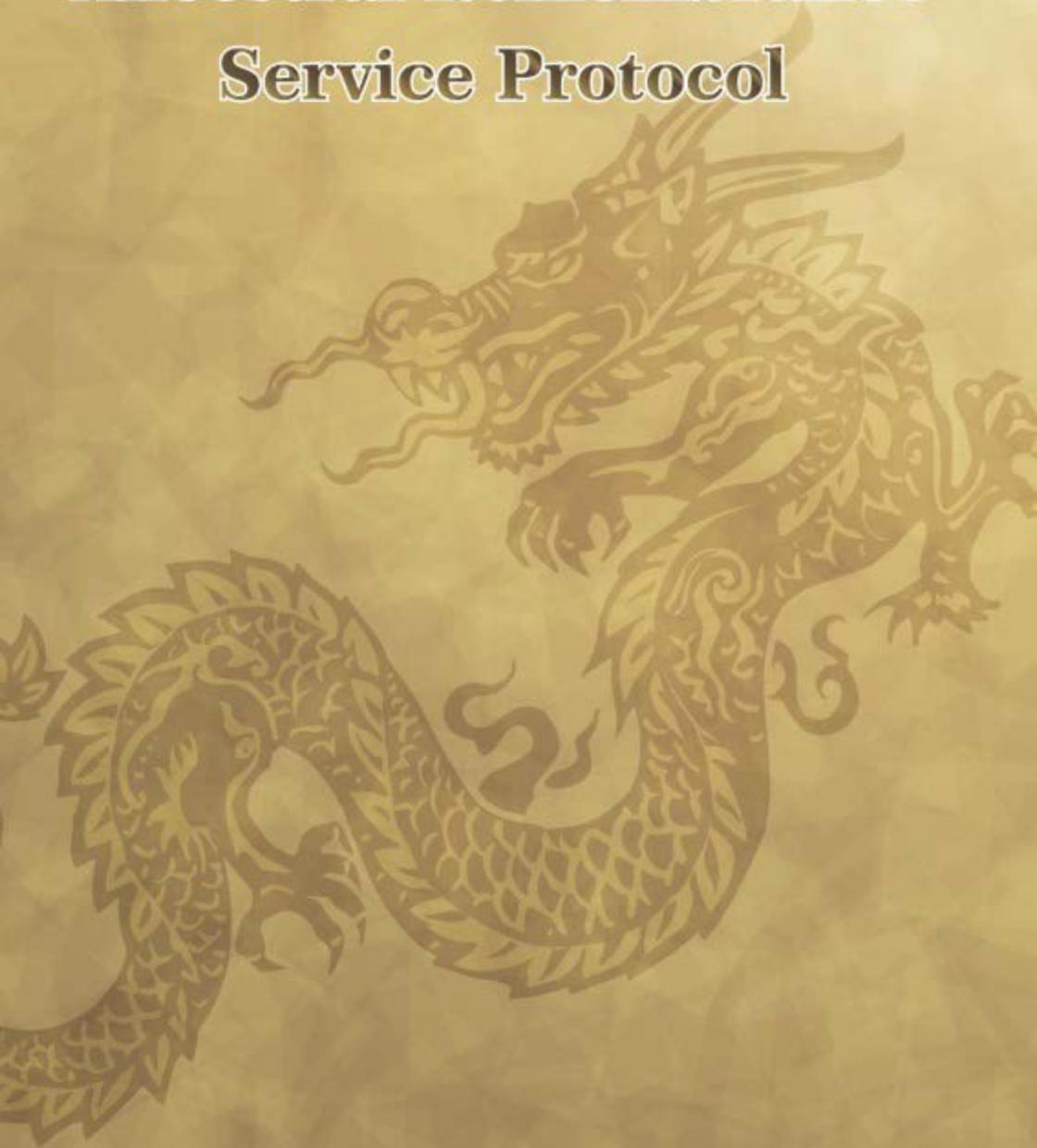


Ancestral Remembrance Service Protocol



Ancestral
Remembrance
Service Protocol

NAMO AMITABHA
南無阿彌陀佛

華藏淨宗學會 印贈

Printed and donated for free distribution by

The Corporation Republic of Hwa Dzan Society

2F, No.333-1, Sec 4, Hsin Yi Road, Taipei, Taiwan, R.O.C.

Tel: 886-2-2754-7178 Fax: 886-2754-7262

Website: www.hwadzan.com

E-mail: hwadzan@hwadzan.com

This book is for free distribution. It is not for sale.

Ancestral Remembrance Service Protocol

CONTENTS

A. General Standards	1
B. The Ancestral Remembrance Service Procedure	24
C. Ancestral Remembrance Service - Glossary	55
D. Usage of Ceremonial items	60
E. Arranging the Memorial Tablets	63
F. Layout of ceremonial items on the altar	64
G. Musical Score and Photos	65

Ancestral Remembrance Service Protocol

A. General Standards

1. Attire

Everyone must wear the ceremonial robe, shirt, hat and belt, with their own black trousers, sock and shoes. The above attire must be prepared for the first dress rehearsal. Chosen items must be labeled with names, and stored appropriately in readiness for the service. After everyone has changed into the attire, they must check each other's attire to ensure that it is in order.

- (1) Hat: While wearing the hat, note:
 - (i) the jade piece is centred.
 - (ii) the front edge is evenly positioned one finger's width away from the eyebrows.
 - (iii) the knot at the back edge is securely fastened.
 - (iv) the chinstrap (silk ribbon below

the jaw) is securely fastened, with the loop approximately 8cm long, and the length of the ribbon should reach the chest.

(2) Shirt: Worn as the inner garment. As it just provides the appearance of a shirt, it is referred to as the “shirt collar.” Note:

(i) the seams of the “shirt collar” are turned in. What is worn on the inside and outside needs to be correct.

(ii) the right collar must be drawn downwards and wrapped once around the left underarm, the left collar is drawn over the right collar and wrapped once around the right underarm, then tied around the chest.

(3) Robe: Note:

(i) the buttons on the left and right sides and the small belt are fastened securely.

- (ii) the belt is tied around the waist.
If the garment is too long, use another coloured tie to lift and secure the hem.

(4)Belt: Note:

- (i) the butterfly knot is secure.
- (ii) after the knot is tied, the remainder of the belt known as the “drooping gentry” or more commonly as the “sword belt” should reach below the knee. The left end of the belt should be slightly longer than the right end.

(5)Shoes: Bring your own black shoes.
Choose an appropriate shoe size to avoid the discomfort from prolonged standing.

2. Things to note

(1) Direction: By reference to the position of the Principal Officer (“Principal”), the ceremonial attendants to his right are known as the “East Ceremonial Attendants,” “Right Ceremonial Attendants” or the “Lead Ceremonial Attendant.” The ceremonial attendants on the Principal’ s left are known as the “West Ceremonial Attendants,” “Left Ceremonial Attendants” or the “Second Ceremonial Attendant.”

(2) Procession

(i) Both arms are naturally lowered, with the left arm on the outside, the right arm on the inside, the webs between thumb and forefinger of both hands interlocked and positioned in front just below the navel. Stay relaxed.

(ii) When walking, ascending or descending steps, and crossing over the threshold of the entrance,

start from the left foot. One should turn ninety degrees when turning corners.

(3) Positioning

(i) Once in position, one should check that relevant items are in order and keep the candles of the lantern lit.

(ii) For Opening the entrance, the relevant ceremonial attendants should arrive at the entrance by taking their positions at its side. Open and close the main entrance on hearing “qǐ fēi” (“Open the entrance”) and “hé fēi” (“Close the entrance”), respectively.

(4) Notes on sound volume adjustment

(i) Leave three to five seconds between each recitation of the ceremonial protocol.

(ii) Each syllable should be clearly audible and the tone should be one or two degrees higher than

normal during recitations of ceremonial protocol and the Ancestral Remembrance Service Reading.

(iii) The ceremonial attendants' voices needs to sound resonant, and project the recitation for each movement. The procession is led from the left foot and the final syllable needs to occur just as the Principal assumes position, at a higher volume.

(5) The Lead and Second Ceremonial Attendants must note:

(i) Hand gestures must always be respectful and convey an "invitation." Extending the outer arm in front represents an invitation for the Principal to start walking or step forward. Moving the inner arm backwards indicates for the Principal to take his position.

(ii) While in procession, they must move in a triangular formation

with the Principal.

(iii) The Lead and Second Ceremonial Attendants must focus closely on synchronising their pace. The Lead Ceremonial Attendant should ensure that the East and West Ceremonial Attendants progress together and not be too fast or slow. Any error in pace must be immediately corrected by the Lead Ceremonial Attendant.

(iv) Invite the Assistant Officers to take their positions on the red carpet about 15cm from its side and maintain an appropriate distance from the left and right. After they are in position, the Lead and Second Ceremonial Attendants must stand half a step away, on the outside of the Assistant Officers.

(v) When the Assistant Officers

move forward, they must face the central memorial tablets, so they should stand in a line that is slightly curved inwards. When moving towards the back, they must face the entrance.

(vi) As the Lead and Second Ceremonial Attendants move past, the Assistant Officers must turn to face each other and wait for them to return to the team, then follow the Lead and Second Ceremonial Attendants on and off the stage to assume or resume position.

(vii) During the Reception and Send-off for the ancestral spirits, the Principal will turn clockwise to face the back as the fan and the parasol pass. On hearing “xiàng duì bān” (“Each side to face the other”), the Assistant Officers will turn from the inner side to face the entrance. When the fan and

the parasol return, follow the Principal to resume positions. During the Sendoff, on hearing “zhū wèi qǐng zuò” (“Please be seated”), the Principal and Assistant Officers will turn as described above to resume their positions. When necessary, the Lead and Second Ceremonial Attendants will quietly remind the Principal and Assistant Officers to turn to face the entrance or to resume their positions.

(6) Wash area

The Right Ceremonial Attendant holds the handle of the ladle with both hands, the left hand in front of the right, to ladle water from the centre of the earthenware vessel, and pours the water for the Principal to wash his hands. The Left Ceremonial Attendant holds the tray containing the towel with both hands, and offers

the towel for the Principal to dry his hands. When the towel is returned, it should be placed in its original position, then the Left Ceremonial Attendant turns to face the centre of the walkway.

(7) The lantern and the incense burner

(i) Lighting incense: incense must be lit before the Reception and Sendoff for the ancestral spirits, extinguish the incense after Sendoff. The lantern and incense burner are positioned side by side, with the lantern situated on the outside, and the incense burner situated on the inside.

(ii) Reception for the ancestral spirits: Once the ceremonial attendants are at the stands for the fan and the parasol, on hearing “yíng shén” (“Welcome the spirits”) and as the drum sounds for the second time, step forward

and stoop to take the lantern and the incense burner. The inside hand is in front of the other, which remains close to the waist, holding the dragon staff with the dragon head kept at shoulder level. When the drum sounds for the third time, both left and right sides turnaround and stand upright. When the drum sounds for the fourth time, step out with the left foot, follow the sounds of the bell and the drum to process out from the outer side of the stands, along both sides of the walkway. After the Reception, move along the centre of the walkway on the way back, and resume positions from the inner side of the stands.

(iii) Sendoff for the ancestral spirits: similar to the Reception, with the hand gestures, entry onto and exit from the walkway being re-

versed.

- (iv) Bowing: Bow three times during the Reception and Sendoff. For the sake of uniformity, designate one person to quietly direct the bows. When bowing, take care to maintain the lantern and incense burners in their original positions (no need to tilt them).

(8)The fan and the parasol

- (i) Reception for the ancestral spirits: After the ceremonial attendants assemble at the stands for the fan and the parasol, on hearing “yíng shén” (“Welcome the spirits”), the drum sounds for the second time, stoop and reach out to hold the items. The parasol will be held by the East Ceremonial Attendant, the fan will be held by the West Ceremonial Attendant, with the inside hand at shoulder height and the outside hand slightly be-

low the navel. Both items are held straight and level with each other. As the drum sounds for the third time, take one step towards the centre and stand upright. As the drum sounds for the fourth time, step out with the left foot, follow the sounds of the bell and the drum to walk to the centre of the walkway. The left and right sides turn and process out with the incense burner. After the Reception, process in following the incense burner, walk up to the middle of the walkway then turn left and right, follow the path towards the outside and turn to resume position at the stands.

- (ii) Sendoff for the ancestral spirits: as per the Reception above, with the hand gestures being reversed.
- (iii) Bowing: as per paragraph (7) entitled "The lantern and the incense

burner.”

(9) Presentation and removal of the food offerings

When the music for “jìn zhuàn” (“Presentation of the food offerings”) begins, the ceremonial attendant in front of the memorial tablets uses his left hand to remove the lids from relevant vessels on the altar. The lids are placed leaning on the right side of those vessels. For vessels without lids, use both hands to shift them slightly. When removing the offerings, replace the lids and shift those vessels without lids slightly to their original position.

(10) Presentation of the incense

(i) On hearing “shàng xiāng” (“Present the incense”), light the incense to be used.

(ii) Stick a red paper band around the middle section of the incense. The incense is received by the

Right Ceremonial Attendant using both hands, with the thumbs, index and middle fingers holding the edge of the red paper closest to the middle, with the tip of the incense on the left. The incense is then presented to the Principal. The Principal uses the index and middle fingers of both hands to hold the upper section of the incense, the left hand on the outside, the right hand on the inside, and the thumbs press the end of the incense with the incense slightly tilted upwards for the presentation. After the presentation, the Left Ceremonial Attendant receives the incense in the same way as the Right Ceremonial Attendant, and inserts it into the centre of the incense burner. To insert the incense, the left hand holds the incense, the right

hand brushes the left sleeve aside as the incense is inserted.

(11) Presentation of the silk and ceremonial offerings

Using both hands, with thumb and index fingers pressing on the upper edge of the tray, the Right Ceremonial Attendant holds the inside edge of the plate in front of the Principal's chest. With his right arm being below the tray, he turns ninety degrees left and present it to the Principal. The Left Ceremonial Attendant has his left arm below the tray, turns left ninety degrees to receive the tray, and places it on the left side of the altar or the incense table.

(12) Wine vessel

(i) The cloth cover is double-sided, one side is red and the other is yellow. It is arranged with the yellow facing externally, on top of the vessel. When the food of-

ferings are presented, the Right Ceremonial Attendant will walk behind the vessel, remove and fold the cloth cover and leave the cloth cover behind the vessel. Place the lid of the vessel on top of the cloth.

- (ii) On hearing “jiǔ zūn shēng zhù jiǔ” (“Please pour the wine”), the Right Ceremonial Attendant turns around, both arms hold the ladle to pour the wine, with the left hand in front of the right hand, no need to fill fully. After the wine is poured, the Right Ceremonial Attendant returns to his position.
- (iii) The wine is poured in the following order: the central vessel first, then right, then left.
- (iv) After the wine is poured, wait for the Principal to resume his position, the Left Ceremonial Attendant then uses both hands to

hold the two legs of the bronze wine vessel, with the handle on the left. They then follow the Principal and puts it on the right side of the altar.

- (v) As the food offerings are removed, the Left Ceremonial Attendant walks behind the wine vessel, covers it with its lid and the cloth cover, this time with the red side facing externally.

(13) Carrying the bronze wine vessel

- (i) Presenting the bronze wine vessel: the Right Ceremonial Attendant uses both hands to hold the two legs of the wine vessel with its handle on the left, and presents it to the Principal. The Principal uses his right hand to hold the handle, and the left hand to hold the leg, either to present the wine offering or to drink the wine.
- (ii) Presenting to the memorial tab-

lets: present the bronze wine vessels by their legs, two legs facing internally, one left facing externally, and place the first in the centre, the next one to its right, and the final one to its left. Take care that the handle of the vessel faces the right side of the memorial tablets.

(14)Presenting, drinking and consuming ceremonial offerings

The Right Ceremonial Attendant holds the incense, silk, wine vessel, the offering tray in front of the Principal at chest level. The Principal receives those items by momentarily holding them at chest level, raising them up to his eyebrows to make the offering, then lowering them down to chest level. The Left Ceremonial Attendant then takes those items from the Principal. The Principal should not need to turn either to receive or

to have those items taken from him. When drinking the wine, lift one's head to take a small sip, then raise the wine to one's eyebrows. When consuming the ceremonial offerings, pinch a small piece to consume, receive the offerings tray with both hands and then raise it up to one's eyebrows.

(15) Ceremony of Three Bows

To maintain uniformity, one should wait until the Master of Ceremony and the ceremonial attendants have finished their calls to bow, before stooping to bow. The Ceremonial Supervisor does not bow at all throughout the Ancestral Remembrance Service.

(16) Incineration

As the ceremonial attendant carrying the Ancestral Remembrance Service Reading and the silk approaches, the Left Ceremonial Attendant should

light the paper money in readiness for the Right Ceremonial Attendant to take the Reading and the silk for incineration.

(17) Carrying the Ancestral Remembrance Service Reading and the silk

(i) The tray must be carried at the height of one's eyebrows with both arms straight.

(ii) The head must be slightly lowered. Walk by looking at the path from below the tray. While walking, press the thumbs gently against the Reading and the silk, to avoid those items flying away.

(iii) After the ceremonial attendants have taken the Reading and the silk, move away from the incineration from its right side, stand on the left of the Left Ceremonial Attendant and then follow the fan to return to position.

(iv) When returning to position, there

is no need to raise the tray to one' s eyebrows. Just hold the tray at the level above one' s navel with both hands.

(18)Other notes

- (i) Before the music starts, the drum and the bell are each struck once and all the ceremonial attendants and musicians wait until after the bell has sounded. They start moving the second time that the drum sounds. The drum and the bell are each struck once separately at the start of each music section, and then the bell, the drum and other musical instruments play together. The bell is struck once before the music for presentation and removal of the food offerings begins, and both the bell and the drum then remain silent during that music.
- (ii) During the ancestral remem-

brance service, all members of the team should maintain a natural level gaze and a dignified manner. Avoid scratching or touching one' s head, and looking around or behind, as such movements are considered as breaches of ceremonial etiquette.

(iii) The ancestral remembrance service protocol is most solemn. All team members must have a tidy and respectful appearance and stand up straight. Growing a moustache, a beard and long hair are not permitted.

(iv) As team members must change into ceremonial attire, do not carry valuables to avoid such items being lost.

B. The Ancestral Remembrance Service Procedure

1. Pre-service standards

- (1) Dressing and assembly: The Principal, Assistant Officers, ceremonial attendants (including the Lead and Second Ceremonial Attendants) and musicians change into the ceremonial attire and assemble outside the entrance according to their designated positions and prepare for entry.
- (2) Explaining the ceremonial procedure: the Lead and Second Ceremonial Attendants briefly explain the ceremonial procedure and things to note, to the Principal and Assistant Officers.
- (3) A person should be sent to light the lantern, the incense burner and the candles in preparation.
- (4) Lining up: The Presenter will announce “diǎn lǐ jiāng yú wǔ fèn zhōng hòu kāi shǐ, qǐng jì guān, lǐ sheng, zàn

sheng, yuè sheng, zhǔn bèi pái bān”
(“The Ancestral Remembrance Service will commence in five minutes. May the Principal and Assistant Officers, the ceremonial attendants and the musicians prepare to line up”). The Master of Ceremony, the Lead Musician and the bell and drum musicians take their positions. The persons responsible for each team enter by designated paths to stand at their respective positions, and the ceremonial attendants will line up opposite them.

2. Commencement of the Ancestral Remembrance Service

(1) Commencement of the Ancestral Remembrance Service

The Master of Ceremony calls: “jì sì diǎn lǐ kāi shǐ” (“May the Ancestral Remembrance Service begin”), all the

ceremonial attendants stand upright at their starting positions.

(2) First sounding of the drum

The Master of Ceremony calls: “gǔ chū yán” (“May the drum sound for the first time”). The drummer strikes the drum frame once, then beats the drum centre with both drumsticks, hard and soft consecutively, changing the pace from slow to fast, and changing the strength from firm to weak, and then from weak to firm, then decrescendos to silence. The drum centre is then struck once, followed by the bell being struck once to finish. All musicians remain at their starting positions.

(3) Second sounding of the drum

The Master of Ceremony calls “gǔ zài yán” (“May the drum sound for the second time”). Strike the drum and bell as before, but the frame of the drum, the drum centre and the bell

are struck twice at the start and finish.

(4) Third sounding of the drum

The Master of Ceremony calls “gǔ sān yán” (“May the drum sound for the third time”). Strike the drum and bell as before, but the frame of the drum, the drum centre and the bell are struck three times at the start and finish. The musicians and ceremonial attendants prepare to take their posts.

(5) Ceremonial attendants attend to their respective duties

The Master of Ceremony calls “zhí shì zhě gè sī qí shì” (“May the ceremonial attendants attend to their respective duties”). Based on the pace of the ceremonial attendants, the drum sounds four times and then pauses. All ceremonial attendants follow the drumbeat in bringing the left foot together, standing upright, then they stoop to bow and stand up straight.

At the fourth drumbeat, the ceremonial attendants and the musicians turn right and left based on their respective posts and stand straight. As the drum sounds again slow and continuously, the musicians slowly walk to their post, starting from their left foot in line with the rhythm of the drum, one step per beat; the ceremonial attendants at their original positions take one step to the left and one step to the right, and then starting from their left foot, slowly walk to their post following the designated path. Once they reach their posts, the drum will pause and then sound once to finish. The orchestra then sits down together.

(6) The Ceremonial Supervisor takes his position

The Master of Ceremony calls “jiān lǐ guān jiù wèi” (“May the Ceremonial Supervisor take his position”). The

Lead and Second Ceremonial Attendants then call “qǐng jiān lǐ guān shēng jiē jiān lǐ” (“May the Ceremonial Supervisor come on stage to oversee the service”). After the Ceremonial Supervisor is led from their front right to their post, they then move back two steps, turnaround and return to the rest area. The Ceremonial Supervisor stands on the east end and faces southwest.

(7)The Assistant Officers take their positions

The Master of Ceremony calls “péi jì guān jiù wèi” (“Assistant Officers to take their positions”). The Lead and Second Ceremonial Attendants then call “qǐng péi jì guān jiù wèi” (“May the Assistant Officers take their positions”) and lead the Assistant Officers into position. The Assistant Officers stand on the red carpet in order of entry leaving approx 15cm from the

ends, then turn to face the memorial tablets. If there are too many people, they may be arranged into two rows.

- (8) The Principal takes his position. The Master of Ceremony calls “zhǔ jì guān jiù wèi” (“May the Principal take his position”), and the Lead and Second Ceremonial Attendants then call “qǐng zhǔ jì guān yì guàn xǐ suǒ” (“May the Principal go to the wash area”) while guiding the Principal to the front of the wash area. The Lead and Second Ceremonial Attendants then call “guàn xǐ” (“Wash up”). After the washing, the Lead and Second Ceremonial Attendants call “jìn jīn” (“Present the towel”). After the Principal has wiped his hands, the Lead and Second Ceremonial Attendants lead the Principal to turnaround and calls “qǐng zhǔ jì guān jiù wèi” (“May the Principal take his position”), while leading him to his position.

(9) Opening the entrance

The Master of Ceremony calls “qǐ fēi” (“Open the entrance”). The Left and Right Ceremonial Attendants walk together towards the centre. As they approach the door knocker, they turn to face the entrance and open it by holding the knocker with both hands and pulling the panels backwards. They then stand on either side of the entrance.

(10) Lighting the firecrackers

The Master of Ceremony calls “míng pào” (“Light the firecrackers”). The staff either ignite the firecrackers or ask the audio controller to play the sound of firecrackers.

(11) Reception for the ancestral spirits

After three beats of the drum, the Master of Ceremony calls “yíng shén” (“Welcome the spirits”), the Lead Musician then calls “yuè zòu xián hé zhī qǔ” (“Play a harmonious tune”). After

the drum and bell each sound once, the orchestra starts playing to commence the Reception. The lantern leads, followed by the incense burner, the fan and the parasol, each leaving a space of three to five steps in between. Walk along both sides of the walkway and out of the side doors. Outside the entrance, assemble together in one horizontal line and facing outwards, bow three times. Then turn to face the inside and stand together in pairs. Walk through the main entrance following the centre of the walkway, to resume positions and restore the lantern, the incense burner, the parasol and the fan to their original places simultaneously.

(12) Ceremony of Three Bows

During the Reception, the Master of Ceremony calls “quán tǐ sù lì” (“Please be upstanding”). As the fan and the parasol pass by the Principal, the

Master of Ceremony calls “xiàng duì bān” (“Turn to face each other”) and all participants must solemnly stand upright and face the team of ceremonial attendants responsible for welcoming the ancestral spirits. As the team returns from outside the entrance, the Master of Ceremony will watch their progress and call at an appropriate time “yī jū gōng” (“First bow”), “zài jū gōng” (“Second bow”), “sān jū gōng” (“Third bow”), and each time after it is repeated by the ceremonial attendants, all participants bow together. After the team has returned the lantern, the incense burner, the parasol and the fan, the Lead Musician will call “yuè zhǐ” (“End the music”), and the Master of Ceremony will call “zhū wèi qǐng zuò” (“Please be seated”).

(13) Presentation of the food offerings
The Master of Ceremony calls “jìn

zhuàn” (“Present the food offerings”), the Lead Musician then calls “yuè zòu xián hé zhī qǔ” (“Play a harmonious tune”). The bell is struck once and the music starts. On hearing the music, the relevant ceremonial attendants present the food offerings and then withdraw and return to their original positions. The Lead Musician then calls “yuè zhǐ” (“End the music”).

(14) Presentation of the incense

The Master of Ceremony calls “shàng xiāng” (“Present the incense”), the Lead Musician then calls “yuè zòu níng hé zhī qǔ” (“Play a peaceful and harmonious tune”). After the drum and the bell sound once, the orchestra starts to play. Before the altar, the Right Ceremonial Attendant lights the incense and waits for the Lead and Second Ceremonial Attendants to call “qǐng zhǔ jì guān xíng shàng xiāng lǐ, yì shén wèi qián” (“May the Principal

offer the incense before the memorial tablets”), and lead the Principal to present the incense before the memorial tablets. The Assistant Officers and the Lead and Second Ceremonial Attendants also walk to the centre, and if necessary, the Lead and Second Ceremonial Attendants will use a hand signal to indicate for the Assistant Officers on the left and right to stand facing each other. When the Lead and Second Ceremonial Attendants arrive at the centre, they then call “qǐng péi jì guān jiù wèi” (“May the Assistant Officers take their positions”) while leading the Assistant Officers onstage to their positions. Once they are in position, the Master of Ceremony calls “shàng xiāng” (“Present the incense”), and after the ceremonial attendants repeat the call, the Right Ceremonial Attendant carries the incense to the Principal who will

present the incense. After the incense has been presented, the Left Ceremonial Attendant receives the incense and inserts it into the centre of the incense burner. The Master of Ceremony calls “yī jū gōng” (“First bow”), “zài jū gōng” (“Second bow”), and “sān jū gōng” (“Third bow”). The Principal bows after each call has been repeated. After the bows, the Second Ceremonial Attendant calls “qǐng zhǔ jì guān fù wèi” (“May the Principal return to his position”) while leading the Principal to his position. For the Assistant Officers, the Lead and Second Ceremonial Attendants call “qǐng péi jì guān fù wèi” (“May the Assistant Officers resume their positions”) while leading them off-stage to their positions, in the same way that they came onstage. Once they have returned to their positions, the Lead Musician calls “yuè zhǐ” (“End the music”).

(15)Initial Principal Presentation

After the drum and the bell have sounded for the Initial Principal Presentation, the Master of Ceremony calls “xíng chū xiàn lǐ” (“Present the Initial Principal Presentation”), and the Lead Musician follows with “yuè zòu níng hé zhī qǔ” (“Play a peaceful and harmonious tune”). After the drum and bell are each struck once, the orchestra starts playing. The Lead and Second Ceremonial Attendants call

“qǐng zhǔ jì guān xíng chū xiàn lǐ, yì jiǔ zūn suǒ” (“May the Principal present the Initial Principal Presentation and move to the place of the wine”)

while leading the Principal to the place of the wine. The Lead and Second Ceremonial Attendants then call

“jiǔ zūn shēng zhù jiǔ” (“May the responsible ceremonial attendant pour the wine”). After the wine has been poured, the Lead and Second Cere-

monial Attendants lead the Principal to turn around while calling “qǐng zhǔ jì guān xíng chū xiàn lǐ, yì shén wèi qián” (“May the Principal present the Initial Principal Presentation before the memorial tablets”), then leads the Principal to the memorial tablets and to take his position onstage as before. When the Master of Ceremony calls “diàn bó” (“Present the silk”), it is repeated by the ceremonial attendants and the Right Ceremonial Attendant will offer the silk to the Principal. The Principal receives the tray, holds the silk with both hands and performs the presentation of the silk. After the presentation of the silk, it is given to the Left Ceremonial Attendant to place on the left side of the incense table. When the Master of Ceremony calls “xiàn jué” (“Present the bronze wine vessel”) it is repeated by the ceremonial attendants and

the Right Ceremonial Attendant will offer the bronze wine vessel to the Principal. The Principal will hold for the presentation of the bronze wine vessel. After the presentation of the bronze wine vessel, it is given to the Left Ceremonial Attendant to place before the memorial tablets in a central position. The Master of Ceremony then calls “yī jū gōng” (“First bow”), “zài jū gōng” (“Second bow”) and “sān jū gōng” (“Third bow”). After the bows, the Lead and Second Ceremonial Attendants call “qǐng zhǔ jì guān yì xiāng àn qián” (“May the Principal move before the incense table”), while leading the Principal there from his right side. The Lead Musician calls “yuè zhǐ” (“End the music”).

(16) Reading the Ancestral Remembrance Service Reading

The Master of Ceremony calls “gōng dú jì zǔ wén” (“Reading of the An-

cestral Remembrance Service Reading”), “quán tǐ sù lì” (“Please be upstanding”), “dú zhù shēng, gōng dú jì zǔ wén” (“May the reader read the Ancestral Remembrance Service Reading”). On hearing “quán tǐ sù lì” (“Please be upstanding”), the reader will take the Reading from the left side of the altar. At the altar, the Left Ceremonial Attendant will turn back to face the memorial tables and read the Reading respectfully. After this, they return to stand at their original position. On hearing the Master of Ceremony call “zhū wèi qǐng zuò” (“Please be seated”), the Reading should be returned to its place above the silk. The ancestral remembrance service reading will be incinerated with the silk at the incineration area after the Sendoff for the ancestral spirits.

(17) Ceremony of Three Bows

After the Ancestral Remembrance Service Reading, the Master of Ceremony calls “quán tǐ xíng sān jū gōng lǐ” (“May all participants bow three times”), and then “yī jū gōng” (“First bow”), “zài jū gōng” (“Second bow”) and “sān jū gōng” (“Third bow”). Participants bow altogether each time. After the bows, the Master of Ceremony calls “zhū wèi qǐng zuò” (“Please be seated”).

(18) Second Principal Presentation

After the drum has sounded for the Second Principal Presentation, the Master of Ceremony calls “xíng yà xiàn lǐ” (“Present the Second Principal Presentation”), and the Lead Musician follows with “yuè zòu ān hé zhī qǔ” (“Play a serene and harmonious tune”). The orchestra starts playing after the drum and bell are each struck once. The Lead and Second

Ceremonial Attendants call “qǐng zhǔ jì guān yì jiǔ zūn suǒ” (“May the Principal move to the place of the wine”) and on arrival there, “jiǔ zūn shēng zhù jiǔ” (“May the responsible ceremonial attendant pour the wine”). After the wine has been poured, the Lead and Second Ceremonial Attendants lead the Principal to turn around while calling “qǐng zhǔ jì guān xíng yà xiàn lǐ, yì shén wèi qián” (“May the Principal present the Second Principal Presentation before the memorial tablets”). After he resumes his position, the Master of Ceremony calls “xiàn jué” (“Present the bronze wine vessel”). After the presentation of the bronze wine vessel, it is given to the Left Ceremonial Attendant to place before the memorial tablets to the right side. For the subsequent three bows, the Master of Ceremony will call “yījūgōng” (“First bow”), “zài

jū gōng” (“Second bow”) and “sān jū gōng” (“Third bow”). After the bows, the Lead Musician calls “yuè zhǐ” (“End the music”).

(19) Final Principal Presentation

After the drum has sounded for the Final Principal Presentation, the Master of Ceremony calls “xíng zhōng xiàn lí” (“Present the Final Principal Presentation”), and the Lead Musician follows with “yuè zòu jǐng hé zhī qǔ” (“Play a bright and harmonious tune”). The orchestra starts playing after the drum strikes once. The Lead and Second Ceremonial Attendants call “qǐng zhǔ jì guān yì jiǔ zūn suǒ” (“May the Principal move to the place of the wine”) and on arrival there, calls “jiǔ zūn shēng zhù jiǔ” (“May the responsible ceremonial attendant pour the wine”). After the wine has been poured, the Lead and Second Ceremonial Attendants lead the Prin-

cipal to turn around while calling “qǐng zhǔ jì guān xíng zhōng xiàn lǐ, yì shén wèi qián” (“May the Principal present the Final Principal Presentation before the memorial tablets”). After he resumes his position, the Master of Ceremony calls “xiàn jué” (“Present the bronze wine vessel”). After the presentation of the bronze wine vessel, it is given to the Left Ceremonial Attendant to place before the memorial tablets to the left side. For the subsequent three bows, the Master of Ceremony will call “yī jū gōng” (“First bow”), “zài jū gōng” (“Second bow”) and “sān jū gōng” (“Third bow”). After the bows, the Second Ceremonial Attendant calls “qǐng zhǔ jì guān fù wèi” (“May the Principal return to his position”) and the Principal will follow the Lead and Second Ceremonial Attendants to return to his position from his left. As before, the Lead and

Second Ceremonial Attendants will lead the Assistant Officers to follow the Principal off-stage and return to their positions. Once everyone has returned to his position, the Lead Musician calls “yuèzhǐ” (“End the music”).

(20) Consuming the ceremonial offerings
The Master of Ceremony calls “yǐn fú shòu zuò” (“Consume the ceremonial offerings”). The Lead and Second Ceremonial Attendants will call “qǐng zhǔ jì guān xíng yǐn fú shòu zuò lǐ, yì xiāng àn qián” (“May the Principal move before the incense table and consume the ceremonial offerings”) as they lead the Principal to the incense table. When the Master of Ceremony calls “yǐn fú jiǔ” (“Drink the ceremonial wine”), the ceremonial attendants repeat the words and the Right Ceremonial Attendant will present the bronze wine vessel to the Principal, who will take a sip and then

hand it over to the Left Ceremonial Attendant to place it on the left side of the incense table. When the Master of Ceremony calls “shòu fú zuò” (“Consume the ceremonial offerings”), the Ceremonial Attendants repeat the words and the Right Ceremonial Attendant will present the offerings tray to the Principal, who will consume a small piece and then hand it over to the Left Ceremonial Attendant to place on the left side of the incense table. The Master of Ceremony will call “yī jū gōng” (“First bow”), “zài jū gōng” (“Second bow”) and “sān jū gōng” (“Third bow”). After the bows, the Second Ceremonial Attendant will call “qǐng zhǔ jì guān fù wèi” (“May the Principal return to his position”) while leading the Principal to his position.

(21) Removal of the food offerings

The Master of Ceremony will call “chè

zhuàn” (“Remove the food offerings”),
 and the Lead Musician follows with
 “yuè zòu xián hé zhī qǔ” (“Play a har-
 monious tune”). The orchestra starts
 playing after the bell is struck once.
 On hearing the music, the various
 ceremonial attendants will remove
 the food offerings and then resume
 their positions. The Lead Musician
 then calls “yuèzhǐ” (“End the music”).
 (22)Sendoff for the ancestral spirits
 After the drum has been struck three
 times, the Master of Ceremony will
 call “sòngshén” (“Sendoff the ances-
 tral spirits”), and the Lead Musician
 follows with “yuè zòu xián hé zhī qǔ”
 (“Play a harmonious tune”). When
 the drum and the bell are each struck
 once, the orchestra starts playing.
 The Master of Ceremony calls “quán
 tǐsùlǐ” (“Please be upstanding”). As
 the fan and the parasol pass by the
 Principal, the Master of Ceremony

will call “xiàng duì bān” (“Turn to face each other”) and all participants must solemnly stand upright facing the ceremonial attendants responsible for the Sendoff for the ancestral spirits. As per the Reception for the ancestral spirits, the respective ceremonial attendants will carry the lantern, the incense burner, the parasol and the fan and walk together for the Send-off. Those ceremonial attendants will process out along the centre of the walkway and assemble in one horizontal line outside the entrance and bow three times. After the bows, they will turn outwards and walk to stand in the front of the two side doors, in their original positions. After the observation of the incineration, they walk through the entrance, following the Principal along the two sides of the walkway to resume their positions and return the lantern, the incense

burner, the parasol and the fan to their respective stands.

(23) Ceremony of Three Bows

When the team responsible for the Sendoff for the ancestral spirits walks to the centre, the Master of Ceremony will call at the appropriate times “yī jū gōng” (“First bow”), “zài jū gōng” (“Second bow”) and “sān jū gōng” (“Third bow”), and all participants will bow together each time. After the team walks out of the entrance and finishes bowing, the Lead Musician calls “yuè zhǐ” (“End the music”). The Master of Ceremony will call “zhū wèi qǐng zuò” (“Please be seated”) and the Lead and Second Ceremonial Attendants quietly inform the Principal and Assistant Officers to turn back and resume their positions.

(24) Carrying the Ancestral Remembrance Service Reading and the silk to the incineration area

The Master of Ceremony calls “pěng zhù bó yì liáo suǒ” (“Carry the Ancestral Remembrance Service Reading and the silk to the incineration area”), the Lead Musician then calls “yuè zòu xián hé zhī qǔ” (“Play a harmonious tune”). After the drum and bell sound once, the orchestra begins to play. The ceremonial attendant solemnly and respectfully carries the Ancestral Remembrance Service Reading and the silk to the incineration area and then waits to follow the ceremonial attendant responsible for the fan to return to his position.

(25) Observing the incineration

When the Master of Ceremony calls “wàng liáo” (“Observe the incineration”), the bell, the drum and the orchestra will continue to play. The Lead and Second Ceremonial Attendants quietly inform the Principal and Assistant Officers to turn back to face

the entrance and incinerating area, while leading the Principal to the incinerating area and calling “qǐng zhǔ jì guān yì liáo suǒ” (“May the Principal come the incinerating area”). In front of the incinerating area, “wàng liáo” (“Observe the incineration”) is repeated, and the procedure for the Ancestral Remembrance Service and Sendoff for the ancestral spirits is completed with utmost sincerity.

(26) Resuming positions

After the Master of Ceremony calls “fù wèi” (“Resume positions”), all ceremonial attendants then repeat the call. The Lead and Second Ceremonial Attendants lead the Principal to return to his position while calling “qǐng zhǔ jì guān fù wèi” (“May the Principal return to his position”). The team responsible for the Sendoff for the ancestral spirits will enter as east and west groups, in the relevant or-

der behind the Principal. The ceremonial attendant carrying the Ancestral Remembrance Service Reading and the silk will also enter with the team and follow the ceremonial attendant with the fan to return to his position. As the Principal returns to his position, the Lead and Second Ceremonial Attendants will quietly remind the Assistant Officers to move back and turn with the Principal, to face the memorial tablets. After the lantern, the incense burner, the parasol and the fan are in their stands, the Lead Musician will call “yuèzhǐ” (“End the music”).

(27)Closing the entrance

After the Master of Ceremony calls “héfēi” (“Close the entrance”), the responsible ceremonial attendants will gradually close the door panels with both hands and then return to stand on both sides of the gates, quietly

waiting to retire.

(28)Retiring

The Master of Ceremony calls “**chè bān**” (“Retire the team”). The Principal will follow the Lead and Second Ceremonial Attendants to turn back and withdraw first. The Assistant Officers are led to turn left or right (as appropriate), to assemble in the centre and process out behind the Principal. The Ceremonial Supervisor is led by the Lead and Second Ceremonial Attendants to follow the Assistant Officers. There is a brief pause after the drum sounds once, and then the ceremonial attendants and the musicians rise to stand and turn in the direction opposite to their entry and stand up straight. As the drum beats continuously in a moderate beat, the ceremonial attendants and the musicians process out to their starting points, starting from the left foot and mov-

ing one step per beat. The musicians follow the drumbeats to return to their external starting point and the ceremonial attendants retrace their entry path back to their initial place of assembly. After the drum pauses again, it will beat four times following the pace of the ceremonial attendants, and the ceremonial attendants will follow the drumbeat to turn left or right (as appropriate) to face each other, stoop to bow, rise straight and turn to face the entrance. As the drum beats once to end, the ceremonial attendants process out starting from the left foot.

(29) Conclusion of the Ancestral Remembrance Service

After the Master of Ceremony calls “*lǐchéng*” (“The service is complete”), the Master of Ceremony, the Lead Musician, and the bell and drum musicians then retire.

C. Ancestral Remembrance Service - Glossary

Ancestral Remembrance Service

In the Chinese term for the Ancestral Remembrance Service 釋奠典禮 (shìdiàn diǎnlǐ), the Chinese characters for offerings 釋 (shì) and 奠 (diàn) both mean presenting respectfully. This means that offerings such as music and dance are presented during the Ancestral Remembrance Service, in reverence of the legendary Three Sovereigns and Five Emperors, and the ancestors of ten-thousand family names.

First, second and third sounding of the drum

Also known as the “three sounds of the drum,” this refers to the solemn and dignified sounds from the drum, accompanied by the resonating sound of the bell, facilitating a feeling of deep veneration. This serves as a reminder that the service is about to com-

mence, an important ritual is about to take place, and conveys the need for participants to be strictly reverential.

Opening the entrance

Opening the door panels and preparing to welcome the spirits.

Lighting the firecrackers

Serves to (i) invite the spirits to inspect, and (ii) show veneration and remembrance.

Reception for the ancestral spirits

Means to welcome the ancestral spirits.

Presentation of the food offering

Means to respectfully present the food offering.

Presentation of the incense

Means that the Principal will present the incense as an offering.

Presenting the offerings

The ritual of principal presentation takes place three times - the initial, second and final principal presentations. The Initial Principal Presentation involves presenting the silk (an item of finest silk) and the bronze wine vessel (of wine or water).

Ancestral Remembrance Service Reading

During the Ancestral Remembrance Service, the Reading to our ancestors conveys our prayers and offers a historical review.

Consuming the ceremonial offerings

Refers to the ceremonial wine (consecrated wine or water) and offerings (consecrated

vegetarian cake), and represents accepting the blessings and support of the ancestors.

Removal of the food offerings

After the conclusion of the Ancestral Remembrance Service, the offerings are removed.

Sendoff for the ancestral spirits

Means providing a respectful sendoff for the ancestral spirits.

Observing the incineration

Refers to the incineration, which is observed from a distance. Incineration of the Ancestral Remembrance Service Reading and the silk is a form of offering. It signifies the conclusion of the Ancestral Remembrance Service and the Sendoff for the ancestral spirits with utmost sincerity.

Closing the entrance

Means closing the entrance panels.

Retiring

Refers to the orderly departure of the Principal, the Assistant Officers, the Ceremonial Supervisor, the Master of Ceremony and the whole team of ceremonial attendants, musicians, etc.

Conclusion of the service

Means that the formalities of the Ancestral Remembrance Service are complete.

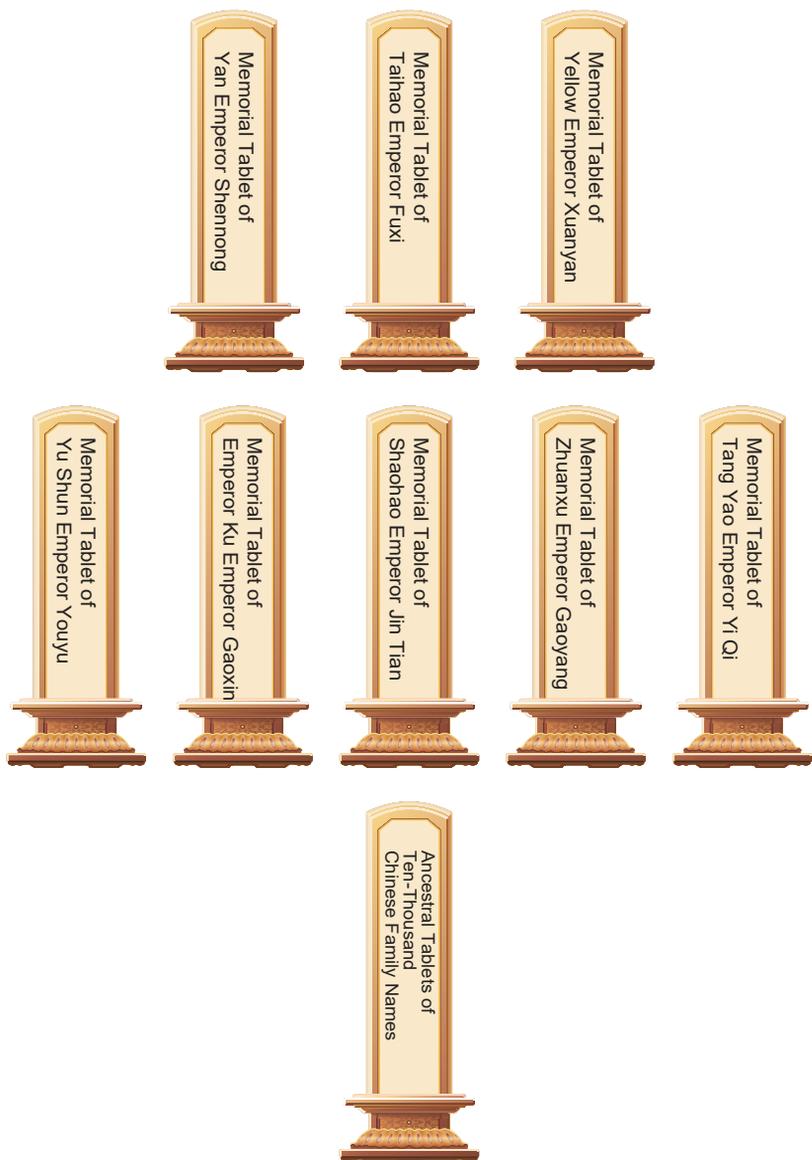
D. Usage of Ceremonial items

When and where	Ceremonial items involved
First, second and third sounding of the drum	Large bell and large drum.
Ceremonial attendants attend to their respective duties	Sandalwood incense powder, incense burner, two pairs of candles, six butter lamps and lighters.
Ceremonial Supervisor's position	90cm x 90cm square of red carpet.
Assistant Officers' positions	90cm wide red carpet with the length based on the number of people.
Principal's position	90cm x 90cm square of red carpet.
Wash area	Large earthenware jar, basin, ladle, ladle tray, towel, towel tray and water.
Lighting the firecrackers	Firecrackers and lighter or sound system, firecracker sound files and speakers.

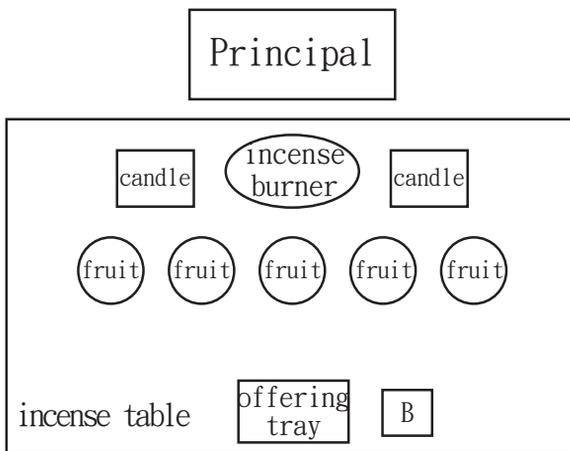
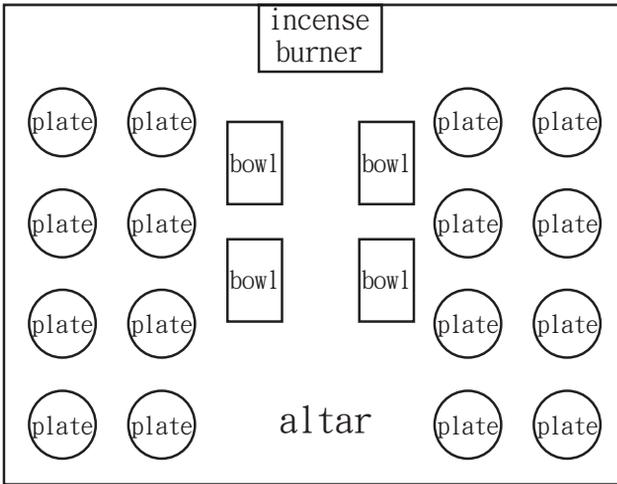
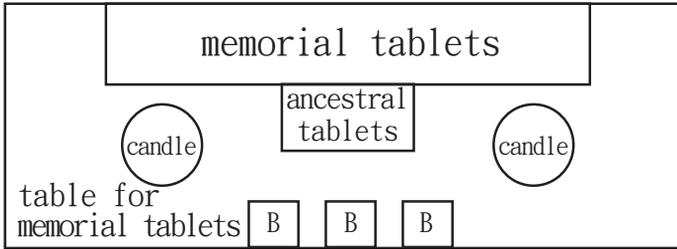
When and where	Ceremonial items involved
Reception for the ancestral spirits	Drum, bells, orchestra, lantern, lantern stand, fan, fan stand, parasol, parasol stand.
Presentation of the food offerings	Bell, orchestra, offerings and associated utensils.
Presentation of the incense	Drum, bell, orchestra, incense burner, incense labeled with red paper, incense tray and lighter.
Presentation of the Principal Presentations	Drum, bell, orchestra, bronze wine vessel. Add silk and the silk tray for the Initial Principal Presentation.
Place of the wine	Jar, jar tray, ladle, ladle tray, three bronze wine vessels, cloth cover and potable water.
Reading the Ancestral Remembrance Service Reading	The Ancestral Remembrance Service Reading and a tray for it.
Consuming the ceremonial offerings	Bronze wine vessel, offering (eg vegetarian turnip cake) and an offering tray.
Carrying the silk to the incineration area	Drum, bell, orchestra, the Reading, silk, silk tray, burner, paper money, lighter.

When and where	Ceremonial items involved
Memorial tablets	Memorial tablets for the Three Sovereigns and Five Emperors, and the Chinese ancestors of ten-thousand family names.
Offerings	Lamps, flowers, fruit, azuki red beans, green beans, black beans, soybeans, kidney beans, job' s tear grain, pearl barley, black wood ear fungus, white wood ear fungus, orange day-lily, white rice, barley, wheat, pistachio nuts, corn, sorghum, almonds, peanuts, millet seed, walnuts, cashew nuts, buck-wheat, etc. The above are equally appropriate. There is no need to use all of the above so just purchase according to one' s particular circumstances.

E. Arranging the Memorial Tablets



F. Layout of ceremonial items on the altar



Note: B stands for bronze wine vessel

G. Musical Score and Photos

Harmonious Tune (First Rendition)

♩ = 48

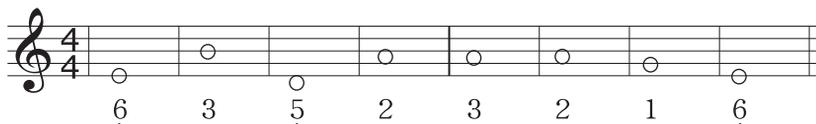
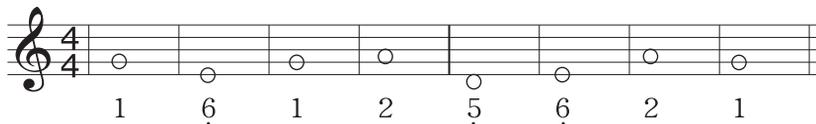
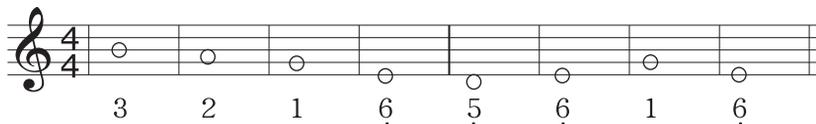
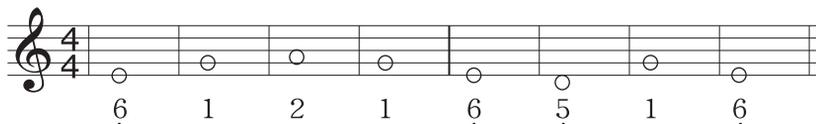
The musical score consists of four staves, each in 4/4 time. The notes are represented by circles on a five-line staff, with fingerings indicated by numbers 1-5 below them. The notes are as follows:

Staff	Measure 1	Measure 2	Measure 3	Measure 4	Measure 5	Measure 6	Measure 7	Measure 8
1	6	3	2	1	6	1	2	1
2	3	2	1	6	2	1	5	6
3	5	6	1	2	3	2	6	1
4	5	3	2	1	2	1	5	6

Performance time:

Reception for the Ancestral Spirits

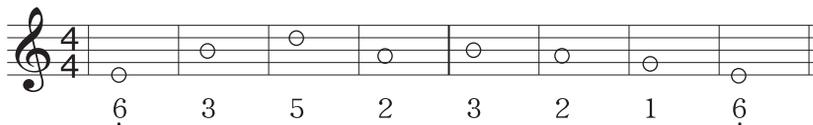
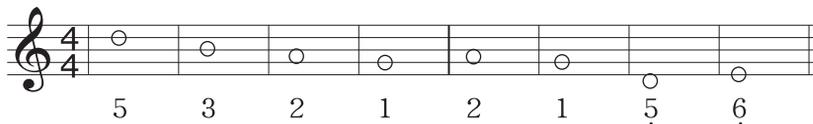
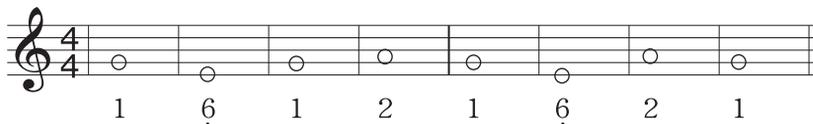
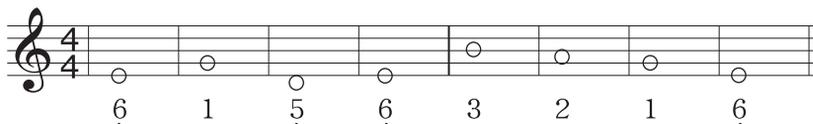
Peaceful and Harmonious Tune



Performance time:

Presentation of the Incense, Initial Principal Presentation

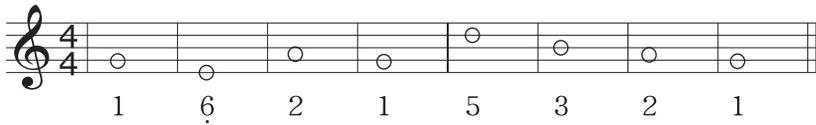
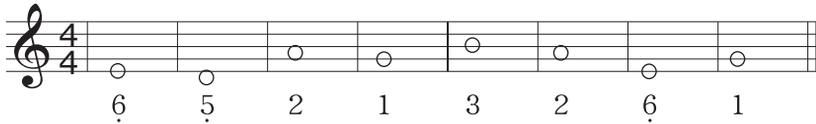
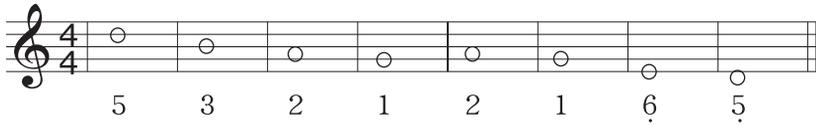
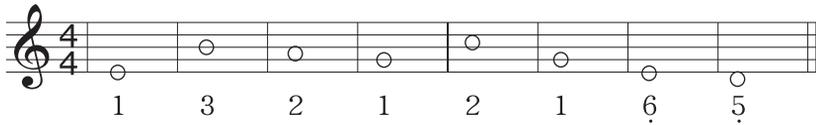
Serene and Harmonious Tune



Performance time:

Second Principal Presentation

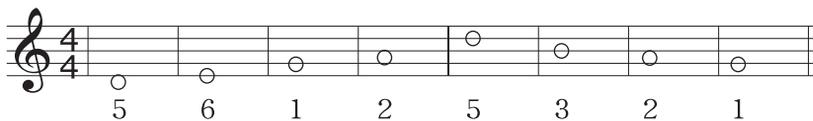
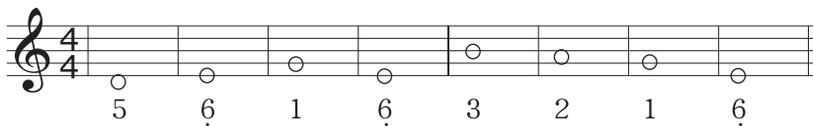
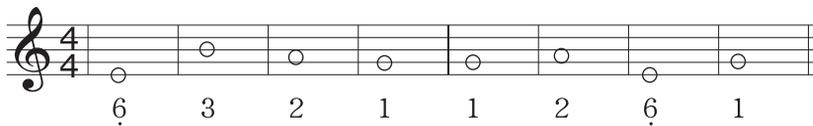
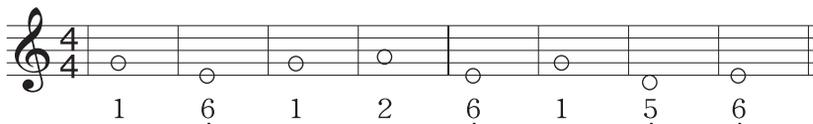
Bright and Harmonious Tune



Performance time:

Final Principal Presentation

Harmonious Tune (Second Rendition)



Performance time:

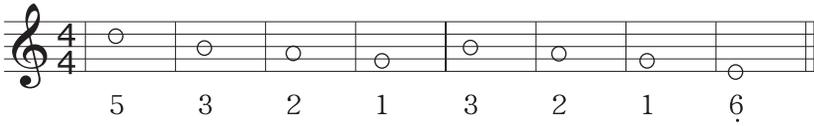
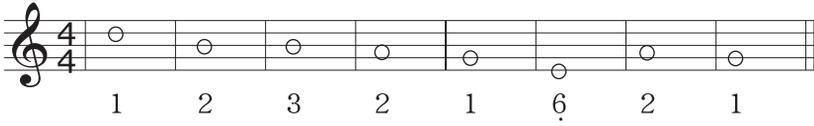
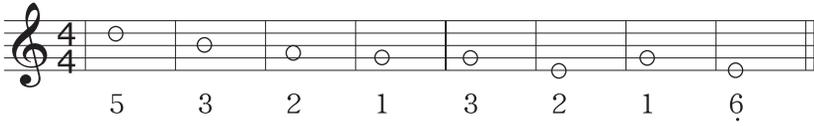
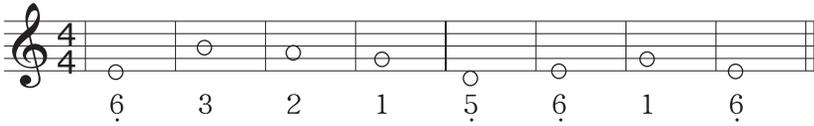
Presentation of the food offerings

(the first segment to the fourth segment)

Removal of the food offerings

(the fifth segment to the eighth segment)

Harmonious Tune (Third Rendition)



Performance time:

Sendoff for the ancestral spirits, Observing the incineration



Master of Ceremony (Left) Lead Musician (Right)



Bell



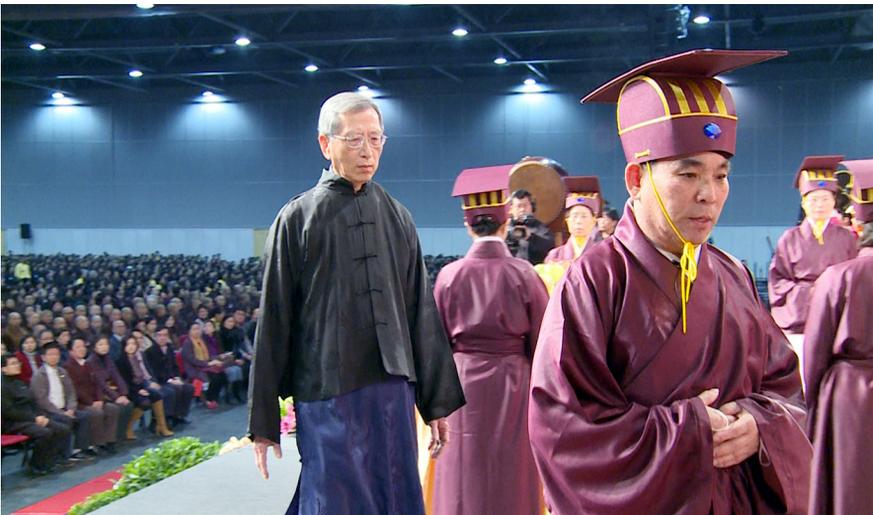
Drum



Orchestra



Ceremonial Attendants attend to their respective duties



Ceremonial Supervisor takes his position



Assistant Officers take their positions



Principal takes his position



Washing Up



Presenting the towel



Opening the entrance



Reception for the ancestral spirits



Ceremony of Three Bows at the Reception for the ancestral spirits



Presentation of the food offerings



Presentation of the Incense



Ceremony of Three Bows



Presenting the silk



Presenting the bronze wine vessel



Reading the Ancestral
Remembrance Service Reading



Pouring the wine



Drinking the ceremonial wine



Consuming the ceremonial offerings



Removal of the food offerings



Sendoff for the ancestral spirits



Ceremony of Three Bows at the
Sendoff for the ancestral spirits



Carrying the Ancestral Remembrance Service Reading
and the silk to the incineration area



Observing the incineration



Closing the entrance



Retiring



Wash Area



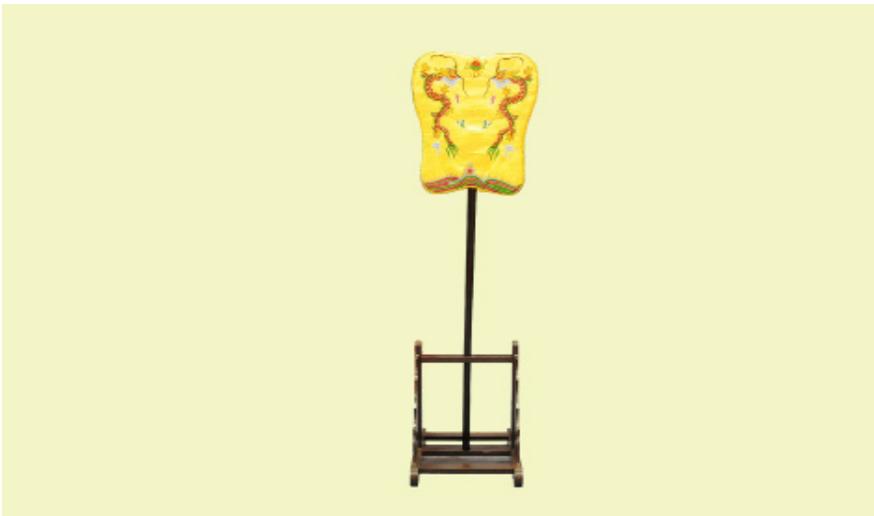
Memorial tablets arranged in one row



Memorial tablets arranged on three levels



Place of the wine



Fan



Lantern, Incense Burner



Parasol



Ancestral Remembrance Service Reading, Offerings



Silk, incense, offerings

The ceremony procedures in the book are adapted from the Confucian Ceremony Procedure of Chong-sheng Hall, Taoyuan Confucius Temple, Taiwan. Our special thanks go to Mr. Tsai, Head of the Taoyuan Confucius Temple, and Principal Tsai De-hong, Tong Zheng-hsien for their kind support and advice



華藏淨宗學會

THE CORPORATION

REPUBLIC OF HWA DZAN SOCIETY

本會一切法寶，免費結緣，禁止販售，請勿擅改內容，歡迎翻印流通。

This book is for free distribution. It is not for sale.