

1: ethnicity online::ethnic groups: buddhists:dress codes

Dress code. The most distinct mode of dress in the Buddhist world is the robes worn by monks and nuns: The symbolic significance of this form of dress can be easily seen in the common phrase for becoming a monk, "taking the robes."

Dress Codes No specific rules exist for ordinary Buddhists about what they should wear, and most will conform to the local traditions and customs in their appearance. Those who have entered the path to becoming a spiritual leader, a teacher or even a monk may be more strict in their dress and only wear simple cotton clothing. Buddhists who have taken vows and become a monk or nun may shave their heads and will often wear robes. Depending on the branch of Buddhism that is being followed, both sexes may also wear charms, amulets and even scarves that have been blessed. It is important that these items are not removed unless absolutely necessary, and that they are kept safe and clean if they are taken off.

George Lopez has been in the comedy business ever since and since then his fan base has been growing massively thanks to his brand of humor. Lopez initially gained fame after starring in his self titled comedy series and later he also earned popularity by being a talk show host. Over the years Lopez has also landed many roles in various Hollywood flicks and he also tours with his standup act from time to time. The headlines on Broadway are all about Memphis the Musical lately. Amidst all the melodious music themes of racial bias home longing and career sacrifices are beautifully explored. Cheap Memphis The Musical Tickets are well worth your money so snap them up instantly Philadelphia Phillies belongs to Major League Baseball and is one of the oldest franchises belonging to the league. They are members of Eastern Division under National League. The team has been able to win two World Series, one in and the other in The team has struggled a lot during their long history, facing drastic changes. Their recent seasons have been relatively quite successful. They have recently won in a spree of five division titles. You can enjoy Phillies game live at stadium, for that, get your philadelphia phillies playoff tickets with us today. Angels tickets are your gate pass to attend a major league baseball game of the Angels. The Angels of Anaheim are back this season to showcase their exciting new line-up and game facelift. The past three seasons has marked every Angels Baseball game as a big show of the AL. Get your very own Cheap Angeles Angels of Anaheim Tickets and join the thrill with other baseball fans! All Rights Reserved Ethnicityonline. So that we can ensure this resource is as relevant as possible, please advise us of additional information about aspects of healthcare and ethnic communities, or experience as a member of staff from an ethnic group. You can send us comments and information via our feedback form.

2: Culture of Bhutan - Wikipedia

Buddhists: Dress Codes No specific rules exist for ordinary Buddhists about what they should wear, and most will conform to the local traditions and customs in their appearance. Those who have entered the path to becoming a spiritual leader, a teacher or even a monk may be more strict in their dress and only wear simple cotton clothing.

Have you walked into a store and been overwhelmed at the options that are available? Or maybe you look in your closet and you want to know if you have everything you need? How can you tell if your wardrobe is good? Specifically, there are 6 looks that every man should be able to master. You should shop with these looks in mind or if you do wardrobe assessment, with the goal of being able to create these with your existing clothes. As such, the first step to mastering this look is to know your environment. Most businesses are explicit in saying that the dress code is professional attire so there is no second guessing. There is a high level of respect that comes with this look. Navy is considered the power color but gray and black are also strong business suits White shirt: Blue, gray, black are standard business colors for ties. Colored pocket squares can work depending on the environment. Shoes should be the same color as your belt; brown or black. Again, shades of brown vary so there is still a lot of variety available. Trouser socks that that matches the pant leg of the suit. Business Casual Business casual is exactly what is implied in the name. A traditional business casual look is no suit jacket. Workplace environment is everything when it comes to professional attire so make sure that your version of business casual is in line with the culture of the office. Recommendations Moccasins "Wear with or without socks if the work culture supports it. Loafers Double Monk Straps Colored buttoned down shirts are acceptable Suits with no tie can be spiced up with a lapel pin and colorfully patterned pocket square. The key to this look is no neckwear. The collar can be open or the top button can be buttoned up. Either way, there should not be a tie. Also the polo can be worn with the top button fastened as well. This will keep the collar upright and keep the look sharp 3. Casual As a man of style, the days of the dad jeans and your favorite tee shirt is no longer allowed. Think of it as weekend attire. This look can be a pair of well fitting raw denim jeans, a t-shirt, and some stylish sneakers. Another option would be a henley, khakis, and a pair of boots. These shirts were originally for athletes and are a stylishly comfortable option that can be paired with jeans, chinos, or shorts Shorts: These are sneakers that are not for competing. They are usually made of canvas material with a rubber sole. Solid colored or patterned t-shirts that can be dressed up with a blazer. They are versatile and comfortable. Do not confuse a casual t-shirt with a screened tee. An example of screened t-shirt is your favorite childhood marvel comic t-shirt. Ultra Casual Admittedly, this type of look is the simplest to pull off. That being said, there is still a way to stylishly pull it off. The type of t-shirt is totally depending on your preference. Make sure that both are stellar Shorts: Shorts should be functional and worn above the knee. When shorts are worn below the knee it makes you look shorter regardless of your height and disproportionate. Socks with these kind of shoes are an absolute no-no. Watches and bracelets are great additions to this look. Both classic and sporty watches will work well and leave a strong, fashionable statement. Gents, grooming will play a big part in this look as well. There is a lot of skin showing so make sure that you are well lotioned. Shorts and ashy legs are not a good look. Creative Black Tie This can be considered the least formal aesthetic in the formal wear category. Being that formal wear is a uniform of sorts, the creative black tie fun way for your formal attire to stand out in a crowd. This look is popular amongst millennials who typically defy the traditional conventions of menswear Recommendations: The looks almost identical to traditional black tie with colored accessories such as:

3: Single Vs Double Monk Strap | Comparing Men's Dress Shoes

Show us your style! You're invited to wear what makes you feel great. Just stick to a few of our guidelines. Choose a clean shirt appropriate for foodservice that allows freedom of movement without presenting a safety hazard.

By Antonia Blumberg Clothing worn by religious leaders and people of devout faith often is much more than a fashion statement. Below are dress guidelines of six religious groups and why they wear what they wear: There are commonly three components to the robe: Buddhist nuns typically wear a vest and a bathing cloth. According to the Directory for the Ministry and Life of Priests, prepared by the Congregation for the Clergy and approved by Pope John Paul II in , clergy must dress in a way that distinguishes them from the laity. Many priests also wear a clerical collar, a narrow, often white band that attaches to the clergy shirt. This can be worn with a tab-collar shirt revealing just a small square of the collar at the front of the throat or a neckband shirt revealing the entire collar. Orthodox Jewish women are encouraged to cover their hair and wear skirts below their knees as a sign of modesty. Clothing styles vary somewhat from sect to sect. Jain monks and nuns are encouraged to live austere lives. Many show this by wearing plain, white robes. In the Digambara sect, however, monks reject all forms of worldly possessions, including clothes. Being full of blemish, you deserve disgrace. Sikh spiritual clothing, or bana, includes a turban , modest attire and the five articles of faith. The turban, or dastar, acts as a symbol of piety and dedication, according to the Sikh Coalition. Sikhs often wear their hair unshorn as the founders of the Sikh faith did and in keeping with religious requirements. Guru Gobind Singh introduced the five articles in as a way of identifying members of the faith and binding them together. Full-time Mormon missionaries, called elders and sisters, are required to wear modest clothing and plain hairstyles. Women must wear either blouses with skirts, or dresses that cover to the knee. Men must wear business suits. Sweatshirts, backpacks, tattoos and body piercings, other than ears, are not allowed.

4: Why These 6 Religious Groups Wear What They Wear | HuffPost

The following is part of an interview between Rinpoche and a monk about the benefits of wearing robes.

Dionysius on Mount Athos. In Eastern Orthodoxy monasticism holds a very special and important place: Orthodox monastics separate themselves from the world in order to pray unceasingly for the world. They do not, in general, have as their primary purpose the running of social services, but instead are concerned with attaining theosis, or union with God. However, care for the poor and needy has always been an obligation of monasticism,[citation needed] so not all monasteries are "cloistered". The level of contact though will vary from community to community. Hermits, on the other hand, have little or no contact with the outside world. Orthodox monasticism does not have religious orders as are found in the West, nor do they have Rules in the same sense as the Rule of St. Basil. Rather, Eastern monastics study and draw inspiration from the writings of the Desert Fathers as well as other Church Fathers; probably the most influential of which are the Greater Asketikon and Lesser Asketikon of St. Basil the Great and the Philokalia, which was compiled by St. Nikodemos of the Holy Mountain and St. Hesychasm is of primary importance in the ascetical theology of the Orthodox Church. Meals are usually taken in common in a sizable dining hall known as a trapeza refectory, at elongated refectory tables. Food is usually simple and is eaten in silence while one of the brethren reads aloud from the spiritual writings of the Holy Fathers. The monastic lifestyle takes a great deal of serious commitment. Within the cenobitic community, all monks conform to a common way of living based on the traditions of that particular monastery. In struggling to attain this conformity, the monastic comes to realize his own shortcomings and is guided by his spiritual father in how to deal honestly with them. For this same reason, bishops are almost always chosen from the ranks of monks. Eastern monasticism is found in three distinct forms: One normally enters a cenobitic community first, and only after testing and spiritual growth would one go on to the skete or, for the most advanced, become a solitary anchorite. However, one is not necessarily expected to join a skete or become a solitary; most monastics remain in the cenobium the whole of their lives. In general, Orthodox monastics have little or no contact with the outside world, including their own families. The purpose of the monastic life is union with God, the means is through leaving the world. After tonsure, Orthodox monks and nuns are never permitted to cut their hair. The hair of the head and the beard remain uncut as a symbol of the vows they have taken, reminiscent of the Nazarites from the Old Testament. The tonsure of monks is the token of a consecrated life, and symbolizes the cutting off of their self-will.

Degrees of Eastern Orthodox monasticism The Great Schema worn by Orthodox monks and nuns of the most advanced degree The process of becoming a monk is intentionally slow, as the vows taken are considered to entail a lifelong commitment to God, and are not to be entered into lightly. In Orthodox monasticism after completing the novitiate, there are three ranks of monasticism. There is only one monastic habit in the Eastern Church with certain slight regional variations, and it is the same for both monks and nuns. Each successive grade is given a portion of the habit, the full habit being worn only by those in the highest grade, known for that reason as the "Great Schema", or "Great Habit". The various profession rites are normally performed by the Abbot, but if the abbot has not been ordained a priest, or if the monastic community is a convent, a hieromonk will perform the service. The abbot or hieromonk who performs a tonsure must be of at least the rank he is tonsuring into. In other words, only a hieromonk who has been tonsured into the Great Schema may himself tonsure a Schemamonk. A bishop, however, may tonsure into any rank, regardless of his own. After coming to the monastery and living as a guest for not less than three days, the revered abbot or abbess may bless the candidate to become a novice. There is no formal ceremony for the clothing of a novice, he or she simply receives permission to wear the clothing of a novice. In the Eastern monastic tradition, novices may or may not dress in the black inner cassock Greek: Anterion, Eisorasson; Church Slavonic: Podriasnik and wear the soft monastic hat Greek: Skoufos, Church Slavonic: The inner-cassock and the skoufos are the first part of the Orthodox monastic habit. In some communities, the novice also wears the leather belt. He is also given a prayer rope and instructed in the use of the Jesus Prayer. If a novice chooses to leave during the period of the novitiate, no penalty is incurred. He may also be asked to leave at any time if his behaviour does not conform

to the monastic life, or if the superior discerns that he is not called to monasticism. When the abbot or abbess deems the novice ready, he is asked if he wishes to join the monastery. Some, out of humility, will choose to remain novices all their lives. Every stage of the monastic life must be entered into voluntarily. Although there are no formal vows made at this point, the candidate is normally required to affirm his commitment to persevere in the monastic life. The abbot will then perform the tonsure, cutting a small amount of hair from four spots on the head, forming a cross. He is then given the outer cassock Greek: Rasson, Exorasson, or Mandorasson; Church Slavonic: Ryassa "an outer robe with wide sleeves, something like the cowl used in the West, but without a hood" from which the name of Rassophore is derived. He is also given a brimless hat with a veil, known as a klobuk, and a leather belt is fastened around his waist. His habit is usually black, signifying that he is now dead to the world, and he receives a new name. Although the Rassophore does not make formal vows, he is still morally obligated to continue in the monastic estate for the rest of his life. Some will remain Rassophores permanently without going on to the higher degrees. This degree is also known as the Little Schema, and is considered to be a "betrothal" to the Great Schema. At this stage, the monk makes formal vows of stability, chastity, obedience and poverty. Then he is tonsured and clothed in the habit, which in addition to that worn by the Rassophore, includes the paramandyas Church Slavonic: The paramandyas represents the yoke of Christ. Because of this addition he is now called Stavrophore, or Cross-bearer. He is also given a wooden hand cross or "profession cross", which he should keep in his icon corner, and a beeswax candle, symbolic of monastic vigilance the sacrificing of himself for God. He will be buried holding the cross, and the candle will be burned at his funeral. In the Slavic practice, the Stavrophore also wears the monastic mantle. The rasson outer robe worn by the Stavrophore is more ample than that worn by the Rassophore. Skhimnik "Monks whose abbot feels they have reached a high level of spiritual excellence reach the final stage, called the Great Schema. The tonsure of a Schemamonk follows the same format as the Stavrophore, and he makes the same vows and is tonsured in the same manner. But in addition to all the garments worn by the Stavrophore, he is given the Analavos Church Slavonic: Analav which is the article of monastic vesture emblematic of the Great Schema. For this reason, the analavos itself is sometimes called the "Great Schema". The analavos comes down in the front and the back, somewhat like the scapular in Western monasticism, although the two garments are probably not related. It is often intricately embroidered with the instruments of the Passion and the Trisagion the angelic hymn. Another piece added is the Polystavrion or "Many Crosses", which consists of a cord with a number of small crosses plaited into it. The polystavrion forms a yoke around the monk and serves to hold the analavos in place, and reminds the monastic that he is bound to Christ and that his arms are no longer fit for worldly activities, but that he must labor only for the Kingdom of Heaven. Among the Greeks, the mantle is added at this stage. The paramandyas of the Megaloschemos is larger than that of the Stavrophore, and if he wears the klobuk, it is of a distinctive thimble shape, called a koukoulion, the veil of which is usually embroidered with crosses. In some monastic traditions the Great Schema is only given to monks and nuns on their death bed, while in others they may be elevated after as little as 25 years of service. Eastern Orthodox monks are addressed as "Father" even if they are not priests; but when conversing among themselves, monks will often address one another as "Brother". Novices are always referred to as "Brother". Among the Greeks, old monks are often called Gheronda, or "Elder", out of respect for their dedication. In the Slavic tradition, the title of Elder Church Slavonic: Starets is normally reserved for those who are of an advanced spiritual life, and who serve as guides to others. For the Orthodox, Mother is the correct term for nuns who have been tonsured Stavrophore or higher. Novices and Rassophores are addressed as "Sister". Nuns live identical ascetic lives to their male counterparts and are therefore also called monachai the feminine plural of monachos, and their community is likewise called a monastery. Bishops are required by the sacred canons of the Orthodox Church to be chosen from among the monastic clergy. The requirement is specifically that they be monastics, not simply celibate see clerical celibacy. Monks who have been ordained to the priesthood are called hieromonks priest-monks; monks who have been ordained to the diaconate are called hierodeacons deacon-monks. A Schemamonk who is a priest is called a Hieroschemamonk. Most monks are not ordained; a community will normally only present as many candidates for ordination to the bishop as the liturgical needs of the community require. Benedict of Nursia,

or AD is considered to be the founder of western monasticism. He authored the Rule of St. Benedict , which is the foundation for the Order of St. Benedict and all of its reform groups such as the Cistercians and the Trappists. He founded the great Benedictine monastery, Monte Cassino , in The religious vows taken in the West were first developed by St. These vows were three in number: Obedience calls for the monk to obey Christ, as represented by the superior person of the monastery, which is an abbot or prior.

5: Mount Athos | Rough Guides

Here's a sample law firm dress code that you can modify and tweak to meet the unique needs and personality of your law firm. It can also help you out if you're new to the legal industry and need a few guidelines for proper dress as you head out for job interviews or cross the threshold of your new firm for the first time.

Types of dress and vestments in Western religions

Judaism

Early sacerdotal dress Jewish vesture, worn only by men, is an amalgam of ancient and modern religious dress. Originally, sacerdotal dress was probably varied and complex, but, after the destruction of the Second Temple of Jerusalem in 70 ce and the subsequent disappearance of the Temple offices, many garments associated with priestly functions passed into oblivion. Chief among these offices was that of the high priest. The ephod—“an object of much controversy”—probably consisted of a wide band of material with a belt to secure it to the body, and it was worn over the other priestly garments. The book of Exodus specifies that it was to be woven of golden and linen threads dyed blue, purple, and scarlet. These stones were a sardius, a topaz, and a carbuncle in the first row; an emerald, a sapphire, and a diamond in the second; a jacinth, an agate, and an amethyst in the third; and a beryl, an onyx, and a jasper in the fourth. The identity, sequence, and objects of representation of these stones are matters of controversy. Worn over the ephod, the breastplate was slung from the shoulders of the wearer by golden attachments. On his head the high priest usually wore a mitzenfet either a tiara or a turban, except on Yom Kippur Day of Atonement, when he wore nothing but white linen garments upon entering the Holy of Holies the inner sanctuary. Later religious dress Later religious dress of Judaism after the destruction of the Temple in 70 ce reflects usages that predate that event but were continued in Judaism at the synagogue. Included among such garments are tefillin phylacteries and tzitzit fringes, which have certain features in common. Phylacteries are worn in obedience to the commandment found in Deuteronomy. Both kinds consist of a small black box of hide containing a manuscript and are secured to the respective parts of the body by leather thongs. Both boxes are secured by leather thongs. The practice can be dated at least as far back as the 3rd century bce. The knotted thongs indicate a prophylactic purpose—“i. The fringes were attached to the outer garment with no attempt at or reason for concealment. Later, because of persecution, they became an inner garment, enabling the wearer to observe the Torah clandestinely. Formerly, however, it was always wrapped around the head. In Orthodox Judaism the head is invariably covered during worship, usually by a skullcap known as a yarmulke, or kappel. Because a Jewish male is not supposed to walk more than four cubits six feet with his head uncovered, observant Jews wear the skullcap clipped to their hair and indeed may wear it all day because they believe themselves to be in the presence of God at all times. Rabbis do not generally wear special clothing except during special observances such as Yom Kippur, when they wear a white robe called a kittel also called a sargenes. This white garment, however, is worn not only by rabbis but also by other worshippers. The kittel emphasizes that Yom Kippur is an occasion not only of repentance but also of grace, for which festal wear is appropriate. Shrouds are normally of unadorned white linen, following the sumptuary ruling of the 1st-century-ce rabbi Gamaliel the Elder. Both liturgical vesture and everyday clothing must conform to the Mosaic requirement that forbids the combination of linen and wool in the same garment.

Christianity

In the pre-Constantinian church before the early 4th century, no distinctive liturgical dress was worn, and the Eucharist Holy Communion was celebrated by priests whose dress did not differ from that worn by lay members of their congregations. Present liturgical vestments in Roman Catholic and Eastern Orthodox churches derive from a common origin—“i. After the Schism of, however, they each followed separate courses. Roman Catholic religious dress A distinction is made between the insignia of ecclesiastical and sacerdotal office in the hierarchy and the functionally and symbolically significant liturgical robes. After the so-called barbarian invasions of the Roman Empire from the 4th century on, fashions in secular dress changed, and thus the clergy became distinct in matters of dress from the laity. Certain robes indicate a position in the hierarchy, while others correspond to function and may be worn by the same individual at different times. The most important vestment among the insignia is the stole, the emblem of sacerdotal status, the origin of which is the ancient pallium. The stole originally was a draped garment, then a folded one with the appearance of a

scarf, and finally, in the 4th century, a scarf. As a symbol of jurisdiction in the Roman Empire, the supreme pontiff the pope, bishop of Rome conferred it upon archbishops and, later, upon bishops as emblematic of their sharing in the papal authority. The paenula also was the Eastern Orthodox equivalent of the chasuble, the phelonion, and perhaps also the cope a long mantlelike vestment. In its earliest form, the paenula was a cone-shaped dress with an opening at the apex to admit the head. Because ancient looms were not wide enough to make the complete garment, it was made in several parts sewn together with strips covering the seams. These strips, of contrasting material, developed into the orphrey embroidery, on which much attention was later lavished. Next in the hierarchical order after the priesthood were the diaconate and subdiaconate, whose characteristic vestments were, respectively, the dalmatic dalmatica, a loose-fitting robe with open sides and wide sleeves, and the tunic tunica, a loose gown. A priest wore all three, one over another. Under these he wore the alb a long white vestment, held round the waist by a girdle, and around the neck the amice a square or oblong, white linen cloth, with the maniple originally a handkerchief on the left arm. Although the deacon used a stole, the subdeacon did not. In the formative period of liturgical dress, these practices were in the process of becoming normative. During the 9th–13th century the norms now familiar were established. The chasuble became an exclusively eucharistic garment. The cope, excluded from the Eucharist, became an all-purpose festive garment. Dalmatic, gold embroidery and cording on cut velvet, Spanish, 16th century; in the collection of the Hispanic Society of America, New York City Courtesy of the Hispanic Society of America, New York City Next in importance to the chasuble is the cope, a garment not worn during the celebration of the mass but rather a processional vestment. It is worn by the celebrant for rites of a non-eucharistic character, such as the Asperges, a rite of sprinkling water on the faithful preceding the mass. The origins of the cope are not known for certain by liturgical scholars. According to one theory, it derives from the open-fronted paenula, just as the chasuble derives from the closed version of the same garment. The subsequent wide divergence between the two vestments need not preclude a common origin. Unlike the chasuble, the form of which has never stopped changing, the evolution of the cope was complete before the end of the Middle Ages. Cope chests, based on the quadrant of a circle and designed to preserve the embroidered surfaces by keeping the copes flat, were a common feature of medieval cathedrals. When it is worn, the two sides of the garment are held together by a morse a metal clasp. The cope occupied an intermediate position between liturgical and nonliturgical vestments, the most important of which was the cassock, the normal dress of the priesthood outside church ceremonies. When engaged in religious ceremonies, the officiant would wear the liturgical vestments over his cassock. The tiara, the papal diadem or crown apostolic, emerged in the early medieval period; and the mitre the liturgical headdress of bishops and abbots, the most conspicuous of the episcopal insignia, began as a mark of favour accorded to certain bishops by the supreme pontiff at a somewhat later date. Like the cope, the surplice a white outer robe entered liturgical usage in the Middle Ages as a late modification of the alb. By the 14th century its present role as a choral or processional garment was established. With the passage of time, the length of the garment grew progressively shorter. The surplice was also associated with the monastic orders, but vesture distinguished only the order and not the kind of order. Eremitical hermitic monasticism allowed no standard form of dress to develop, and only communal monasticism, beginning with the Rule of St. Benedict in the 6th century, enabled standardization to become possible. Monastic dress included habit, girdle or belt, hood or cowl, and scapular a long narrow cloth worn over the tunic. The salient characteristics of monastic dress have always been sobriety and conservatism. The orders proved even more retentive of archaic fashions than the hierarchy, and, in contrast to the deliberate splendour of ecclesiastical vestments, monastic dress was expressive of a renunciation of luxury. The contrast was functional in origin: John Stephen Dwyer Because of the diversity of the monastic orders, only a summary account of their vesture may be given. The Benedictine mantle was black, fastened with a leather belt, but the Cistercians –reformed Benedictines–eschewed any dyed material and instead dressed in undyed woollen material, which was off-white in colour. In the 13th century the mendicant orders friars emerged. The Franciscans, founded by St. Francis of Assisi, first used a gray habit, which in the 15th century was exchanged for a brown one; in spite of this change they continued to be known as the Grey Friars. The Carmelites, an order founded in the 12th century, became known as White

Friars. Dominicans , founded by St. Dominic from Spain, adhered from the beginning to a black robe over a white gown. Canons regular communal religious persons living under vows , although ordained, lived like the orders under a rule, and the Augustinians several orders following the Rule of St. Augustine are styled Black Canons in contradistinction to the Premonstratensians , or White Canons, an order founded by St. Norbert in the 12th century. Surplices were worn in choir with an almuce over; this last was a lined shoulder cape designed to help the wearer resist the cold of medieval churches. Habits are white or black or mixed, and this remained unaltered until the 17th century, when the Sisters of St. Vincent de Paul introduced blue. The Missionaries of Charity, founded by Mother Teresa in , wear a distinctive white sari with three blue stripes. Many modern nuns are no longer required to wear a habit, especially those in active, rather than contemplative, service. Teresa of Calcutta, also known as Mother Teresa, in She was canonized as a saint in Worn by the clergy as early as the 5th century, it became in time the standard day wear for prelates and priests, hierarchical rank being indicated by colour: Eastern Orthodox religious dress The Middle Ages also witnessed the evolution of Eastern Orthodox vestments into approximately their present form. The eucharistic garment corresponding to the chasuble was the phelonion, with variant forms in the Greek and Russian churches. The cuffs, or epimanikia, which fit over the sticharion, bear little or no resemblance to the maniple. The epitachelion is the Orthodox equivalent of the stole, but it hangs straight instead of being crossed over the chest, as is the case with the stole in Western churches. The bishop wears an omophorion , whose shape and manner of wearing are closer to the original pallium than either the stole or the epitachelion. In place of the phelonion, since the 16th century, the bishop uses a dalmatic known as the sakkos. The epigonation, or rhombus-shaped portion of silk hanging to below the right knee, is common both to bishops and archimandrites head abbots. Ellen Mack The monastic habit of the Eastern Orthodox monk differs according to which of the three grades he occupies. The fully professed monk wears the great, or angelical, habit, which consists of the inner and outer rhasons , girdle, cowl with veil , analvos, and mandyas mantle. The inner rhason corresponds to the cassock and, like it, is used by the secular clergy i. The outer rhason, a wide-sleeved garment, is black in the Greek church but variable in colour in the Russian church among the secular clergy. The analvos shaped like the Western scapular, although the two garments have no historical connection differentiates the full, or perfect, monk from the other grades, and its substance must be of animal, nonvegetable origin to remind the wearer constantly of death.

6: Religious habit - Wikipedia

Religious dress: Religious dress, any attire, accoutrements, and markings used in religious rituals that may be corporate, domestic, or personal in nature. Religious dress may be used to distinguish the priestly from the lay members of a religious group and may be used at all times or only during rituals, depending on the tradition.

I personally have a pair of their Double Monk Straps which I love wearing. In fact I actually own more than a dozen pairs from their collection. But many believe its history dates back a few centuries ago. It is said that an English man had visited the Alps sometime in the 15th century and learned of these shoes initially a special type of sandals which monks used to protect the feet better. The man was given a pair and when he returned home, the sandals became popular with the locals. But this story has yet to be proven. Like most other products monk straps went on to be developed with multiple styles for the market. But aside of that, the single monk strap shares similar properties with other dress shoes. It often has a toecap as well. The tongue of the shoe is known to be wider though. The double monk strap has twice as many straps and buckles on a single monk strap. But if one does have rather small or narrow feet, then the double monk might provide a more accurate fit. The real asset of the double monk strap is its appearance. It stands out more than the single monk because of the extra leather and metal. Does the double monk strap have a place in formal wear? It was first seen as too casual to go with suits and too dressy for most casual settings. But now times have changed. Black oxfords would be more appropriate since dress shoes with laces are still more conventional in the end. One versus two straps. One versus two buckles. So is choosing between these shoes that big of a deal? You can wear them to the office make it a black pair and your trousers can partly cover the straps making the shoes look like other typical dress shoes. Meanwhile, double monk straps are pretty versatile. Choose the color of the monk straps carefully. Black can make them more formal but also harder to match. Consider shoes on which the buckles are a similar color to your belt buckle and watch. But in a casual environment, you can go sockless unless the shoes are black. Be selective about the leather quality. You want it made in the U. The higher the quality of leather, the better your shoes can look with age. Suede is a great alternative to leather. It might just help strengthen your performance at work, get more people to talk to you, and boost your confidence over time.

7: Loafers and monk for leisure and work – www.enganchecubano.com

Because of all of the possible ways in which the introduction of a dress code can go wrong, David Monks, JD, a partner in the San Diego office of Fisher & Phillips LLP agreed to an interview. Monks specializes in employment law.

During the early period of Chinese Buddhism, the most common color was red. Later, the color of the robes came to serve as a way to distinguish monastics, just as they did in India. In Japan, during the Edo and Meiji periods, kesa were even sometimes pieced together from robes used in Noh theatre. The Eastern Orthodox Church does not have distinct religious orders such as those in the Catholic Church. The normal monastic color is black, symbolic of repentance and simplicity. The habits of monks and nuns are identical; additionally, nuns wear a scarf, called an apostolnik. The habit is bestowed in degrees, as the monk or nun advances in the spiritual life. There are three degrees: Only the last, the Schemamonk or Schemanun, the monastic of the highest degree, wears the full habit. The habit is formally bestowed upon monks and nuns at the ceremony known as the tonsure. The parts of the Eastern Orthodox habit are: The inner rason cassock is the innermost garment. It is a long, collared garment coming to the feet, with narrow, tapered sleeves. Unlike the Roman cassock, it is double-breasted. The inner rason is the basic garment and is worn at all times, even when working. It is often given to novices and seminarians, though this differs from community to community. The inner rason is also worn by chanters, readers, and the married clergy. For monks and nuns, it symbolizes the vow of poverty. The belt worn by Orthodox monks and nuns is normally leather, though sometimes it is of cloth. In the Russian tradition, married clergy, as well as the higher monastic clergy, may wear a cloth belt that is finely embroidered, especially on feast days. The belt is symbolic of the vow of chastity. The Paramand is a piece of cloth, approximately 5 inches square which is attached by ribbons to a wooden cross. The cloth is embroidered with a cross and the Instruments of the Passion. The wooden cross is worn over the chest, then the ribbons pass over and under the arms, like a yoke, and hold the square cloth centered on the back. The paramand is symbolic of the yoke of Christ. Among the Greeks it is worn by readers and all higher clerics; among the Russians it is worn only by monks, deacons, priests, and bishops. The distinctive dress of the Great Schema is the analavos, and it is worn only by Schemamonks and Schemanuns. Traditionally made of either leather or wool, the analavos covers the shoulders, and then comes down in the front and back, forming a cross see illustration, above right. The polystavrion is a long cord that has been plaited with numerous crosses forming a yoke that is worn over the analavos to hold it in place. The Mantle is a long, full cape, joined at the neck which the monastic wears over the other parts of the habit. Tikhon of Moscow wearing the patriarchal white koukoulion Kalymafki. The distinctive headdress of Eastern Orthodox monks and nuns is the kalymafki, a stiffened hat, something like a fez, only black and with straight sides, covered with a veil. The veil has lappets which hang down on each side of the head and a stylized hood falling down the back. For monastics of the Great Schema, the kalymafki takes a very distinctive shape, known as a koukoulion cowl, and is embroidered with the Instruments of the Passion. The koukoulion is also worn by the Patriarchs of several local churches, regardless of whether or not he has been tonsured to that degree. In the Slavic tradition, the koukoulion will be in the form of a cloth hood, similar to that worn on the Western cowl. Outside church, monastics wear a soft hat known as a Skufia. Again, for Schemamonks and Schemanuns it is embroidered with the Instruments of the Passion. The portions of the habit worn by the various degrees of monastics is as follows:

8: Monks Clothes in the Middle Ages

There are no dress codes for lay Buddhists. Monks tend to wear saffron robes. Some lay Buddhists also wear rosary and rings or bracelets with mantras on them but that's due to choice not coz its a dress code.

Bhutanese music has traditional genres such as Zhungdra , Boedra , and a modern genre called Rigsar. Jigme Drukpa , who is also a leading Bhutanese musicologist. Official behavioural code[edit] Main article: Driglam namzha The Driglam Namzha is the official behaviour and dress code of Bhutan. It governs how citizens should dress in public and how they should behave in formal settings. It also regulates a number of cultural assets such as art and Bhutanese architecture. In English, driglam means "order, discipline, custom, rules, regimen" [1] and namzha means "system," [1] though the term may be styled "The Rules for Disciplined Behaviour. The Driglam Namzha was imposed on all citizens from The people of different ethnic heritage for example the Lhotsampas Bhutanese citizens of ethnic Nepali origin " they were not Bhutanese citizens and they were not Lhotsampas resented this and revolted against this imposition, thereby getting kicked out of Bhutan to the refugee camps. The rule was enforced more rigorously in some districts dzongkhag than others. Men wear a heavy knee-length robe tied with a belt, called a gho , folded in such a way to form a pocket in front of the stomach. Women wear colourful blouses over which they fold and clasp a large rectangular cloth called a kira , thereby creating an ankle-length dress. A short silk jacket, or toego may be worn over the kira. Everyday gho and kira are cotton or wool , according to the season, patterned in simple checks and stripes in earth tones. For special occasions and festivals, colourfully patterned silk kira and, more rarely, gho may be worn. Additional rules of protocol apply when visiting a dzong or a temple, or when appearing before a high-level official. Male commoners wear a white sash kabney from left shoulder to opposite hip. Local and regional elected officials, government ministers, cabinet members, and the King himself each wear their own colored kabney. Women wear a narrow embroidered cloth draped over the left shoulder, a rachu. The dress code has met with some resistance from Lhotsampa, people of Nepali ancestry, living along the Indian border who resent having to wear a cultural dress which is not their own. Bhutanization[edit] Despite living in Bhutan for up to five generations, the Lhotsampas retained their highly distinctive Nepali language, culture, and religion. They participated in public life and politics, even attaining positions of significant leadership. The policies imposed the Druk dress code, religious practices, and language use on all Bhutanese regardless of prior practices. These changes negatively impacted the Lhotsampa people, because they did not wear the same traditional dress, practice the same religion, or speak the same language as the northern Bhutanese. The use of the Nepali language was prohibited in schools, many Lhotsampa teachers were dismissed, and textbooks were burned. Women in Bhutan Men and women work together in the fields, and both may own small shops or businesses. Men take a full part in household management, often cook, and are traditionally the makers and repairers of clothing but do not weave the fabric. In the towns, a more "western" pattern of family structure is beginning to emerge, with the husband as breadwinner and the wife as home-maker. Both genders may be monks, although in practice the number of female monks is relatively small. Marriages are at the will of either party and divorce is not uncommon. The marriage ceremony consists of an exchange of white scarves and the sharing of a cup. Marriages can be officially registered when the couple has lived together for more than six months. Women own businesses, and both polyandry and polygyny are socially accepted, with polygyny being more prevalent. Instead two traditional auspicious names are chosen at birth by the local lama or by the parents or grandparents of the child. First names generally give no indication if the person is male or female; in some cases the second name may be helpful in that regard. As there is a limited constellation of acceptable names to choose from, inevitably many people share the same combination of first and second names. To resolve the ambiguity an informal nicknaming system comes into play which recognizes where a person is from. If a certain "Chong Kinley" is from Chozom village in the Paro valley, she is called "Paro Kinley" when she is travelling outside the valley. In Paro valley itself she is identified by the name of her village, thus "Chong Kinley Chozom". Surprisingly, multiple children in a small hamlet of a few houses may have exactly the same name, reflecting the inspiration of the local lama. In this case, she is identified by the name of the

house she was born in, thus "Chemsarpo" Kinley. Media of Bhutan In the early s, the Third King of Bhutan began the gradual process of introducing modern technology to the medieval kingdom. The first radio service was broadcast for thirty minutes on Sundays by what is now the Bhutan Broadcasting Service beginning in . The first television broadcasts were initiated in , although a few wealthy families had bought satellite dish as earlier. Internet service was established in . In , the first feature-length movie was shot in Bhutan, the acclaimed *Travellers and Magicians* written and directed by Khyentse Norbu , the esteemed lama and head of the non-sectarian Khyentse lineage. The movie examines the pull of modernity on village life in Bhutan as coloured by the Buddhist perspective of *tanha* , or desire. Bhutanese cuisine The staple foods of Bhutan are red rice like brown rice in texture, but with a nutty taste, the only variety of rice that grows in high altitudes , buckwheat , and increasingly maize. The diet in the hills also includes chicken , yak meat, dried beef , pork , pork fat, and lamb. Soups and stews of meat , rice, ferns , lentils , and dried vegetables, spiced with chili peppers and cheese , are a favourite meal during the cold seasons. *Zow shungo* is a rice dish mixed with leftover vegetables. *Ema datshi* , made very spicy with cheese and chili peppers similar to *chili con queso* , might be called the national dish for its ubiquity and the pride that Bhutanese have for it. Dairy foods, particularly butter and cheese from yaks and cows , are also popular, and indeed almost all milk is turned into butter and cheese.

9: Buddhism: Dress code | 10 | Red Zambala

There is no Buddhist dress code, hence my answer above. I tend to wear unflashy but neat causal office attire (solid color shirts and pants) and the same at home. Monks and Nuns, on the other hand.

The ferry to Mount Athos is a serene, sedate affair. Women are left behind, as black-clad, bearded monks and priests finger rosary beads and contemplate the steep rise of pine-covered foothills to the jagged mountain pinnacle. Peppered amongst the black gowns, pilgrims chatter on mobile phones. Although Athos is a peninsula, there is a feeling of cutting away from the modern world to an island set back in time. Fortuitously unplanned, my arrival comes at an auspicious time. It is the Feast of the Transfiguration. I meet a new friend on the boat, and at the administrative centre Karyes, we are guided to our first overnight stay: Koutloumousiou monastery, where a kindly German monk takes us to our clean and simple twin room. After prayers we are sat at long tables laden with silver-edged plates and bountiful supplies of fish, pasta, fruit, water and wine. Chanting reverberates around the room, incense swirls into my nostrils and the seated congregation signs the cross to readings from the gospels. This is not a place for the rowdy, but one that welcomes everyone – sinners and saints. A trip to stay with the monks of Athos is not one to be taken lightly. Visitors must adhere to a dignified dress code and rules that include not smoking or playing music. The only forms of music allowed are Byzantine chants and the ringing calls to prayer. On one glorious evening I was fortunate enough to stumble upon a performance. As golden light filled the western room of the Dionysius monastery, the melodious sound of a flute floated over chanting bass and tenor voices. Along a wall five Patriarchs fathers of the church sat on thrones – one wept. As the sun turned from gold to red, one of the priests discerned I was English and shouted: One night I woke around 5am. The monks were still in prayer, so I went to the bathroom to wash. As I looked into the mirror on the wall, the porcelain sink below me crashed to the floor and smashed into a thousand pieces. Strangely, there seemed nothing macabre in this uprooting of resting souls. If the monks turn out to be saints, their skulls might one day make their way into a silver box to be venerated kissed and crossed by thousands of Athos pilgrims. The highlight of any visit to Athos is to climb the mountain itself. I was unprepared and had little food for the day-long climb, but took to the foothills anyway. My journey was supported by random acts of kindness fitting for this holy place. At a base camp a Russian man came down the opposite way and silently dropped a bag of nuts into my hands. Later a Greek man pulled bread, cheese and tomatoes from his sack and offered to share the feast. Theo, the man who shared his food with me, started to chant as we hit the summit. Slowly the sun began to set, and as we sat outside a little bunkhouse, squealing swallows dive-bombed into the merging blue of sea and sky. As the stars came out, I pondered my experiences of the last few days. No matter how relaxing and serene life was in this truly beautiful place, I realised the path of a celibate monk was not the one for me. Explore more of this country and its islands with the Rough Guide to Greece.

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