daw Than Myint	Money Tree For Buddha
Naing Zaya & Win Sandi Maung	2 set of Kathina Robes + \$25 Money Tree
U Aung Swe & Gabriele Swe	5 set of Kathina Robes + \$100 Money Tree
Lu P. Chin & Sandy Chin Family	TBSO Money Tree



Historical Background of the Kathina

At the Buddha's time the thirty monks (=Bhikkhus) lived as forest dwellers. They lived by going on alms-rounds. They always wore the three robes: under robe, outer robe and double robe. These robes were made of cloth from rubbish heaps and cemeteries. We can imagine how heavy these robes were. One day, they went to Sāvatti city to see the Buddha, but they were unable to reach Sāvatti in



time for the beginning of the rains retreat. Therefore, they had to spend their rains retreat at Sāketa on the way to Sāvatti. They were longing to see the Buddha thinking: "The Buddha is staying close to us, about

forty-five miles from here, but we are not getting a chance to see him." As soon as their rains retreat finished, they set off on their journey to Sāvatti. The rainy season had not completely finished yet, but they did not worry about the rain. Unfortunately they caught the heavy rain on the way. While it was raining, while waters were gathering, while swamps were forming, with drenched robes, they approached Sāvatti. They were very tired. But their tiredness could not prevent them from going to the Buddha. They went to the Buddha as soon as they arrived in Sāvatti. After paying respects to him, they sat down at a suitable place. As a friendly greeting, the Buddha asked them whether all went well with them, whether they had enough to support life, whether they spent a comfortable rains retreat, whether they had not gone short of alms food and so on. They told the Buddha their trip, and the weariness of carrying the wet, muddy and heavy robes throughout the journey.



Then, having given a Dhamma talk, the Buddha addressed the Bhikkhus as follows: "I allow you to make up a Kathina-robe when you have completed the rains retreat. Five things will be permitted to you when the robe has been made up: (1) going to families for alms without having asked for permission from fellow monks, (2) going somewhere without

wearing all three robes, (3) having a group-meal, (4) keeping as many robes as you require, and (5) having a right to share the robes offered by lay people to the monastery where you live." According to a monastic rule, after a monk has received an invitation to a meal, he should not go out without telling one of his fellow monks. And then it is improper to invite four or more monks to a meal by telling the name of the food. For example, "Please Venerable, come to my house for fish and chips or bread and butter and so on." Monks also should not ask people in this way. We should know why the Buddha laid down the rule. The reason was that when the Buddha stayed at Veluvana monastery

in Rājagaha, Devadatta his brother-in-law was also a monk. He was not receiving enough support from lay people. So, he went to lay people's houses together with his followers, and asked for particular food. For example, he might have asked for curried chicken and rice. People complained about this because monks should be content with what they are offered. When the Buddha came to know about this, he laid down the Vinaya rule; If the invitation is issued in an improper way, no more than three monks should go together. But if they go, and have the food separately, they are not going against the Vinaya rule. When monks feel ill or when people offer robes or when monks sew robes or when monks go on long journeys by land, sea or air, then monks are allowed to ask for what they need.

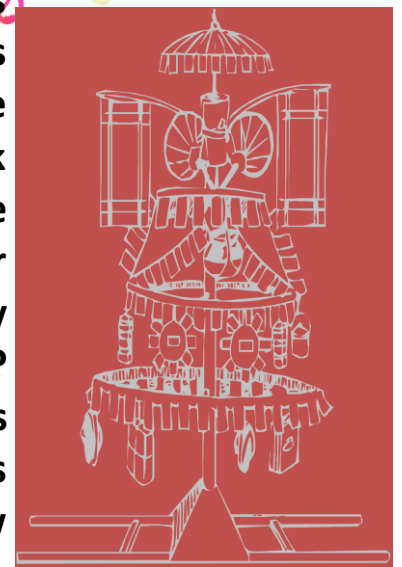
After holding the Kathina ceremony, monks are allowed to go to families for alms without having asked for permission, to go somewhere without wearing all three robes, to have a group-meal, to keep as many robes as they require, and to have a right to share the robes offered by lay people to the monastery where they live." This is how monks benefit from the Kathina ceremony.

During the annual kathina ceremony, lay devotees are especially generous in supporting monks with suitable requisites such as ready-made robes, food, medicine and lodging. By doing so, they are relieving monks of the burden of having to look for the four fundamental supports of life. The kathina ceremony is therefore a befitting occasion for monks to gratefully acknowledge the laity's benevolence, and reciprocate by making themselves worthy of hospitality, offering and respect. What greater field of merit can there be in the world than the Sangha that practises well, straightforwardly, methodically and respectfully?

DEDICATING OUR WHOLESOME DEEDS TO THE ATTAINMENT OF NIBBANA

Every true Buddhist aspires to ultimately attain Nibbāna. Knowing how difficult it may be to meditate intensively until one is enlightened, we should take every opportunity to accumulate our perfections for the final goal. The kathina ceremony is yet another meritorious event for us to do just that.

Let us briefly talk about the distinction between kusala, puñña and pāramī. In the Pāli Scriptures, kusala and puñña are sometimes used quite loosely and they can mean the same thing. There is sometimes a slight distinction. Kusala could just refer to any wholesome mental state, speech or physical act; whereas puñña means merit that will give worldly rewards in the future. Pāramī, on the other hand, will give Supramundane benefits. There are differences among them. It is not unusual for people to make puñña or merits to help them realize their aspirations. They'll say, "By the power of this merit, by this dāna or whatever merit I've done, may this problem of mine be solved. May I be born more beautiful in my next life, etc." People do make all sorts of aspirations and wishes even during the Buddha's time. Well, merits can help you realize such aspirations. But if you dedicate your merits towards worldly aspirations, they may not help you attain Nibbāna. You may be very generous, doing a lot of dāna, making substantial contributions to charitable organizations, sponsoring a monastery even. And if your motives are worldly, you may become very rich in future and be successful in your career, etc., but you may not be motivated to seek enlightenment or strive for liberation. Pāramīs, on the other hand, are wholesome deeds that are dedicated to the attainment of Nibbāna, to liberation from samsāra [cycle of birth and death]. Pāramīs are also different in the sense that when a person wishes to perfect his pāramī of dāna, for instance, he gives without discriminating the recipient, for the good and betterment of the many, for other's sake, and not for selfish returns. To give to monks thinking that you'll get better kammic returns is one popular form of recipient discrimination. Do you think such an act of giving will qualify for dāna pāramī? One who gives whatever is useful and beneficial to whomever is in need without any selfish motivations will certainly be perfecting his pāramī. Is aspiring for Nibbāna selfish? If we understand that the attainment of Nibbāna entails the purification of our hearts, which includes transcending every form of egoism and selfishness, how can such a noble aspiration be selfish?



I believe you are all very well aware of that because in your kathina programme, there is a reminder that you must make the proper aspiration for Nibbāna, which is very commendable. Please remember to aspire for good progress along the Noble Eightfold Path towards your ultimate goal, Nibbāna. You must also understand that Nibbāna is not just a void but actually the extinction of hate, greed and all defilements. So you can imagine that if you are enlightened, you won't have any negative emotions — you won't be angry, sad, disappointed or impatient — and because your mind is so pure, you are in a better position to help others progress faster along their own spiritual paths. Therefore, the attainment of Nibbāna is not a selfish aim. May all of you build up morality, concentration and wisdom, and then may all of you attain inner peace, Nibbāna!

