

左永仁 编著

# 殡葬系统论

The system theory  
of funeral and interment

中国社会出版社

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## 序

左永仁让我为他的著作写序，我再三推辞，盛情难却，只答应把书稿留下来，学习学习。然而，当打开这本散着墨香、尚未装订的书稿，映入眼帘的仿佛是一首记录殡葬改革的史诗，一幅描绘殡葬事业发展的画卷，一部殡葬理论研究的新篇。这是一个人把一生最美好的年华奉献给一项特殊而崇高的事业过程中的所思、所想、所悟、所感、所得、所获。

1996年我奉命到民政部社会事务司工作，此时殡葬改革和殡葬事业已出现了良好的局面。初来乍到，好心同事提醒我，你要特别小心左永仁，此人虽聪明能干、勤奋敬业、耿直正派，但性格倔强，敢和部领导理论，这番话引起了我对左永仁的注意。

1985年，民政部考虑到改进丧葬设备、设施需要，决定选调技术人才，时任北京理工大学讲师的左永仁成了涉猎的对象。在当时，从事殡葬工作需要奉献精神 and 敢于冲破世俗偏见的勇气。那时全国的殡仪馆大多数都是“三五牌”（投资5万，编配5人，占地5亩）；全国没有几家像样的公墓，有的是荒冢片片，乱埋乱葬；因城里人不愿意干，多数职工从农村招，有的“殡葬世家”献了终身献子孙。那时殡葬职工出差住旅馆，都被视为“凶神恶煞”而被赶出来。在那样的背景下，民政部机关从事殡葬的干部，也似乎成了“另类”，年轻人找对象都不敢说实话，善意的谎言直到“生米做成熟饭”。记得到了2000年，北京青年政治学院的几位大学生志愿分配到上海殡葬管理处（也是机关），还被媒体作为重大新闻炒得沸沸扬扬。即使到了现在，殡仪馆条件改善了，收入增加了，殡葬职业似乎成了“肥差”，但逢年过节、婚寿宴席，这些人还是不愿登大雅之堂，以免给人家带来“晦气”。而在当年，左永仁和他的同事们无怨无悔地选择了使“故者安息，生者慰藉”的平凡而崇高的事业，是多么难能可贵啊。

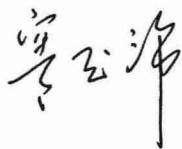
在党中央、国务院的正确领导下，经过民政系统和殡葬战线广大职工的共同努力，我国殡葬改革和殡葬事业发展取得了世人瞩目的成绩。推行

火葬是我国殡葬改革的主攻方向,经过近 50 年艰苦卓绝的努力,目前火化率达到 50%,如果去除土葬改革区的因素,火化率实际超过 90%。在习俗改革方面,尽管封建迷信、大操大办等陋习难以根除,并且有所回潮,但文明节俭办丧事的新风日渐成为时尚。由披麻戴孝到黑纱白花;由吹吹打打到鸣放哀乐;由磕头跪拜到鞠躬默哀;由焚香摆供到花圈挽联;还有文明祭奠、网上追思等等,都在主导着丧葬习俗的新潮流。殡葬事业的发展更是令人鼓舞,告别“三五牌”的殡仪馆,“远看像花园,近看像宾馆,仔细一看才知是殡仪馆”,就是今天殡仪馆的写照;公墓建设向着规范化、园林化、立体化、艺术化、现代化的方向发展;殡葬设备、设施、用品的技术含量逐年提高,有些方面达到国际先进水平,有效地满足环保的要求和人民群众的需求。一代殡葬人背负着祖国和人民的重托,以“位卑未敢忘忧国”的情怀,忍辱负重,自强不息,用汗水和尊严描绘了新中国殡葬改革和殡葬事业发展的壮丽画卷,这无疑地将彪炳史册。

人事有代谢,往来成古今。2000 年后,我到中央党校学习,下派挂职锻炼,工作也几经变动,这期间接触到政治、经济、文化、农业、水利等方方面面,也与社会名流、达官贵人打过交道。但不知为什么,负责殡葬工作的那段岁月却挥之不去。那时和左永仁及司里的同志一道,筹备召开第三次全国殡葬会议,研究拟定《殡葬管理条例》,制定公墓管理办法,到殡仪馆看遗体火化过程,一幕一幕的情景历历在目。还有每到大年三十,我都和左永仁等同志一齐到八宝山,和北京市殡葬处的同志喝酒,一人一瓶,“门前承包”,喝得悲壮,喝得豪气,喝得痛快。

殡葬是传承文明、记录历史的重要载体,无论是秦兵马俑,还是古埃及金字塔概莫能外。但研究殡葬历史、殡葬文化、殡葬发展、殡葬技术的书却不多。左永仁既是殡葬改革的参与者,又是殡葬事业发展的见证者。因此,书中的论述既是多年实践经验的总结,又是不断研究探索的结晶。是一本殡葬理论与实践、殡葬文化与技术紧密结合的好书,相信广大读者阅读后,会从中得到启迪和裨益。

恭祝从事殡葬工作的人们一生平安!



2004 年 4 月

## Preface

When Mr. Zuo Yongren first asked me to write a preface for his work, I declined it for several times. However, I was finally overwhelmed by his great enthusiasm and agreed to keep the copy for repeated study. However, when I opened this unbound script that still smells the fragrance of the print ink, what came into my sight was as if an epic recording the reforms of the funeral and interment business, a picture portraying the development of the funeral and interment business and a new chapter of funeral and interment theory. That includes all the thoughts, realizations, sentiments and gains in the process where a person has been dedicating the best part of his life to a special and lofty undertaking.

When I was assigned to work at the Social Affairs Department of the Civil Affairs Ministry, the reform of the funeral and interment business have already entered a positive phase. Regarding me as a new hand, some kind-hearted colleagues warned me that you should be careful of Mr. Zuo Yongren who albeit diligent, industrious, upright and decent, was stubborn and obstinate, and dared to refute ministers and quarrel with director-generals. These words drew my attention to Mr. Zuo.

In 1985, for improving funeral and interment equipment and facilities, the Civil Affairs Ministry decided to recruit some technical talents and Mr. Zuo, a lecturer at Beijing Science and Technology University, became a candidate to enlist. At that time, joining the funeral and interment business required dedication and the courage to break worldly biases and most funeral parlors nationwide were so called the "three - five brand" (with investment of only 50,000 yuan, 5 staff members and only occupying 5 mu land) . There were nearly no decent cemetery around the country and barren grave lands and disorderly burials were prevalent. As urban



residents shied away, most funeral workers were recruited from rural areas and there were "funeral business families" who did the business generation after generation. In those years, funeral workers were always refused by hotels in their out-of-town trips, and were seen as "devils". Against such a background, cadres involving in the funeral business in the Civil Administration Ministry were also as if "heretic". These young men had to cover their real career in dating and the kind lies had to last until "what is done can't be undone". I remember in 2000 when several graduates of Beijing Youth Political Academy volunteered to work at Shanghai Funeral and Burial Administration (also a government institution), it still caused lots of noises and bubbling in media as breaking news. Even today when the conditions of funeral parlors were improved with increased income and the business has become as if a "profitable business", these in this business still shied away from festive, marriage or birthday banquets and other "elegant places", fearing it would bring unlucky things to the hosts. However, so many years ago, Mr. Zuo and his colleagues have already chosen this common but lofty business without any regrets and "brought peace to the dead and comfort to the living". It is very outstanding and precious.

Under the correct guidance of the Party Central Committee and the State Council and with joint efforts of the large workforce of the civil affairs system and funeral business, the country's funeral and interment reform and business have achieved great successes which attracted the world's attention. The promotion of cremation is the major target and direction of our country's reform of the funeral and interment business. With 50 years of utmost efforts, the cremation rate has reached 50% and if the factor of inhumation reform areas is excluded and the real rate has exceeded 90%. In custom reform, albeit the bad habits of feudalism, superstition and excessive ceremonies are hard to be eliminated completely and have somewhat resurged. The new fashion of civilized, economic funeral ceremonies are increasing prevalent. Wearing black gauze and white flower instead of hemp garments, playing funeral music instead of piping and

drumming, bowing and silent tribute instead of kowtow and bended knees, and presenting wreath and elegiac couplet instead of igniting censers and giving offerings, and civilized memorial and internet mourning, are all leading the new waves of the funeral customs. The development of the funeral and interment business is even more exciting. The so-called "three five branded" funeral parlors are gone and current parlors can be described as "a garden in far sight and a hotel in near sight, while only with careful watching can tell you this is a funeral parlor". The construction of public cemeteries are progressing towards a standardized, garden-like, three dimensional, artistic and modern direction. The technology content of funeral equipment, facilities and articles has been growing year after year and has reached international standards in some aspects, effectively satisfying the environmental requirements and the need of the people. However, entrusted by the motherland and its people, a generation of funeral workers endured humiliation to perform their duty and strived to be stronger with the passion as "a commoner who never forgets the duty for the country". They produced a glorious portrait of the funeral and interment business and reform development in New China with sweats and self-respect, which will doubtlessly shine through the history.

People and things will metabolize and formal exchanges will become history. After 2000, I studied in the Central Party School and was sent to local government for exercise. I was transferred several times and during this period I dealt with political, economic, cultural, agricultural, irrigational issues and made contacts with social celebrities and senior officials. However, without reason, I can never forget the years I involved in the funeral work. At that time, I had worked with Mr. Zuo and other colleagues in the same department to arrange for the third national funeral and interment work conference, drawing up the Funeral and Interment Supervision Provision, formulating the cemetery management methods and watching the cremation process at funeral parlor. All these things are still fresh in my memory. Besides, on every Chinese New Year's Eve, Mr. Zuo,



other colleagues and I would go to Babaoshan and drank with staff of Beijing Funeral and Interment Administration. Everyone would have to be "contracted with a bottle of wine" and finish it and that was very stirring, heroic and piquant.

Funeral and interment is an important carrier of past civilization and record history and neither the Chinese terracotta warriors nor Egyptian pyramids are exceptional. However, few books have focused on the funeral and interment history, funeral culture, funeral development and funeral technology. Mr. Zuo is both a participant of funeral reform and a witness of the development of funeral business development. Therefore, the discourse in this book is not only an accumulation of practical experiences of many years, but also a crystal of continuous. It is a good book that combines funeral theories, practices, culture and technologies and I believe readers will be enlightened and benefited after reading it.

Wish all those involved in the funeral business a peaceful life!

Dou yu-pei  
April 2004

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## 绪 论

生老病死是人生的自然规律，生养死葬是人类的美德，是义务，是政府的职责。中国的殡葬改革坚持殡葬管理以国为本，以人为本，在不断地创新发展。殡葬业是反映社会物质文明和精神窗口，标志一个时期的政治、经济、文化发展的水平。随着时代的我们要不断地创新殡葬理念、理论，同时结合现代科学的理论指导的实践。

系统论、控制论是现代科学技术实践中发展起来的科学理论。这些理论的应用使自然科学与社会科学出现了融合的趋势。把系统论的理论应用到殡葬实践中，能使我们的认识能力、思想方法产生重大的变化，会使我们的工作做得更好。殡葬系统论是以系统的理念、理论、目标为基础，运用系统论、控制论的基本理论建系统，并以殡葬系统为对象，从殡葬工作的整体目标出发全面控制，通过对组成系统的子系统、环节实施有效的调节和控制，使在最佳状态下运行，达到优化目标输出的应用理论。



## Introduction

Living, aging, sickness and death are natural laws of life, supporting the living and burying the dead is the human virtue obligation of the citizens and the responsibility of the government. ( funeral and interment reform insists on nation-oriented funeral management and people oriented funeral service with continuous innovation and development. The funeral industry is a window demonstrating the material and spiritual civilization of a society and it indicates the development of politics, economy and culture of a certain period. With the advancement of the time, we need to continue innovating concepts and theories of funeral and interment while guiding the practices of funeral reform with modern scientific theories. The system theory and cybernetics are modern scientific theories and methods developed in the practices of natural sciences and technologies, their application has led to the tendency of integrating natural science and social science. The system theory and cybernetics, once applied in the funeral and interment practices, will bring great changes to our ability of understanding, thinking mode, and work method, thus our work will be more successful. Based on the current theories, and targets of the funeral business, the funeral system reform creates the funeral system with application of the basic system theory and cybernetics. It targets the funeral system and imposes an all-around

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## 第一章

### CHAPTER 1

# 中国殡葬的历史背景

中华民族历史悠久，幅员辽阔，民族众多，有璀璨的文化传统，殡葬的习俗源远流长，特色纷呈。中国早在旧石器晚期也就是说，数万年前就有了某种丧葬形式，相应地就产生了某仪。此后经新石器时期，至夏、商、周、秦、汉及其以后的各个历史时期，丧葬的方式及伴随而来的殡葬礼仪和殡葬制度会生产力的发展，生产关系的变化，上层建筑的发展而不断地到强化。在阶级社会中，殡葬制度突出地表现出阶级关系，等级的意志。殡葬活动的实质是以遗体处置为载体，以礼仪为表一种物质和精神的过程。这一过程受到当时政治、经济、文化同统治者的意志有突出的关系。

人类社会是在不断地发展和进化的，人类在处理自身遗体也是随着生产力的发展、社会的进步而逐步地从野蛮走向文明成为人类社会诸多公丁中不可缺少的一个专门为死者服务的公

## CHAPTER 1

## 第一章

**Historical background of China's funeral and interment system**

With a long history, vast territory, various nationalities, rich culture and fine traditions, the Chinese Nation also has longstanding and highly distinctive funeral habits. The Chinese invented tomb burial in the paleolith age at the latest, which means tens of thousands of years ago, they already had certain kind of funeral forms and corresponding funeral ceremony. Since then, in every historic period from the neolite age, the dynasties of Xia, Shang, Zhou, Qin, Han, to their followers, the form of funeral ceremonies and funeral systems going with it has been changing and strengthened continuously with the development of productivity, the change of production relations, the evolution of superstructure. In class society, the funeral system prominently highlights the inter-class relations and reflects the will of the ruling class. Funeral activities are essentially a material and spiritual process with the corpse treatment as carrier and the etiquettes as the form of behavior. This process is influenced by political, economic and cultural factors of that time and has prominent relations with the will of the ruling class. As the human society develops and evolves continuously, the way for human to treat corpses of its own also gradually moves from barbarism to the civilization along with the development of productivity and progress of the society, and has become an indispensable branch of various labor divisions in the human society specialized in serving the dead. This is the funeral industry, which should keep pace with the development of productivity and the progress of the society.