

Robe in Buddhist Scriptures: Its Development through the Social & Cultural Contexts

Prof. Dr. Phra Thepvajrabundit
Rector,
Mahachulalongkornrajavidyalaya
University, Thailand.

Key Words found in the Beginning of the Buddha's Period

1. Kasaya, Uttarasanga and Colour

In the beginning of the Buddha's period, there was no clear-cut evident that how the Buddha and Bukkhus dressed and what kind of cloth those used in those days. We are informed that Prince Sitthaddha left the palace, had his hair cut and took the priest-life at the bank of Anoma River. He led homeless life among two groups of recluses; Samana(priest) and Brahmana.

Having taken the priesthood, Samana Sitthaddha approached two hermits; Alara Ramagotta and Uddaka Ramabutta, with a view to learn the practices and reach liberation. Then Samana Sitthaddha attained eight attainments; four form trances and four formless trances. There is also no evident that what style two hermits wore and what colour-robe they used.

Having got an enlightenment, the Buddha (Samana Sitthaddha) gave the first sermon to group of five Brahmanas; Kondanna, Vappa, Bhaddiya, Mahanama and Assaji, and then allowed them to be the priest by saying 'well said Dhamma, let you lead religious life for the end of suffering'. In these events, there are no mentions of whatever appearance of robes that they wore; colour, shape, size. It, however, is reasonable for us here to assume that the people in those days who took a priesthood might wear whatever cloth as they did before being the

priest. In the matter of robe, there was no specific regulation among the disciples of the Buddha. The identity which made them differ from other groups of peoples was hair-cut and beard-cut to mark that these priests belonged to Samana Sakyaputta group.

However, one passage in Samantapasadika, the Vinaya-Commentary tells us that the Buddha used the red-colour robe, as found in that commentary:

The Buddha spread the right hand from the red-colour robe¹, talked to the persons who desired to be a monk with Brahman-like sound “come to be monk, let you lead religious life for the end of suffering”. Soon after finishing these words, the laity disappeared, monkhood appeared. An ordination was accomplished. Those peoples had the ball-head, dressed in Kasava (achre robes, or saffron robe); wearing one, covering one and putting one on shoulder.

The key issues we have got here are those of the robe’s colour and the style of dressing of the monks. Even though we cannot be sure that the red colour has been fixed and the style of wearing has been fixed by the Buddha.

Another passage in Vinaya Pitaka, Mahavagga, mentioning the Buddha’s sayings:

O monks, now let you give an ordination (to the people) in those directions, in those rural areas. Monks should give an ordination like this; in the beginning, you inform them who desire to be a monk to have their hair and beard cut, to put on Kasaya (Kasava), to wear the upper robe opening one shoulder, to give the homage at the foot of monks ...

The key words about robes we got here are “Kasaya” with its meaning (implying its colour) and “Uttarasanga”

Kasaya (Kasava) means robe dyed with astringent decoction (some definition: dyed with orange colour), *the saffron robe*.

Uttarasanga mean the upper robe.

¹ Here Pali-Term is Rattapamsukulacivara; Ratta=red, Pamsukula=rags from a dust heap, or robe drawn from a coffin.

It is assumed that the recluses in those days used the Uttarasanga to differentiate them from other people in society. When heretical teacher named Uruvela Kassapa (of Uruvela Senanigama, or Bodhgaya) was converted to the Buddha's doctrine, he also wore the upper robe (Uttarasanga) opening one shoulder and approached the Buddha to ask for an ordination. This story can be evident in some extent.

Considering back to the meaning of Kasaya (Kasava), even though it is not clear that what exact colour is, we can assume in some extent from the Buddha's allowance about six kinds of robe-dyes; dye from roots, dye from stems, dye from bark, dye from leaves, dye from flowers, dye from fruits. Consequently, the Kasaya may comprise of any colour depending upon these dyes. The key point is that it should be mixed colour, it should not be pure colour. Because in later time, we find the data in Vinaya Pitaka, Mahavagga as follows; when the group of six monks wore robes that were all dark green etc. the Buddha, having known this matter, said:

O monks, robes that are all dark green are not to be worn, robes that are all yellow are not to be worn, robes that are all red are not to be worn, robes that are all crimson are not to be worn, robes that are all black are not to be worn, robes that are all dyed brownish-yellow are not to be worn, robes that are all dyed reddish-yellow are not to be worn, ... Whoever should wear one, there is an offence of wrongdoing.

2. Wearing-style

The noteworthy point in this matter is Pali phrase "Ekamsam Uttarasamgam Katva..." which means "putting on the upper robe with one shoulder open". This phrase is available in all classes of the Buddhist scripture. The wearing-style in this manner was a tradition of ancient Indians in those days. When the ancient Indians had a plan to approach the Elder, or the sacred place, traditionally they liked to put on the upper robe with one shoulder open. This is how to wear when they are staying in the private area.

How did the monks in those days wear when they went outside ?

In this matter, the Pali phrase “Pattacivaramadaya ...” should be taken into consideration.

“Pattacivaramadaya” means “taking Alms-Bowl and yellow robe”. This passage is used to describe the scene in the morning time when the monks are going to travel around for alms. It is assumed that in the time of the Buddha, when the morning time come, the session for traveling for alms, the monks while staying within the dwelling-place area wear only the inner robe (Antaravasaka) and take the alms-bowl as well as upper robe (Civara=Uttarasanga), soon after they get out of the dwelling-place area nearly to village area, then they wear the upper robe (Uttarasanga). It is very strange. One passage supporting this event found in Buddhist literary works is as follows:

In the morning, monks wore the inner robe, took the alms-bowl as well as upper robe (Civara=Uttarasanga) traveled in the Velanja city for alms ...

Another passage is as follows:

At that time, the Blessed One wore the inner robe (Antaravasaka), took the alms-bowl as well as upper robe (Civara=Uttarasanga) accompanied by Ananada the Elder ...

3. Pamsukula

The monks in the beginning of the Buddha’s time mostly sought the wearing cloth by themselves, from general place. Sometimes the villagers wrapped the corpse with cloth, took it to the forest and put it there (cemetery), sometimes the villagers threw away the useless cloth. These cloths are called “Pamsukula” which means “*cloth on dust heap*” (rag-robe). The monks who wanted the cloth for making the robes (Civara) picked up those cloths to make the wearing robe. This is the old tradition.

Later time, the householders supported the monks with many requisites and other facilities. The monks got convenience in leading their life. There were no difficulties in seeking the cloth for them. The monks, therefore, had two standards of the monastic conduct pertaining to the robe; receiving the robe from householders and searching for

the robe from dust heap(rag-robe). The latter one is called “Pamsukulikanka”.

4. Sanghati(outer cloak) and Civara(likely upper robe)

The words “Sanghati” and “Civara” were popularly used when the relation-system between preceptor(Upajjhaya) and pupil(Saddhiviharika) had been set up. These two words were seen in monastic customs called “Upajjhayavatta”² and “Saddhiviharikavatta”³.

The noteworthy point is that in the methods of all ordinations except method called “Yatticatutthakamma-upasampada”,⁴ there have been no words “Sanghati” and “Civara”.

What does it mean ?

In the beginning of the Buddha’s time, in the process of ordaining, there was no regulation about the robe ie. it was not necessary for the sons of respectable families (Kulaputta) to prepare the robes. They could seek and obtain it after getting an ordination. Later on, the non-appropriate manner arose in the Sangha-Circle. The villagers blamed the monks who went around for alms without wearing any robe (naked monks). The Buddha set forth the rule;

O monks, you should not ordain the sons of respectable families(Kulaputta) who do not have robes(Civara), you who ordained the one mentioned above, are sentenced to an offence of wrong doing.

After the Buddha allowed the monks to use the ordination method called “Yatticatutthakamma-upasampada”, the person who desired to be ordained had to prepare the eight requisites. The three robes were also included in these.

² The service-frame for pupil to take care of preceptor.

³ The service-frame for preceptor to take care of pupil.

⁴ This kind of Ordination is the Sangha’s official activity. This word means the acitivity with one motion and three announcements.

Householders' Cloth

Before the Buddha's allowance the monks to receive the cloth given by householders, the monks mostly search for the cloth from cemetery in the forest. Later on, the doctor named Jivaka Komarabhacca request the Buddha to receive the cloth called "Siveyyaka".⁵ Beside this, Jivaka Komarabhacca asked the Buddha to give an allowance to the monks to receive the cloth given by the householders. The Buddha gave an allowance as follow:

I allow you, O monks, householder's robes. Whoever wishes may be a rag-robe wearer; whoever wishes may consent to (accept) householder's robes. And I, O monks, commend satisfaction with the one or the other.

Having got an allowance from the Buddha in this matter, at that time various kinds of robe-materials accrued to the monks. Then it occurred to the monks: "Now, what kind of robe-materials are allowed by the Buddha, what are not allowed?". They told this matter to the Buddha. The Buddha said:

O monks, I allow six kinds of robe-materials: linen, cotton, silk, wool, coarse hempen cloth, canvas.

Now at that time, the monks consented to householders' robes, but being scrupulous, they did not consent to rag-robes. The confusion occurred to the monks: "the Buddha allowed only the householders' robes, he did not allow the rag-robes. The Buddha said: "O monks, I allow him who consents to the householders' robes to consent also to rag-robes. And I, O monks, commend satisfaction with both". Later time, however, the tradition of using the rag-robes become commended among the Order. It is the strict way for eradication of the defilements.

⁵ "Siveyyaka" the cloth which the people of Kuru State used to wrap the corpse and take it to the cemetery. The vulture(hatthilingasakuna) take the corpse with Siveyyaka to the peak of Himalaya Mountain, pull it from the corpse and then eat the corpse. The forest hunter see that cloth, pick up bring it and give to the King.

This tradition is called “Pamsukulikanga” which means the monks endowed with strict quality by using the rag-robles in daily-life.

Robe’s Format

In the beginning of the Buddha’s period, the monks may use various formats of robes. The passages in Vinaya Pitaka, Mahavagga, tell us that one day, the Buddha set out on tour for Dakkhinagiri. The Lord saw the field of Magadha, laid out in strips, laid out in lines, laid out in embankment, laid out in squares.

Having seen this, the Buddha addressed the venerable Ananda, saying:

Now, do you Ananda, see the field of Magadha laid out in strips, laid out in lines, laid out in embankment, laid out in squares ? ... Are you able, Ananda, to provide robes like this for the monks ?

Then the venerable Ananda, having provided robes for several monks, approached the Buddha and showed the robes provided by him to the Lord. Then the Buddha, on that occasion, addressed the monks, saying:

O monks, clever is Ananda; O monks, of great intelligence is Ananda, inasmuch as he can understand in detail the meaning of that which was spoken of by me in brief, and can make a cross-seam and can make a short cross-seam and can make a circular seam and can make a short circular seam and can make a central piece and can make side piece and can make a neck-piece and can make a knee-piece and can make an elbow-piece; and what is cut up must be roughly darned together, suitable for recluses and not coveted by opponents. I allowe you, O monks, an outer cloak that is cut up, an upper robe that is cut up, an inner robe that is cut up.

These Buddha’s sayings tell us that before this the monks’ robes are not cut up in pieces as they have been seen in the present day. After

the Buddha's address Ananda, the format of the monks' robes has been originated following the format of the field of Magadha since then.

Three Robes

After the Buddha's giving an allowance to monks to receive the robe-materials given by householders, many robes occurred to monks. One day the Buddha set out on tour from Rajagaha to Vesali accompanied by several monks. Some of those monks put a bundle of robes on their heads, some on their backs, some on their hips.

Having seen these undesirable scenes, it occurred to the Buddha: "These foolish men have turned too quickly to abundance of robes; suppose I were to set a limit, were to establish bounds as to robes for monks?"

One night in the winter time, the Buddha sat down in the open air with only one robe. As the first watch was ending, the Lord became cold, then he put on a second robe. As the middle watch was ending, the Lord became cold, then he put on a third robe. As the last watch was ending, the Lord became cold, then he put on a fourth robe. At that time he Buddha was not cold. Then it occurred to the Buddha:

Sons of respectable families in this Dhamma and Vinaya susceptible to cold, afraid of cold, are able to keep themselves going with three robes. Suppose I were to set a limit, were to establish bounds as to robes for monks and were to allow three robes? I allow you, O monks, three robes: a double Sanghati (outer cloak), a single Uttarasanga (upper robe), a single Antaravasaka (inner robe).

In the beginning of the Buddha's period, the Kasaya-robe was used as wearing and covering materials, the upper robe(Uttarasanga) was used as one shoulder-covering.

After the Buddha's allowance of three robes, three key Pali words; Sanghati, Uttarasanga and Antaravasaka, were well known to the public.

"Sanghati" was used for covering outside to release the cold.

“Uttarasanga”⁶ was used for covering with one shoulder open.

“Antaravasaka”⁷ was used for wearing.

Only three robes are allowed for each monk. According to the disciplinary rule, the extra robe is not allowed. Whoever want to possess an extra robe, they must abide by some rules; that is, the extra robe must be assigned by the owner-monks (make it belong to another monk, this is called “Vikappa”= *make the robe belong to two persons*), and get an allowance from that monk before using those robes. Otherwise they are sentenced to an offence of expiation involving forfeiture.⁸

Three Robes and Some Vinaya Rules

When the Buddha allowed monks to receive robe-materials from householders. Many householders supported the monks with robes. The monks also collected the robes of various kinds, various sizes, various colours, various formats etc.. These behaviors caused an unsatisfactoriness among householders who saw the events or heard of those. Consequently, the Buddha set forth the rules of trainings⁹ involving robes eg;

1. Rules for Monks (Bhikkhu)

(1) Whoever monk should wear an *extra robe*, there is an offence of expiation involving forfeiture.

(2) When the robe-material is settled, when a monk’s *kathina*(privileges) have been removed, if this monk should be away, separated from his three robes, even for one night, there is an offence of expiation involving forfeiture.

⁶ According to Buddhist tradition in the present day Thailand, the “Uttarasanga” is called *Civara*, used covering the body.

⁷ According to Buddhist tradition in the present day Thailand, the “Antaravasaka” is the monk’s skirt, called in Thai “Sabong”

⁸ Pali Term for the phrase “expiation involving forfeiture” is *Nissakkejiyacittiya*. It is the name of one kind of offence.

⁹ Pali Term for the phrase “rules of trainings” is *Sikkhapadani*.

(3) Whoever monk should accept a robe from the hand of a nun who is not a relative, except in exchange, there is an offence of expiation involving forfeiture.

(4) Whoever monk should ask a man or woman householder who is not a relative of his for a robe, except at the right time, there is an offence of expiation involving forfeiture. This is the *right time* in this case: if a monk becomes one whose robe is stolen or whose robe is destroyed; in this case this is the right time.

These data are seen in Vinaya Pitaka, (Bhikkhu)Vibhanga. There are many more rules of trainings involving monk's robes.

The key words here are "Extra robe" "Kathina" and "Right time".

Pali term for phrase "Extra robe" is *Atirekacivara*. It means the fourth robe(Civara) other than three robes which are fixed by the Buddha.

The Kathina here means the special meritorious performance in the special period, within one month after rain retreat; starting from 1st waning moon day of 11th lunar month to 15th waxing moon day of 12th lunar month. The time during these period is called "Right time" here. Pali term for the "Right time" is *Civarakala*.

The right time(Civarakala) can be extended upto 15th waxing moon day of 4th lunar month in the following year in case the monks have passed three months of rain retreat, participated in Kathin offering and rejoiced in it, then they have privileges for five months to be away from their three robes. There is no offence of expiation occurring to them. Apart from the right time mentioned above, monks are allowed to keep extra robe for ten nights, after that the monks must make the extra robe belong to another monk (this is called "Vikappa"= *make the robe belong to two persons*), and get an allowance from that monk before using those robes as mentioned earlier.

2. Rules for Nuns (Bhikkhuni)

The nuns mostly abide by the same rules of trainings as the monks do (181 rules of trainings are general for monks and nuns, 130 rules of trainings are specific for nuns). In the matter of nuns' robes, the

regulation involving robes partly is the same as monk's, partly the specific for nuns.

There are many passages found in Vinaya Pitaka, (Bhikkhuni)Vibhanga eg.:

(1) Whoever nun, thinking that robe-material (given) not at the right time is robe-material (given) at the right time, having allotted it should have it distributed, there is an offence of expiation involving forfeiture.

(2) Whoever nun should wear an extra robe, there is an offence of expiation involving forfeiture.

(3) Whoever nun, not having given up her household-robe, should make use of it, there is an offence of expiation.

The interesting issue which is different between Vinaya rule for monks and Vinaya rule for nuns involving robes is that the nuns are allowed to possess five robes, while the monks are allowed to possess three robes. The extra robe, therefore, for nuns(Bhikkhuni) means the sixth robe.

Three robes for monks are; Sanghati(outer cloak), Uttarasanga (upper robe) and Antaravasaka (Antaravasaka).

Five robes for nuns are; Sanghati(outer cloak), Uttarasanga (upper robe) and Antaravasaka (Antaravasaka), Bathing robe and Breast-wrapping.

Tradition in the Present Day Thailand In comparison with the Buddha's Period

1. Wearing-Style

Wearing-manner in the Buddha's period was very cautious. It was regarded as noble behavior, the good tradition of monks. In this matter, the monks have to keep in their mind, though there is no grave offence occurring to monks who do not follow regulations, .

In Vinaya Pitaka, (Bhikkhu)Vibhanga, there are many passages found in the section involving good tradition of monks such as: at the Buddha's time, the group of six monks dressed with the inner robe hanging down in front and behind, put on the upper robe hanging down in front and behind. The Buddha set forth these rules of training:

A rule for training should be observed by monks 'I will dressed the inner robe all round'.

The inner robe should be dressed in all round, one for covering the circle of the navel, the circles of the knees. Whoever out of disrespect dresses with an inner robe hanging down in front or behind, there is an offence of wrong-doing.

In another section of these rules for trainings, The Buddha set forth these rules of training:

A rule for training should be observed by monks 'Not lifting up the robes will I go sit down amidst the houses.'

The monks should not go sit down among the houses with the robes lifted up. Whoever out of disrespect having lifted up the robe on one side or on both, goes sits down amidst the houses, there is an offence of wrong-doing.

In principle, the wearing-style of Thai monks conforms to the disciplinary rules. There may be some manners that are deviated, depending upon local traditions and situations.

It is noteworthy that in the Buddha's period, the Sanghati(outer cloak) was used as outside-covering cloth. The Uttarasanga(upper robe) was used as covering cloth(opening one shoulder). The Anataravasaka(inner robe) was used as putting-on cloth. On the contrary, Thai monks in the present day use the Sanghati(outer cloak) as putting cloth(on left shoulder), Uttarasanga(upper robe -or Civara) as totall-covering, or covering cloth(opening one shoulder conforming to situations), Antaravasaka(inner robe, or Sabong) as putting-on cloth(from waist down to half of leg).

Nowadays, there are two dressing-methods according to tradition of Thai monks:

1. totall-cover dressing is sub-divided in two;

(1) folding clockwise the edge of Uttarasanga(upper robe- or Civara), lifting it up, then putting on left shoulder, pressing the fold with left hand.

(2) folding anti-clockwise the edge of Uttarasanga(upper robe- or Civara), lifting it up, then putting on left shoulder, not pressing the fold with left hand, but spreading the right hand out.

2. half-cover dressing is sub-divided into four;

(1)wearing by putting the robe on left shoulder, or (2)pleating the robe then putting it on left shoulder , or laying over the robe on the back, or (4)folding the robe then putting it on left shoulder.

Moreover, Thai monks in the present day like to pleat the Uattarasanga(upper robe), put it on left shoulder, and then put the Sanghati(outer cloak) on it, then tightening it by wrapping around the body with small cloth, especially when they participate in ceremony within monastery.

2. Colour

There are four main colours of robes in Thailand that the monks use nowadays; saffron(we like to say “Yellow”), black colour, red colour and jackfruit-core colour

3. Robe’s Looks and Size

The monks are not allowed to wear the robe that are no cut up. Whoever should wear one, there is an offence of wrong-doing.

The Buddha set a limit that the robes must be cut up, consist of many pieces of cloth. The monks have to prepare robes like the field of Magadha. There are parts of robes as follows: *a cross-seam, a short cross-seam, a circular seam, a short circular seam, a central piece, a side piece, a neck-piece, a knee-piece, an elbow-piece.* there is a line between these parts.

Talking about the robe’s size, what is the upper limit ?, what is the lower limit ?

there is no exact limit of size. But the smallest robe should at least consist of five sections(Khanda), the biggest one should consist of eleven sections, it should not be bigger than this. In the Buddha’s period, the size of robe might depend upon the body-size of monks. As found in Vinaya Pitaka, (Bhikkhu)Vibhanga, there is only regulation as follows:

Whatever monk make a robe with as the size as the Sugata’s robe of Sugata(Civara),or bigger than that, there is an offence of expiation called Chedanaka(have to be cut up); the size of Sugata’s robe is nine spans in length, 6 spans in width by

Sugata's span¹⁰; this is the size equal to that of Sugata's robe of Sugata.

Now, as the information found in some sources tells us, there is an approximately limit that the Sanghati(outer cloak) should not be longer than six cubits, not wider than four cubits. We call it "Sanghati" in Thai Tradition.

The Uttarasanga(upper robe) should not be longer than six cubits, not wider than four cubits. We call it "Civara" in Thai Tradition.

The Antaravasaka(inner robe) should not be longer than six cubits, not wider than two cubits. We call it "Sabong" in Thai Tradition.

Three Robes, Vinaya Rules And the Modern Day Context

Discussing about the colour firstly, when we talk about the monk's robes, the English word "Yellow robe" are used all the times. In reality, are the monk's robes yellow? What exact colour are the robes? As the passage found in Samantapasadika, the Vinaya-Commentary tells us that the Buddha used the red-colour robe.

Having considered the meaning of Kasaya(Kasava-saffron robe) and the Buddha's allowance about six kinds of robe-dyes as mentioned in Vinaya Pitaka, Mahavagga earlier; we can assume that the Kasaya should comprise of any colour depending upon these dyes, and it should be mixed colour.

Whatever colour robes do not matter, conditioning that those robes should not be all dark green, all yellow, all red, all crimson, all black, all dyed brownish-yellow and all dyed reddish-yellow. The monk must have a common sense of using the robes that may be whatever colour. They should not wear robes that reflect their defilements and against householders' feeling. The robe's colour should be in accordance with the disciplinary rule plus local tradition.

Secondly, discussing about the format of robes; the robes can be one piece of cloth consisting of five, six, seven, eight, nine, ten or eleven sections like a field of Magaha. Or it may be one piece of cloth like a Antaravasaka(inner robe –Sabong) in Thai monks' tradition. Or it can be

¹⁰ 1 span of Sugata is equal to 3 spans of the middle-size man in the present day.

trousers like the Mahayana monks dress. It does not matter, depending upon local tradition and situations.

Thirdly, discussing about the number of robes, it should be Three Robes or Less than, or More than in the modern day context. We have already known the facts according to the disciplinary rules, monks are allowed to possess only one set of three robes(Sanghati, Uttarasanga and Antaravasaka). The extra robe is not allowed. The purpose of Vinaya rules in this matter is to inform the monks not to disturb the villagers involving robes.

Taking a look at the situations in the Buddha's period, the rich householders liked to support monks with robes, that make monks indulged in collecting the robes. Suppose those monks travel and stay in some places where the poor householders are staying. How can they support monks with robes ? According to Vinaya rules, the monks are not allowed to ask for robes from the householders who are not their relatives. Whoever monks do so. There is an offence of expiation involving forfeiture.

In the present day context, three robes for monks and five robes for nuns as fixed in Vinaya rule are suitable. When the monks need one more or two more robes, there are many exceptions, or channels to proceed without violating the Vinaya rules. One more thing, in some places and some times, the monks may wear winter-clothes in the winter time apart from three robes, depending upon situations. But monks have to keep in their mind that only three robes are permitted.

Fourthly discussing about the size, the noteworthy one is that in the Buddha's period, when we talk about three robes (Pali=Ticivara); it means Sanghati(outer cloak), Uttarasanga(upper robe) and Antaravasaka(inner robe), and these three robes were the same size.

Later time, there is a loose stipulation that the Sanghati(outer cloak) should not be longer than six cubits, not wider than four cubits. The Uttarasanga(upper robe) should not be longer than six cubits, not wider than four cubits. And the Antaravasaka(inner robe) should not be longer than six cubits, not wider than two cubits, conditioning that the size of those robes should not be equal to robe's of the Sugata.

The wearing-style may also be varied in times and places.

In case there are no indicators that the wearing-style, colour, format, size and whatever involving robes conforming to or against the disciplinary rules. How can we judge the case that which one is right,

which one is wrong ? At the Buddha' time also the scruples arose in the monks as to this and that occasion, thinking: "Now, what is permitted by the Lord ? What is not permitted ?

In this matter, to judge the case we should follow the great authorities(Mahapadesa) laid down by the Buddha found in Vinaya Pitaka, Mahavagga as follows:

1. Whatever has not been objected to as not allowable, if it fits in with what is not allowable and goes against what is allowable, that is not allowable.

2. Whatever has not been objected to as not allowable, if it fits in with what is allowable and goes against what is not allowable, that is allowable.

3. Whatever has not been permitted as allowable, if it fits in with what is not allowable and goes against what is allowable, that is not allowable.

4. Whatever has not been permitted as allowable, if it fits in with what is allowable and goes against what is not allowable, that is allowable.

Finally, we have known very well that the robes are one of four requisites, which are necessities of life according to Buddhist tradition. The Buddha inculcated the monks, saying "*Before using robes and after using robes, monks have to deliberately think over three robes, thinking that three robes are used not for any other purposes, but for protecting the body from cold, heat, mosquitos etc.*" The monks and nuns, therefore, should follow the Buddha's sayings. We should adjust ourselves in the meantime we do not violate the rules amidst the globalizational stream. The disciplinary rules come first. Then the monks and nuns travel around the world to propagate the Buddha's Teachings, they can adopt and adapt the rules suitable for each situation.