

Guide to Conduct and Ceremony

Table of Contents

Part 1	General Propriety	1
<i>Chapter 1</i>	Introduction	1
<i>Chapter 2</i>	Ordinary Routine	2
<i>Chapter 3</i>	Attitude	4
<i>Chapter 4</i>	Clothing Regulations	6
<i>Chapter 5</i>	Courtesy in Greeting	7
<i>Chapter 6</i>	Approaching and Stepping Back in Daily Living	9
<i>Chapter 7</i>	Speaking and Responding	11
<i>Chapter 8</i>	Serving Food and Giving and Receiving Gifts	14
<i>Chapter 9</i>	Visiting and Receiving Guests	16
<i>Chapter 10</i>	Invitations	19
<i>Chapter 11</i>	Meals	21
<i>Chapter 12</i>	Welcoming and Taking Leave	22
<i>Chapter 13</i>	Congratulations and Condolences	24
<i>Chapter 14</i>	Introductions and the Exchange of Gifts	27
<i>Chapter 15</i>	Communication and Transportation	29
<i>Chapter 16</i>	The Public and Public Facilities and Services	32
<i>Chapter 17</i>	The People of the Nation and The International Community	34
<i>Chapter 18</i>	Honor and Trust	36
Part 2	Formalities within the Family	39
<i>Chapter 1</i>	Introduction	39
<i>Chapter 2</i>	Birth	40
<i>Chapter 3</i>	Entering into Adulthood	42
<i>Chapter 4</i>	Marriage	43
<i>Chapter 5</i>	The Sixtieth Anniversary	46
<i>Chapter 6</i>	The Funeral	48
<i>Chapter 7</i>	The Deliverance Service (<i>Jae</i>)	54
<i>Chapter 8</i>	Ancestral Rite	57
Part 3	Rites and Rituals of the Order	59
<i>Chapter 1</i>	Introduction	59
<i>Chapter 2</i>	Enshrinement of Il-Won-Sang (<i>Bong-bool</i>)	60

Guide to Propriety and Ceremony

Chapter 3	Dharma Services	63
Chapter 4	Initiation into the Way (<i>Deuk-do</i>)	65
Chapter 5	Pledging of Sworn-Family Ties (<i>Eunbup-gyoleui</i>)	66
Chapter 6	Dharma-rank Advancement	67
Chapter 7	Inauguration and Retirement of Head Dharma Masters (<i>Daesa</i>)	68
Chapter 8	Dedication (Bonggo)	70
Chapter 9	Special Prayer	71
Chapter 10	Celebration	72
Chapter 11	Won Buddhist Obsequies (<i>Wonboolgyo-jang</i>)	76
Chapter 12	Ancestral Memorial Service (<i>Dae-jae</i>)	79
Chapter 13	Won Buddhist Ceremonial Objects, Symbols, and Vestments	83

Part 1

General Propriety

Chapter 1

Introduction

As people live among each other in the world, they must certainly observe propriety, because if they do not know good manners and make all of their behavior appropriate to every situation, others will criticize them, and the world will become disorderly. Thus, in all places and under all circumstances, the necessity for propriety cannot be ignored, even for a moment.

From ancient times, all sages have made clear the proper rules of behavior people must follow in their actions. Thus it is said: if there is impropriety, do not look; if there is impropriety, do not listen; if there is impropriety, do not speak; if there is impropriety, do not act.

According to the change in times, a portion of the method can change, but the fundamental spirit of acting with good manners has always been the same, whether in the past or in the present. Thus, those who study propriety should first of all establish this spirit and, according to circumstances, observe the instructions of the sages and not deviate from propriety.

The meaning and procedures of all of the items of general propriety are quite plain, so that anyone in daily life can follow this path. In the midst of the ordinary, there is truth and a way. If one does not practice propriety with sincere devotion, it will be difficult adequately to adapt to reality. One must be thoroughly aware of this point.

Chapter 2

Ordinary Routine

Section 1

About Ordinary Routine

Propriety comes from the inner mind and is expressed outwardly as dignity. It begins when one is not at work and is carried out in one's work. It is the foundation of all propriety that one should first of all cultivate one's mind and discipline one's body. According to the words of an ancient sage, one phrase that is representative of all propriety is "reverence for all." If one neglects reverence and looks for propriety elsewhere, it is like neglecting the root and instead choosing the branch. Therefore, the proper sequence in learning about propriety is, first of all, to strive to learn the practice of reverence in everyday life.

Section 2

Mindfulness in Daily Life

1. One should make it a rule to arise in the morning and retire at night at appropriate times, and to take food, cleanse oneself, work, and rest at suitable times. One should act in one's daily affairs in an orderly way.
2. One should wash one's face and brush one's teeth every day, and bathe and launder one's clothes at appropriate times to keep oneself always clean.
3. One should look around the home, the garden, and one's neighborhood to keep one's surroundings clean and to keep frequently used items in good order.
4. When one has available time, one should prepare in advance by observing the circumstances.
5. One should be always cautious even when one is alone; one should be discreet and not be negligent or inattentive.
6. When one is attendant on his parents, teachers, or seniors, one should inquire after their health at an appropriate time, observe good manners, and sincerely carry out what they ask.
7. To one's mentor, one should properly and courteously report about one's destination when going out and greet him or her when one is back.
8. Every night before going to bed and after arising, one should offer a prayer with sincerity and constancy. After praying and before going to bed, one should check the functioning of one's mind and body that day by writing about ten minutes in a diary and by questioning yourself about your daily mindfulness.

9. One should not forget the teaching: Everywhere a Buddha Image, Every Act a Buddha Offering, Timeless Zen, and Placeless Zen. One should always keep the mind of reverence.

Chapter 3

Attitude

Section 1

About Attitude

Seeing, hearing, speaking, sitting, standing, walking, reclining, and facial expressions are the eight aspects of using the human body. This is called, in total, the *attitude* of the human body. If a person has a good attitude, all of that person's behavior will be beautiful, and if the person does not have a good attitude, all of that person's behavior will not be beautiful. Therefore, attitude is the foundation of all propriety. Thus, except for the situation in which one cannot utilize one's body freely due to physical disorder, one should be heedful and discipline oneself to keep all attitudes correct and peaceful.

Section 2

Appropriate Manners in Maintaining an Attitude

1. In the proper attitude of looking, when one looks at another, one should not stare, look up and down, tilt one's head, cast a slide glance, nor look askance at that person.
2. In the proper attitude of listening, when one listens to another person, one should not tilt one's head, bob one's head from side to side, or look away.
3. For speaking with a steady voice when producing a sound, one should not speak too hastily, too slowly, in a trembling manner, or in an intentionally abnormal voice.
4. In sitting properly, when one kneels to sit on the floor or when sitting on a chair, one should not tilt one's head, allow one's chest and back to slump, keep one's mouth open, position one's hands or feet loosely, or jut one's chin forward. It is also unacceptable to cross one's legs high while sitting in a chair. One must not adopt a haughty attitude toward others.
5. In standing properly when in training, one should stand in an alert attitude. When accompanying an elder, one should stand politely. When standing, one should stand squarely, not tilt one's head, allow the chest or back to slump, keep one's mouth open, twist one's shoulders, clasp hands behind the back, nor stand with feet loose.
6. In order to walk properly when in training, people must walk in ranks. When one accompanies an elder, one must be careful of the pace. When in a hurry, one should keep a fast pace; when taking a leisurely walk, one should make the pace natural. He/she must not look down, allow the chest and waist to slump, twist the shoulders, nor clasp the hands behind the back.

7. When one reclines, one should lie down straight. Observing the surroundings, one should not take an exaggerated position, curl up the body, nor spread out the hands and legs in a disorderly way.
8. In maintaining a peaceful facial appearance, various different expressions appear on the face according to the occasion. One should be moderate in facial expressions. Normally, a peaceful facial statement is to be desired.

Chapter 4

Clothing Regulations

Section 1

About Clothing

Good deportment cannot be separated from proper clothing and is the first condition to be considered when acting with propriety. If one's clothing is not neat and appropriate, one's whole appearance will be unsuitable. There is no doubt that, in terms of the rules of propriety, the development of clothing regulations have come from the requirements of civilized formalities of any given time. One can know the attitude of people toward discipline by their conventions of dress.

Section 2

Appropriate Manners in Dressing

1. Clothing should be generally clean and simple and appropriate to each person's position, employment, age, and level of life.
2. One's clothing should always be neat; one should wear one's hat straight and one's collar should be neat and clean. Especially in summer, one should not wear wild colors.
3. One should not wear outrageous or unusual clothing inappropriate to the time and place, nor bright clashing colors.
4. A person in communal life should wear appropriate clothes and respectfully keep clothing regulations. Depending on one's situation, one should separate one's work clothes from ordinary clothes.
5. One should wear appropriate clothes for the time and place. Clothing worn to a funeral should be simple.

Chapter 5

Courtesy in Greeting

Section 1

About Courtesy in Greeting

Courtesy in greeting is the first outer statement of the respect within one's heart. Respect is expressed in various ways, but the basis of showing respect is always the same. Among the various ways of expressing respectful courtesy there are courteous ways of standing, courteous ways of sitting, proper ways of shaking hands, proper ways of saluting and also in the greater courtesies and the smaller courtesies. The greater courtesies are those that are offered in higher places such as Buddhist altars, pagodas, or shrines, or to one's parents or elders. These require the higher level of courtesy. The smaller courtesies are required toward those who are of equal to or lower position. Thus, one who performs the proprieties should be aware of these modes and apply them according to time and place.

Section 2

Appropriate Manners in Courteous Greeting

1. In the courtesy for a courteous standing bow, one first stands straight and faces the other person with the two hands joined together in front of one's chest. One bows slowly, stays for a moment, and then returns to one's original erect position; or one puts one's hands at one's sides naturally, bows and halts for an instant, and then one returns to the original standing position. For greater courtesies, it is standard that one bends one's back deeply in a bow. For smaller courtesies, one bows slightly, neither too far from nor too close to the other person.
2. In a full courtesy of kneeling bow, one stands straight and joins one's hands together. Holding the hands still, one slowly kneels down in a neat manner, bending the upper body, and places one's hands on the floor in an open upside down "V" shape. After staying there for a moment, one raises the body, brings one's hands together again, and returns to one's original position; or with one's two hands, one makes an open upside down "V" shape, raises them slightly, then one kneels down, bends the upper body, slowly touching the floor, and staying there for a moment, then slowly resumes the original position. In the greater courtesy, one touches one's forehead to the floor as the standard, but in the smaller courtesy, the four limbs touch the floor.
3. In the courtesy for a courteous shaking of hands, first, one stands straight and, looking at the other person, takes his/her right hand, grasps it lightly for a moment, and then lets it go. On

Guide to Propriety and Ceremony

occasions of greetings between those who are of higher and lower position, or between men and women, according to general propriety, the elder person or the woman offers his/her hand first.

4. In the courtesy of saluting, a person first stands straight and then raises one's right arm, bending it inward, and with the ends of one's fingers straight, touches the brim of one's hat and waits until the other person responds. The person then returns to the original position. In public, when a person asks for the opportunity to speak, or expresses agreement, or acknowledges one's presence when passing a close acquaintance at a distance, he/she raises the right hand.

5. Even a person who is an elder must always respond to someone who greets him or her. Whoever gives a greeting, whether the other responds or not, must maintain a courteous manner.

Chapter 6

Approaching and Stepping Back in Daily Living

Section 1

The Give and Take of Daily Living

When people meet each other, there must be a proper interaction and give and take; this is done in order to show respect for each other's social positions and to observe clearly the proprieties between those above and those below. From long ago, in all teaching of etiquette, teaching of daily life and the proper way, approaching and stepping back has come first. If a person does not learn well from the time of one's youth, then when grown up, he/she will behave like an untrained bull with rough behavior in any place and at any time, and will offend other people's sense of right and wrong. Thus, whether one is young or old, one must learn the appropriate manners of approaching and stepping back in daily living, and put them into practice.

Section 2

Appropriate Manners in Daily Living

1. When a person is lying down and someone comes, except during illness, he/she must sit up and face that person even if the visitor is of lesser status.
2. When one is sitting and someone comes, if the visitor is an elder, one must stand up in greeting and then sit down after the visitor sits. If the visitor is of similar rank or lower, one may nod one's head in welcome and offer that person a seat.
3. When one is sitting and a person passes in front of one, if that person is an elder, one must rise as he/she approaches and sit down again after the elder passes by. If someone of equal rank comes by, one may nod one's head in greeting.
4. In the presence of an elder, one should not perch on the edge of a chair; and if the elder offers a seat, one should sit neatly and preferably to his/her side.
5. When there are several people sitting together, unless there is a special reason, one should not lie down in front of them.
6. One should not lean to the side nor stretch or cross one's legs when sitting with an elder.
7. When a person sits together with an elder, if the elder rises, one should rise with him or her and, depending on the situation, should accompany that elder or sit down again.
8. When an elder stands and asks a question, one should not answer from a seated position; and, even if a person is of lesser status, one should not answer from a reclining position.
9. A person should not stretch his/her legs or lie down in front of a person who is eating.

10. On the occasion of using a sleeping place together with an elder, one should not retire first unless there is a particular reason to do so.
11. If an elder has some necessary work to do and one has no urgent responsibility, one should offer assistance or do the work instead, when circumstances permit.
12. When men and women are seated together, one should be especially heedful of courtesy.

Section 3

Appropriate Manners in Approaching and Stepping back

1. In front of another, whether higher or lower, one should pass by quietly.
2. When one passes in front of an elder or a guest indoors, one should bow for a second, excuse him/herself, and then step past carefully.
3. In the presence of a Buddhist altar, pagoda, or shrine of a universally respected sage, even when one's religion is different, one should bow and participate; one should bow one's head in respect, and when participating in a religious ceremony different from one's own, he/she must show no disrespect.
4. In a place of dharma service or a public meeting place, or when an elder is seated in a place of honor, one should bow as one enters. If a ritual is in process, for example Zen meditation or silent prayer at a dharma hall, one should wait until the ritual has ended and then enter quietly.
5. When one or an elder goes out or comes in, one should go forward to the elder and offer courteous greetings if encountering each other only occasionally. When encountering each other regularly at morning and evening, one should greet the elder appropriately. When a person frequently encounters one's elder during the day, one should join his/her hands in greeting, or bow the head slightly.
6. When approaching a quiet room, one should let anyone inside know; and then, when that person responds, one may enter.
7. When entering the place of another, one should open and close the door quietly; and, when entering a room with an open door, one should leave the door as it is.
8. When dusting in front of another person, one should carefully sprinkle water first before wiping so as not to raise dust in front of the that person.
9. One should be careful of the belongings of a guest or elder, and must not step over or step on those belongings. In addition, one should not step on the shadow of an elder or a guest.
10. When accompanying an elder on a level road, one should follow behind. One should walk in front of the elder if one has a responsibility to guide him or her.
11. When men and women encounter each other, they must be especially considerate.

Chapter 7

Speaking and Responding

Section 1

About Speaking and Responding

A person expresses his/her mind with speech, and the words have an effect. Speaking and responding are at the core of human life and social relationships. When raising a child, one should teach the right way of speaking and responding to establish the basic knowledge of proper social relationships. The Buddhas and saints also considered speaking and responding to be of central importance and gave many precautions and guidance. If people do not observe courtesy in speaking and responding, that will cause barriers in public life and civilization will fall to a low level. Therefore, one must be very careful about this.

Section 2

Appropriate Manners in Speaking

1. Language is used in high and low ways, but the inner spirit of language usage is to be respectful to one another. One should not be careless in showing respect to others.
2. One must speak appropriately according to the time and place, and according to the occasion, with no unnecessary or rude words.
3. A person must not use craftiness or sophistries, but always speak honestly and sincerely, and not assume an affected manner.
4. One should speak with faith and justice and not be double-tongued.
5. One should always speak simply and clearly, state exactly the main point, and say what comes first and what comes later.
6. A person should always speak courteously and peacefully, without bad language or harsh words.
7. One should always speak magnanimously and placidly, without roughness.
8. One must always safeguard ethics and lead people to good relationships.
9. A person should always speak in such a manner that his/her words open the way for others.
10. One should always use honorific titles and terms of respect to an elder; and one should use appropriate levels of speech to seniors, equals, and juniors. In addition, one should use appropriate forms of speech in speaking for and about oneself.

11. One must always use great courtesy to an elder who is generally respected by the public even if that person is not directly one's teacher. One should use that person's dharma title or pen name (if he/she has one) and use any official titles of a person who is in a government post; but one should do this neither excessively nor too little according to the conventions of the time.

12. One should not use insincere or arrogant words to a person of lower position. A person should use an appropriate term of respect in speaking to someone in a lower position. When a person refers to his/her juniors, one should use an appropriate term of respect.

13. Between men and women, honorific words should especially be used.

Section 3

Appropriate Manners in Responding in Conversation

1. In conversational exchanges, a person should reply with a gentle face and genial tones. Even when a person is angry or has a complaint about something that happened previously, he/she should not show negative feelings.

2. A person should not show signs of annoyance nor take a haughty attitude. One should truthfully explain and ask permission to leave if one is uncomfortable.

3. When one is conversing, one should listen politely to one's conversational partner, remember his/her point, and speak to that point briefly and clearly.

4. One should not speak until one's conversational partner finishes speaking and should not monopolize the conversation.

5. Generally, a person should always use simple language and not use archaic or new words inappropriately, or foreign or arcane language which might make the conversational partner uncomfortable.

6. In conversation, if it is necessary to cough or do something similar, one should leave or turn the body, and quietly take care of it without showing an unsanitary appearance.

7. When several people are talking together, no one should rudely interfere and interrupt their conversation.

8. In conversation, a person should not show insincerity by looking at something else or by reading a book or a newspaper.

9. When conversing, a person should not be seen constantly looking at one's watch or behaving in an anxious and busy manner. If one has urgent business, he/she should explain that fact honestly to the conversational partner and be excused.

10. When conversing, a person should refrain from excessive joking, sophistry, or contemptuous language, whether well acquainted with the conversational partner or not.

11. In conversation, a person must refrain from showing an attitude that emphasizes his/her academic connections, expertise, family power, property, etc. One should also not display misery.
12. In the midst of conversation, a person must be careful not to speak ill of or deride others and must not indiscreetly reveal someone else's secrets.
13. One must not point out the faults or demerits of someone else in front of others.
14. In the midst of conversation, one should respond evenly when one finds the words of the conversational partner offensive.
15. In conversation, a person must not forget to be courteous, even if his/her feelings are injured.

Chapter 8

Serving Food and Giving and Receiving Gifts

Giving things to and receiving things from an elder or a guest requires courtesy. Serving food also requires courtesy. Even though these seem to be simple and easy, they can offend others if one does not act properly. Thus, people should maintain a courteous manner toward others when serving and receiving food, even if the interaction is with friends and equals, family members whom one encounters daily, or those of lower status than oneself. When a person gives or receives something, or serves food to an elder or a guest, one must observe appropriate courtesy. Discourteous giving and receiving or serving of food will not please the feelings of anyone and can easily cause discomfort, so that one who observes propriety must be heedful about this.

Section 1

Appropriate Manners in Giving and Receiving

1. When one gives and receives any object, both the one who gives and the one who receives should be courteous.
2. If the object to be given can be wrapped, it should be wrapped neatly and presented on a gift stand. If it cannot be wrapped or placed on a gift stand, one should present it as it is.
3. If the gift has a handle, or if it is a book with an inscription, it should be presented so that it is given in its most convenient position to be grasped or read by the recipient.
4. When one gives someone a written letter of appointment, or a certificate or diploma, he/she should present it to him or her with the inscription facing the recipient, and the recipient should step forward politely and receive it, and bow.
5. When one gives to or receives something from an elder, even though it is an ordinary occasion, he/she should offer or receive it with two hands.
6. When men and women give and receive, they must be especially careful.
7. When one gives something, even to a naive child, one should not toss it to him or her.
8. When a person gives something to another, one should give it with a peaceful face and sincere attitude.
9. When a person receives something from another, even if it does not please one, he/she should accept it with a thankful statement. If the object received is inappropriate or wrongfully offered, one may decline it, but do so with a polite attitude. One should not show a dissatisfied look because it is good or bad, much or little.

Section 2

Appropriate Manners in Serving and Removing Food

1. When one gives food to an elder or a guest, it should be served on a dining table.
2. When one places or removes flowers, incense, or candles on a Buddhist altar, a pagoda, or a shrine, one should first bow, and then place or remove them. One should bow again before moving back.
3. When serving tea or fruit to an elder or a guest, one must present it on a tray together with the eating utensils neatly in place.
4. After serving tea or fruit, one should wait for a while and then remove the serving dishes. Before removing the dishes, one should observe the mood of the situation.
5. When one serves tea or fruit and removes the dishes, one must take a careful step forward to the table and serve or remove the dishes without making noise. One should be heedful not to pass carelessly in front of an elder or the guests, or carry the tray directly over the heads of guests.

Chapter 9

Visiting and Receiving Guests

Section 1

About Visiting and Receiving People

There is a specific courtesy for visiting and there is a specific courtesy for receiving guests. When the knowledge and the life-style of the people involved are on an equal level, the courtesy should be consistent, according to common sense in social interaction; but when the levels are not equal and the knowledge of the old and new generations is not the same, courtesy will function differently according to circumstances, life-style, status or housing. People adopt courtesy either well or poorly; they can blend well or poorly. Therefore, people who observe proprieties must pay attention to this and be heedful not to act rudely to each other.

Section 2

Appropriate Manners in Visiting

1. When visiting a person, one should make contact in advance, if possible, and set up an appointment time.
2. When a person makes a visit for the first time, he/she should prepare a visiting card for exchange; and if one has not prepared a visiting card, that person should identify him/herself by stating his/her full name,
3. When visiting several people at the same time, one should present each person with his/her visiting card; and when several people are visiting at the same time, they should each proffer their visiting card.
4. One should avoid visiting just before mealtime, during mealtime, or late at night, unless there is an urgent matter.
5. When the host shows signs of being busy, one should, if it is not an urgent matter, state one's point simply and leave. If the problem would require a long time, one should make an appointment for another free time.
6. On arriving for a visit to a house, one must ring the bell or call a guide or a host in a gentle manner. When the guide takes one to the guest room, one must wait there for the host.
7. On entering a house, the guest should take off his/her hat and coat. In the guest room or the host's room, one must not sit down in a higher place until the host invites one to do so. The guest exchanges greetings with the host and then sits in the place to which the host guides him or her.

8. If the host offers tea or fruit, the guest must wait until the host asks him or her to eat or drink. When sitting together with an elder, one must not eat or drink before the elder does.
9. On visiting a person on business, after a simple greeting and stating one's business briefly, one should leave. When a person officially visits a public official, one should be especially brief and not interrupt that person's official activities.
10. When leaving, one should decline the hosts offer to send him or her off; and, especially when there is another guest, one should decline that offer even more strongly.
11. When a person is accompanying a superior as an attendant in making a visit, that person should be especially careful of his/her behavior and activity, and should maintain the performance of the accompanying courtesies.

Section 3

Appropriate Manners in Receiving Guests

1. One must always be careful to keep the guest room and receiving room neat and clean, and keep the things within the house neat with the thought of suitability for the guest in mind.
2. When a guest comes, a guide should lead the guest to the guest room first, or the host himself may receive the guest. If the guest is not of lower position, one should invite the guest to sit in the place of honor and observe the proprieties.
3. The guide should not discriminate in the treatment of guests because of their appearance or clothing, and should handle the guest's visiting card carefully when it is given.
4. When the guest waits in the guest room, the host must go directly to receive him or her. When the host unavoidably cannot meet the guest or will be late, then the guide must courteously let the guest know this.
5. If the guest comes in when the host is already seated, the host needs to rise to greet the guest. One needs to receive all guests kindly and try not to cause any unpleasant feeling.
6. When receiving a guest, the host must not scold, reprove, or show anger toward family members, and the family members in the host's house should not thoughtlessly enter the guest room or speak loudly nearby the guest room.
7. When a host has a guest and must receive a second guest in the same room, the host must greet the new guest first, and then introduce them to each other.
8. When a guest is leaving, the host must politely accompany the guest outside the door. When one's elder guest is not leaving and is still within, one must explain and leave an assistant with him or her so that that guest will not be uncomfortable.
9. After a guest leaves, one should still not close the door loudly, or speak loudly within such distance that the guest might hear it.

Guide to Propriety and Ceremony

10. When receiving a guest, one who has the responsibility to guide or receive a guest must be careful about his/her behavior and activity and must maintain good courtesy in assisting the host.

Chapter 10

Invitations

Section 1

About Invitations

As society develops, there are many situations in which one must give and receive invitations. A person who gives or receives an invitation should maintain courtesy concerning the location and situation. If the guest may receive an unpleasant feeling in the invitation, it would be better not to give the invitation at all; and if the person receiving the invitation is impolite, the host's kindness will not be reciprocated. Thus, both must take care to maintain courtesy and sincerity.

Section 2

Appropriate Manners in Invitations

1. When a person gives an invitation to a guest, he/she must inform that guest clearly in advance of the reason, place, and time. The host needs to make an appropriate preparation and present him/herself with sincerity.
2. When one invites many guests, one must arrange seating order mainly for the guest of honor; the others need to be seated according to age and status level. When men and women are to be seated together, one must be careful not to seat them improperly.
3. The seating needs to be arranged appropriately with the guest of honor as the central figure. The host should sit opposite the guest of honor.
4. One must arrange the guest's belongings and necessary items in convenient order.
5. When a guest is invited, everyone including the host and those who serve the guest must wear clean and proper clothes, and help the guest feel comfortable with quick and respectful service.
6. When the guest arrives and leaves, the host or guide must receive and send off the guest outside the door.

Section 3

Appropriate Manners in Receiving Invitations

1. On receiving an invitation, one must reply stating whether he/she will attend. If one cannot attend, one should send thanks with the refusal and the reason for refusing.
2. After accepting an invitation, if one finds one cannot attend the event, one must quickly send regrets.
3. A guest needs to wear appropriate clothes to the event.

Guide to Propriety and Ceremony

4. One needs to arrive approximately five minutes before the appointed time.
5. On arriving, one must greet previously arrived guests. In the midst of a banquet, a guest must be careful of his/her behavior and subjects of conversation in order not to give any negative impressions.
6. If possible, a guest needs to decline the seat of honor; however one should accept the seat if it is assigned by the host.
7. In the midst of a banquet, a guest must be careful not to break courtesy or show an unpleasant face or a bored attitude.
8. When a banquet is almost over, a guest needs to leave at an appropriate time. When a person is not the guest of honor, he/she should leave after the guest of honor does. If one must leave in the middle of the banquet, one should be sure to go quietly.
9. After receiving an invitation and after the event, a guest must write a note or make a phone call expressing thanks. On meeting the host again after a few days, a guest should express his/her thanks.

Chapter 11

Meals

Section 1

About Meals

Eating is indispensable for living; it sustains life---three meals a day is the basis of human life. People find many chances to eat in addition to the three meals a day. If people neglect the courtesies of eating, it can easily give an unpleasant feeling to others in daily life. Furthermore, if there is discourtesy when several people are eating together, a person could naturally be held in disrespect, so that one must always be careful of this courtesy.

Section 2

Appropriate Manners in Eating

1. When someone starts eating, that person needs to gather him/herself for a moment and give thanks for the blessings of nature and the efforts of fellow beings that enable him or her to sustain life. At the same time, they should consider showing gratitude while joining hands or praying silently for a moment and then one may eat.
2. When eating, a person should sit straight, and not eat too quickly or slowly, maintaining a quiet and neat demeanor.
3. When eating with someone else, one should not begin eating before the other person starts, and when eating buffet style with others, one must not take all of the most delicious food for oneself.
4. When food is served with alcohol, even if a participant does not follow the precepts, he/she should not drink excessively.
5. When one is eating foreign cuisine, one should know the correct procedures.
6. One who provides food and drink needs to keep carefully in mind the necessity to be clean and sanitary, and must not handle the serving pieces carelessly.

Chapter 12

Welcoming and Taking Leave

Section 1

About Welcoming and Leave-Taking

It is human nature that one feels glad when meeting a close acquaintance and feels sad when taking leave of a close acquaintance. However, when social life was less civilized in the past, the statement of that gladness or sadness was only an individual action. As social life has advanced, there has naturally developed some formality of welcoming and leave-taking, and that formality has settled socially into an established ceremony of courtesy. That courtesy includes individual welcoming and leave-taking, and public welcoming and leave-taking. Public welcoming and leave-taking include welcomes, welcoming ceremonies, and welcoming banquets, leave-taking, leave-taking ceremonies, and farewell banquets. One who learns the proprieties should know these formalities well and meet every situation whole-heartedly in order not to commit improprieties in welcoming and leave-taking.

Section 2

Appropriate Manners in Welcoming

1. When a person receives notification of a visit or a return of parents, mentors, elders, relatives or close acquaintances from afar, each person who is related must go out to meet those persons at the appropriate place, depending on the situation.
2. On receiving notification that an organizational leader, social leader, national leader, or a foreign guest of honor will visit or arrive at his/her assigned office, a representative of each related government agency and each social organization must go out to greet the guest at the appointed place. If necessary, a crowd of people should meet the guest, and a public welcoming ceremony is sometimes required.
3. When making the greeting, one shakes hands, bows, or applauds, depending on the situation. In case a person cannot personally receive the guest, he/she should send a visiting card to the related office and let his/her welcome be known.
4. When a welcoming ceremony is performed, the people giving the ceremony should perform it in keeping with the customs of that society at that time.
5. After the welcoming ceremony, the hosts can present a welcoming banquet at an appropriate time and in an appropriate place if necessary. If the welcoming banquet is not offered

through public funding, the hosts are required to bear the expenses and exchange kind greetings and pleasant conversation depending on the situation.

6. The reception, the welcoming ceremony, and the welcoming banquet should not be ostentatious or extravagant. That event should be neither excessive nor deficient, but appropriate to the time, place, and situation.

Section 3

Appropriate Manners in Leave-Taking

1. When parents, mentors, elders, relatives or close acquaintances travel far or move away, each person who is related should send them off at the appointed place, or they should, before the departure, give a Leave-Taking party to express their regrets.

2. When a foreign guest of honor, a leader in an organization, society, or nation travels far away or moves away, a related authority or social organization should send its representatives to an appropriate place and, depending on the situation, the public or its representatives should give a departure ceremony or a farewell banquet before that person leaves.

3. A Leave-Taking, a Leave-Taking ceremony, or a farewell banquet should always be given appropriately. A ceremony or banquet, if appropriate, may be omitted, and instead a farewell gift or farewell money gift may be presented.

Section 4

A Response to a Farewell Greeting

1. When a person has been welcomed and has stayed in a place for a quite some time, he/she must make a round of calls responding to the greetings of representatives who have welcomed him or her to that place.

2. Regardless of whether a person has been welcomed at a new post or not, a new appointee should make a round of calls at all related offices and greet the eminent people there.

3. When a person who has received a courteous farewell arrives at a new location, he/she should send a thank-you letter to each representative who provided the farewell send-off.

4. When a person leaves because of moving or transfer, he/she should make a farewell round of calls to thank all the elders of that location and related offices for their courtesy.

5. When someone receives a courteous welcoming or Leave-Taking, he/she must express one's thanks and, if possible, decline the offer to give a send-off to reduce the inconvenience to others.

Chapter 13

Congratulations and Condolences

Section 1

About Expressing Congratulations and Condolence

Congratulations are given to show happiness and appreciation for someone's good fortune, or on a festive occasion. Condolences are given to console from one's heart to sympathize with someone in misfortune, or on an occasion for mourning. Good fortune and disaster are inevitable in human life, so giving congratulations or consolation is a matter of human obligation in order for people to live in a friendly way with each other in human society. Of course, one needs to utilize proper forms and procedures on these occasions; however, the sharing of one's happiness and sorrows with the related person wholeheartedly is more important.

Section 2

Appropriate Manners in Expressing Congratulations

1. A person should make a special visit to relatives and close acquaintances and congratulate when a new baby has been born to them.
2. One should especially participate in the congratulatory celebration when relatives or close acquaintances have a coming-of-age ceremony, a wedding, a sixtieth-birthday celebration, or a sixtieth wedding-ancestral rite.
3. One also needs to visit one's relatives and close acquaintances to congratulate them on finding employment, attaining a high promotion, winning an election, recovering from illness, opening a business, or constructing a new building.
4. When a relative or close acquaintance receives public acclaim for a large business, or becomes popular for attaining a high post, one needs to pay a special visit and give congratulations on his/her gaining renown.
5. When a dharma-friend who is practicing in a religious order has a ceremony for entering the order, swearing-in, or promotion, one should especially attend and offer congratulations on that occasion.
6. When one attends or makes a visit to offer congratulations, one can present a congratulatory gift or congratulatory money, depending on the situation and his/her closeness with the person. If a person is unable to make such a visit, he/she should send a congratulatory telegram or letter in order to express appropriately his/her feelings to that person.

Section 3

Appropriate Manners in Expressing Condolences

1. A person needs to make a call of condolence when relatives or close acquaintances are mourning the death of a parent or other similar loss.
2. It is not necessary to make a condolence call before the official announcement of death. When a person has a close relationship with the grieving person, he/she need not wait for the official death notice but should go immediately to assist in arranging the funeral ceremony.
3. When someone arrives at a house of mourning, he/she should first of all follow the guide of the funeral management and make a call at the mortuary. After expressing condolences before the mortuary tablet and greeting the chief mourners, one leaves the mourning site, signs the guest book for mourners and may offer condolence money. If a ritual is in process, one must greet the chief mourners after it ends.
4. As for the condolence procedures, a person must always act suitably according to the situation and circumstances. When expressing condolences before the mortuary tablet, if the family of the deceased is Buddhist or Won Buddhist, one should, according to the forms of courtesy, offer up mental affirmation or recite scriptures; in other cases, a person just makes a bow. In speaking the comforting words, a person must use appropriate expressions of sympathy.
5. One should offer condolence money, a condolence gift, or a condolence poem, depending on the situation and his/her intimacy with the person.
6. When a relative or close acquaintance is suffering from illness, a person should make a special consolation visit and may take something appropriate to that person. When a person meets someone who is ill, he/she should help that person feel better, and one should be moderate in conversation and avoid tedious, exciting, worrisome, or stressful words.
7. When a relative or close acquaintance suffers from a disaster such as flood, fire, or typhoon, a person should make a special condolence visit, and if the occasion requires, should take some emergency funds. A person should give assistance in any way that he/she can.
8. When a relative or close acquaintance suffers from a misfortune or large disaster, one should make a special visit, and comfort him or her with good words and help relieve that person's suffering.
9. When a person is far away or cannot go to that person for some reason, one should send a telegram of sympathy or a letter of condolence.

Section 4

Replying to Receipt of Congratulations and Condolences

1. When someone receives congratulations, he/she should always be sure not to forget to be thankful and, according to the situation, should express thanks in return, or write a thank-you note. One must keep a record of congratulatory gifts or money with the names of those who gave congratulations so that he/she can be sure not to forget to congratulate them when they have good fortune.
2. On receiving expressions of condolences, a person must be sure always to be thankful and, according to the situation, should express his/her thanks or send a thank-you note in return. One must keep a record of condolence gifts or money with the names of those who gave condolences so that he/she can be sure not to forget to send condolence in return when necessary.
3. When a special good relationship has formed between people who have exchanged congratulations and condolences, a person needs to tell that story to one's offspring and be sure they maintain his/her family friendships.

Chapter 14

Introductions and the Exchange of Gifts

Section 1

About Introductions and the Exchange of Gifts

An introduction is given in order to establish a connection between people. An exchange of gifts is an offering and response, a giving of some objects in friendship and affection; this is an inevitable thing for people living in society. If people introduced become well acquainted, the introduction has accomplished its original purpose; but, if the relationship does not prove to be fruitful, it would be better not to have made an introduction at all. If gifts given or received are proper and righteous, the original purpose of exchange of gifts has been fulfilled; if they are not proper, it would be better not to give or receive the gifts at all. Therefore, one needs always to consider these two points carefully and must be very heedful to observe courtesy in making introductions and exchanging gifts.

Section 2

Appropriate Manners in Introduction

1. One must realize that when one introduces people to each other, one assumes a responsibility to know the background and personalities of the people involved.
2. When one introduces someone to another in writing, one must write politely and clearly about the background, personality, and the relationship with the person being introduced.
3. When a person is going to meet someone to whom he/she will be introduced, he/she must maintain a visitor's courtesy, and the person who receives the introduction also should, if possible, meet that person quickly and receive him or her kindly.
4. When a person is going to introduce someone to a woman or an elder, he/she should ask for permission to do so in advance, and then send that person to the elder or woman.
5. When one happens to sit together with people in a receiving room or at a banquet, and have the chance directly to introduce people temporarily, one needs to introduce everyone one by one, introducing the younger to the elder and the lesser to the higher persons.
6. On the occasion when there are many people to be introduced, one should introduce them all simply, but with a short description of their backgrounds, one by one; and one should introduce them by first of all greeting the person of highest status in the group, and then follow the seating order in making the introductions.

7. For life-influencing decision-making occasions, such as the introduction of a partner in a potential marriage, or swearing in, one must be extremely careful to be truthful and trustworthy in making the introduction.

Section 3

Appropriate Manners in Exchange of Gifts

1. When someone presents an object to a person as a gift, it is to express his/her sincere feelings; the gift should not be beyond one's means and must be proper.

2. A person must choose an object as a gift which is appropriate to the situation and custom, and needs to make an appropriate choice in terms of the type and amount of gift. One should be careful not to choose an item which has deteriorated, faded, or changed in quality.

3. The gift giver should wrap the item cleanly and neatly; and, according to the occasion, the giver should write an appropriate message of congratulations or condolence: To ___ with best wishes from ___, along with his/her name on the surface of the gift-wrap paper.

4. When a person has a gift sent to someone by messenger, that person should be certain that the recipient's name and address are clearly understood to save confusion; and, when a package is to be delivered, the sender must be sure to wrap it carefully so that the gift will not arrive damaged.

5. When proffering a gift, one must maintain the forms of courtesy in presenting the gift, and when one conveys it indirectly to a family member or other person, one should let that person know the reason for the presentation.

6. When receiving a gift, one should gently put it down and express one's thanks for that kindness. In that situation when one receives a present indirectly through an in-between person, one should give one's business card or a handwritten note acknowledging receipt of the gift.

7. When it is inappropriate to receive a gift, one should not accept it; for any gift that one accepts, one must think about how to return the favor.

Chapter 15

Communication and Transportation

Section 1

About Communication and Transportation

Communication should include, regardless of the social status, inquiring after a person's health and family, asking about the time while they are apart, and about one's business and how he/she is getting along; all this is included in courtesy of communication. Transportation requires maintaining order when people travel in public, and so requires an ethic of traveling. As we live in a time when the society, nation, and world are becoming one family, we especially have to be careful and well disciplined in communicating and traveling courteously, and in nurturing and developing virtue, acting respectfully and lovingly toward each other.

Section 2

Appropriate Manners in Communicating

1. When parents, mentors, elders, special relatives, or teachers live far away, one should occasionally inquire after their health, and tell them how one is doing.
2. One should write in a form appropriate to the relationship; one should generally use the honorific expressions.
3. One needs to write a letter briefly and clearly in simple language. One must write the name and address of the sender and receiver clearly on the outside of envelope.
4. In using the mail, telegraph system, or e-mail, one should observe the rules of communication and not commit a breach of etiquette. One must abbreviate one's telegram while still making the message understandable to the recipient.
5. When one is sending a letter to a person whom he/she does not know well, or if that person is in a high position, one should, depending on the situation, enclose a reply envelope or postcard if he/she hopes to receive an answer.
6. When one receives a letter, regardless of whether it is from a venerable elder, a colleague, or a subordinate, one must answer immediately.
7. When a letter is wrongly delivered by mistake, one must, without delay, write the reason on the envelope nearby the recipient's address and send it again.
8. When using a telephone, if possible, one should not speak directly to an elder; if it is unavoidable, one should apologize for the inconvenience, make the conversation short, and clearly state one's purpose.

9. One needs to respond courteously by phone, and after speaking of one's important business and making one's purpose clear, one should finish the conversation with a courtesy and then hang up the phone.

10. When one sends a package to someone by mail, he/she must also send a letter immediately explaining why the package is sent. The recipient also should, without delay, notify the sender of the receipt of the package.

Section 3

Appropriate Manners in Traveling

1. When one is traveling, one needs to observe the rules of traffic in that region and at that time in order to avoid confusion.

2. When getting in a car, boarding a ship or an airplane, one must wait until exiting passengers first get off. If one can, one must yield his/her seat to an elderly person, a small child, a woman, or a person who is ill.

3. If one is taking a car, ship, or airplane in which there are no reserved seats, one should not try to sit in a space already claimed by someone else; and one should not occupy much space in order for people to be able to sit beside him or her.

4. In a car, a ship, or an airplane, one should not make other passengers uncomfortable by carelessly putting one's belongings on the seat or in the aisle. One must not cause others unpleasantness by littering the vehicle with tissues or other throwaways.

5. If one, such as an elderly person or as a woman, is given a seat by another, he/she must immediately say thank you; and, when the person who yielded the seat continues to stand, one should offer to exchange places.

6. As a passenger, one should not try to begin a conversation with the driver executing his/her job.

7. In a car, a ship, or a plane, one must not talk clamorously, or exhibit disorderly or drunken behavior, or smoke cigarettes carelessly, or act in an untidy manner. One should not be noisy during normal sleeping hours, disturbing someone who is sleeping in the next seat; one should not make other passengers feel unhappy and uncomfortable.

8. On boarding or disembarking from a car, ship, or airplane, when one sees an elderly person having difficulty carrying his/her luggage, one should offer assistance if at all possible. If a cart or packhorse cannot move ahead because of a heavy load, one should offer as much assistance as possible, as long as it does not much hinder one much from his/her work.

9. When asking the way, one needs to bow simply and respectfully ask the question. The person who receives the question needs to bow in response simply and point out the way kindly to the extent that he/she knows.

Chapter 16

The Public and Public Facilities and Services

Section 1

About the Public and Public Facilities and Services

When we speak of the public, we mean all the people in society. When speaking of public facilities and services, we mean things and services which are used by the public in common. Public facilities and services are basic to social life; cherishing and protecting them are essential for social life to develop and improve. Thus, if we seek for the basis of good and bad, we can see that it originates from two branches: the public and the private. The mass of people who place higher value on the public than on the private will walk in the path of mutual advancement of public and private welfare while those people who cherish only the private will walk in the path of mutual degeneration. Therefore, we must be cautious and heedful of each other not to fall behind by concentrating only on private benefit and private gain, but to walk in the path of advancement by cherishing the public and public facilities and services.

Section 2

Appropriate Manners for the Public

1. One should realize that one is a part of the public and bear in mind that one's words and behavior always affect the public; one should act accordingly.
2. When participating in an organization, one should strictly honor public regulations of that association.
3. When one is in a public place, one should observe the regulations of that place. One needs to be punctual and sit in an orderly manner, not disturbing other people through private conversation or disorderly behavior.
4. When leading a public meeting, one should strictly observe the rules of the meeting, and anyone who wishes to speak should ask permission to do so and people should speak in due order.
5. When speaking in public, one should always use the courteous forms of speech.
6. When making a choice in responding to a situation where public gain or loss is involved, one should handle that choice with a clear sense of right and wrong and always put the public first.
7. When a person has responsibility for public safety, he/she must, despite any risk, fulfill that responsibility.
8. One must responsibly do the work of public business the best one can, whether it is large or small.

9. One must venerate highly those who have dedicated themselves to public service.
10. One should not positively state unconfirmed facts to the public.
11. When one discovers something that will be beneficial to the public, one must act upon it as best one can without procrastination.

Section 3

Appropriate Manners in Public Facilities and Services

1. One needs to realize that everything in the universe is the property of the public whether it belongs to one or not, and consequently one should act with care in treating of such property.
2. One should always consider the possessions of others or of the public just as one would cherish one's own.
3. One who takes charge of public facilities should realize his/her responsibility even more, and manage those facilities carefully and well.
4. One should be aware that the general public is the true owner of public facilities, so everyone should protect them responsibly and endeavor to beautify them.
5. The people must use public places or facilities in parks with heedfulness, and not ruin even one plant or one tree, nor heedlessly litter public places with dirty trash. One should leave public facilities such as lavatories clean.
6. One must lovingly protect trees along the roadsides or in one's neighborhood and protect reservoirs, levees, and water wells, whether they are publicly or privately owned.
7. When one resides in an official residence or a company house, or any time one uses public properties such as official buildings, government offices, cars, ships, or planes, one must be careful not to damage or make them dirty. Anyone who damages those facilities by mistake must pay for that damage on his/her own initiative.
8. One must be especially frugal of public funds and not misuse them.
9. One should not live idly in a public or organizational residence.
10. It is always necessary to cultivate public and private cooperation productively to protect and support all official institutions and cultural assets.

Chapter 17

The People of the Nation and The International Community

Section 1

About the Nation and the International Community

If one does not know the propriety due to one's nation, or the courtesy on the international level, that is a disgraceful thing for a person of the nation and a person of the world. As to specific manners, one should have particular learning according to needs, and everyone needs to know the general ideas as common sense and should act accordingly.

Section 2

National Courtesy

1. One must have substantial knowledge of one's national history and its origins, and keep in mind that one should be grateful for and honor one's forefathers.
2. It is important to respectfully defend and observe the constitution and laws of one's nation.
3. One must give due love and respect to the chief executive and those who lead the nation in its three branches of government: the legislative, the administrative, and the judiciary.
4. One must remember the origins of one's nation and the national memorial days and should attend memorial ceremonies with sincerity.
5. One must honor the national flag; one must carefully raise and protect the national flag when handling it.
6. One must carry out common national obligations in a spiritually enlightened way.
7. For the benefit of the nation, it is the responsibility of the people in general to act together with one heart.

Section 3

International Courtesy

1. The modern world's international organization and constitution are to be respected.
2. We must have good knowledge about allied nations with which our nation maintains special relationships, and we must keep a thankful heart for their international support and cooperation.
3. One must express kindness and respect to all foreigners, considering them as guests.

4. When one is living in a foreign country, one needs to realize that all of one's behavior will have an influence on one's own nation and one should respectfully observe the laws of that country.
5. One must respect the flag of a foreign nation as one respects one's own; and, when expressing a special friendship to an allied nation, it is necessary to raise the flags of the two nations together, observing the appropriate rules involved.
6. Depending on the situation, one needs to learn the international courtesies well.

Chapter 18

Honor and Trust

Section 1

About Honor and Faith

A sense of honor is meant to awaken a voluntary sense of shame within one's heart when one is in a situation of a breach of propriety; and a sense of honor is meant to maintain one's integrity. Faith means not to lose confidence and righteousness. Honor and trust are directly the foundation of true human courtesy. If one acts in greed or without a sense of honor, how can one as a human being behave properly? Therefore, if one is to act with true courtesy, one needs to keep honor and trust.

Section 2

Appropriate Manners in Acting with Honor

1. One must not covet anything that is not one's own.
2. One must not lose one's heart to unrighteous fame and riches.
3. One must not rely on others without due cause.
4. One must keep the thought in mind of how to requite another for a favor given to oneself.
5. One must show humility when another treats him or her well and must not ask excessive favors of others.
6. One must find one's own faults before looking for the faults of others.
7. In either public affairs or private matters, if one causes harm, even though it is unintentional, one needs to be sure not to forget to be sorry for that; in any case, one must find a way to compensate for that mistake.
8. Even though one might find something dropped on the ground by accident, one should not take others belongings for oneself.
9. In all one's speech and acts, one must not assume an affected attitude.
10. One must not boast of living in a grand style to those who live nearby in need.
11. One must not try to devise excessive profit for oneself by taking advantage of the chance that the public economy is at risk.
12. One must not abuse one's official authority for one's private benefit when one has a responsibility of being a public leader.

13. When there is any kind of misfortune to the public or to one's neighbors, regardless of whether one has responsibility in that situation or not, one must not be indifferent, but search out how to be of assistance in every way and abstain from one's own individual pursuit of pleasure.

14. Throughout one's life, one needs to reconsider often one's public contributions; and, when one finds them to be insufficient, must augment one's effort with a renewed sense of devotion.

Section 3

Appropriate Manners in Keeping a Trust

1. One must always immediately and properly carry out the promise in any situation one has justly made. If one unavoidably cannot carry out one's responsibility, one must immediately inform one's partner of the reason so as to gain that person's consent.

2. When one borrows something from another, one must send back that object within the appointed time; and one must utilize any borrowed materials as carefully as one would use one's own.

3. One should carry out the favor beseeched of one from another sincerely after consenting to do that.

4. When one holds in trust an object belonging to another person, one must sincerely safeguard that until returning it to its owner. If through one's carelessness, loss occurs, one must willingly compensate the rightful owner for that loss.

5. One should always promptly and clearly give an accounting whenever it is necessary to settle accounts regardless of whether those are public or private matters.

6. One must not damage a long-term friendship because of change of environment; and one must not shift one's basic mind merely because of a change in environment.

7. One must maintain one's sense of justice when meeting profit or loss. One must not forget the favors of a former day because some regrettable thing occurred afterwards.

8. We must not lose our sense of loving courtesy and mutual respect between seniors and juniors in associations and societies. One must not merely give a superficial appearance of courteous behavior.

9. One must not disregard the virtuous acts of a person just because of a single mistake.

10. When one finds a definitely noble cause, one must act at the risk of one's life, disregarding any obstacle.

11. The vow based on truth should always be carried out consistently for good in all generations.

Part 2

Formalities within the Family

Chapter 1

Introduction

When a family forms, children are born; following that, there are ceremonies for coming-of-age, weddings, sixtieth birthdays, funerals, deliverance services for the dead, and ancestral rites; and all such ceremonies come under the heading of family formalities.

If these formalities are properly observed within the family, then all the proprieties of society and the nation will be righteous; and when they are not properly observed, the proprieties will not be righteous because the family is the foundation of society and the nation.

From ancient times, the four essential ceremonies, that is, coming-of-age, weddings, funerals, and ancestral rites, have been the four pillars of family formality and formerly these ceremonies were extremely complicated. In recent times, as the generations have changed, these ceremonies have not been performed in full. In Won Buddhism, these basic ceremonies have been improved; the ceremonies of birth, coming-of-age, sixtieth birthday celebrations, and deliverance services have been added again. These have been drawn up with simplicity as the first consideration. They have been designed to do away with empty formalities and displays, to make the ceremonies more practicable, and to put more value on the spirit than the form. One who learns to observe the proprieties can apply that method in a practical and meaningful way only after he/she is awakened to this meaning.

Chapter 2

Birth

Section 1

About Birth

Birth is a human being's first appearance in the world and is the most important time. There is not a more important event in human life than this as the family and society greet the person to whom they entrust future affairs at this time. However, in the past, when there were no appropriately established courtesies for birth, everyone celebrated the event according to their own individual preference, either by following superstition or personal whim. The mother and newborn baby had difficulties due to the lack of sanitation. Birth practices must be performed with emphasis placed on appropriate prenatal care, sanitation for the mother, and the future wisdom and blessing of the newborn child.

Section 2

Pregnancy and Birth

1. A couple who would like to become pregnant should not depend on the superstitions of the past. Changing their attitudes, the couple must be careful of sanitation and cleanliness. They need to have medical examinations to determine the existence of any physiological obstacles to a healthy pregnancy and should also seek proper remedy if necessary.
2. After pregnancy, the mother must observe appropriate prenatal care, modify her activity, and purify her mind. She should be especially careful of her conduct.
3. When the pregnant woman reaches the time of childbirth, she must ask the family to prepare the necessary items. They should be provided for in advance, and she must not behave rashly but keep her mind peaceful for an easy delivery.
4. The family must in advance invite a midwife or a person with experience in childbirth to stand by. The family should have a hospital in mind in advance and move quickly when a birth is imminent.
5. The delivery room must be clean and quiet so that the mother and family can pray for the protection of Dharmakaya Buddha with one mind.
6. After giving birth, the mother and baby must have clean bedding and the birth delivery room must continue to be kept clean and neat.
7. Near the delivery room, any unmannerly or harsh language must be avoided. Any destruction of life must be forbidden near the birth room or house.

Section 3

The Naming Ceremony

1. Within thirty days of the baby's birth, its name should be given. At home or in a temple, the family should perform a name-giving ceremony. It should be performed according to the set order of established rules in the Collected Book of Examples.
2. In the ceremony, the parents of the newborn child present the name card at the Buddhist altar and make four bows.
3. After the ceremony, a tag about the new born baby's information (as in example 75) needs to be attached at the delivery room; seven weeks after the birth, it is removed.
4. When a minister gives a sermon at the name-giving ceremony, he/she needs to explain the significance of the naming ceremony, pray for the future of the infant, and preach the proper way for the parents.

Section 4

The Seventh Week Prayer Ceremony

1. Seven weeks after the birth, there needs to be a prayer ceremony of good wishes for the infant's future wisdom and blessings. This ceremony is performed either at home or at a temple according to the set order of established rules in the Collected Book of Examples.
2. After the ceremony, the tag about the newborn baby is removed. The family, according to their financial condition, invites relatives and close friends to offer a frugal meal. The relatives and friends, according to their financial condition, offer a small donation of support to the Buddhist altar.
3. At the ceremony, the minister needs to explain the significance of the service. He/she should explain four ways of home education of the children: strict teaching, verbal teaching, teaching by the parents' own exemplary behavior, and teaching by mind and a virtuous heart.
4. The money offered at the Buddhist altar should be used for public works or temple activities in order to pray for intangible blessings for the infant, or it can be saved for the future education of the infant.

Chapter 3

Entering into Adulthood

Section 1

About Entering into Adulthood

We say that boys and girls become adults when they arrive at the age of becoming citizens. What we call coming of age is the development from the infant, who has no independent self-power after being born, to self-reliant adults who have developed strong characters and vigor to their betterment. This becomes possible because of the great grace of heaven and earth and the grace of parents, who gave birth to and raised the child. This becomes possible, also, thanks to the extensive benefits of fellow beings and the protection of laws. The young adult forms an independent character as part of the family, of society and nation. A ceremony of coming-of-age congratulates the person on becoming an adult and, in this ceremony, the new adult is endowed with all of society's obligations and rights and is encouraged to lead an independent life and show gratitude with an altruistic mind.

Section 2

The Ceremony for Entering into Adulthood

1. The ceremony for entering into adulthood is held at home or in a temple under the sponsorship of the parents, masters, and seniors along with assistance of friends on that person's birthday or other appropriate date, and is performed according to the set order of established rules in the Collected Book of Examples.
2. After the sermon, the young adult must make a single bow; and the young person, relatives, and his/her friends exchange a single bow. The adults who are seated give the person a nod while in their seat. In the case of a joint ceremony sponsored by Won Buddhism, the ceremony can be expanded to offer congratulations to the new young adult.
3. After the ceremony, according to the circumstances, a simple food item may be offered to the congregation. It is good if the relatives and friends give small mementos to a new adult as a sincere statement of congratulations.
4. When the minister gives the sermon, he/she needs to explain the significance of entering into adulthood and speak of the graces, obligations, and responsibilities of the young adult.

Chapter 4

Marriage

Section 1

About Marriage

1. Marriage means that a man and woman are united and form a family. Having children consequently causes a community to be formed and a society and nation to be constructed.
2. Therefore, marriage is the basis of forming family, community, society, and the nation. When people one by one are properly married, they bring society and the nation to good fruition, while when people are not married properly, the result is a degeneration of society and the nation. It is not accidental that from ancient times marriage has been called the Great Matter of humans. The formalities of the wedding are carried out with care.
3. When considering a marriage, one needs to know in detail the prospective partner's personality and his/her health and life goals. One should consider deeply one's situation and financial condition; only after that should one get married, with a solemn oath of being faithful until death and with due ceremony.
4. One must not enter marriage based only on the feeling of the moment, nor in a careless way.

Section 2

The Engagement

1. People should be mature adults when they get married.
2. When people want to find a mate, they may go to a marriage introduction center with their identity papers, personal history, health certificate, photos, and a letter of intention. In order to choose a marriageable person, one looks at the other's documents. When one finds another of one's preference, one makes a proposal to the other side through the marriage introduction center.
3. The one who is offered marriage needs to know the personal record of the other side well. After a meeting with that person, if he/she likes the other side, he/she needs to submit the letter of acceptance to the introduction center and also to the other side. If the proposal is not accepted, one should also inform the introduction center of the reason.
4. After going through the steps of the above procedure, when both sides agree, the couple is engaged with the company of their parents, and a witness. They must have a formal discussion about various events of the wedding.

5. It is permissible to have an engagement ceremony according to the current custom. If possible, avoid unnecessary formalities. The people involved must sign the marriage certificate preliminarily to demonstrate an official engagement.
6. An engagement ceremony, if it is held, should be performed according to the set order of established rules in the Collected Book of Examples; if there is congratulatory festivity in the ceremony, it should be performed after the sermon.
7. It is good when a temple or general public institution can be used for the purpose of the marriage introduction center. It is also good that the couple is united through the verbal introduction by relatives or close friends or on their own, depending on circumstances.
8. The old superstitious customs of choosing a wedding day according to horoscope data should be discarded and the decision about the wedding day should be made in such a way as not to cause problems for either side.
9. The wedding proposal document and its response should be drawn up according to each side's situation and the wedding certificate must be filled out according to Example 17.
10. When the sermon is given at the engagement ceremony, the minister needs to explain the significance of marriage and then preach about the importance of faithfulness as a main point..

Section 3

The Wedding Ceremony

1. The wedding ceremony is performed in a temple or in another place that is suitable to all parties according to the circumstances. The ceremony should be performed according to the set order of established rules in the Collected Book of Examples.
2. During the wedding ceremony, the bride and bridegroom bow to each other and, according to the situation of both families, exchange wedding presents. When festivities are offered, introductions or presentation of gifts is made after the couple greets their parents. They greet and bow once to the relatives after the hymn.
3. The officiator reads a matrimony prayer in front of the altar and then the bride and bridegroom make a single bow before the altar. After reading the entire wedding certificate to the bride and bridegroom, the officiator hands the certificate to the bridegroom who hands it to the bride; and she returns it to the officiator. The bride and bridegroom bow once to each other, and after the sermon, they bow once to the person who delivered the sermon All the salutations must be performed with due formality.
4. The minister needs to explain the significance of marriage and the sermon should follow the example of 20 and 21.

5. The bride's and bridegroom's ceremonial dress, the musical accompaniment during their entering and leaving, their being accompanied by parents and the offering of food to the guests must all be carried out according to general conventions and the circumstances of both sides, which should be suitable to their means.

Section 4

Taking Care of the Wedding Ceremony

1. The wedding accoutrements should be simple. Unnecessarily luxurious and showy food or equipment should be avoided. It is good to serve the guests simple food at the wedding banquet. The banquet should not be given more than once as it is better to conserve funds instead, in order to prepare for the couple's living expenses.

2. It is usual for the couple to leave on a honeymoon trip on the same day as the ceremony. When the couple visits the parents of each side, the gifts should be simple, and if the couple has financial difficulties, these gifts should be omitted.

3. Immediately after the wedding, the couple needs to complete all the necessary legal procedures.

4. The couple may make at the Buddhist altar a monetary offering, which has been saved out of each side's wedding expenses. The money offered should be used for temple activities or other public works as a permanent memento of the wedding couple.

Chapter 5

The Sixtieth Anniversary

Section 1

About the Sixtieth Birthday Celebration

The sixtieth birthday celebration is a commemoration of a person's life from birth to the sixtieth year and a reflection on the deeper meaning of the fruit of one's moral study and work from early childhood, through the teenage years into adulthood, to the family, the society, the nation, and the world. Thus, one recalls appreciation for the significant blessings of Fourfold Grace during one's long life and one reflects also on how much one has made an effort to requite the graces. The relatives and close friends hold this celebration to congratulate this person and to express their happiness at good fortune in this person's long life that the Fourfold Grace allowed, and to recognize the recipient on his/her good works and accomplishments, and to encourage him or her in the rest of his/her life.

Section 2

The Sixtieth Birthday Ceremony

1. The sixtieth birthday ceremony may be held in the temple or in another place that the recipient wants and it should be performed according to the established rules in the Collected Book of Examples.
2. During the ceremony, the person's precisely reported resume, including his/her development, education, career, entrance into the faith, dharma rank, good works, and descendants should be made known. When congratulations are offered, the introduction or presentation of gifts is made after the sermon and the reading of scriptures. When the celebration is a combined ceremony held under the auspices of Won Buddhism, it should be performed according to *Part 3, Formalities within the Order*, Chapter 10, "On Celebration," Section 6.3.
3. The courtesy of offering foods or libation should be performed appropriately, according to the situations at that time; the presentation of any gifts should be done immediately after the greeting by the feted-one's children.
4. In the sermon for the sixtieth birthday ceremony, the minister explains the meaning of the sixtieth birthday and then felicitates the recipient on the accomplishment of his/her whole life and encourages the recipient to self-cultivation for the rest of his/her life.

5. Based on the procedures of sixtieth birthday ceremony, the seventieth and eightieth birthday can be performed.

Section 3

Management of the Sixtieth Birthday

1. After the ceremony, it is good to offer the guests a simple repast; however, the banquet should not be held more than one time with undue expenses above their means, as it is better to conserve the funds instead and provide for old age.

2. The money conserved from the ceremony can be offered to the altar for Buddhist activity or public works as a commemoration of the recipient's sixtieth birthday

Chapter 6

The Funeral

Section 1

About the Funeral

The funeral is the last task to be done to send off a person at the end of his/her life to those who are close to the deceased, so there is no comparable sadness. To the individual, this is the time when he/she discards this body and receives a new body, so at this time the deceased should be properly delivered. Thus, during this ceremony, there are two important branches of significance. One serves the interests of the surviving relatives and friends, helping them to share their mutual grief and perform formality. The second is for the deceased him/herself to pray for the true Nirvana and deliverance. If either one of these two important things which are proper and due are missing, then, one cannot say that the ceremony will be properly carried out. However, if one speaks of which is first and which is second, the way of deliverance is the first thing, and the formalities should follow in performance of the ceremony; this is due and the natural course.

Section 2

Nirvana and Nirvana Ceremony

1. When a person is close to the dying, the person or the close associates should perform the way of Nirvana most sincerely.
2. When a person enters Nirvana, his/her close associates should quietly gather the body of the deceased and cover it with white cloth, put everything in order and set up a quiet place.
3. They should keep the air cool in the Nirvana room and be careful about the cleanliness of the body of the deceased.
4. If there is any concern about contagion from disease of the deceased, they must be careful about disinfection of the body before entry into Nirvana; before disinfection and encoffinment of the body, mourners and monks or nuns who chant the sutras should not be brought into the presence of the deceased. Instead, a portrait photograph of the deceased should be set up to perform a ceremony.

5. About one hour after the death, those who are concerned should gather and perform the Nirvana ceremony; and after ringing the sitting bell or hand bell for one minute, the ceremony should be performed according to order in the Collected Book of Examples.
6. As there are two examples of delivering the sermon---the basic text (Example 4), and the one using honorific terms (Example 5)---the proper one can be chosen and utilized according to the situation. If the dharma rank of the deceased exceeds Right Teacher then the reading should be omitted except for the sutra tenet section 5, line 7.
7. Before finishing the Nirvana ceremony, those present should audibly mourn.
8. After finishing the Nirvana ceremony, those in charge should return, pull back the drapes and straighten the room, enshrine the photograph in front of the room and receive condolences. When there is no photograph, a mortuary tablet should be used and the previously decided formality should be utilized. Appropriate Buddhist invocations and sutra chants should be offered.
9. A funeral ceremony is intended to assist in giving spiritual comfort to the family of the deceased mainly by reading from the sutras.

Section 3

Mourning

1. In order to take care of and deal with matters from beginning to end on the occasion of a death and a funeral, it requires a funeral management office with experienced members among the friends and relatives appointed funeral directors. The tasks involved in completing the funeral arrangement—home affairs, external affairs, receiving guests, rites, funeral equipment, burial procedures, accounting, etc.—should be shared. The funeral director should keep the record of condolence money, the guest book and the diary of the period of mourning, lest the bereaved family should forget in the future.
2. Notification needs to be sent to closely associated persons among the acquaintances. Offering condolences should be done in person, depending on the intimacy. However, if one is far away and unable to participate in person, one must immediately send a message of condolence to comfort the bereaved family members.

3. One must choose the appropriate expression for notification in a written letter of condolence according to whether one is a new or old acquaintance of the family. It should be proper and not wanting in courtesy.
4. Relatives or close acquaintances may choose to offer, according to one's individual economic situation, either a donation or a gift to the bereaved family.
5. It is better to discard such old customs as building a fire in the garden at the house of the bereaved. However, lamps or candles should be lit around the house.
6. The old custom of bereaved family members letting down the hair, slinging clothes over the shoulder and across the breast or removing the shoes and socks, should be discarded.
7. Whether the funeral is conducted by the Won Buddhist Order or is a public one, the proper steps must always be followed from beginning to end under the direction of the association's executive committee.

Section 4

The Ceremony of Placing the Deceased in the Coffin

1. As soon as the funeral clothing and coffin are ready, the body of the deceased must be washed and then dressed in the funeral clothing. After putting the funeral clothes on the body of the deceased, one should avoid the old practice of tying the corpse.
2. It is not necessary to provide new clothing of expensive fabric for the deceased. From among the deceased's usual clothes, one should choose the cleanest clothing for the funeral. The funeral clothing for the deceased can be that person's usual formal clothes or clothes for going out.
3. The coffin should be of adequate size in length and width. When placing the deceased in the coffin, it should be made certain that the coffin is well sealed.
4. The coffin should be appropriately lined with cotton cloth as necessary according to custom.
5. After finishing the process of placing the body in the coffin, the coffin should be covered with a cloth, drapery should be placed over the coffin, and the funeral room should be arranged. A portrait photograph of the deceased should be placed in front of the coffin. The relatives and mourners should be gathered and all of the procedures for placing the deceased in the coffin should be carried out in the order prescribed in the Rules of Rites and Rituals(집례집).
6. During the ceremony, the relatives and mourners wear clothes which are appropriate to the sad occasion according to the formal clothing regulations and attach the marker on the left

side of the chest which indicates that they are mourners. The minister reads the funeral text and the mourners do a formal bow to the altar. According to the occasion, mourners bow in turn, according to their rank and position.

Section 5

Processional Ceremony and Funeral Procession

1. Except in special cases, a funeral procession shall take place on the third day after the passing of the deceased. The venue for the ceremony shall be either the temple or the deceased's place of residence. The ceremony shall be carried out in the order prescribed in the Rules of Rites and Rituals, using the photo or the memorial tablet (Ceremonial Reading 78: 예문) of the deceased.
2. When appropriate, eulogy or elegy may be added to the ceremonial procedure. The deceased's birth, upbringing, experience, entry into the Order, dharma status, work, children, the date, time, and cause of death, and burial site shall be recited in detail. After a Prayer of Supplication is read by the officiator, the bereaved family shall bow toward the Dharmakaya Buddha four times from where they are, together with the officiator of the ceremony.
3. In the ceremony, an Address To the Deceased (Ceremonial Readings 26, 27, 28) by the head of the bereaved family may be given with additions or omissions as appropriate, but as a general rule, such an address by any other related participants shall be excluded. However, if needed under special circumstances, it shall be briefly written and delivered based on the address given by the head of the bereaved family with appropriate modifications.
4. In the text of the Prayer of Supplication (Ceremonial Reading 29), the passages from "the deceased generally was by nature...." to the "(the deceased) practiced..." are only given examples. Any other points of note may be added or omitted as appropriate provided they are true and without undue praise. If the deceased had the dharma status of *Jungsa* (rank of "Dharma Power's Subjugation of Mara") or above, the entire text of the Prayer of Supplication shall be used with additions and omissions as deemed appropriate, but the passages from "...discard secular perspective and acquire the eyes of truth..." to "...do not depart from the moral path..." shall be omitted.
5. The minister for the ceremony shall deliver a sermon in reference to life, passing, and deliverance into Nirvana, commemorate the lifetime virtues and achievements of the deceased, pray for his/her deliverance into Nirvana, and console the bereaved family.
6. After the ceremony, the procession shall begin in solemn atmosphere. There shall be no bier-carriers' chants or wailing during the transporting of the bier.

7. During the procession, the photo of the deceased, the flower wreath, and such shall proceed before the bier. If a funeral coach is used to transport the casket, the person carrying the deceased's photo shall sit in the front seat. The minister, the bereaved family, relatives, sworn-families, and guests shall also ride in the coach.

8. Funeral music, processional decorations, and such during the funeral shall be simple and non-extravagant, in keeping with the practice of the times, the financial situation of the bereaved household, and the general status of the deceased.

Section 6

Burial Ceremony and Burial

1. The burial ceremony shall begin after the casket arrives at the burial site and all preparations have been completed and shall be performed in the order prescribed in the Rules of Rites and Rituals.

2. If the deceased's dharma status had been that of *Jungsa* or above, the reading of a farewell address shall be omitted during the ceremony.

3. As for the form of burial, either ground burial or cremation may be chosen as deemed appropriate. In the case of ground burial, there is the conventional method of building a mound over a grave and the method of flattening the ground, establishing a level rectangular or rounded platform, and erecting a headstone at the center. In the case of cremation, the deceased's remains shall be managed according to the national law, and one of the three methods of a charnel house, interment, and entowernment may be chosen as deemed appropriate and in keeping with the given situation.

4. The burial site shall be appropriately selected, eschewing the traditional custom of taking into account geomancy, in which the geography is believed to determine the prosperity of one's offspring.

5. After the funeral, the photo or the memorial tablet of the deceased shall be enshrined in an immaculate area within the temple or the residence. After conducting the enshrinement ceremony in the order prescribed in the Rules of Rites and Rituals, the bereaved family and related persons shall, for forty-nine days, pray for the deceased's deliverance into Nirvana through frequently reciting Buddha's name and reading scriptures.

6. The conventional method of tablet placement, holding post--funeral rites, offering food to the deceased's spirit in the morning and evening of the first and fifteenth of the lunar months, celebrating the first and second anniversaries of the deceased's passing, as well as other potentially cumbersome ceremonies, shall be abolished.

Section 7

Wearing of Mourning

1. The wearing of mourning shall be classified into three periods, the forty-nine day period, the twenty-one day period, and the funeral day itself. The forty-nine day mourning shall be worn for forty-nine days (seven times seven days), the twenty-one day mourning for twenty-one days (three times seven days), and the funeral day mourning for the day of the funeral.
2. The forty-nine day mourning shall be worn by the parents, the children, and the spouse of the deceased, as well as the relatives up to uncles and aunts on both the mother's and the father's side of the deceased. The twenty-one day mourning may be worn voluntarily by related persons according to kinship and the closeness of relationship with the deceased. The funeral day mourning shall be worn by the guests on the day of the funeral.
3. The sign of mourning shall consist uniformly of a ribbon worn on the left chest over ordinary dress or formal attire.
4. In the event of a Won Buddhist Funeral or other official affairs requiring the wearing of the mourning for a period of time different from what is prescribed in No.2, the longer period shall be followed.
5. If a situation arises in which there is a need to wear more than one sign of mourning, only one additional sign shall be worn. The other sign of mourning shall be stored neatly in place and shall be used only at the rite of divestment.
6. Those wearing the twenty-one day mourning shall end their period of bereavement by participating in the Twenty-first Day Ceremony and the rite of divestment. Those who were unable to take part in the Twenty-first Day Ceremony shall divest the sign of mourning at their respective places of residence and attend the Final Deliverance Service Ceremony to undergo the proper post-mourning rite with the forty-nine day mourners.
7. During the period of bereavement, the mourners shall take particular care to keep their minds and bodies pure and to be prudent in conduct.

Chapter 7

The Deliverance Service (*Jae*)

Section 1

About the Deliverance Service (*Jae*)

Jae is a Won Buddhist deliverance service performed to pray for the deceased's entrance into Nirvana. The deceased's spirit remains in a transitional state between passing and rebirth for approximately forty-nine days (seven times seven) before it is reincarnated according to its karma. A forty-nine day deliverance service shall be held at intervals of seven days from the First Deliverance Service to the Final Deliverance Service so that during this time, through frequent sutra recitations and supplications, the deceased's spirit may maintain purity of intention, divest itself of all earthly desires, and receive a good life, and so that, through offerings, the departed spirit may be blessed. It is also held to encourage all concerned to observe the rites of honoring the memory of, and mourning for, the deceased during this period. Those who participate in the Deliverance Services, therefore, shall keep its two purposes in mind and do their utmost not to neglect either aspect.

Section 2

The First Deliverance Service through the Sixth Deliverance Service

1. The First Deliverance Service shall be performed at the temple or the place where the departed spirit is enshrined seven days after the passing of the deceased. The service shall be repeated every seven days in the order prescribed in the Rules of Rites and Rituals.
2. The Prayer of Supplication to be read at each Deliverance Service shall be adapted from that of the processional ceremony.
3. From the First Deliverance Service through to the Sixth Deliverance Service, the sermons shall be delivered by the presiding minister regarding the deceased's lifetime achievements and vow, his/her spirit's deliverance into Nirvana, transference of blessings, karmic ties, life and death, and filial devotion.

Section 3

Final Deliverance Service

1. The Final Deliverance Service shall be performed forty-nine days, (seven-times-seven days) after the passing of the deceased in the order prescribed in the Rules of Rites and Rituals.

2. During the Service, the deceased's birth and growth, education, experience, entry into the Order(Won Buddhism), dharma status, work in the Order(Won Buddhism), and children, as well as the funeral proceedings, shall be reported on in detail in the narration of his/her biographical history.
3. The passages "the deceased was by nature..." to "(he/she) practiced..." in the Prayer of Supplication (Ceremonial Reading 33) for the Final Deliverance Service shall be added or omitted as in the processional ceremony and in the First Deliverance Service through to the Sixth Service. If the deceased's dharma status had been that of *Jungsa* or above, the entire text shall be used with additions and omissions as appropriate. In particular, the passages "being a sentient being, lacks the strength of practice" to "ask for Buddha's salvation" shall be replaced with sentences such as "although his strength of practice was at the sacred rank of..., we earnestly appeal on his/her behalf lest there might have been an instance, however trivial, in which the deceased might have deviated from the righteous path."
4. The minister shall deliver the sermon primarily in reference to the doctrines of the power of a vow, the spirit's deliverance into Nirvana, transference of virtue, and karmic ties as they pertain to the deceased.

Section 4

Special Deliverance Service

At the request of the bereaved host, a special Hundredth Day Deliverance Service may be performed on the hundredth day after the passing of the deceased, to lead his/her spirit into Nirvana. It may be performed at other times at the special request of the bereaved host as a separate or joint service for all those who previously had passed away. A *Wiryong-jae* (Service to Comfort the Spirits of the Dead) or *Suryook-jae* (Service to Lead the Wandering Spirits over Land and Sea into Nirvana) may also be performed separately or jointly for all the deceased. The procedures and ceremonial readings shall be based mostly on those of the Final Deliverance Service.

Section 5

Conducting Deliverance Services

1. As a general rule, the venue for the Deliverance Services shall be the temple. However, in the case of the First Deliverance Service through to the Sixth Deliverance Service, the ceremonies may be performed at the place where the departed spirit is enshrined at the place of residence of the bereaved family. The host shall make sure to keep the place of enshrinement immaculate and to keep his thoughts and actions pure.

Guide to Propriety and Ceremony

2. Whether at the temple or at the place of residence, the Deliverance Service shall be performed under the guidance of the officiator.
3. The bereaved host may serve simple refreshments to the guests but shall avoid extravagant catering beyond his/her means.
4. To pray for the eternal bliss of the departed spirit, the host may humbly present an offering saved from the funeral or the Deliverance Services, or other special monetary contributions as a dedicated offering before the Dharmakaya Buddha to be used for Won Buddhism-related projects and other public services.

Chapter 8

Ancestral Rite

Section 1

About the Ancestral Rite

The Ancestral Rite is performed in dedication to the memory of the deceased. The ceremony holds two meanings. One is to extinguish the karma of the deceased's previous lives, strengthen the affinity with Buddha and his teachings, increase the eternal bliss of the departed spirit and contribute to social progress through monetary offerings that shall be used in public service projects; the other is to commemorate the deceased's life achievements and virtues and to encourage posterity to follow in his/her example. The two are both important and, without one or the other, the ceremony cannot be complete. Therefore, those who carry out the service shall, as a matter of course, do their utmost to keep these two aspects in mind.

Section 2

Ceremony on the Anniversary of the Deceased's Day of Passing

1. A ceremony on the Anniversary of the Deceased's Day of Passing shall be held on the days when parents, teachers, or elders passed away. The deceased's descendants or students shall celebrate his/her memory and pray for the eternal bliss of the departed spirit.
2. As a general rule, for parents, teachers, or elders, the ceremony shall be held on the days the deceased passed away. For grandparents and other ancestors, an appropriate date shall be set and the ceremony performed jointly once a year.
3. The venue for the ceremony shall ideally be the temple. However, it may be held at the place of residence as needed. The bereaved host shall prepare from the day before by cleaning the place and purifying his/her thoughts and body.
4. Whether the location is the temple or the place of residence, the ceremony shall always be conducted under the guidance of the officiator in the order prescribed in the Rules of Rites and Rituals.
5. If the ceremony is for someone with the dharma status of *Jungsa* or above, the text of the Supplications (Ceremonial Reading 38) shall be applied with appropriate additions and omissions. In particular, the passages from "...discard human perspective and see through the eyes of truth" to "do not deviate from the due course of morality" shall be omitted.

6. The sermon and the reading of dharma words shall be delivered by the minister based on the protocol followed in the Deliverance Services as deemed appropriate for the deceased and the bereaved host.

Section 3

Conducting the Ancestral Rite

1. The bereaved host may serve simple refreshments to the guests participating in the ceremony but shall refrain from holding extravagant feasts beyond his/her means.

2. Expenses saved from the Ancestral Rite shall be presented before the Dharmakaya Buddha as an offering to be used for Won Buddhist projects and other public service works. The host shall make the offering with a heart of devotion for the eternal bliss of the departed spirit.

3. Whether separately or jointly, the bereaved host shall offer monetary contributions to the temple as stipulated. The interest accrued on the monetary contributions shall be offered up by the temple for use in the hosting and performing of the ceremonies.

4. The host shall store the photo and the biographical history of the deceased in a safe place. After the ceremony, the related participants shall renew their dedication to following in the deceased's example by mutually exchanging anecdotes regarding the deceased in his/her memory.

Part 3

Rites and Rituals of the Order

Chapter 1

Introduction

The Rites and Rituals of the Order refers to the various ceremonies carried out in the temple, centered on the Won Buddhist Order. Once the Order is established in a place, a temple is built as a place of study of its doctrines and edification. The temple in turn uniformly implements the rites and rituals established by the Order. This is because a new faith, origin, and system have been founded. As for the rites and rituals established and implemented in the past, they may require improvement or innovation with the passage of time. They will inevitably be adapted to better suit the reality of daily living, reflecting the general trend of the times.

Therefore, our Order, based on the spirit of newly founded faith, has cases of new laws, revised laws, and conventional laws. This is so that we may look to both the past and the present, find a middle path, and adapt a new way in the conducting of the rituals and rites of the Order.

Chapter 2

Enshrinement of Il-Won-Sang (*Bongbool*)

Section 1

About the Enshrinement of Il-Won-Sang

Bongbool refers to the enshrinement of Il-Won-Sang, the Dharmakaya Buddha. In essence, the Dharmakaya Buddha is the realm where words and thoughts are void. Since all things in the universe are the manifestation of the Dharmakaya Buddha, there is no need to enshrine Il-Won-Sang separately. However, humanity in general needs a visible manifestation of the object of faith, without which they find it difficult to maintain spiritual devotion and understand the standard of practice. Even when they do, they can easily lose the mind of faith. Therefore, whether at the temple or at the place of residence, Il-Won-Sang as a symbol of the Dharmakaya Buddha is enshrined to serve as the object of our faith and the model of practice.

Section 2

Installation of the Dharmakaya Buddha and Altar

1. Il-Won-Sang, the Dharmakaya Buddha, shall be built in all reverence according to the regulations governing its material, measurement, and coloring.
2. The dharma hall enshrining Il-Won-Sang, the Dharmakaya Buddha, shall be called the Great Enlightenment Hall (*Daegak-jun*) and the place of enshrinement at the place of residence shall be generically called the Altar.
3. The Great Enlightenment Hall shall be situated in the most sacred area of the temple away from the general traffic. If, initially, a separate wing could not be constructed in the temple for the Hall, a temporary area may be used which shall always be kept immaculate and quiet.
4. In the case of the place of residence, the Altar shall be installed in the neatest area of the house. When a house is being newly built, the Altar shall be included in its design as much as is feasible.
5. Both the Great Enlightenment Hall and the Altar shall be placed in the centermost space of the interior facing forward.

Section 3

Il-Won-Sang Enshrinement Ceremony (*Bongbool-shik*)

1. When enshrining Il-Won-Sang, the Dharmakaya Buddha, the place of enshrinement shall be cleaned for three days with purity of thought and body. A ceremony shall be held amid general

attendance, and under the guidance of a minister, in the order prescribed in the Rules of Rites and Rituals.

2. During the ceremony, the recognition of the contributors may be followed by the minister's appreciation address, which may in turn be followed by an address by a representative of the temple members. If the ceremony is held at a place of residence, the Song of the Order may be omitted. Depending on the situation, the Heart Sutra (Ceremonial Reading 39) and the Discourse on Repentance (Ceremonial Reading 6) may be added when reciting sutras.

3. If the ceremony is being performed at a place of residence, the passage, "the new temple at (address)" in the Il-Won-Sang Enshrinement Statement (Ceremonial Reading 39), shall be replaced with "the new Altar at the home of the believer (name) residing at (address)." Suitable revisions to the text shall be made if the ceremony is for the transferring of Il-Won-Sang. Each believer shall offer silent prayer in his own heart.

4. The sermon for the ceremony shall be delivered by the presiding minister primarily in reference to the meaning of the enshrinement of Il-Won-Sang and the ways of faith and practice as deemed appropriate for the occasion.

5. If the Great Enlightenment Hall is relocated for reconstruction, or if the Altar is remodeled, a transferring and re-enshrinement ceremony shall be conducted based on the procedures set forth for the Il-Won-Sang Enshrinement Ceremony.

Section 4

Bowing before the Dharmakaya Buddha and Morning & Evening Prayer

1. When going in and out of the Great Enlightenment Hall or the area where the Altar is located, one shall bow toward the Altar at the entrance with both palms joined together.

2. Formally, when a believer is before the Dharmakaya Buddha, he/she would take four full bows with palms joined together. Ordinarily, however, bowing lightly twice will suffice. When the four full bows becomes difficult due to a large gathering of people in dharma services or ceremonies, the assembly shall lightly bow four times simultaneously at the instruction of the officiator.

3. Every morning and evening, after waking and before going to bed, a Won Buddhist shall offer up a prayer of reverence with a devoted mind and heart. The Won Buddhist believer shall get up to a set signal or at a time he/she determines to be appropriate to right his/her thoughts and to offer silent prayer for about a minute. Then he/she shall bow once each to all the Buddhas and sages of the past, present, and future; and to parents and ancestors in the previous life, the present life, and the next life. In the room where Il-Won-Sang is enshrined, the Won Buddhist believer

Guide to Propriety and Ceremony

shall bow while facing the Altar. In any other instance, he/she may bow from where they are standing.

Chapter 3

Dharma Services

Section 1

About Dharma Services

A dharma service refers generally to any gathering in which the dharma is preached and training or other faith-related activities are conducted. The dharma services shall be divided into monthly dharma services, annual dharma services, and occasional dharma services. The dharma services shall be held to inspire by the teachings in all procedures, to acquire strength of practice from the teachings, and to act through the teachings, resting from the busyness of this world and participating in sheer holiness of thought and pureness of heart.

Section 2

Monthly Dharma Services

A monthly dharma service shall be a gathering of the believers each month in which the extent of their faith and practice is reflected on and wisdom cultivated. The monthly dharma services shall be held regularly on days feasible to all the lay members of respective regions in the order prescribed in the Rules of Rites and Rituals.

Section 3

Annual Dharma Services

1. An annual dharma service is a required gathering that gives specialized moral training to all believers at a specific time of the year. The duration of the training shall be determined as deemed tenable for the members.
2. The moral-training initiation ceremony and concluding ceremony shall be conducted in the order prescribed in the Rules of Rites and Rituals.
3. In the initiation ceremony, training regulations shall be explained based on the Regulations of the Order; in the concluding ceremony, performance reports, awards, and after-training comments may be omitted as needed.

Section 4

Occasional Dharma Services

1. An occasional dharma service refers to a gathering that takes place at any given time as needed.

2. Meditation and silent prayer shall be included and implemented at all the service procedures, even at administrative meetings, if they are general gatherings held at the dharma hall.

3. At any dharma service, the seat of the presiding minister or the lecturer shall be prepared befitting their status. The sermons delivered by the ministers shall always be given with formality.

Section 5

Rites and Rituals of Dharma Preaching (*Sulbup-euirye*)

1. Anyone with the dharma status of *Jungsa* or above is a dharma teacher. The act of their giving a sermon shall be referred to as Dharma Preaching (*Sulbup*) and the content of their sermons, Preached Dharma (*bupsul*).

2. When a dharma teacher is to preach, a lecture platform shall be prepared in advance. The audience shall be assembled at the place where the Dharma Preaching is to be held. The presider, after preliminary procedures, shall request the minister to begin preaching.

3. When the dharma teacher ascends the lecture platform, the audience shall all bow with both palms joined together and listen to his preaching. When the teacher finishes, the audience shall repeat the bow in the same manner.

Chapter 4

Initiation into the Way (*Deuk-do*)

Section 1

About Initiation into the Way

Deuk-do (Initiation into the Way) refers to the believer's receiving of Buddha's teaching and guidance when he/she enters the Order after having lived a secular life. There are two kinds of Initiation: Entry into the Order and Entering the Priesthood. Entry into the Order is becoming a Won Buddhist believer. Entering the Priesthood is going one step further and taking an oath to become a minister (*Junmoo-choolshin*). The Ceremony of Initiation into the Way is a rite intended to strengthen the believer's volition and pledge and to encourage him or her to carry it out.

Section 2

Ceremony of Initiation into the Way

1. The Ceremony of Entry into the Order shall be held on the day of a dharma service or other suitable date at either the temple or the candidate's place of residence. As the situation calls for, it may be a simplified ceremony, with only the transferring of the certificate of membership and the offering of silent prayer. If jointly conducted, an entrance procession may be included before the beginning of the ceremony and a congratulatory event may follow the reading of the candidate's vow and devotional bow. The sermon shall be delivered by the presiding minister as deemed appropriate for the occasion.
2. The Entering the Priesthood Ceremony shall be performed in the order prescribed in the Rules of Rites and Rituals. If jointly conducted, an entrance procession may be included before the beginning of the main ceremony. The reciting of the candidate's biographical history shall include his/her dharma name, gender, date of birth, and temple where he/she attended. The sermon shall be delivered by the presiding minister as deemed appropriate for the occasion.

Chapter 5

Pledging of Sworn-Family Ties (*Eunbup-gyoleui*)

Section 1

About Pledging of Sworn-Family Ties

Eunbup-gyoleui is the taking, according to the stipulations of Regulations of the Order, of the sworn-family oath pledged between Won Buddhists of similar thoughts and background, whether lay or ordained, to form a special father-and-son or mother-and-daughter tie and to carry out life obligations together as a family. The Sworn-Family Pledge Ceremony is a rite of openly declaring this tie before the pledger's teachers, elders, colleagues, and friends, and vowing to maintain the mutual obligation and fidelity to the end.

Section 2

Sworn-Family Pledge Ceremony

1. The Sworn-Family Pledge Ceremony shall be conducted in the order prescribed in the Rules of Rites and Rituals. A congratulatory event may be included before the hymn.
2. A Statement of Purpose shall be narrated before the Dharmakaya Buddha by the officiator for the ceremony. When the reading is over, the pledger shall bow before the Dharmakaya Buddha four times. Then, the letter of pledge shall be read once by the officiator as he/she faces the pledgers and shall be exchanged between the two parties. After the sermon, the pledgers shall bow to the minister.
3. The sermon for the ceremony shall be made as befits the occasion.

Chapter 6

Dharma-Rank Advancement

Section 1

About Dharma-Rank Advancement

Dharma-rank advancement is the raising of the dharma status of a Won Buddhist based on the conditions of the stages of dharma rank after review of his/her level of practice. The Dharma-rank Advancement Ceremony is a rite of officially celebrating such advancement. No special ceremony shall be held up to the rank of “the battle between dharma and Mara.” However, a special ceremony of general attendance shall be conducted from the rank of “Dharma Power’s subjugation of Mara” and the advancement proclaimed and celebrated across the Order with a suitable rite of veneration.

Section 2

Dharma-Rank Advancement Ceremony

1. The Dharma-rank Advancement Ceremony shall be conducted in the order prescribed in the Rules of Rites and Rituals. In the case of a joint ceremony, an entry procession may be included before the beginning of the main ceremony and a congratulatory event may be included before the hymn.
2. If the ceremony is for advancement to the status of Greatly Enlightened Tathagata, the passage “guide the believer to finally attain the state of great awakening” shall be replaced with the passage “may the boundaries of the great awakening be endless” in the prayer verse (Ceremonial Reading 52).
3. The advanced believer’s birth, upbringing, education, career experience, entry into the Order, virtuous work, chronological record of dharma-rank advancement, and the guide of his/her entry into the Order and great awakening shall be reported in detail in the reading of the biographical history of the promoted.
4. The Head Dharma Master or his proxy shall make the presentation of the dharma-rank certificate and the dharma-status badge and deliver a sermon. When the sermon is over, the advanced believer shall bow once to the minister.

Chapter 7

Inauguration and Retirement of Head Dharma Masters (*Daesa*)

Section 1

About Inauguration and Retirement of Head Dharma Masters

Daesa is the rite of celebrating the inauguration of an incoming Head Dharma Master and showing appreciation for a retiring Head Dharma Master on his/her retirement. *Dae* means to revere and celebrate the inauguration of a new Head Dharma Master, and *Sa* means to show appreciation for all the diligent service of a former Head Dharma Master when he/she has served his/her term and retires. *Daesa-shik* is a ceremony performed when the inauguration of the incoming Head Dharma Master coincides with the retirement of the retiring Head Dharma Master. In the case of a commission created by a vacancy, only the Commission Ceremony shall be performed.

Section 2

Inauguration and Retirement Ceremony (*Daesa-shik*)

1. The Inauguration and Retirement Ceremony for the incoming and retiring Head Dharma Masters shall be performed in the order prescribed in the Rules of Rites and Rituals.
2. In the ceremony, the retiring Head Dharma Master shall deliver a sermon, after which the incoming Head Dharma Master and the general audience shall stand and bow once together. When the retiring Master hands over the Head Dharma Master's Badge, Vestment, and Cane to the new, the new Master again shall bow once to the former. After the inauguration address, the new Head Dharma Master shall bow to the former and assume his/her predecessor's seat.
3. The Commission Ceremony shall be conducted based on the procedures set forth for the Inauguration and Retirement Ceremony. The Statement of Resignation, resignation sermon, transferring of office, the appreciation speech, and the hymn shall be omitted but the Inauguration Statement and the transferring of the Head Master's Badge, Vestment, and Cane shall be included. A congratulatory address may be delivered before the song of celebration.
4. The appreciation speech, the commission speech, and the inauguration address during the Inauguration and Retirement Ceremony shall be written and read as appropriate to the occasion. Any congratulatory telegrams, letters, or gifts shall be presented before the song of celebration.

5. The Inauguration Reading, the commission speech, and the inauguration address during the Commission Ceremony shall be modified from an existing text or rewritten as appropriate to the occasion.

6. The retiring Head Dharma Master who has gone through the Inauguration and Retirement Ceremony, or the incoming new Head Dharma Master who has gone through the Commission Ceremony shall perform a Dedication Ceremony on the same day before the Shrine of Eternal Commemoration according to the procedures set forth for the Dedication Ceremony (Rites and Rituals for the Order, Chapter 8). For the Dedication Reading, the corresponding readings (Ceremonial Readings 53 and 54) prescribed in the above-mentioned provisions shall be revised to fit the protocol for the Dedication Before the Shrine of Eternal Commemoration, with “this humble servant” replacing “disciple” and “the spirits of all the successive forefathers after the Great Master” replacing “the Dharmakaya Buddha, the fourfold grace.”

Chapter 8

Dedication (Bonggo)

Section 1

About the Dedication Ceremony

Bonggo is a rite of dedicating the beginning and the end of a major project within the Order, at the Great Enlightenment Hall or at the Shrine of Eternal Commemoration. The purpose of the ceremony is to pray with devotion and reverence to the fount of our faith and to the forefathers of our Order for a successful completion of a project or to offer thanksgiving for its achievement afterwards.

Section 2

The Dedication Ceremony (*Bonggo-shik*)

1. The Dedication Ceremony shall be performed in the order prescribed in the Rules of Rites and Rituals. A progress report shall follow the meditation. The participants shall offer silent prayer each in their own hearts. The sermon shall be delivered by the presiding minister as deemed appropriate for the occasion. In the case of the Dedication Before the Shrine of Eternal Commemoration, the Dedication Reading Before the Great Enlightenment Hall (Ceremonial Readings 57, 58) shall be applied with “the Dharmakaya Buddha, the fourfold grace” revised to something like “the spirits of all the successive forefathers after the Great Master.”
2. The Dedication Ceremony may be held in the Great Enlightenment Hall of the regional temples or before the Altar at individual homes when major undertakings begin and end. The ceremonial procedures shall be based on those of the Order, and the Dedication Reading shall be written in the name of the representative of that region or the head of the household.

Chapter 9

Special Prayer

Section 1

About Prayer

Prayer is performed to receive the awesome power of the Dharmakaya Buddha, the Fourfold Grace. There are two types of prayer, General Prayer and Special Prayer. General Prayer refers to prayer of an ordinary nature. Special Prayer refers to a ceremony in which a series of prayers is performed for a certain period with special dedication. There may be a prayer for an individual, the Order, the nation, the world, or a combination of the above. All prayers shall be offered up based on the believer's own circumstances, timing, and vow. They shall not be motivated by superstition or compulsion, nor rely solely on proxy.

Section 2

General Prayer

1. General Prayer shall be offered up mainly in the early morning or at late night, referring to the chapter on Silent Confession and Prayer in the Principal Book of Won Buddhism (*Chongjon*) and following the order prescribed in the teachings.
2. In a ceremony, the prayer verse shall be based on a justifiable wish, which is in line with truth and facts. The believers shall offer silent confession each in their own hearts.

Section 3

Special Prayer

1. Special Prayer has a specific objective and shall be conducted for a fixed period, during which a supplicant shall maintain the prayer site and keep his/her mind and body purified. During the period of a Special Prayer, a supplicant shall constantly preserve a prayerful state of mind and, as often as possible, focus on chanting and meditation.
2. The chanting phrases to be recited during this period are the Spiritual Mantra (*Young-joo*) (Ceremonial Reading 10) which is to be included in the prayer conducted for the fulfillment of one's wish, and the Purification Mantra (*Chungjung-joo*) (Ceremonial Reading 11) to be incorporated in the prayer performed particularly for elimination of calamity and mishap, resentment toward others, and frivolity and dark energy.
3. A Special Prayer shall be performed based on the prescriptions of a General Prayer. The prayer verse of the Special Prayer ceremony shall be written and applied following the example of the Prayer of Supplication or Statement of Purpose, as befits the content of the prayer.

Chapter 10

Celebration

Section 1

About Celebration

There are celebrations that are observed periodically and those that are held as occasion demands. Periodic celebrations include New Year's Day, the Day of Great Enlightenment and Founding, the Day of the Birth of Buddha, and the Day of Dharma Authentication. These constitute the four main holidays in Won Buddhism. Occasional celebrations shall be held for the entire Order or for a relevant regional branch of the Order for the purpose of celebrating events such as the completion of a temple, the establishment or expansion of a Won Buddhist institution, the completion of a special project, joint sixtieth-birthdays of persons of merit, the awarding of the Orders of Dharma Merit (*Buphoon-jang*) or the Orders of Lotus (*Yunwha-jang*), as well as commendations of the providers of distinguished services and welcoming or sending-off of those who have returned from or about to set out on special journeys on assignment. This is to celebrate the foundation and progress of our mission, to congratulate the promise of the future, and to praise the practice of virtue.

Section 2

New Year's Day

1. New Year's Day, the first of January, is a holiday for offering the New Year's bow of respect to the Dharmakaya Buddha, the teachers, and the elders, exchanging good wishes with one's friends and associates, looking back on the past year and making plans for the new, and celebrating a promising future. For three days before the New Year, the temples shall be cleaned, the venues for the ceremony solemnly prepared, and one's body and mind purified. The ceremony shall be performed in the order prescribed in the Rules of Rites and Rituals. The New Year's greetings from the Head Dharma Master shall be read by a minister) on his/her behalf in the regional temples and institutions.
2. The dharma words to be read shall be quoted from the relevant text to do with the New Year in the Scriptures of Won Buddhism.
3. For those in the regional temples and institutions, the formal bow of respect offered to the Head Dharma Master on New Year's Day shall be made facing his/her general direction. The New Year's bow of respect among friends and colleagues shall be exchanged simultaneously by gender groups.

Section 3

Day of Great Enlightenment and Founding

1. The Day of Great Enlightenment and Founding, the twenty-eighth of April, is the holiday for commemorating the birth of Great Master Sotaesan as well as the day of his Great Awakening after twenty years of truth-seeking. It is also the day of celebrating the founding of Won Buddhism and the common birthday of all Won Buddhists, and hence is the day of origin for the Order. For three days before the holiday, the temples shall be cleaned, the venues for the ceremony solemnly prepared, and one's body and mind purified. The ceremony shall be performed in the order prescribed in the Rules of Rites and Rituals. The celebratory address shall be read to all the members and the congratulatory greetings from the Head Dharma Master shall be read by a minister in the regional temples and institutions.
2. On the Day of Great Enlightenment and Founding, Won Buddhists shall offer silent prayer each in their own hearts and the dharma words on Il-Won-Sang and the Transmission Verse shall be recited from the Scriptures of Won Buddhism.
3. There shall be a month of celebration before and after the Day of Great Enlightenment and Founding. All festive events of the Order shall take place during this period as much as possible, to make the celebrations diverse.

Section 4

Day of the Birth of Buddha

1. The Day of the Birth of Buddha, the eighth day of the fourth month of the lunar year, is the holiday for celebrating the coming of Shakyamuni Buddha who is the fount of Won Buddhism. For three days before the holiday, the temples shall be cleaned, the venues for the ceremony solemnly prepared, and one's body and mind purified. The ceremony shall be performed in the order prescribed in the Rules of Rites and Rituals. The celebratory address shall be read to all the congregations.
2. Silent prayer is offered up by each in each heart.
3. The Day may be celebrated on the eighth day of the fourth month of the lunar year or on the day of the full moon in the month of May, in accordance with the custom specific to a country or a region. Traditional events and festivities handed down for generations in the specific region may be celebrated at the same time, provided that superstitious or wasteful practices are avoided.

Section 5

Day of Dharma Authentication

1. The Day of Dharma Authentication, the twenty-first of August, is the holiday for commemorating and celebrating the founding spirit of the Order as demonstrated by the nine disciples of Sotaesan, who secured the legitimacy of the new Order from the realm of Truth when they left their fingerprints on a sheet of white paper as a sign of acceptance of the injunction, “Sacrifice with no regret,” which miraculously turned blood-red. For three days before the holiday, the temples shall be cleaned, the venues for the ceremony solemnly prepared, and one’s body and mind purified. The ceremony shall be performed in the order prescribed in the Rules of Rites and Rituals.¹
2. If at the time of the celebration a significant event for the Order, the country, or the world takes place, the fact shall be included in the text of the Supplication Reading (Ceremonial Reading 63) for this holiday. The participants shall offer observe silent prayer each in their own hearts.
3. The dharma words to be read shall be taken from the text related to the Dharma Authentication in the Scriptures of Won Buddhism and the History of Won Buddhism.

Section 6

Ceremony for Occasional Celebration

1. A groundbreaking ceremony for a temple or an institution building shall be performed in the order prescribed in the teachings, mainly in the form of prayer. Since it is customary to celebrate the temple completion ceremony and the Il-Won-Sang Enshrinement Ceremony (*Bongbul-shik*) together, the completion ceremony shall be performed in the order prescribed in the Rules of Rites and Rituals.
2. It is customary to celebrate the founding or the expansion of a Won Buddhist institution, or the completion of a special project launched by the Order, with a Dedication Ceremony (*Bongko-shik*) (Rites and Rituals for the Order, Chapter 8), which shall be performed in the order prescribed in the Rules of Rites and Rituals.
3. A joint sixtieth-birthday celebration for persons of merit shall follow the order prescribed for the same celebration in a household (Formalities within the Family, Chapter 5), with appropriate modifications. The Song of the Order shall be added after meditation, and congratulatory greetings from the representative of the Order and presentation of garlands shall

¹ Insert correct name

be added after the sermon. Greetings from the children and the representative of each family shall be omitted; instead, at the time of garland presentation, a member representing each family shall pay a floral tribute.

4. A ceremony to congratulate the awarding of the Order of Dharma Merit (*Buphoon-jang*), the Order of *Jungsa*, the Order of *Dae-bongdo*, the Order of *Dae-hobup*, the Order of *Daehisa*, or the Order of Lotus (*Yunhwa-jang*), the Order of *Jungnam*(*Celibate male minister*), or the Order of *Jungnyeo*(*Celibate female minister*), shall be held in the order prescribed for the Dharma Rank Advancement Ceremony with appropriate modifications (Rites and Rituals for the Order, Chapter 6). The words “explanation for the provisions of advancement in dharma rank” shall be modified to the “explanation for the provisions of awarding (the specified) decoration” and “the awarding of the Dharma Rank Certificate and the Dharma Status Decoration” to “the awarding of (the specified) certificate and (the specified) decoration.” The Song of the Dharma Rank Advancement Ceremony shall be replaced by a hymn relevant to the occasion. A pledging-in ceremony of *Jungnam* (celibate Won Buddhist male ministers) and *Jungnyeo* (celibate Won Buddhist female ministers) who are about to take the vow of lifelong celibacy and selfless service for the public, shall be performed in the order prescribed in the Rules of Rites and Rituals. A Dharma Title Awarding Ceremony that honors the elder members of high virtue and wisdom for their selfless public service and encourage their lifelong study and work shall also be performed in the order prescribed in the Rules of Rites and Rituals.

5. A recognition ceremony for special contributors whose distinguished service has benefited the Order may be performed as an ancillary event to the Day of Great Enlightenment and Founding Ceremony, by adding such programs as the reading of the award and presenting the certificate of recognition and a thank you gift. It may also be held as an independent event, with temple rites and rituals added to the general program of a recognition ceremony.

6. Retirement for ministers (*Junmoo-choolshin*) means that they are being released of their duties after a life of selfless service for the public. Their retirement ceremony shall be performed jointly in the order prescribed in the Rules of Rites and Rituals. A retirement ceremony for the lay members shall also follow the order prescribed for that of retiring ministers.

7. When there is other special cause for celebration throughout the Order, appropriate ceremonies shall be held by consensus following all the ceremonial procedures described above. When a societal or national event for celebration is held in Won Buddhist temples, the ceremony shall be performed with the temple rites and rituals appropriately incorporated into the general program.

Chapter 11

Won Buddhist Obsequies (*Wonbulgyo-jang*)

Section 1

About Won Buddhist Obsequies

Won Buddhist obsequies are funeral rites in which the Order becomes the chief mourner and hence is responsible for the organization and expense of the ceremonies. It is one of the ways to honor, post-mortem, a Won Buddhist minister (*Junmoo-choolshin*) who took the vow of lifelong dedication solely to Won Buddhism, or a fixed term Won Buddhist minister (*Kihan-Junmoo-choolshin*) who passed away while tending to his/her duties. The Order also becomes the chief mourner, solely in charge of the organization of the ceremonies, in the case of a fixed term minister who had completed his/her term, and in the case of a lay member (*Keojin-chooljin*) who had greatly contributed to the work of the Order. Although classified into Won Buddhist Grand Obsequy, Won Buddhist Order Obsequy, Obsequy Jointly Officiated by Temples, and Obsequy Officiated by a Temple, the rites are generally referred to as Won Buddhist Obsequies.

Section 2

Won Buddhist Funeral Committee

1. When a person of decorated merit who is to be honored with a Won Buddhist Obsequy passes away, the Central Headquarters or the relevant District, temple, or institution shall immediately decide on the class of the funeral to be performed according to the Regulations of the Order, and organize a funeral committee whose objective is to supervise the series of funeral rites to follow, from beginning to end.
2. The funeral committee shall divide among its members all the detailed responsibilities related to the funeral, such as internal and external affairs, receiving of funeral guests, ceremonies, preparation of funeral paraphernalia, allocation of duties, accounting, and records. It shall send out obituary notices to concerned parties both public and private and notify, without delay, each temple and institution of the ritual decorum to be observed with regard to the funeral.
3. The procedures and the ceremonial readings for ceremonies of passing, procession, burial, and deliverance services shall observe the provisions prescribed in the Formalities within the Family, with appropriate modifications. In all the ceremonies without exception, the Won Buddhist order takes precedence over the head of the bereaved family as the chief mourner. When delivering a Farewell Address to the Deceased or a Prayer of Supplication, the text shall be written mainly in the name of the Order. Hymns 44 and 52 shall be sung respectively as an elegy

in the processional ceremony and as a song of comfort for the spirits in the Final Deliverance Service for all Classes of Won Buddhist Obsequies, except for the Won Buddhist Grand Obsequy. In the case of the latter, hymns shall be newly written and sung to reflect the heartfelt affection for the departed worthy.

4. The Committee, before its dissolution at the Final Deliverance Service to be held on the forty-ninth day after the passing of the worthy, shall report on the proceedings of all the ceremonies performed from beginning to end and give an accounting of expenses incurred.

Section 3

Rules of Won Buddhist Obsequies

1. A Won Buddhist Grand Obsequy is a funeral service for a decorated person of special merit among those who belong to the Special Grade in the Performance Record on Study and Work (Won-sungjok). The Central Headquarters shall be its officiating temple. The entire governing body of the Central Headquarters, and the Districts, temples and institutions, along with representative members of the laity, shall gather to mourn for the departed. Other temple members shall gather at the temples or the institutions in their respective Districts on the day of the funeral to hold the Requiem Service and the Wearing of Mourning Ceremony. On the forty-ninth day after the passing of the worthy, they shall hold the Final Deliverance Service.

2. A Won Buddhist Order Obsequy is a funeral service for a decorated person of merit belonging to the Special Grade in the Performance Record on Study and Work (Won-sungjok). The Central Headquarters or the deceased's District of affiliation shall be its officiating temple. Representatives from the Central Headquarters, officials of the relevant District, and representatives of the temples and institutions shall gather to mourn for the departed. The temples and institutions with close ties to the departed personage and all the temples in affiliation with the relevant District shall decide on an appropriate date to perform the Requiem Service and the Wearing of Mourning Ceremony. On the forty-ninth day after the passing of the worthy, the Final Deliverance Service shall be held at the officiating temple.

3. An Obsequy Jointly Officiated by Temples is a funeral service for a decorated person of merit belonging to Grade One or Two in the Performance Record on Study and Work. The Central Headquarters or the temples and institutions with special ties to the departed shall be the officiating body. Representatives from the deceased's District and the temples and institutions with a special affinity shall gather to mourn. The temples and institutions of affiliation with the deceased shall decide on an appropriate date to perform the Requiem Service and the Wearing of Mourning Ceremony. On the forty-ninth day after the passing of the deceased, the Final Deliverance Service shall be held at the officiating temple.

Guide to Propriety and Ceremony

4. A Won Buddhist Obsequy Officiated by a Temple is a funeral service for a decorated person of merit belonging to Grade Three, Four, or Five in the Performance Record on Study and Work, as well as for a minister who passed away while on active duty. The temple where the deceased passed away shall be the officiating temple where the Requiem Service as well as the Wearing of Mourning Ceremony and the Final Deliverance Service shall be held.
5. When performing a Won Buddhist Obsequy, the relevant temples and institutions shall raise the Il-Won-Sang Banner half way on the day of the funeral.
6. A Won Buddhist Grand Obsequy may be performed at a District, a temple, an institution, or a private residence, as the occasion calls for. The three other classes of obsequy may also be held at a private residence with the resolution of respective funeral committees, provided that the ceremony is conducted in the name of the Order and under the supervision of the officiating temple.

Chapter 12

Great Memorial Service (*Dae-jae*)

Section 1

About the Great Memorial Service

Dae-jae is observed to forever honor the memory of Great Master Sotaesan and all the successive forefathers of Won Buddhism by periodically offering a memorial service. It is performed twice a year to revere the great and virtuous deeds of the forefathers and to follow their example. At the June First Memorial Service, observed on the first day of June, and at the Thanksgiving Memorial Service, observed on the first day of December, the spirits of Great Master Sotaesan and all the successive forefathers are collectively memorialized at the Shrine of Eternal Commemoration. For this, all Won Buddhists shall unite in spirit, offer devotion, and promise solemnly to carry down forever the teachings handed down by the Great Master and all the Buddhas and sages.

Section 2

Shrine of Eternal Commemoration (*Youngmo-jun*)

1. The Shrine of Eternal Commemoration is a structure built to forever adore the dharma grace of the Great Master and all the successive forefathers of Won Buddhism, and to revere and follow their great and virtuous deeds. With the exception of the Great Master, the forefathers shall be collectively represented in memorial tablets as opposed to individual representation. This shall remedy the past practice of complicated tablet arrangement and facilitate the enshrinement of many individuals in a single tablet, honoring the memory of all the forefathers for boundless time.
2. The memorial tablets in the Shrine shall be positioned according to the specifications in the Ceremonial Reading 79. The tablet commemorating the Great Master and those memorializing all the successive forefathers, both lay and ordained, shall be placed at the center. The tablet dedicated to *Heesa-wee* (the parents of the worthies with the dharma rank of “Dharma Power’s Subjugation of Mara” or higher) and that dedicated to ordinary parents and ancestors shall be positioned at the left. The tablet for ancient sages and that for all living beings shall be placed at the right.
3. A chronology of Won Buddhist figures compiled for every generation shall be stored in the Shrine. According to stipulations in the Regulations of the Order, the chronology shall contain names, dharma titles, histories, and pictorial images of the forefathers at each rank. Each temple

shall keep a facsimile edition of the chronology, to help members gain a better understanding of the forefathers being commemorated.

4. Until a separate structure is built for the Shrine, whether at the Headquarters or at the regional temples, the memorial tablets shall be temporarily enshrined at the Altar in the Great Enlightenment Hall (*Daekak-jun*), where the Service shall be performed.

5. A memorial park shall be developed in the vicinity of the Shrine or in an area with a commanding landscape in honor of the Great Master and all the successive sages. The park shall be named “Yungmo-won” (Park of Eternal Commemoration). In the Park shall be erected a sacred tower dedicated to the Great Master, memorial towers for all the successive Masters and worthies of special merit, and a collective memorial tower for all the lay contributors. If circumstances permit, the remains of the departed shall be enshrined in the towers. Nearby, a memorial hall shall be built to house the collection of writings, articles left by the deceased, and the history of the towers, encouraging the future generation to pay respect and forever honor the memory of the forefathers.

Section 3

Entry into the Shrine of Eternal Commemoration

1. When a worthy of merit to be honored in the Shrine of Eternal Commemoration passes away and enters the Shrine, an entrance ceremony shall be performed individually or collectively at the Shrine after the deceased’s Final Deliverance Service or at the next Great Memorial Service. The entrance ceremony shall be performed in the order prescribed in the Rules of Rites and Rituals and a biographical history of the departed shall be read in the format prescribed for the Final Deliverance Service.

2. The entrance ceremony may be performed in the temple if it is not feasible for the members of that temple to be present at the Shrine of Eternal Commemoration.

3. When the ceremony is performed collectively for individuals, the Dedication Reading and the Statement of Purpose shall be modified to suit the occasion.

Section 4

Rite of Great Memorial Service

1. For three days before the Great Memorial Service, the temples shall be cleaned, the venues for the ceremony solemnly decorated, and one’s mind and body purified. On the day of the Service, the ceremony shall be held for *Bonchwa* as well as *Byullchwa* (of the Shrine of Eternal Commemoration). The ceremony shall be performed in the order prescribed in the Rules

of Rites and Rituals² and the sermon, as deemed appropriate for the occasion, shall be delivered by the presiding minister.

2. The total number of the memorialized in each tablet as well as the names and dharma titles of new entries for the year shall be reported.

3. With the audience standing, the officiator of the ceremony shall read the *Bongchung* (calling and entreating the memorialized). The public shall bow in respect as each *Kochuk-mun* (prayer verse), which memorializes each group's contribution and shows gratitude, is read for each memorialized group in each tablet. The *Kochuk-mun* and the hymns shall proceed in the following order:

- a. Kochuk-mun addressed to the Great Master (Ceremonial Reading 67) and Hymn dedicated to the Great Master (Hymn 6).
- b. Kochuk-mun addressed to all *Jungsa* (Ceremonial Reading 68) and Hymn dedicated to *Jungsa* (Hymn 7).
- c. Kochuk-mun addressed to Dae-bongdo (recipients of a dharma merit granted to Won Buddhist ministers) and Dae-ho-bup (recipients of a dharma merit granted to non-clerical members) (Ceremonial Reading 69) and Hymn dedicated to *Dae-bongdo* and *Dae-hobup* (Hymn 8).
- d. Kochuk-mun addressed to *Junmoo-choolshin* (Won Buddhist ministers) (Ceremonial Reading 70) and Hymn dedicated to *Junmoo-choolshin* (Hymn 9).
- e. Kochuk-mun addressed to *Keojin-chooljin* (lay members highly exemplary in faith and practice) (Ceremonial Reading 71) and Hymn dedicated to *Keojin-chooljin* (Hymn 10).
- f. Propitiation (Soul Comforting) Verse addressed to the ministers and lay members of "The Grade of Elementary Faith" (Ceremonial Reading 72) and the Song of Buddha's Disciples (Hymn 18).
- g. Kochuk-mun addressed to *Heesa-wee* (parents of the worthies with the dharma rank of "Dharma Power's Subjugation of Mara" or higher) (Ceremonial Reading 73) and Hymn dedicated to *Heesa-Wee* (Hymn 11).
- h. Kochuk-mun addressed to parents and forefathers (Ceremonial Reading 74) and Song for the Departed (Hymn 47).

² Correct title?

Guide to Propriety and Ceremony

- i. When honoring the spirits of sages and all living beings, there will only be the burning of incense followed by bowing twice and the Threefold Principle of Identity.
4. The reciter shall deliver the *Kochuk-mun* to each of the successive forefathers after the Great Master, offering a full ceremonial bow twice. The rest of the assembly shall bow their heads where they are seated with their palms joined together. The singing of various hymns, either by the choir or the assembly, shall immediately follow each *Kochuk-mun*.
5. After the June First Memorial Service, a dharma service shall be held in memory of the Great Master, to revere the great and virtuous deeds of the forefathers. After the Thanksgiving (Dec. 1st) Memorial Service, a memorial dharma service for all the forefathers and joint holiday events shall be organized to encourage the spirit of ancestral commemoration and to strengthen amity and unity among members.
6. As needed, the regional temples may observe the Thanksgiving Memorial Service on a suitable date before or after December 1, such as the day of the dharma service closest to December 1.

Chapter 13

Won Buddhist Ceremonial Objects, Symbols, and Vestments

Section 1

About Won Buddhist Ceremonial Objects, Symbols, and Vestments

Won Buddhist ceremonial objects, symbols, and vestments include the Il-Won-Sang Banner, vestments, apparatus, and other tools necessary to manifest the dignity of the Order and solemnity of the ceremonies. Their production and utilization shall be standardized to eliminate any inconsistency or disorder.

Section 2

Il-Won-Sang Banner

1. The Il-Won-Sang Banner is the symbol of the Won Buddhist order. Accordingly, its material, measurement, and color shall be in accordance with the Regulations of the Order. Its flagpole and decorative head shall also be constructed according to the same Regulations.
2. The Banner shall be raised at each temple and institution during regular festivities and other special events of the Order.
3. In cases such as a Won Buddhist Obsequy which requires the Banner to be raised halfway up the pole or other inter-religious or inter-organizational events that may call for the raising of the Il-won-Sang Banner along with other banners representing other religions or organizations, the standard practice in raising the domestic and foreign flags shall be followed.

Section 3

Won Buddhist Vestment

1. A Won Buddhist vestment is the formal attire of the Won Buddhist order that endows dignity to the temples and various dharma ceremonies. There are two types of vestment: dharma robe and *Buplak*). At ordinary functions, only the dharma robe shall be worn. At special ceremonies, *Buplak* shall be worn over dharma robe.
2. Dharma robe and *Buplak* shall be tailored in accordance with the Regulations of the Order in material, measurement, color, etc.
3. When and to what extent the vestments are to be worn shall be decided in accordance with the Regulations of the Order.

Section 4

Won Buddhist Apparatus

1. There are three categories of Won Buddhist apparatus: the Altar Apparatus used to give an aura of dignity to the Altar, the Ceremonial Apparatus used for various functions and ceremonies, and the Decorative Apparatus temporarily employed to decorate the venues for special functions and ceremonies.
2. The Altar Apparatus shall include a censer and candlesticks. A collection chest (donation box) may be added when appropriate.
3. The ceremonial apparatus shall include a small table, a *Moktak* (a wooden- drum carved in the shape of a fish and partially hollow which keeps a rythm when hit with a stick), a hand-held bell, a *Jukbi* (a wooden clapper used to sound the beginning and the end of a ceremony), a *Yoryung* (a small, bell-shaped tool made of brass), and a water-offering bowl.
4. The Decorative Apparatus shall include artificial and natural flowers.
5. All the elements of the apparatus shall be uniform in their respective size, shape, and color according to the Regulations of the Order. When decorating a venue to give it a solemn aura for a special ceremony, the style of decoration generally accepted at the time may be applied by consensus where appropriate.

Section 5

Other Ceremonial Objects

1. The Won Buddhist emblem is a mark of discipleship in the Won Buddhist faith. It shall be produced according to the Regulations of the Order and worn by lay members on their left chest over clothing.
2. The Order flower (the lotus flower, the symbol of the Order) shall be appropriately planted in the temple garden or the home of lay members for enjoyment.
3. A *Bupjong* (dharma bell) is an instrument used to announce the daily schedule in the temple, as well as the beginning and the end of a dharma service, and shall be kept in each temple. It may be of a hanging type or a sitting type.
4. *Yumjoo* (long meditation beads), *Danjoo* (short meditation beads), and a *Bupko* (dharma drum) are instruments used to make reference in one's mind to guide oneself to a unified rhythm and beat when reciting the sacred name of Amitabha or reciting a mantra, and shall be employed as the need arises.
5. When a ceremonial dharma service of great importance to the Order is held, various marks of honor, including the Head Dharma Master's Badge, Dharma-Rank Badges, Dharma-

Merit Badges, and the Lotus Badge, awarded to individuals according to the Regulations of the Order, shall be worn, lending solemnity to the occasion.

6. At all ceremonies, it is a general rule to offer up a full bow four times before the Dharmakaya Buddha and the Shrine of Eternal Commemoration, twice before the spirits of the departed, and once at all other times. However, the simplified form of bowing may be acceptable depending on the situation. Any additional prescription that specifically appears in this book of Guide to Propriety and Ceremony with regard to the subject of bowing shall be followed accordingly.

7. In all ceremonies, the spirit of a deceased person who had held a dharma rank shall be referred to with his/her dharma title, dharma name, dharma status, or dharma merit in the memorial tablet, the Ceremonial Reading, and such. Even if the spirit had the dharma status of *Jungsa* (The Position of “Dharma Power’s Subjugation of Mara”) or higher, the Deliverance Sermon for the Deceased shall be read, if the said personage attained the status after death as a special case, died of old age and of unclear mind, or died of a sudden illness or from an accident.

