

p.476, 25:1b)

Every month on the 5th, 11th, 15th, 21st, and 25th days, the civil and military officials (tongsŏban ^{東西班} who hold 6th rank or higher will attend court (choch'am ^{朝參}). (note: If an official at the time has some business involving his office, he will not attend)(end note)

朝參
+
常參

Every day 1 official each from the State Council, 6 ministries, tangsangwan (堂上官: higher officials of rank 3a and up), the Chongjŏngbu (宗正府) and the Sŏnggyun'gwan (成均館 ^館) (note: rank 6 and up), the Sahŏnbu, and the Hansŏngbu (rank 6 and up), and 2 officials from the Hongmun'gwan will ~~xxxxxxx~~ attend court (sangch'am ^{常參}) on a rotating basis. (Pyongyang, 4, p.278, regular sangch'am means ~~daily~~ reports on their affairs to the throne) (note:

The duty officials of tangsangwan rank in the State Council and Six Ministires will also attend the sangch'am audiences ~~(xxxxxxx)~~. If, during these choch'am (朝參) and sangch'am (常參) audiences someone has some ascending to matter to report to the king, they will take turns in mounting the throne hall)(end note) Civil and military officials of rank 9 and above will each respond (to the king's questions) in turn every other day in the order of their yamen (in order according to the yamen to which they are assigned)

If because of ~~rain~~ rain or dirt they appearance is bad, the court audiences will be suspended.

-double indentation: At the presnt time we have ceremonies where provincial officials bow to the king before going out to their duties (hajik sukpa ^{下直肅拜}) or when special envoys or commissioners bow to the king (report to him) when returning from their charges (chamsawŏn sangnae sukpa ^{差使員上來肅拜}). The district magistrates and border commanders when they are transferred or are ~~xxx~~ returning home, also ought to be required to report to the king (sukpa) as was done in ancient times, and they should tell about ^{what} they have seen or heard

5:2a)

p.476, 5:2b) concerning civil or military affairs where they have been assigned, and also about the governmental affairs that have been carried out. If this is done, then with regard to the ways of knowing people, appointing them to office, governing the people, and controlling the army, it will be of some help (yu so pi 有所裨)

Chun

4 types of audiences in the Chou

- 1) 外朝
- 2) 治朝
- 3) 內朝
- 4) 詢事之朝

working audience? 路寢

Li-chi

Chiu Chün

- 1) 外朝
- 2) 內朝
- 3) 治朝

-single indentation: In the Chou dynasty system, the Son of Heaven had 4 types of court audiences: the first was called the wai-ch'ao (外朝). The Autumn Official (of punishments, Ch'iu-kuan 秋官朝士) ch'ao-shih took charge of it. The second was called the chung-men (中門) (note: the so-called chih-ch'ao 治朝 (end note), and the Hsia-kuan ssu-shih (夏官司士) set the places (where people were to stand) correctly and carried out affairs night and day. The third was called the chih ch'ao nei-ch'ao (內朝) or also the lu-ch'in (路寢天朝). After the audience held at the cheng-chao (正朝) was ended, ~~they~~ withdrew to the Lu-ch'in to conduct government business. The fourth was called the hsün-shih chih chao (詢事之朝). The Hsiao-ssu-k'ou (小司寇) was in charge of its conduct where all kinds of people were invited and were asked (questions by the ruler).

-the Li-chi says: In the morning you have to distinguish the colors (of the officials' uniforms?) before allowing them in. The ruler will every day go out to see them and then retreat to the Lu-ch'in to conduct government business. See to it that only after the people see the ta-fu (officials) withdraw will they proceed to the small bedroom (hsiao-ch'in 小寢) and take off their garments (note: see the Li-chi Yü-tso 玉藻)

-double indentation: Chiu Chün says: In the Chou dynasty they had 3 types of court audiences. The first was called wai-ch'ao, the second was called chih-ch'ao (治朝), and the 3rd was called nei-ch'ao (內朝). ~~xx~~ or also Yench'ao (the 朝), which was the same as the Lu-ch'in. The wai-ch'ao was irregular, but the ruler would go out every morning to conduct government affairs and meet his officials in court so that he

p.476, 25:2b) would have thorough knowledge of the feelings (situation) of those above and below. Then he withdrew to the Lu-ch'in to conduct government business and decide whether to give his approval to proposals or not. When the ruler held court, all the officials would take turns in presenting memorials and answering the ruler's questions, but there ^{was} ~~no~~ many complex affairs that it was not easy for the ruler to comprehend them all in detail. It was for that reason that after he withdrew from court, the ruler again went to the Yen-ch'in (the 寢) to take up the most important matters and listen to them seriously. Together with his left and right officials he gave thorough study to them (wigok kanggu 委曲講究), definitely putting in order what was important and what was unessential, what was to come first and what could be done last (all the details). ~~He examined the matters in detail and decided what was convenient to do and what was bad so that in his mind he would have a clear understanding. And officials who were to receive and carry out orders also clearly understood that only after things were done like this could they then proceed to go down (to their posts) and carry things out. Because things were done like this, every matter that the court carried out was something that should have been carried out; and every matter that was prohibited was something that should not have been done.~~ The basis of a reign of great peace depends on this (is to be found in following this procedure).

regular procedure in top-level deliberation
Natural deliberation procedure

p.477, 25:3a)

In the T'ang dynasty the procedure was to summon to court on the 1st and 15th days of the month civil and military officials in the capital of rank 9 and above. Civil officials of rank 5 and up and the Chien-ch'a (留案) Yü-shih (御史), yüan-wai-lang (員外部), and t'ai-ts'ang po-shih (太常博士) attended the ts'ang-ts'an (常朝) :sargh'am) audience every day. Military officials of rank 5 and up attended court (ch'am) on the 5th, 11th, 21st and 25th days of every month. Those of rank 3 and up

T'ang twice a month
 15
 11
 21
 25

p.477, 25:3ax) and those officials on duty in their respective bureaus and the top ranking officials each attending (ch'am) court in accordance with the duties under their responsibility. If they became dishevelled because of rain or soiled with mud, the audience was suspended.

T'ang

According to histories of the T'ang, the Son of Heaven would go every day to the front building of the Hsüan-cheng-tien (宣政殿) to see his officials, and this was called the ts'ang-ts'an (sangch'am 常参). On the 1st and 15th days he was not able to go to the front building; he would go to the ~~xxxx~~ p'ien-tien of the purple boudoir (紫宸便殿) to see the officials, and this was called the iphap (入閣 正衛) (note: The Hsüan-cheng ch'ien-tien was called the cheng-ya (正衙) and this was because there were ũijang (仗) there. The Tzu-ch'in p'ien-tien (紫宸)) was called the iphap. The emperor would not go to the ~~xxxx~~ ch'ien-tien (front palace building), but would go to the Purple Boudoir. He would call the palace guard from the front building to come through the hap-mun gate and enter (into the purple boudoir), and that is why it was called the ip-hap (entering through the hap gate). In addition they also had the Hamwŏnjŏn chinjŏn (含元前殿), but the emperor would not go unless it was an important audience.

daily at the audience
bi-monthly 入閣
at the Purple Boudoir

Chiu Chün says: "Every month Confucius would don his audience clothes and go to court. ~~Under the T'ang system where they held audience every~~ elaborate the audineces held day, it was great, but when ~~youxxxxxxx~~ on the 1st and 15th days were treated cursorily of the month, this on the contrary constituted a misunderstanding of what was important. Even though it is said: "The reason why I present food offerings to the tombs of my parents is because of my respectful feelings, ~~xx~~" can't you go to present ritual food (to your parents' tombs) at the crowing of the cock, and then when the sun comes up go to the palace hall to hold audience?)(end note)

daily audience in T'ang
can twice a mo.

Cho Hŏn

-double indentation: Cho Chung-bong (趙重峯. Cho Hŏn 趙憲: KBSJ, II, 1439, 1544-1592x, munkwa 1567, killed fighting the Japanese)

p.477, 25:3b) returned from China (Ming) after being sent there on a mission and he submitted a private memorial to ~~the~~ King Sönjog, which said:

"When I arrived in China I saw the ceremonies by which the emperor held court audience. Whenever the 6 Boards had some business, in all cases they faced the throne in reporting the matter, and when the Speech Officials (yen-kuan 言官: remonstrators) had something ~~xxxxxxx~~ ~~xxxx~~ they wanted to talk about, they would hold their written memorial in their hands (chest) and personally present it to the emperor. If there was an official (magistrate) in the fu (府) and kuo (國) of the 13 provinces who had ~~xxxxxxx~~ a p'iao (表) memorial he wanted to present, they would take along their clerks and runners and lead them into the court where they would kneel down right by the stairs where the emperor was, at a place close to him. The chief of the delegation (wi pansu cha 為班首者) would kneel down and report announcing himself by the name of his bureau (office), his office rank, what kuo he was from, and what rank official in that kuo. The emperor would then personally deliver his jade words, saying "I understand" (chih-tao). Even the lowest officials wearing the smallest hats and the shabbiest clothes (吏卒之小帽敝衣者) were all able to look up view the Heavenly Light (Emperor's face) and then bow down prostrate themselves and knock their heads on the ground (chi-shou 稽首). Even barbarians with braided hair (辮髮) and barbarian clothes (M 左衽: Matthews: ssu-i tso-jen 四夷左衽: barbarian tribes whose garments fasten on the left side), there were none who were not given an audience with courtesy (li) along the route that the emperor (travelled), and the emperor personally would issue the three-word command "Give them food (to eat)" (與飯喫. If /Even in my stupid mind, I still have thoughts of gratitude, ~~xxx~~ who among the many ~~peoples~~ peoples within the four seas (the empire of China) who has heard about this would not say: "Our Emperor is almost completely without illness and personally overlooks all affairs (of state)," and with a joyful

Cho Hön
 6 ministers of
 6 ministers (Boards)

local
 provincial
 officials

access to Emperor
 of lowest officials
 even barbarians

✓

✓

No access

p.477, 25:4a) ~~mind~~ feelings of love and honor (欣戴之心) would naturally be unlimited (not come to an end) (cha pu jung i ~~ye~~ i 自不容已矣)

In our court, even though we have the ceremony (ye, li) for the daily attendance at court of the officials of the 6 ministries (yukcho sangch'am chi ye 六曹常参之礼), nevertheless we still are completely lacking in times (audiences) where the officials participate in audiences

in order to report on matters (of state) (ch'amhyŏn p'umsa chi si 承現繼事之時)

And if officials from the provinces carrying letters and reports (oebang paejŏn chi wŏn 外方陪箋之員) are not able to have a face-fo-face audience with the king, then (certainly)

the petty clerks and runners who bear tribute for the

king even less have a chance to see him. The king (chŏnha) attends

court numerous times, but the high ministers of state ~~x~~ and royal attendants (kongbo sijong 公輔侍從) rarely get a chance to see the

royal ~~garb~~ garb. Even when the provincial governors and magistrates go (to their assignments), I have never heard where they receive

sage (royal) instruction faces-to-face. The only thing that

happens is that the orders from the Royal Secretariat (Sŭng)chŏngwŏn)

which say: "In accordance with the previous royal command, send them off"

(ŭijŏn'ŏn song 依前言送), and that is all. Alas! How can these

four words -- "send off in accordance with the previous royal command",

be sufficient to move the minds ~~and hearts~~ of people? And if the

court conducts its affairs in this way, there is no need to ask

why it is that the officials in the outer district towns neglect

the people's business. Our Changhai taewang (莊憲大王 : King Sejong)

used to attend court every day to discuss current affairs of state,

and magistrates (about to leave for office) who came to court to pay

their respects (sajoja 辭朝者) also all, one-by-one, received face-

to-face instructions which said: "There is such-and-such a natural

disaster in such-and-such a district, or there is such-and-such an evil ~~xxxx~~

no rule in Korea for officials to participate + report on affairs of state

Provincial officials - have opportunity to meet king face-to-face - set alone clerks + runners!

even the attendants ministers + officials no seroffs for prov. gov.

my regret - Sejong

皇

公輔侍從

依前言送

莊憲大王

辭朝者

p.477, 25:4a) in such-and-such a district. You should go and take care in attending work to your duties and/save the lives of my people." Thus there was not

25:5b) a day when the state council did not sit, and with regard to the affairs of the Six Ministries, there was not one matter which was not reported (kwanbaek 關白). If the most important matters were reported and decided on, then all the rest were taken care of by themselves, and all the affairs of state were not ~~not~~ bothersome (to the king), and still sage government became more wonderful by the day.

I humbly would like the king above to model himself after the Heavenly Court (of the Ming emperor), and within pay respect to the regulations of his forefathers.

--. In the reign of Injo, Hō Chōk (許福 :HHDSJ, II, 1715, 1610-1680, munkwa 1637; once impeached the Ministers of Personnel and War for taking bribes in appointing men to office; Rt State Councillor in 1667, later became CSC; 1678 advocated minting of ever-normal cash; a leader of the Namin, together with Hō Mok, but split with the latter over the criticism of Song Si-yōl; claimed that the Ch'ōngnam (pure southern) faction was too severe in its criticism, and he became leader of the T'ak-nam (muddy southerner) faction; exiled in 1680 when his illegit. son, Hō Kyōn was involved in a plot, and given poison; title restored in 1689. Even though a Namin, was a close associate of Song Si-yōl) submitted a memorial

which said: With regard to the way the sage kings of ancient times conducted government, they would arise just before dawn (昧爽丕顯坐.) and await the rising of the sun, and until the sun set they would not even take time out to eat so busy were they in receiving their officials and deciding on affairs of state (hūijōng sōjōk 熙登庶績). But by the time of the Han and T'ang dynasties, their rulers in conducting government affairs would proceed every day to the chōngjōn (正殿 :Palace audience hall) to hold audience and listen to government affairs, and their officials would enter and respond (to their questions) and offer

Hand, p. 337
許福
Official
under Song,
reached post
of 判書 and
in 仁祖's reign
was 寧社功臣

wrong guy.

許福

昧爽丕顯坐

熙登庶績

正殿

p.477, 25:4b) their opinions and memorialize on affairs. If the ruler above was diligent in the conduct of government, so then those below had to be diligent in attending to their duties, and since all affairs were taken up (for action), so then all the people had something to depend on. But at the present time the king (our king) does not do things that way.

He keeps himself deeply ensconced within the 9-layered (walls, inner sanctum of the palace) and rarely ever sees the faces of his officials. Every day all the affairs of state are ~~decided~~ handled only in writing, ~~and actions are not taken in the same manner as in the past~~ (written instructions), while actions that could be taken in 15 minutes are delayed

p.478, 25:5a) for several days. Given the fact that the king above is remiss in his attention to government affairs, for that reason those below are also lax in attending to their duties. None of the bureaus take their seats in their respective yamen, and at the times when they do take their seats there, they pass the whole day floating around (doing nothing). All government business is left up to the clerks and petty officials.

Rules and regulations are neglected and done in error (kanggyöng ?sil 綱領隨失), and all regulations and provisions are in confusion. Various goods and properties which are ~~are~~ under the control of individual bureaus are all collected together in the Ministry of Taxation; control of the military rosters are the primary task of the Ministry of War, but they are handled by the Toanch'öng (都案廳); each district magistrate is forced to send up (to the capital) no less than a thousand hundreds of cash for the price (of hiring) the artisans of the Ministry of Works, and yet the officials receive nothing (in return for these payments).

The poor people are forced to transport so many goods that one can't count them ~~to the~~ (to provide for) the infantry under the Ministry of War, and yet there still are not sufficient funds on hand. In the appointment of men to office by the Ministry of Personnel, they have no knowledge of

present do King. don't night King too remote business concluded in writing!

delays

laxity of bureaus

inefficient distribution of resp. district payments sent no feedback

no app'nt Personnel

p.478, 25:5a) of the personnel records (of officials) nor how much time they have spent in office (iryök saksu 履歷朔數). With regard to the military duties of the basic ~~soldiers~~ soldiers (the ~~ministry~~ ministry of war?) is so in the dark that it cannot distinguish how difficult or easy the burdens are, or how long or short (their terms of service are). And when it comes to such things as the issuing (payment) or collection of cash and grain, the judging of criminal and a civil suits justly or unjustly (crooked or straight), or the sacrifices to be presented at rituals, or the ceremonies for the important rites, (the officials) just stand there

misleading etc

watching ~~with their~~ the mouths (of ~~other~~ others); they have no idea of what to do (what it is). As Cho Sik (曹植 :CSC under Kwanghaegun, ho, Nam-perishes, is lost myöng 南溟:Pyongyang 4, p.399) said: "It disappears in the hands of the clerks" (mang ö isö chi su 亡於吏胥之手). Now that I am about to experience (this), it is truly to be lamented. Nevertheless, this is not something that has come about in the space of 1 morning or 1 night;

every thing is put up by records

it has been a long time in the making, and the king is also not aware that this is so (is the case), and that is why I have requested to talk about it. In general, the sangch'am (常參) and choch'am (朝參)

types of audiences are methods that were in regular use in the reigns of our forefathers. ~~The xxxxx~~ recorded in the Oryeüi (五禮儀) that every day the king would go to the chöngjön (正殿) to ~~xxxxx~~ receive audience for his ministers, and that this was called the chöngjön sangch'am

TWG reprinted this!!!!

Oryeüi

(Pyongyang, 4, p.398. on the Oryeüi: text discusses the 5 rites: killye (吉禮), hyungnye (凶禮), pillye (賓禮), kullye (軍禮) and karye (嘉禮) with illustrated explanations. Sejong orderdd Hö Cho (許相) to begin its compilation, and the compilation was completed under Kar Hüi-maeng (姜希孟)

1474

)in Sejo's reign; it was published in 1474 (Söngjong 5) in 8 kwön and 8 ch'aek) (~~xxxxxx~~) and that every other day the king goes to the chöngjön (正殿) to hold an audience for his officials, and this is called the choch'am. The first thing they report is any cases of signal fires;

朝參

p.478, 25:5b) The second thing they reported was criminal cases; next they reported military affairs. Then on the basis of written memorials from the hundred officials, the censorate would discuss or impeach, and the state council or six ministries would make personnel appointments, before the bed (couch) All of these matters were done in the presence of the king. (t'a-ch'ien 相前) Our royal ancestors in holding court, did it this way. But since the wild and lascivious times of Yönsan'gun, these rites (procedures) were finally abandoned, and even after Chungjong came to the throne, the samjang (三將 : 參 see other edition of the Pyongyang transl.-- the 3 top ministers?) had no knowledge of them and these (court audience procedures) were not again established; they just continued in the old ways up to the present time. In chöngyu year (Chungjong 32, 1537) I happened to see the drafts (ch'och'aek 草冊) of the official historians where it ~~was noted~~ had to be noted down every day facing (the king) that ~~the~~ "the sangch'am (audience) is suspended"--these three words, which meant that they felt that something that should have been done wasn't done, showing their regret over the fact that they wanted to preserve sheep (so that ritual sacrifice might be performed--see Confucius). Then I had occasion to see (the history drafts) from last year, and I noted that they didn't bother to write this down (any more). Without realizing it tears came to my eyes (tears flowed from my eyes) and I said (to myself): "~~So~~ Thus have the methods of conducting government affairs through~~out~~ the generations and the rites by which our forefathers ~~conducted~~ oversaw government become confused (destroyed: minyön 泯然)." If at the present time the king should want to think of the confusion (in govt) and plan to control it (rectify it), then there is no better way of doing so ~~than~~ than beginning with the old regulations. I would like him to order that the Oryeüi be studied and that these rites (audience procedures) be reinstated, and that beginning with the king, he should daily attend court without laxity, and also after the officials

regular reporting procedure
w. procedures called
Yönsan'gun
not restored by
Chungjong

1537

4/24
4/24
4/24
suspended

24:6a)
never
fails

王不日
King to attend
court daily

p.478, 25:6a) present their written memorials, they advance and the king ask them:

What responsibility do you have over what matters? How much work have you done, and how many decisions have you made? What things do you have under your charge and how much of it ~~has been used~~ is there and how much have you used?--holding them responsible for every single matter. And those that have performed ably should be reward^{ed}, and those that have not performed ably should be dismissed from office.

Furthermore, you should order all the bureaus to sit in their yamen every day and to present before you every matter that they have attended to the previous day. Thus all the officials will be straightened out (made to attend strictly to their duties) and each of them will attend to their own responsibilities, and there will be no matters that are not well regulated. How then would the clerks and petty officials

25:6b)

be able to interfere in the conduct of (business) and good plans done would the beautiful laws/of our former kings be restored into proper order. The yundae (輪對 : ministers in audience answering the king's questions in turn) procedure was a beautiful method by which ~~because~~ our forefathers received their officials at court. But the king ~~has abolished~~ has abolished it because (the answers he gets) are common and not worth adopting. ~~this is common and not worth adopting and has abolished it.~~ Now, not everyone is capable of forming good opinions and great plans, but after a long number of days and with many people (giving their opinions), how could it be that there would not be one or two worth adopting? And yet the king has quickly abolished it. This is equivalent to someone who stops eating because he choked on the food. I really regret this (regard this as pitiable).

Furthermore I hear that at the courts of ~~our~~ our forefathers, in addition to the sangch'am audience, every day the king would go to the P'yönjön () to receive his officials, and sometime they would pass the whole night (in discussion). There was no matter which was not discussed, and no opinion which was not fully expressed. Even now when I think of it, how beautiful it seems. What I would like is for the king to emulate the former

daily administration + on-the-spot awards + punishment in offices

the yundae no talking ministers' official answers as usual they abandoned because routine

daily audiences!

p.478, 25:6b) in their daily meetings with their officials and not to lock himself up inside the inner recesses of the palace creating a great gap between those above and those below (the king and his people) so that all government affairs are delayed. (end of Hö Chök)

--. The New Year's Grand Audience for All Officials (wönjöng paengnyo hoejo

元正百僚會朝 (note: the outer regions (wai-fan 外藩) send their subordinate officials with a letter to present at court)(end note)

p.479, 25:7a) indented section: In the present age there are 3 famous ceremonies

held on the new year (wönjöng), the winter solstice, and the king's birthday. The king receives all his officials at court and they present their congratulations, and the states of the feudal lords also send in written memorials setting forth their congratulations.

-double indentation: I note that according to the Chou-li the spring audience was called ch'ao (朝), the summer audience was called tsung (宗), the fall audience was called chin (覲), and the winter audience was called yü (遇). Each of the feudal lords in the 6 fu (六服) came to court once a year, and (the people from) the four regions came at specified times, either in the spring, summer, fall or winter, taking turns ~~xxxxxxx~~. Also according to the Wang-chih (王制) :section of the Li-chi) there was one small audience (hsiao-ping 小聘) held every year, and every 3 years there was one large ping (ta-ping 大聘). At the small audience they would send a ta-fu, and at the large audience they would send a ching (卿). This is all we know of the ancient system.

I have never heard that they had anything like the so-called "3 famous ceremonies" (sammyöngjöl 三名節) where (officials) presented their congratulations at court (choga 朝賀) such as has been done in later ages. In the chao and ping (朝聘) audiences of ancient times they would always report on affairs and matters under their responsibility.

Everyone, both the ruler above and the ministers below were respectful and faithful to the rites (ritual procedure). They gave admonition to one another,

3 great audiences
New Year's

- 1) New Year's
- 2) Winter Solstice
- 3) King's birthday

- Chou Spring 1) 朝
- Summer 2) 宗
- Fall 3) 覲
- Winter 4) 遇

annual 小聘
triennial 大聘

ancient ceremonies when
reporting to ruler w/ ritual procedure
spring & summer

三名節

朝

宗

覲

遇

六服

王制

小聘

大聘

卿

三名節

朝賀

朝聘

p.479, 25:7a) and there were none who did not support the son of Heaven and were not

diligent in looking after the people and in their thoughts exhaust all their efforts in their duties. But in later ages, without any reason (mudan 無端)

rulers would receive congratulations and regard their positions as sufficient grounds for enjoyment (happiness) (i wi we rak 以位為樂)

and the officials would utter praise and ~~ex~~ congratulations thinking that flattery was what was required of them. This (the difference between the two practices) is truly the difference between (what is done according to)

Heaven's principles and (what is done according to) human desire (cha cheng t'ien-li jen-yu"chih p'an ye 此正天理人欲之判也), shouldn't he

If a ruler should desire to set this straight, then he should take into account the intentions (purpose) of the ancients and use it in order to determine the institutions of a whole age?

-indented section: In the Han-shu, in the 7th year of Kao-tsu (200 BC) the Chang-lo-kung (長樂宮) was built, and in the 10th month, in the winter, a court audience was held (to receive) congratulations and wine was offered.

-double indentation: This was the beginning of the practice used in later ages of holding a congratulatory audience (choga 朝賀) at the beginning of every year, and this was because the Han dynasty followed the Ch'in dynasty practice of regarding the 10th month as the beginning of the new year. Wu-ti was the first to conduct the hsia-cheng (夏正) audience in which the first month of the year was regarded as the beginning of the year. Nevertheless, in terms of the congratulatory audience (choga), they continued to do it in the 10th month as had been done before. Later in the Later Han ~~on the Han~~ dynasty began the practice of ordering the holding of an audience in the 1st month, but this was a rite which was not practice in the san-tai (3 dynasties of antiquity) or before. But since the audience was held when the activities of the new year (actually) began, it seemed appropriate that all the officials should attend a court audience. It was only that

deteriorated into congratulatory ceremonies
25:7b)
oppot. for flattery!

year's anniversary between King and King

congratulatory audiences began in 200 AD

p.479, 25:7b) they should not have presented congratulations. What they should have done ~~was~~ at that time was to have each official keep watch over his duties and attend to (report on) his responsibilities.

Wei + Chen
beginning of
winter
solstice
audience
25:8a)

-indented section: In the Chin-shu (晉書), Li-chih (禮志) in Wei and Chin treatise on rites), it says that/on the day of the winter solstice they received (envoys?) from the fang-kuo (方國) and all the officials who offered their congratulations and that they held a second in importance to (禮) small meeting (party), and that the ceremony was ~~the same as~~ the audience held on the first day of the year to receive congratulations.

-double indentation: This was the beginning of the practice in later ages of holding a congratulatory audience on the winter solstice. Only Ts'ai Yung (蔡邕) alone set forward the opinion that congratulations were due because the winter solstice was the day that the forces of yang began to rise. However, this was a violation of the institutes of former kings. In the Sung dynasty, they also offered congratulations to the emperor on the first day of the 5th month, but this was even more unreasonable (unprincipled) an act.

!!

-indentation: In the T'ang-shu, Hsüan-tsung (713-56) held a party for all his officials on his birthday at the Hwa-ak-ru (花萼樓). The Ch'eng-hsiang (程相), Yüan Kan-yao (源乾曜) and Chang Yüeh (張諲) presented a memorial which said that "This day is the 100th autumn ceremony" (ch'ŏnch'ujöl 千秋節). You should promulgate an order to all the empire to hold parties to celebrate it. Later on they moved the day for the celebration of the ceremonies ~~of the~~ to the altar of earth (sa 社) to a different day. (note: The birthday of Hsüan-tsung was in the 8th month. Later on they changed the ch'ŏnch'ujöl and made it the Ch'ŏnjangjöl (天長節). In the reigns of Te'tsung, Hsün-tsung, Hsien-tsung and Mu-tsung, they did not establish a name for the ceremony.) (end note)

Emperor's
birthday
audience
T'ang

-double indentation: This was the beginning of the practice by rulers

p.479, 25:8a) of later ages making a holiday (ceremony) out of their birthdays and receiving memorials of congratulations (from their officials).

(note: In previous periods every single ruler had one holiday, as for example in the cases of T'ai-tsu of the Sung who made the Chang-ch'un-kchieh (長春節), or T'ai-tsung who made the Kan-ming-chieh (乾明節).

By the time of the Ming dynasty, all of these were referred to by the name of Wan-sui-sheng-chieh (萬壽聖節) (end note)

Mr. Fan (Fan-shih 范氏) said: T'ai-tsung did not hold a party on his birthday because he felt that this was a day that caused difficulty to his parents (when he was born?) Yüan Kan-yao (源乾耀) and others felt that the birthday of the ruler should be a holiday (chieh, chöl)

25:8b) and they also changed the day of the rite to the altar of earth (because of this). In general holidays (chieh) should take place in the season when the forces of yin and yang reach their ultimate, and this should not be violated. The rites to the altar of earth is an important affair for the state, and it should not be changed * (to a different date).

But Hsüan-tsung of the T'ang (明皇) had been on the throne for a long time and he began to get arrogant. Yüan Kan-yao and Chang Yüeh were not able to rectify their ~~emperor~~ ruler by means of righteousness, so they sought to serve him by the use of flattery. This was a great crime.

..Chin Hsi-shan (真西山) said to Li-tsung (理宗 :1225-65) of the Sung dynasty: "T'ai-tsung (of the T'ang)'s respect for his parents (sach'in 思親) issued from his true sincerity, and even to and saddened this day anyone who reads (his words) is still moved/by them. But

during Hsüan-tsung's reign, the emperor was arrogant while the officials were flatterers; they held magnificent banquets and established ceremonies (in honor of the emperor's birthday). Later ages continued these practices until they became institutionalized. If a subject (official) considers this the way to respect his ruler, it is truly mistaken, and if the ruler also follows along with this and forgets his parents, could that be all right? In recent times, the shih-ta-fu (officials and scholars)

Wan-sui-sheng-chieh is a special congratulatory ceremony

forces of yin and yang

Hsüan-tsung's arrogance

(vs. Emperor's cult) flattery

p.479, 25:8b) have been paying respect to active officials on the grounds that they (are said to be) respectful of their rulers. The rare and lavish gifts given to them and the ostentatious songs of praise sung to them are like what is done on the ruler's birthday; in fact they even go beyond this. The harm has generally gone this far. Whether

emulate the priority of Tang T'ai-tsung w. errors of Hsüan-tsung

we can emulate the sincerity of T'ang T'ai-tsung, and reflect on and make clear the errors of Hsüan-tsung, and stop the roots of the practices where by officials privately associate with one another in the exchange of gifts depends on the sage ruler.

you's note new year's

-double indentation: I note that Later ages regarded the new year's audience (wŏnjo 元朝), the winter-solstice audience (tongji 冬至), and the emperor's birthday (saengil 生日) as the three famous holidays (sammyŏngjŏl 三名節) in which (the emperor) received the congratulations of his ~~xx~~ officials at court. None of them were systems used in the san-tai (three dynasties of antiquity). Nevertheless, with regard to the new-year's audience, it was basically appropriate for the officials to pay court on the ruler on the first day of the new year; it was only that it was not appropriate for them to offer congratulations. As for the winter solstice, it marks the first time that the forces of yang emerge. Former kings used to close their palace gates on the day the sun reached its limit (in the heavens) (chi-il) and they did not give thought to affairs. There ~~was~~ ^{were} profound thoughts behind this. But to receive the congratulations of the empire at court and accordingly to hold lavish banquet goes greatly against the righteous principle involved (in this). But when it comes to the practice of holding an audience on the emperor's birthday, the first one to "make a doll" (for sacrifice, ^{precursor to} instead of human sacrifice--just as bad as far as Confucius was concerned--i.e. the first one to start this) was the Ming-huang (明皇 :Hsüan-tsung) of the T'ang dynasty, and this was a really bad case of an act without any righteous principle behind it.

winter solstice

emperor's birthday

p.480, 25:9a) Eve with respect to (T'ang) T'ai-tsung's doing this, it was still a shameful act (k'uai 愧).

Ming
T'ai-tsu

✓ T'ai-tsu of the Ta-Ming (Great Ming) dynasty once issued an edict which said: "The winter solstice was the day on which former kings closed their palace gates. My birthday is a day of sadness when I think of my (departed?) parents (saeng il si ? kamch'ang chi chin

生日是朕感愴之日. On this day, do not come to court to offer truly congratulations!" This was an act that can/stand (as a model)

25:9b)

for a hundred generations. But alas! Because (rulers) were deceived by fawning officials, this practice had its beginning but they were not able to bring it to an end.

-indentation: With regard to the ceremonies performed at the new year's day audience (wŏnjo 元朝) in the T'ang dynasty, in most cases they followed the customary regulations used in the Ch'in and Han dynasties, but since there might be other items worthy of consideration for adoption, I am adding them here for reference.

One day before new year's day the Sheng-she (尚舍) set up the royal tent (御幄) in the T'ai-chi-t'ang (太極殿), and the official in charge laid out the places (order of places) for the officials, guests and envoys to the east and west in the audience hall (ch'ao-tang). They placed a desk there and set up the carts (vehicles). They set up places for civil officials of rank 3 and up in the eastern part of the southern road of the Hoeng-ga (橫街: cross street?). They set the place for the Jang-ying-hou (襄寧侯) just below the places for the officials of rank 3. ...etc. description of the procedure continues on to p.481, 25:12a)