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A Traditional Joseon Primer:  
Chapter Six of the *Essential Instructions*  
on *Breaking Folly* (*Gyeongmong yogyeol*)

Sanghoon NA



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## Introduction

Yi I 李珥 (1536-1584) wrote the primer *Gyeongmong yogyeol* (*Essential Instructions on Breaking Folly* 擊蒙要訣) in 1577 for beginner students. Although the beginner students include children, they are not limited to only children but also include adults who wish to learn: married men who have various roles of family responsibility such as husband and father, and those who have responsibilities as scholars and officials in a society. This is exemplified in the latter part of the book.

*Gyeongmong yogyeol* is a manual for daily life where one can find plenty of instructions and injunctions for small but significant matters, and thus the book teaches the importance of mundane routines and helps us to find the greatness of ordinary activities in the context of the various ways all of the Joseon scholars live out their lives in their families and workplaces.

Of the ten chapters, the former half present the proper ways to make a resolution to study (Chapter 1), to change bad habits (Chapter 2), to conduct oneself (Chapter 3), to read books (Chapter 4), and to serve parents (Chapter 5).<sup>1</sup> And the latter half contain five how-to guides for various situations: how to perform funerals (Chapter 6), how to perform sacrificial rituals (Chapter 7), how to treat people in a household (Chapter 8), how to treat people outside a household (Chapter 9), and how to prepare for the civil service examination (Chapter 10).

### Chapter Six. Funeral Regulations (*sangje* 喪制)

While the previous chapter discusses how to serve parents while they are alive, this chapter deals with how to serve parents after they pass away. The post-mortem service starts with the calling-back ceremony (*boklŭ* 復) and ends with the three-year mourning at the gravesite. Even though other kinds of funeral services for relatives, teachers, and friends are also discussed in this chapter, the instruction on the service for parents constitutes the most portion.

Above all, as an admirer of Zhu Xi, Yi I urges readers to follow the funeral regulations of Zhu's *Family Rituals*. This way he did not have to enumerate or

reiterate all the specific stipulations recorded in the book but instead pointed out common errors made by people regarding funeral services and proposed the solutions.

First, when a person has expired, a servant should perform the calling-back ceremony in which he climbs up onto the east eaves of the house or goes to the south side of the courtyard to shout the deceased's name three times. It was an expression of wishing that the departed soul of the dead would come back and so the dead would be revived by it. In calling the name, the servant needs to be careful because men's names may be called while women's names may not. Women should be called only by their courtesy name (*ja/zi* 字) according to the ancient protocol *Liji*.<sup>2</sup>

Second, the presiding mourner is to be determined. The presiding mourner is always the eldest son. However, at his mother's funeral, it is his father who presides over it as long as he lives.

Third, Yi describes what the mourners should look like at a parent's passing. It is noteworthy that mourners both male and female must let their hair down.

Then, he designates seats for mourners according to their age and the location of the dead. The place where the head of the corpse or the coffin is situated is considered the most important.

Then he discusses the proper way to receive guests. At Yi's time, many people did not seem to know how to react when guests came to the place in order to bow to the soul seat for the deceased. They merely lay prone on the ground without getting up in front of the guests. Yi states that it is a breach of etiquette and suggests that when the guests exit, the presiding mourner should come out from the mourning station and bow twice to the guests, and the guests should bow in response.

Next he addresses the regulations on clothing and food. The mourners should not take off the mourning clothes. In addition, they should not have a sumptuous meal, either. They are allowed to eat gruel, coarse rice, drink water,

2. Cf. *Liji*, "Sang Da Ji" 喪大記; Legge 1885b, 175 with modification: "In all cases of calling back the soul, a man was called by his name, and a woman by her designation (i.e., courtesy name)" 凡復, 男子稱名, 婦人稱字. However, it was not a common practice for women to have a courtesy name during the Joseon period. That seems to be why Yi did not mention the courtesy name for the female deceased.

1. For the translation of the former part, see Na 2020.

and more and more gradually as time passes. However, he warns them not to force themselves to excessively do more than the prescribed ritual.

Instead of living comfortably with their wife and children right after the funeral, sons are encouraged to stay in a hut near their parent's grave for three years, to be more precise, twenty-seven months. This is called three-year mourning period (*samnyeon sang/sannian sang* 三年喪). He also encourages mourners to wail or weep whenever grief is felt. It is his conviction that deep grief is better than extravagant rituals because grief is an expression of filial piety and a sincere heart. However, he again warns them not to grieve to the extent of harming their life.

Last but not least, it is important to note that all the above rituals should be performed voluntarily, not compulsorily. In short, it is a matter of the heart. The following table shows the detailed contents and sources of the present translated text.

**Table 1.** Detailed Contents and Sources of Chapter Six

Chapter	Contents	Sources
6. Funeral Regulations ( <i>sangje/sangzhi</i> 喪制)	6.1. The Authority of Zhu Xi's <i>Family Rituals</i> 6.2. The Proper Appellation of the Deceased in the Calling-back Ceremony 6.3. The Presiding Mourner at a Mother's Funeral 6.4. The Mourners' Appearance at a Parent's Passing 6.5. Seat Designations for Mourners 6.6. The Proper Reception of Guests 6.7. Regulations on the Divestment of Apparel and Consumption of Food 6.8. Restriction on the Excessive Observance of Ritual 6.9. Encouragement to Live at the Gravesite 6.10. Encouragement to Wail at a Parent's Passing 6.11. Grief as an Expression of Filial Piety and Sincerity 6.12. An Example of Grief as an Expression of Filial Piety 6.13. A Restriction on Excessive Grief 6.14. Mourning Obligations for a Relative's Death 6.15. Mourning Obligations for the Death of a Teacher or a Friend 6.16. Mourning Obligations in General 6.17. Instructions for Those with Heavier Mourning Obligations	<i>Zhuzi jiali Lunyu</i>

Besides the funeral for parents, he deals with other two types of funerals: one for close relatives and the other for teachers, friends, distant relatives, and intimate acquaintances. If one learns of their death but cannot attend the

funeral service due to the long distance, it is required for him to set up a place and wail for the dead. Yi also talks about how to act properly when one is able to attend the funeral. Most importantly, in this section appear the five levels of mourning which determine the mourning garments and periods for mourners to observe. The following table may be helpful to understand the system.

**Table 2.** Simplified System of Mourning Garments

Mourning Levels	Garments	Period	For Whom (The deceased)
1	Untrimmed sackcloth ( <i>chamchoe/zhancui</i> 斬衰)	3 years	One's father
2	Even sackcloth ( <i>jachoe/zicui</i> 齊衰)	3 years	One's mother
		1 year	Grandparents
		5 months	Great-grandparents
		3 months	Great-great grandparents
3	Greater processed cloth ( <i>daegong/dagong</i> 大功)	9 months	Male or female first cousins through father's brothers
4	Lesser processed cloth ( <i>sogong/xiaogong</i> 小功)	5 months	A grandfather's brothers and sisters
5	Fine hemp ( <i>sima/sima</i> 緦麻)	3 months	Brothers and sisters of a great-grandfather

In the system of mourning garments, the first is called "untrimmed sackcloth" (*chamchoelzhancui* 斬衰) and is worn for three years for one's father as standard mourning (*jeongbok* 正服). The second level is called "even sackcloth" (*jachoe/zicui* 齊衰) and is worn for three years for one's mother. It is also worn for different periods for others in a family: a year for grandparents, five months for great-grandparents, and three months for great-great grandparents. The third is called "greater processed cloth" (*daegong/dagong* 大功) and is worn for

nine months for male or female first cousins through one's father's brothers.<sup>3</sup> The fourth is called "lesser processed cloth" (*sogong/xiaogong* 小功) and is worn for five months for a grandfather's brothers and sisters. The fifth is called "fine hemp" (*simal/sima* 緦麻) and is worn for three months (for the brothers and sisters of a great-grandfather).<sup>4</sup>

Now one might ask, "What is the point of all these levels and rules?" This question might be answered in two ways. First, the complex levels demonstrate the Confucian conception of love with distinction: natural and appropriate for people to care about different people in different degrees even after death. Second, perhaps the rules are a traditional Korean way of expressing a wish to live a decent and orderly life even in one of the most sorrowful and chaotic times such as a beloved's death. It might as well be said to let all things be done decently and in order even in those times.

## An Annotated Translation of Chapter Six of Yi I's *Gyeongmong yogyol*<sup>5</sup>

### Chapter Six: Funeral Regulations

#### 6.1. The authority of Zhu Xi's Family Rituals

喪制，當一依朱文公家禮，若有疑晦處，則質問于先生長者識禮處，必盡其禮，可也。As for funeral regulations, follow the *Family Rituals* of Zhu Wen Gong.<sup>6</sup> If any part is confusing and ambiguous, ask a teacher or elders who know the rituals and be sure to perform them completely.

#### 6.2. The proper appellation of the deceased in the calling-back ceremony

復時，俗例必呼小字，非禮也。少者則猶可呼名，長者則不可呼名，隨生時所稱，可也。[婦女尤不宜呼名.]

3. *Zhuji jiali* 4.6: "其正服則爲從父兄弟姊妹，謂伯叔父之子也。"

4. This is a simplified explanation for general readers and includes instructions on only standard mourning (*jeongbok* 正服) without supplemented mourning (*gabok* 加服), reduced mourning (*gangbok* 降服), and duty mourning (*uibok* 義服). For more detailed accounts of mourning garments, see *Zhuji jiali* 4.6; Ebrey 1991, 86-97.

5. The translation is from my master's thesis (Na 2019a).

6. Zhu Wen Gong 朱文公 (Zhu, Lord of Culture) is the posthumous name of Zhu Xi.

When performing the calling-back ceremony,<sup>7</sup> the popular custom of calling the deceased's childhood name is improper. Children may be called by their name. Grown-ups should not be called by their [childhood] name but by what they were called when they were alive. (Yi I's note: Women, above all, should never be called by their name.)<sup>8</sup>

#### 6.3. The presiding mourner at a mother's funeral

母喪，父在則父爲喪主，凡祝辭皆當用夫告妻之例也。

At the funeral of one's mother, the father is the presiding mourner while he is alive. All the prayers should be spoken by him according to the manner that a husband speaks to his wife.

#### 6.4. The mourners' appearance at the passing of parents

父母初沒，妻妾婦及女子，皆被髮，男子則被髮扱上衿徒跣。[小斂後，男子則袒括髮。婦人則鬢。] 若子爲他人後者，及女子已嫁者，皆不被髮徒跣。[男子則免冠.]

When one's father or mother passes away, his wife, concubines, daughters-in-law, and daughters should let their hair down.<sup>9</sup> Men must let their hair down, tuck the front of their robes into their belts, and go barefoot.<sup>10</sup> (Yi I's note: After the preliminary-laying-out is performed,<sup>11</sup> the men bare their [left] shoulder and

7. *Zhuji jiali* 4.1; Ebrey 1991, 70: "A servant takes an outer garment that the deceased has worn, the collar in his left hand and the waist in his right, and climbs up onto the front eaves of the house. He faces north and uses the clothes to call, shouting three times, 'So-and-so, come back'" 侍者一人，以死者之上服嘗經衣者，左執領右執要，自前榮升屋中霤。北面招以衣，三呼曰某人復。 Cf. *Liji*, "Li Yun" 禮運; Legge 1885a, 368-69: "[By-and-by,] when one died, they went upon the housetop, and called out his name in a prolonged note, saying, 'Come back, So and So'" 及其死也，升屋而號，告曰，皋，某復。

8. Cf. *Liji*, "Sang Da Ji" 喪大記; Legge 1885b, 175.

9. *Zhuji jiali* 4.1; Ebrey 1991, 71: "The wife, children, daughters-in-law, and concubines all take off their caps and outer garments and let their hair down" 妻子婦妾，皆去冠及上服，被髮。 Cf. *Sima shi shuyi* (*Mr. Sima's Letter Etiquette and Rituals* 司馬氏書儀), "Yifu" 易服: "In order to avoid taboo, the current custom was to let down only part of the hair, the left for a father, the right for a mother, the back left for a father-in-law, and the back right for a mother-in-law. None of these follow the ritual. Let all the hair down for all of them" 世俗多忌諱，或爲父則被左髮，母則被右髮，舅則被後左，姑則被後右，皆非禮，宜全被之。 This translation is based on Ebrey 1991, 71n9.

10. *Zhuji jiali* 4.1; Ebrey 1991, 71.

11. *Zhuji jiali* 4.4; Ebrey 1991, 82-83: "Afterward perform the preliminary laying out. The presiding male and female mourners embrace the body, wail, and beat their breasts. Bare the shoulders and put on the hemp hair binding, hair bands, and hemp hair ties in another chamber" 遂小斂。主人主婦，憑尸哭擗。袒括髮鬢于別室。 Cf. *Liji*, "Tan Gong I"; Legge 1885a, 121: "When the chief mourner had finished the slighter dressing of the corpse, he bared his breast and tied up his hair with sackcloth" 主

bind their hair.<sup>12</sup> The women wear their hemp hair ties.)<sup>13</sup> Sons adopted out to another family and daughters who have married out do not let their hair down or go barefoot.<sup>14</sup> (Yi I's note: Men take their caps off.)

### 6.5. Seat designations for mourners

尸在牀而未殯，男女位于尸傍，則其位南上，以尸頭所在爲上也。既殯之後，女子則依前位于堂上南上，男子則位于階下，其位當北上，以殯所在爲上也。發引時，男女之位，復南上，以靈柩所在爲上也。隨時變位，而各有禮意。

When the body is on the bier, before the encoffining,<sup>15</sup> men and women take seats beside the corpse with the most senior of that generation to the south<sup>16</sup> because the place where the head of the corpse is situated is considered the most important. After the encoffining, women take seats in the hall with the most senior to the south as before. The men take seats at the base of the steps with the most senior to the north because the coffin room is considered important. When the coffin departs, the men and women take seats with the most senior to the south, because the place where the coffin is placed is considered important. Change seats accordingly each time, for each has a ritual meaning.

### 6.6. Proper reception for guests

今人，多不解禮。每弔客致慰，專不起動，只俯伏而已，此非禮也。弔客拜靈座而出，則喪者當出自喪次，向弔客再拜而哭，可也。[弔客當答拜。]

[Most] people today do not understand the ritual. Whenever guests come to condole, they do nothing but prostrate themselves without getting up. This is

人既小斂，袒，括髮。

12. "Binding hair" (*gwalball/kuofa* 括髮) means "to use a hemp cord to pull up the hair into a topknot, or to use cloth to make a headdress" 括髮，謂麻繩撮髻，又以布爲頭帶也 (*Zhuzi jiali* 4.4; Ebrey 1991, 82).

13. Ibid.; Ebrey 1991, 83: "Men who owe three years' untrimmed sackcloth bare their shoulders and set the hemp binding... Women put on their hemp hair ties in a further chamber" 男子斬衰者，袒括髮... 婦人鬢于別室。

14. *Zhuzi jiali* 4.1; Ebrey 1991, 71.

15. This includes wrapping a body in a burial shroud.

16. Cf. *Zhuzi jiali* 4.2; Ebrey 1991, 76: "The presiding mourner sits to the east of the bier and pours a libation to the north. The other sons who owe the deceased three years' mourning sit below him on straw mats. Other men of the same surname who owe a year or less of mourning sit behind in order of the degree of mourning they owe, facing west, the most senior to the south.... The presiding female mourner and the other women and girls sit to the west of the bier on straw mats; those of the same surname are in order according to the degree of mourning and sit behind her, facing east graded from the south" 主人坐於牀東奠北。衆男應服三年者，坐其下，皆藉以藁。同姓期功以下，各以服次，坐于其後，皆西向南上.... 主婦及衆婦女，坐于牀西，藉以藁。同姓婦女，以服爲次，坐于其後，皆東向南上。

a violation of ritual. If a guest bows to the soul seat<sup>17</sup> and exits, the presiding mourner must come out from the mourning station and bow twice to the guest and wail. (Yi I's note: The guests should bow in response.)<sup>18</sup>

### 6.7. Regulations on divestment of apparel and the consumption of food

衰經，非疾病服役，則不可脫也。家禮，父母之喪，成服之日，始食粥。卒哭之日，始疏食 [糲飯也。] 水飲 [不食羹也。] 不食菜果。小祥之後，始食菜果。[羹亦可食。] 禮文如此，非有疾病，則當從禮文。

The mourning clothes, including hemp belts, should not be taken off<sup>19</sup> unless the mourner is ill or has to work. According to the *Family Rituals*, at the mourning for a parent the mourners can begin to eat gruel<sup>20</sup> on the day designated for putting on mourning clothes.<sup>21</sup> And on the day for the cessation of wailing, they may begin to eat coarse rice (Yi I's note: This refers to unpolished cooked rice.) and drink water (Yi I's note: Do not eat soup.) but do not eat vegetables or fruit. Only after the first sacrifice for good fortune<sup>22</sup> may they eat vegetables or fruit. (Yi I's note: Soup is also allowed.) The direction of

17. The "soul" in the "soul seat" (*yeongjwallingzuo* 靈座) is called *yeongling* 靈, a spiritual being. On the other hand, the "soul" in "soul cloth" (*honbaek/hunbo* 魂帛) is *hon/hun* 魂, which refers to the immaterial essence that leaves the body at death. See Ebrey 1991, 77n32.

18. Cf. *Zhuzi jiali* 4.3; Ebrey 1991, 80-81: "If the presiding mourner has not yet put on mourning clothes, those who come to wail should wear the long garment. After they go to the side of the body and wail to the full extent of their grief, they go out and bow to the soul seat, offer incense, and bow twice. Then they condole with the presiding mourner face-to-face, wailing to the full extent of their grief. The presiding mourner wails in reply, without saying anything" 主人未成服，而來哭者，當服深衣。臨尸哭盡哀，出拜靈座，上香再拜。遂弔主人，相向哭盡哀。主人以哭對，無辭。

19. Cf. *Zhuzi jiali* 4.5; Ebrey 1991, 86: "Those who owe untrimmed sackcloth [three years] should sleep on coarse straw mats with clod pillows, without removing their hemp belts. They do not sit down with others" 斬衰，寢苦枕塊，不脫經帶，不與人坐焉。

20. *Zhuzi jiali* 4.6; Ebrey 1991, 96: "On the day for putting on mourning garments the presiding mourner and his brothers begin to eat gruel" 成服之日，主人及兄弟始食粥。On the other hand, according to the *Liji*, the mourners may eat gruel one day before the day. See *Liji*, "Jian Zhuan" 間傳; Legge 1885b, 386: "Hence at the mourning rites for a father or mother, when the coffin takes place, [the children] take gruel made of a handful of rice in the morning, and the same quantity in the evening" 故父母之喪，既殯食粥，朝一溢米，莫一溢米。Cf. *Liji*, "Sang Fu Si Zhi" 喪服四制; Legge 1885b, 469: "At the mourning rites for a parent, [the son] wore the cap of sackcloth, with strings of cords, and sandals of straw; after the third day, he [began to] take gruel" 父母之喪，衰冠繩屨菅屨，三日而食粥。

21. The mourners wear mourning clothes four days after the deceased passed away.

22. *Zhuzi jiali* 4.19; Ebrey 1991, 139: "The first sacrifice for good fortune (*sosang/xiaoxiang* 小祥) is performed when a year has passed." 期而小祥。It is translated as "the first felicitous sacrifice" in *Liji*, "Jian Zhuan" by Legge (1885b, 469).

the ritual is like this. Unless the mourners are ill, they should follow it.

### 6.8. A restriction on excessive observance of ritual

人或有過禮而啜粥三年者。若是誠孝出人，無一毫勉強之意，則雖過禮，猶或可也。若誠孝未至，而勉強踰禮，則是自欺而欺親也。切宜戒之。

There are some people who do more than the prescribed ritual, eating only gruel for three years. If this is out of sincere filial piety and not at all out of forced will, it may be allowed although it exceeds the ritual.<sup>23</sup> If they exceed the ritual with forced will when their filial piety is not sincere enough, they are deceiving themselves and their parent. This ought to be warned against.

### 6.9. Encouragement to live at the gravesite

今之識禮之家，多於葬後返魂，此固正禮。但時人效顰，遂廢廬墓之俗，返魂之後，各還其家，與妻子同處，禮坊大壞，甚可寒心。凡喪親者，自度一一從禮，無毫分虧欠，則當依禮返魂。如或未然，則當依舊俗廬墓，可也。

Many families today who know the ritual bring the spirit tablet home after the burial, which is indeed the correct ritual. However, some contemporaries, blindly imitating others,<sup>24</sup> abandon the custom of living beside the grave in a small hut.<sup>25</sup> Each person returns home with the spirit tablet<sup>26</sup> and lives with his wife and children. This undermines the rituals and is extremely pathetic. If a man who has lost his parent thinks that he is able to observe every single ritual [at home] without defect or blemish, he may come back home with the spirit tablet according to the ritual. But if he does not think so, he had better stay in a

23. Cf. *Liji*, “Tan Gong I”; Legge 1885a, 154: “The master replied, ‘Where there are means, let there be no exceeding the prescribed rites’” 夫子曰，有，毋過禮。

24. Literally, “imitate frown” (*hyobin/sxiaopin* 效顰), which is from the Zhuangzi, “The Turning of Heaven” 天運; Watson, *The Complete works of Zhuangzi*, 113: “The beautiful Xishi, troubled with heartburn, frowned at her neighbors. An ugly woman of the neighborhood, seeing that Xishi was beautiful, went home and likewise pounded her breast and frowned at her neighbors” 故西施病心而顰其里，其里之醜人見而美之，歸亦捧心而顰其里。

25. This refers to the three-year mourning period (*samnyeon sangsannian sang* 三年喪) at the gravesite of a parent. Cf. *Lunyu* 17.21; Watson 2007, 124: “Only after a child is three years old does he leave the bosom of his father and mother. The three-year mourning period is a custom common to everyone in the world” 子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也。

26. The reason is explained in the *Zhuzi jiali* 4.16; Ebrey 1991, 126: “Mr. Zheng [Xuan] said, ‘The bones and flesh return to the earth; the material force of the *hun* soul goes everywhere.’ The filial son is agitated and uncertain because of this and so makes three sacrifices to calm the soul” 鄭氏曰，骨肉歸于土，魂氣則無所不之。孝子爲其彷徨，三祭以安之。

hut near the grave according to the old custom.

### 6.10. Encouragement to wail at a parent’s passing

親喪，成服之前，哭泣不絕於口。[氣盡，則令婢僕代哭。] 葬前，哭無定時，哀至則哭。卒哭後，則朝夕哭二時而已。

At a parent’s passing, wail without ceasing until the day for putting on mourning clothes. (Yi I’s note: If you are exhausted, let your servants wail instead.) Until the burial, wail anytime without specified times. Whenever grief is felt, wail.<sup>27</sup> After the wailing rite is completed,<sup>28</sup> wail only in the morning and evening, two times a day.<sup>29</sup>

### 6.11. Grief as an expression of filial piety and sincerity

禮文大概如此，若孝子情至，則哭泣，豈有定數哉。凡喪，與其哀不足而禮有餘也，不若禮不足而哀有餘也，喪事不過盡其哀敬而已。曾子曰，人未有自致者也，必也親喪乎。送死者，事親之大節也。於此，不用其誠，惡乎用其誠。

All ritual writing [on grief] can be summarized thus: Whenever a filial son feels grief, he may wail and weep. How could there be any specific number of times allotted? In general, excessive grief accompanied by deficient ritual while mourning is better than little grief with excessive ritual. Mourning is nothing more than expressing the full extent of one’s grief and reverence. Master Zeng said, “Even when a person has not yet been able to exert himself to the fullest, he will necessarily do so when it comes to mourning his own parents.”<sup>30</sup> Sending off the deceased<sup>31</sup> constitutes a great part in serving them. If one does not show sincerity to this, in what else does he show his sincerity?

27. *Zhuzi jiali* 4.7; Ebrey 1991, 98: “Any time during the day when grief is felt, wail at the mourning station” 朝夕之間，哀至則哭於喪次。

28. The rite for completion of wailing (*jolmok jelzuku ji* 卒哭祭) took place on a selected day, about three months after the funeral. See Adamaek 2012, 77.

29. *Zhuzi jiali* 4.17; Ebrey 1991, 132 with modification: “From this point on, if grief is felt during the middle of the day, do not wail; you may still wail in the morning and evening” 自是，朝夕之間，哀至不哭，猶朝夕哭。

30. *Lunyu* 19.17; Slingerland 2003, 226. A full quotation is, “Master Zeng said, ‘I have heard from the Master that, even when a person has not yet been able to exert himself to the fullest, he will necessarily do so when it comes to mourning his own parents’” 曾子曰，吾聞諸夫子，人未有自致者也，必也親喪乎。A similar passage is found in the *Mengzi* 3A.2, which reads, “When mourning one’s own parents, one must certainly exert oneself to the utmost” 親喪，固所自盡也。

31. I.e., performing funerals.

### 6.12. An example of grief as an expression of filial piety

昔者，小連大連，善居喪，三日不怠，三月不懈，期悲哀，三年憂，此是居喪之則也。孝誠之至者，則不勉而能矣。如有不及者，則勉而從之，可也。

In ancient times, “Shaolian (n.d.)<sup>32</sup> and Dalian (n.d.) comported themselves well in mourning. For the first three days, they did not slacken. For the first three months, they did not grow weary. For the first year, they were sorrowful. For the three years they were mournful.”<sup>33</sup> This is the rule of being in mourning. Devoted filial sons can do this without much effort, but unfilial sons should make every effort to follow the rules.

### 6.13. A restriction on excessive grief

人之居喪，誠孝不至，不能從禮者，固不足道矣。間有質美而未學者，徒知執禮之爲孝，而不知傷生之失正。過於哀毀，羸疾已作，而不忍從權，以至滅性者，或有之，深可惜也。是故，毀瘠傷生，君子謂之不孝。

Those who do not fulfill their filial duty in mourning or perform the rituals are not worth mentioning. But sometimes there are people who have a good character but are uneducated. They know performing the ritual is the way to fulfill their filial duty, but they do not know that it does not justify damaging their life. Their self-harming grief is so exceeding that they become emaciated and ill.<sup>34</sup> Still, they won't resort to an expedient. Some of them go on to such an extent as to that life is extinguished.<sup>35</sup> How pitiful it is! Therefore, harming life,

32. Legge (1885b, 154n1) notes that this is the same person as Shaolian 少連 in the *Lunyu* 18.8. Zhu Xi comments that “things about Shaolian are not verifiable” 少連，事不可考。Cf. *Kongzi Jiayu* 孔子家語 43, “Zi Gong Wen” 子貢問：“Zi Gong asked, I have heard from Yanzi that Shaolian and Dalian deported themselves well in mourning. Do you have anything else to compliment them? Confucius replied, ‘For the first three days, they did not slacken. For the first three months, they did not grow weary. For the first year, they were sorrowful. For the three years they were mournful. They belonged to a tribe on the East and were well versed in the ritual’” 子貢問曰，聞諸晏子，少連大連善居喪，其有異稱乎。孔子曰，父母之喪，三日不怠，三月不解，期悲哀，三年憂，東夷之子，達於禮者也。

33. *Zhuji jiali* 4.22; Ebrey 1991, 142 with modification. This is quoted from the *Liji*, “Za Ji II” 雜記下; Legge 1885a, 154. According to the source text, this is what Confucius said.

34. Yi I himself went through an intense stage of grief. Cf. “Yeonbo,” Year *gabin* 甲寅: “When he lost his mother, his filial love for her was so boundless that he could not control himself and almost harmed his life” 其在內艱，孝思罔極，不能自制，殆至毀性。

35. Cf. *Liji*, “Sang Fu Si Zhi”; Legge 1885a, 154 with modification: “...self-harm must not be carried to the extinction of life. This is to avoid doing harm to the living [by the mourning] for the dead” 毀不滅性，不以死傷生也。Cf. *Xiaojing* 孝經 18; Rosemont and Ames 2009, 116 with modification: “After three days they break their fast in order to teach others not to harm the living on account of the dead and not to threaten life through self-harm” 三日而食，教民無以死傷生，毀不滅性。

emaciating it, or damaging it is what the noble man calls unfilial.<sup>36</sup>

### 6.14. Mourning obligations for a relative's death

凡有服親戚之喪，若他處聞訃，則設位而哭。若奔喪，則至家而成服。若不奔喪，則四日成服。若齊衰之服，則未成服前，三日中，朝夕爲位，會哭。[齊衰降大功者，亦同.]

In general, if you are in another place and hear an announcement of a relative's death for whom you owe [i.e., obligated to wear] mourning clothes, set up a place and wail. If you go to the funeral, put on mourning garments at the mourners' home. If you do not go, put on the mourning garments on the fourth day.<sup>37</sup> If it is a mourning where you owe untrimmed sackcloth [three years],<sup>38</sup> set up a place and get together each morning and evening to wail for three days until the day for putting on mourning clothes. (Yi I's note: The same principle applies when the mourning obligation for untrimmed sackcloth [three years] is reduced to that of greater processed cloth [nine months].)

### 6.15. A mourning obligation for the death of a teacher and a friend

師友之義重者，及親戚之無服而情厚者，與凡相知之分密者，皆於聞喪之日，若道遠，不能往臨其喪，則設位而哭。師則隨其情義深淺，或心喪三年，或期年，或九月，或五月，或三月。友則雖最重，不過三月。若師喪，欲行三年期年者，不能奔喪，則當朝夕設位而哭，四日而止。[止於四日之朝。若情重者，則不止此限.]

On the day when you learn of a death among faithful teachers and friends, or among relatives whom you do not owe mourning clothes, or among intimate acquaintances, set up a place and wail if you cannot go to the funeral because it is far away. For your teacher, it depends on the degree of relationship whether

36. Cf. *Xiaojing* 孝經 1; Legge 1879, 466: “The Master said,...Our bodies—to every hair and bit of skin—are received by us from our parents, and we must not presume to injure or wound them. This is the beginning of filial piety” 子曰...身體髮膚，受之父母，不敢毀傷，孝之始也。

37. *Zhuji jiali* 4.9; Ebrey 1991, 102.

38. Cf. Ebrey 1991, 66 with modification: “In the system of mourning garments the first is called ‘untrimmed sackcloth’ (*chamchoelzhancui* 斬衰) and involves obligations for three years. The second grade is called ‘even sackcloth’ (*jachoelzicui* 齊衰) and is worn for three years. The third is called ‘greater processed cloth’ (*daegong/dagong* 大功) and is worn for nine months. The fourth is called ‘lesser processed cloth’ (*sogong/xiaogong* 小功) and is worn for five months. The fifth is called ‘fine hemp’ (*simalsima* 緦麻) and is worn for three” 其服之制，一曰斬衰三年，二曰齊衰三年，三曰大功九月，四曰小功五月，五曰緦麻三月。For more detailed accounts of mourning garments, see *Zhuji jiali* 4.6; Ebrey 1991, 86-97.

you mourn for him in your heart for three years, or one year, or nine months, or five months, or three months. For your friend, however close he might be, the mourning period is not more than three months. If you wish to mourn for your teacher for three years or one year but cannot go to the funeral, set up a place and wail each morning and evening for four days and then stop. (Yi I's note: Stop in the morning of the fourth day. If the relationship is close, do not be restricted by this.)

6.16. Mourning obligations in general

凡遭服者，每月朔日，設位服其服而會哭。[師友雖無服，亦同.] 月數既滿，則於次月朔日，設位服其服，會哭而除之，其間哀至則哭，可也。

In general, those owing mourning clothes should set up a place for the spirit on the first day of each month and wear the appropriate mourning clothes to wail together. (Yi I's note: Although mourning clothes are not required for teachers and friends, the ritual is the same.) When the mourning period is over, on the first day of the following month set up a place, wear the appropriate mourning clothes, and gather together to wail; then, take off the mourning garments. During this period, they may wail whenever they feel grief.<sup>39</sup>

6.17. Instructions for those with heavier mourning obligations

凡大功以上喪，則未葬前，非有故，不可出入，亦不可弔人，常以治喪講禮為事。

Those with greater processed cloth [nine months] or heavier mourning obligations should not go outside a gate or go to condole others until the day for the burial, unless they have an unavoidable reason. They ought to take it as their task to regulate the funeral and discuss the ritual all the time.

39. Cf. *Zhuji jiali* 4.9; Ebrey 1991, 103: "When the mourning period is over, they make a place and get together to wail on the next new moon, then take off their mourning garments. During this period, they should wail whenever they feel grief" 月數既滿，次月之朔，乃為位會哭而除之，其間哀至則哭，可也。

Appendix: The Literary Sinitic Text of Chapter Six<sup>40</sup>

喪制當一依朱文公家禮若有疑晦處則質問于先生長者識禮處必盡其禮可也。  
 復時俗例必呼小字非禮也少者則猶可呼名長者則不可呼名隨生時所稱可也。  
 母喪父在則父為喪主凡祝辭皆當用夫告妻之例也。  
 父母初沒妻妾婦及女子皆被髮男子則被髮披上社徒既訖髮婦人則髮若子為他人後者及女子已嫁者皆不被髮徒既訖男子則被髮披上尸在牀而未殯男女位于尸傍則其位南上以尸頭所在為上也既殯之後女子則依前位于堂上南上男子則位于階下其位當北上以殯所在為上也發

喪制章第六  
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引時男女之位復南上以靈柩所在為上也隨時變位而各有禮意。  
 今人多不解禮每弔客致慰輒不起動只俯伏而已此非禮也弔客拜靈座而出則喪者當出自喪次向弔客再拜而哭可也。  
 衰絰非疾病服役則不可脫也。  
 家禮父母之喪成服之日始食粥卒哭之日始疏食粥三年者若是誠孝出人無一毫勉強之意則雖過禮猶或可也若誠孝未至而勉強踰禮則是自欺而欺親也切宜戒之。  
 今之識禮之家多於葬後返塊此固正禮但時人效響遂廢廬墓之俗返塊之後各還其家與妻子同處禮坊大壞甚可寒心凡喪親者自度一一從禮無毫分虧欠則當依禮返塊如或未然則當依舊俗廬墓可也。  
 親喪成服之前哭泣不絕於口。  
 定時哀至則哭卒哭後則朝夕哭二時而已禮文大槩如此若孝子情至則哭泣豈有定數哉凡喪與其哀不足而禮有餘也不若禮不足而哀有餘也喪事不過盡其哀敬而已。

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40. This is the text from the 1814 edition of the *Yulgok jeonseon* 粟谷全書 held by the Yonsei University Central Library and accessible in the Hanguk gojeon jonghap DB 韓國古典綜合 (http://db.itkc.or.kr). This text includes everything translated here.

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曾子曰人未有自致者也必也親喪乎送死者事親之大節也於此不用其誠惡乎用其誠昔者連大連善居喪三日不怠三月不懈期悲哀三年憂此是居喪之則也孝誠之至者則不勉而能矣如有不及者則勉而從之可也

人之居喪誠孝不至不能從禮者固不足道矣間有質美而未學者徒知執禮之爲孝而不知傷生之失正過於哀毀羸疾已作而不忍從權以至滅性者或有之深可惜也是故毀瘠傷生君子謂之不孝

凡有服親戚之喪若他處聞訃則設位而哭若奔喪則至家而成服若不奔喪則四日成服若齊喪之服則未成服前三日中朝夕爲位會哭齊喪降大功者亦同

師友之義重者及親戚之無服而情厚者與凡相知之分密者皆於聞喪之日若道遠不能往臨其喪則設位而哭師則隨其情義深淺或心喪三年或期年或九月或五月或三月友則雖最重不過二月若師喪欲行三年期年者不能奔喪則當朝夕設位而哭四日而止止於四日之朝○若情重者則不止此限

凡遭服者每月朔日設位服其服而會哭師友雖無月數既滿則於次月朔日設位服其服會哭而除之

其間衰至則哭可也

凡大功以上喪則未葬前非有故不可出入亦不可

栗谷遺書 卷二十七

祭禮章第七

祭禮當依家禮必立祠堂以奉先主置祭田具祭器宗子主之

主祠堂者每晨詣于大門之內再拜雖非主人隨主出入必告

或有水火盜賊則先救祠堂遷神主遺書天及祭器然後及家財

正至至珍朔日望日十五則參俗節則薦以時食

時祭則散齊四日致齊三日忌祭則散齊二日致齊一日參禮則齊宿一日所謂散齊者不弔喪不問疾

栗谷遺書 卷二十七

不茹葷飲酒不得至亂凡凶穢之事皆不得預若辟遇凶穢則掩日所謂致齊者不聽樂不出入專心想念所祭之人思其居處思其笑語思其所樂思其所嗜之謂也夫然後當祭之時如見其形如聞其聲誠至而神享也

凡祭主於盡愛敬之誠而已貧則稱家之有無疾則量筋力而行之財力可及者自當如儀

墓祭忌祭世俗輪行非禮也墓祭則雖輪行皆祭于墓上猶之可也忌祭不祭于神主而乃祭于紙榻此甚未安雖不允輪行須具祭饌行于家廟庶乎可矣

喪祭二禮最是人子致誠處也已沒之親不可追養

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Sanghoon NA (timothykr7@gmail.com)  
The Academy of Korean Studies