

caring for the aged (yangno ^{養老}) -1- sokp'yön, ha

p.513, 26:17a) --. With regard to the rite of caring for the aged (yangno-ye), in the fall of every year (or the spring), ~~the ruler~~ when the ruler (king, in'gun) (goest to the Sönggyun'gwan) to see the school (sihak ^{視學}) he will perform the "caring for the aged" ritual there and he will grant rice and meat to all the aged persons within the boundaries (of the kingdom). (note: He will grant this in grades to men of 80 or 90 years of age. To those who are sadaebu he will give additional grants of cotton and silk.) (end note)

indented: When the king "sees the school" (sihak), there is also a ceremony where he bows at the shrine of Confucius (paesöng chi chöl ^{拜聖之節}); this will be like the ceremony carried out at the time of alsöng (謁聖 ^{謁聖} : when the king observes the ceremony at the shrine to Confucius at the Sönggyun'gwan) (note: I note that in the Li-chi when the Son of Heaven went "to see the school" (sihak) he would order the responsible official to perform sacrifice in the correct manner and offer sacrifice to former teachers and former sages. After the responsible official finished this he reported back to the (son of Heaven), then ~~proceed~~ proceeded to the eastern gate turret? (tung-shu ^{東序}) and presented ritual food, sacrifice to Confucius set up places for food (sökchon ^{釋奠}) to former aged. Subsequently he ~~established~~ the ~~places~~ san-lao (三老 ^{三老}), and wu-keng (五更 ^{五更}), and chün-lao (尊老 ^{尊老}) (cushions for them to sit on).

The commentators who wrote on this (so-chia ^{疏家} said "(the son of Heaven) did not perform the sökchön prior to establishing the school." I don't know whether this is true or not, and it merits further investigation.) (end note)

Tang

-In the treatise in the Ta'ang-shu (it says) regarding the ritual of caring for the aged that in the middle of fall on an auspicious day the emperor personally cared for the san-lao and wu-keng in the Ta-hsüeh. The agency concerned first memorialized ~~the~~ (recommended) one man of virtuous behavior and old age from among the retired san-shih and san-kung (^{致仕者} 三師公)

p.513, 26:17b) and appointed him san'lao(三老). The next best man was made the
 wu-keng(五更). (A man) from among) retired officials of the 5th
 rank and higher was made the kuo-lao(國老), and a man from among
 retired officials of 6th rank and lower was made the shu-lao(庶老).
 The official in charge of food (shang-shih 尚食) prepared animals
 (meat) and food. And the day before the official in charge of quarters
 (shang-she 尚舍) set up the ta-tz'u(大次) ~~rank orders places?~~
 place of honor?
 to the rear of the school buildings, and in the appropriate place he
 set up (the places for) the san-lao and wu-keng right next to the
 place of honor?
 emperor outside the ~~south~~ south gate to the west. The chün-lao(君老 :other
 aged) were also placed to the rear of them, all facing east. The
 civil officials were outside the gate on the east. The military officials
 were to the west of the chün-lao, lined up double, facing east and west,
 all lined up with (the highest rank) in the north. He also set up the
 imperial seat at the top of the hall, in the eastern shu(序) facing
 west. He also laid out the sedge mat (wanyön 莞筵 ;wanggol chari)
 and the embroidered mat (chosök 藻席), and the seat for the
 san-lao was set out to the east ~~of~~ near the Western pillar, facing north
 and south. The wu-keng was seated at the top of the western staircase
 facing east. The kuo-lao were seated to the west of the san-lao, but
 none of them were attached (connected) (to each other), and all were sedge mats
 and embroidered cushions (kwanyön chosök). The rest
 of the kuo-lao were seated beneath the hall, to the west of the western
 staircase facing east, with the head of the line to the north, and
 all were seated on sedge mats ~~and~~ with black cotton piping. The t'ai-lo(太樂 :
 music official) lined up the kung-hsien(宮縣 :musicians) in the
 courtyard. The tünnga(鞀鼓 :musical instrument played at sacrifices
 or banquets) was set out at the top of the hall. The tien-i(典儀 :official
 in charge of ceremonies) set places for the civil and military officials
 of rank 5 and up to the east and west of the kung-hsien (musical instrument),

三老
五更
國老
庶老

musicians

p.513, 26:18a) The officials of rank 6 and below were located to the south all lined up in double ~~file~~ file facing west with the head of the line at the north. The position of the feudal lords (fan-k'e 藩客) was to the south of them. Envoys from the prefectures (chu-chou shih-jen 諸州使人) were positioned behind officials of rank 9. The school students (hsüeh-sheng) were divided up and positioned behind the civil and military officials, and positions outside the gate that were set up were like those of the above-described positions.

In addition they set up the wine jar (tsun 尊) to the west of the eastern pillar, facing north; on the left side they put hyōnju (玄酒) and ~~x~~ on the right they put the chan (坵) and also the wine cup (爵). On the day when the emperor (luan-chia 鑾駕: imperial bells or carriage) was about to arrive, the first officials who had already come would go outside the gate and take positions. The students would all be wearing blue clothes, and would go in and proceed to their positions.

When the imperial carriage arrived at the T'ai-hsüeh gate (of the great college), they turned the carriage around ~~so~~ so it faced south. The shih-chung (侍中) then bowed and politely asked the emperor to descend from the carriage; he did so and entered (the hall)

and went to the ta-tz'u (大次: place of honor). Civil and military officials of rank 5 and up followed along after the officials in attendance on the imperial carriage, and all of them proceeded to their places outside the gate. The T'ai-lo-ling (太樂令) (music official) and two dancers with musical instruments entered. Then the officials and the (feudal lord) guests and envoys (from the prefectures) in turn entered. When the imperial carriage first departed the palace note was taken of the time

(this happened) and an envoy was sent to meet the san-lao and wu-keng and escort them to their places. The san-lao and wu-keng were wearing ~~formal caps~~ the Chinhyōngwan (進賢冠: formal caps), for the presented worthies) and were riding on the ~~xxx~~ an-cha (安車), and they had escorts to the front and rear. As for the kuo-lao and shu-lao (國老, 庶老)

p.513, 26:18b) then the responsible official warned them in advance that the emperor was about to arrive at the T'ai-hsüeh. The san-lao, wu-keng and the chün-lao and others all went to assemble. Each of the chün-lao was wearing the clothing appropriate to him (that person). The T'ai-ts'ang hsiao-ching (太常小卿) assisted (贊) the san-lao and wu-keng and all of them went outside to their places where they stood outside the ~~smth~~ facing gate of the school, ~~xxxxxx~~ west and east, ~~xxxxxx~~ with the head of the line at the north. The Feng-li (奉禮) assisted (贊) the chün-lao to go outside and take their places standing behind the san-lao and wu-keng. The T'ai-ts'ang ~~and~~ po-shih (太常博士) led the T'ai-ts'ang ch'ing (太常卿) to go up and stand in the school hall ~~door~~ inside the northern entryway (window), facing north just at the window (~~xxxxx~~ door). The shih-chung presented a wooden plaque and informed the emperor that all was in readiness (wai pan 外辦), and the emperor then went out the door. The Tien-chung-chien (殿中監) presented the taegyü (大珪), the emperor took it and went down to greet the san-lao outside the gate, ~~xxxxxx~~ to the east, facing west. The shih-ch'en (侍臣) followed the emperor and stood behind him. The T'ai-ts'ang ch'ing and the Po-shih withdrew and stood to the left. The san-lao and wu-keng all followed. Two men assisted them on the right and left, and the T'ai-ts'ang hsiao-ch'ing led them (from the front). The tunsä (tun-shih 敦史) was holding a pen, and the old men and the wu-ken were each holding a stick and stood to the west of the gate, facing east, with the head of the line to the north. The feng-li (奉禮) guided the chün-lao and their attendants

p.514, 26:19a) to stand to their rear.

The T'ai-ts'ang ch'ing moved forward and presented a request (to the emperor) and bowed twice. The emperor ~~xxxxxx~~ bowed twice. The san-lao and wu-keng put down their sticks, straightened their clothes (söpche 揆齊) osül yömi myönsö) and bowed in reply. The emperor performed an üp (揖) ~~stood in front +~~ bow and advanced ~~to in front of~~ the san-lao, the wu-keng followed along, ~~and~~

p.514 , 26:19a) As before they carried their sticks with them and were aided by people assisting them to either side to the staircase. The emperor bowed (ŭp) and ascended and all of them went to the seats and stood to the rear. The emperor faced to the west and bowed twice. The san-lao faced south and returned the bow. The emperor also faced west and respectfully bowed to the wu-keng, and the wu-keng returned the bow respectfully. All took their seats. The san-kung (三公) gave a small table (kwe 几) to the elderly; the 9 ministers (ch'ing) straightened their shoes, and the Tien-chung-chien (殿中監), Shang-shih (尚食) and Feng-yi (奉御) presented chinsu (珍羞 : rich delicacies) and wheat and millet (food) etc., and the emperor looked at them and then set them up in front of the san-lao. The emperor went in front of where the san-lao were seated holding the wine goblet and offering them a drink (kwi 餽), and then he went to the wine flask and raised ~~it~~ the goblet. The shih-chung assisted him in pouring the wine. The emperor advanced holding the goblet and took a drink as a chaser (? 西岸). The Shang-shih and Feng-y'u in turn in front of presented rare delicacies, wine and food to the wu-keng. The kuo-lao, shu-lao and others all took their seats. Also he put wine and food in front of them and they all ate it. The emperor went to his seat and the san-lao then spoke words of instruction and straight talk (lun tien hsŭn k'o yen 論典訓格言). The emperor with an empty mind personally requested receiving (their instruction). The Tun-shih (敦史) holding his pen, recorded the good words and good deeds. When the rite had ended, the san-lao and lesser personages descended from their seats in the banquet hall.

26:19b) The t'ai-ts'ang-ch'ing led the emperor who followed after and descended the staircase, and stood at the bottom of the staircase. The san-lao and wu-keng left (went out) and the emperor ascended and stood at the top of the stairs. When the san-lao and wu-keng left the gate, the Shih-chung moved forward and informed (the emperor). When the rite was finished, the emperor descended and returned to the place of honor (ta-tz'u 大次).

p.514, 26:19b) The san-lao and wu-keng ascended (mounted) their an-ch'a (安車 :carts) with people leading them and following them, and then returned (home). The officials and hsüeh-sheng (students) and others in turn went out. The next day the san-lao proceeded to the palace and offered their thanks.

indented section: I note that even though the ritual for the caring of the aged (yangnorye) cannot be performed regularly every year, if the king grants rice and meat to the elderly, then every year the Board of Rites can present a memorial and it can be carried out. (note: The capital agency and the district towns will all consult the ages of people in the hojök (household registers) and carry it out.)(end note)

Under the present system we have the yangnoyŏn (養老宴 :banquet for caring for the aged). In the fall of every year we hold a banquet, and irrespective of whether a person is noble or base, sa (scholar, yangban) or commoner, everyone 80 years or more goes to it. As for ~~men~~ women, the queen holds a party in her inner quarters. Even though the intention behind this is to honor the aged, nevertheless, compared with the ancient rites, it is particularly inappropriate. In ancient times the ritual for caring for the aged was extremely important). In general there are indeed many elderly people in the world and you cannot feed (hold a banquet) for every one of them. Select those among them who "have the way" (are virtuous).

26:20a)

And if the Son of Heaven personally has a banquet for all the common elderly at the T'aehak (宗宮 :imperial college), then in accordance with this, all we have to do is to provide rice and meat to them, and that is enough. The purpose behind this ritual is that the Son of Heaven personally adopts the etiquette appropriate to children (vis-a-vis the elderly) in order to exalt the way of filial piety and respect for elder brothers and applies it to the whole world, so that there will be none among the people who do not practice filial piety and brotherly respect. And if filial piety and brotherly respect are established in the world and the strong do not violate (impinge upon) the weak, and the many do not act cruelly toward the few,

p.514. then the custom by which people treat their superiors as if they were their parents (ch'insang 親上) and devote their lives (risk death) for their superiors (sajang 死長) will become established. This is why the intention behind this ritual of stressing the right way (morality) and of making manifest (moral) intentions is profound and far-reaching.

in order to make them
 For this reason it is said: "Show concern for the aged in a serious (great) great way; treat them lovingly in order to show respect; act toward them with proper rites (etiquette); maintain ~~in~~ proper order toward them *rank them in accordance w.* by being righteous; and end *send them off (funerals)* (perform ceremonies to them) with humaneness.

(尊之以大, 愛之以敬, 行之以禮, 死之以葬, 終之以訃)

Do this in all things and all virtues are contained within these acts.

If no matter how many or few (of the aged) there are, they were all to be invited to the palace courtyard for banquets, then it would not be the way of showing filial piety and respect and brotherly respect that would be made manifest; the only thing it would do is to entertain them give them music and show them a good time, and that is all. Furthermore, by providing banquets it lead to confusion and irregular standards, and it would be difficult to make an established ritual. If you were to invite all 80-90 year old men and women to banquets, it would not be appropriate to the proper way of treating the elderly. If you compare this with the ritual of the ancients, then you see that not only is there a significant gap (difference) between the two, but in general, with respect to ancient and contemporary systems, even though they are relatively similar to one another, the basis for the (two) systems or practices is different in each case., and the difference in the results achieved is also as different as the gap between heaven and earth. If a ruler is to have a well-governed state, can he also act contrary to proper ritual? (ignore the rites?)

26:20b)