

Turning the Dilemma: Political Game in Zuoshunmen Incident

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Abstract: The Zuoshunmen incident was a key turning point in the Great Ritual Conference. At the beginning of Emperor Shizong's reign in Ming Dynasty, Yang Tinghe controlled the trend of the political situation of the court, which largely restricted the exercise of Shizong's legitimate imperial power. When Sejong wants to carry out innovation, he must dispel Yang Tinghe's influence in the DPRK. After the big ceremony, especially the Zuoshunmen incident, Yang Ting and the Central Committee's forces were almost exhausted, and Sejong also took the opportunity to recover the imperial power. At the same time, Sejong did not hate the sins of the courts, but forgive the true repentant and re-employed as an official. This undoubtedly played a very positive role in the relaxation of the relationship between the monarch and the minister and the stability of the political situation of the court.

1. Historical Motivation of the Event

When it comes to Zuo Shunmen Incident, we should naturally start with Yang Tinghe's official appointment. Yang Tinghe's official appointment is the key turning point for the development of Dali Conference. Before he became an official, most of the ministers he influenced were his supporters, and most of the resolutions he proposed would be implemented smoothly. This also shows from another angle that the first restriction to be overcome in the exercise of Shizong's legitimate imperial power is Yang Tinghe's influence in the dynasty. At first, Yang Tinghe was impeached by Shanxi historical ballads. It was called "the evil of missing the net and yuan". In the Wuzong Dynasty, it was "the crime of transportation against the hail, attaching Qian Ning, Jiang Bin, and accepting bribes and autocratic powers", "the former Emperor claimed to be a mighty general, and the court did not try hard to fight, but now it is deceiving to present the word"emperor"and"textual research" [1]. If the impeachment of Shidao is true, it will be enough to cure Yang Tinghe's crime. Perhaps Sejong believes that the time is not yet mature, and it is necessary to stabilize Yang Tinghe and others for the time being. Sejong is "strictly responsible for the stipulations of the Shidao, and is under prison" [1]. Soon, Yu Shi Caojia also played Yang Tinghe, saying that he "has the right to authorize the power to move the main handle" and "takes Rong Yue to confuse the virtues" [1]. At the same time, the sergeants Zhang Wei, Liu Tingwei and other attacking Shi Dao, Cao Jia and others, for Yang Ting and pleading. Yang Tinghe also put on an attitude, and asked for retirement, Shizong "warm to answer." However, Yang Tinghe and Jiang Wei were dissatisfied. "Therefore, there were no cabinets for the ministers in the past few days. They sent the inner ministers and the cadres and the officials of the Hongjun Temple to their homes to sue and urge the court to wait" [1]. In order to let Yang Tinghe and others return to the cabinet to deal with political affairs, Sejong has no other way, only to have Shi Dao, Cao Jia and other foreigners to calm their dissatisfaction. The "collective strike" of the cabinet minister has only come to an end. It can be seen that when Sejong does something that does not fit Yang Ting and his mind, he will use his influence to put pressure on Sejong. After this incident, Sejong made up his mind to reduce or even dispel Yang Ting and his influence in the DPRK.

However, Sejong did not take measures rashly, but proceeded step by step. Sejong first dismissed Mao Cheng and Lin Jun and tested the reactions of others. This move did not cause too much shock, and further measures were taken. As early as when Zhang Huan was transferred to Nanjing, Sejong sent Taiji Temple to tell him: "While, the Sacred Heart is not yet." The meaning is

to let Zhang Wei wait for the opportunity to restart the ceremony. This time is the act of Sejong in the second year of Jiajing (1523). This incident caused a lot of turmoil. At that time, the courtiers talked about this matter and asked Sejong to recover. Sejong naturally understands the harm of weaving, and it is deliberately intended to force Yang Ting and draw the rest. At this time, Zhang Wei and Gui Yan also seized the opportunity, together with the essays of Fang Xi and Fang Xianfu, and asked for a correction. Yang Tinghe wanted to re-apply his skills, and even asked for two official requests to pressure Shishi. However, this time Sejong did not reluctantly comfort, but promised Yang Tinghe's resignation. Sejong's move made him and his supporters very surprised. The court of the Ministry of Education, Wang Jun and others rushed to ask for recovery. Xiao Yizhong, Ye Qi, Ge Ming and other officials also said, "Please leave, don't listen" [1]. Yang Tinghe's sudden official appointment resulted in "no leader among the dragons". His supporters were also panicked. Like Wang Jun, they were very disappointed and said, "Gong Gong, who is with the Lord?" [2] Almost at the same time, Shizong preached the tenet: "This ritual relationship is natural and regular, and then the ministers of civil and military affairs will discuss the honorific title in detail, and carry out the ceremony together to hear about it." [1] Wang Junhui's ministers of culture and military affairs and the officials of science and morality discussed the rites of grandeur, [1] argued that the rites of cinnamon calyx were not right. Reaffirm previous views. At the same time, Shizong drew back more than eighty memorials and "urgently called on Gui Calyx, Xishu, Zhang Jin and Huo Tao to Nanjing" [1] as his own assistance. Zhang Jin and others rushed back to the Beijing Normal University at the risk of their lives. Some courtiers planned to beat Zhang Jin and Gui Ye before they entered the palace. They had to take shelter for a while. Wang Jun and others still made it necessary for Shizong to issue holy decrees under the condition of serving as an official. "With the honorary title of the Virgin Mother as Empress Dowager Zhaosheng Kang Huicishou, Empress Xingxian as Emperor Kao Gongmu and Empress Xingguo as Empress Dowager of the Virgin Mother's Chapter as Empress Dowager of the Virgin Mother of Japan" [1].

Shortly afterwards, Zhang Jin and Gui Jie entered the pilgrimage to see Shizong. Shizong appointed Gui Jie and Zhang Jin as Bachelors of Hanlin and Fang Xianfu as attendants. Official Shangshu Qiaoyu objected, "Enze descended from within, and the government took the lead in giving it to the lucky little man. If a scholar-bureaucrat does not take it for granted, he is the most Tsinghua scholar, and Bicalyx is the one who would like to live in the same place again! [3] Bachelor Feng Xishangshu said, "This cold praise, Duan Youliu also, my generation can be juxtaposed with Ye?" [3] Editor Yang Shen also said: "Gentlemen and villains are not in harmony, and neither justice nor heresy are in harmony. Cheng Yi and Zhu Xi's thoughts are the same as those of ministers, while those of calyx and others are not so good as those of Duan Ju. Academic differences lead to different opinions. Can you be strong and easy-going, and self-flattering? Beggar and depose." [4] These supporters all regard themselves as "gentlemen" and claim to believe in Cheng and Zhu's learning. They call Zhang Jin and others "villains" and "cold praise and Duan Youyu". Zhang Jin did not entangle in the controversy between the gentleman and the villain at this time, but aimed at their viewpoint of ritual discussion, and then went to the "official ceremony shuffle" (seventh) to list the "crime of deception" of the ritual officials. Shizong adopted Zhang Jin's suggestion that he send the governor of ceremonies to the Cabinet to instruct Mao Ji and others, and remove the word "Bensheng" from the titles of Xingxian Emperor and Hou Zun. He Mengchun, Fengxi and Wang Shizhong opposed the idea of "keeping everything in the middle" [1]. On July 15 in the third year of Jiajing (1524), after the strike, Hyun Min Kim and xu wen hua said, "If you leave the country in a state of neglect, you must change Xiaozong to Bocao, then there will be no exams in the ancestral temple, and there will be a room for orthodoxy." So the ministers "xianglv yi zuoshun door knelt down, or call Mao Gao emperor, or call Xiao zong emperor, the voice of the church" [1]. Sejong sent SiLi supervisor, advised the ministers to recede, and "ministers solid v can't afford to". He also ordered the Secretary of State to send a message saying, "Gong Mu is presenting the emperor and the divine Lord, and the written message has been written. You and your family will retire." [1] The ministers still cannot afford to kneel down. By noon, Sejong sent officials to record the names of the participants and arrested Feng Xi and other leaders. Eight

people were jailed in the hope of deterring them. However, these people not only did not retreat, but Yang Shen and others cried even harder. Sejong, in desperation, ordered the Royal Guards to arrest 134 officials under five grades, all of whom were jailed for questioning. The rest of the above four officials "Gu Ling waiting for sin" [3]. At this point, the Zuoshun Gate incident is over.

2. The controllers of the incident

In addition, there is also an important question, many scholars often have a brush stroke, that is, whether the Zuoshunmen incident is the spontaneous action of these courtiers. If the Zuo Shunmen incident is spontaneous, it shows that the personal will of the courtiers appears, while Shizong and Zhang Jin and others should be criticized for violating the public theory. If the Zuoshunmen incident is not a natural manifestation of courtiers' wishes, but a manipulation behind it, or some cases in which courtiers have to participate because of coercion, this issue should be reconsidered. In the third year of Jiajing (1524), on July 15, the courtiers began to be dissatisfied with Shizong's detention, but not to the extent of confrontation with the emperor. Until He Mengchun proposed to follow the example of crying during the years. Forcing Sejong to endorse their opinions, and the situation has begun to get worse and worse. Yang Shen followed up and said: "The country has a hundred and fifty years of sorrow, and it is dead today." [3] Because of his help, Wang Yuanzheng, Zhang Wei and others also followed the example and will stop the officials. Intercepting in the south of Jinshui Bridge, these people are not allowed to leave, and they are threatened to say: "There are people who are not competing today, they must fight together." [3] Meng Chun, Jin Xianmin, Xu Wenhua and others also participated, so that they gathered here. There are more and more courtiers. The so-called "combat" of Yang Shen and others not only stayed in the mouth, but put it into practice. It can be said that in addition to these supporters, other people involved in this incident are forced.

Some people may ask, since they are forced to participate, why do they still not leave after the Sejong people have persuaded them several times? In fact, it is very simple. These officials do not leave, but the supporters of Yang Tinghe and others do not allow them to leave. If someone dares to leave, they will be wounded, killed or even killed alive in the name of "justice." This is precisely what these supporters are proud of. When Chen Younian wrote about his father Chen Kezhai's deeds, he said: "The big ceremony is good, the Fuxi is numbered, and the court is a few. When the number is on, the insider is angry, and the sin is unpredictable. The leader, Xianjun (Chen Kezhai) screamed: "The minister is not effective, but wants to go first, look for people?" "In the meantime, all the people are stunned." [5] When Yang Shen and others were crying in Fuxi, Shizong sent a minister to persuade the squatting officials, and should withdraw as soon as possible to avoid accidents. At this time, some courtiers were leaving, and Chen Kezhai screamed and screamed. The end of the paragraph ends with "awe-inspiring" and its original intention is to highlight Chen Kezhai's "heroic" behavior, but it also conveys a message from the side that those who have similar ideas with "Yaqing" are intimidated and afraid to leave. Perhaps the reason why these people are "awesome" is that they are not the "Yaqing" and do not have to be so confused. Between the lines of this passage, you can see Chen Younian's excitement and pride in telling his father's story. His intention was to praise his father's heroism, but from another point of view, the main reason why the officials who wanted to leave did not leave in the end was that those who supported Yang Tinghe prevented them from leaving. From the point of view of the whole incident, Chen Kezhai's status is really incompetent, but he dared to fight against court officials so rampantly, the reason for which, I am afraid, can only be reasonably explained by the manipulators behind him. It is not difficult to imagine that if Chen Younian's so-called "Yaqing" forcibly left, it would surely fall to the fate of Ma Shun, Mao Gui and others, and where could he survive the arrest of Shizong's life Jinyiwei.

If we want to trace back to the source, Yang Shen and others' style of conduct is inherited from his father, Yang Tinghe. At first, when the Great Ritual Comment was on the rise, Yang Tinghe and others would transfer all the officials who disagreed with their views on Ritual Comment to Beijing. Jiao Mian recorded a dialogue between Fang Peng and Liao Ji, which illustrates this problem well.

He said, "It's time that the emperor of heaven pursued the great rites, and the scholars of the dynasty went down from the Qing Dynasty to the Qing Dynasty. They did not want to test the Emperor Xiaozong, but did not dedicate the story of King Songpu to Chongxing. Zhang Jun, a scholar of Jinshi, invited Kaoxing to present the king, and called him Emperor Xiaozong. When Shangshu Liao Gongji saw Zhu Cao Lang in the back hall, he asked, "What is Zhang Sheng talking about?" The public is not right, the public (Fang Peng) said alone: the opposite is true. Liao Gongyu: Good language. Slightly smelling the outside, so he gave the matter and the royal history to argue with him. The public accumulation moved to the right-hand office of Zhejiang Right Senate, and there was an old voice, but the singer and see the invasion, due to the shift. "[6] In this passage, Liao Ji and Fang Peng's dialogue was very cautious, and they did not make a clear statement, but they were still being told by the officials "to discuss his affairs." Liao Jiwei, the Nanjing Military Department Shangshu still has this experience, not to mention Others, who else dares to object to the courtesy of Yang Tinghe and others? But things are not over yet, and Liao Ji's "Zhejiang's right-hand office has an old voice", but he is still worried about the speech. Impeachment, "due to the shift of illness." From the degree of fear of Liao Ji on this matter, it can be seen that the supporters of Yang Tinghe and others at that time were able to squeeze out the dissidents of their political views.

3. Sejong's scorn for the guilty court

The Zushunmen incident is a key part of the big ceremony. Regarding the time limit of the big ceremony, there is a big controversy in the current academic circles. This controversy is not a simple time issue, but a difference in the interpretation of the big ceremonies by different scholars. This difference will naturally affect the interpretation of the left Shunmen incident. Some scholars set the end time of the big ceremony to be 20 years after Jiajing. Although the specific years are somewhat different, there is nothing unusual about it. It is believed that Sejong has planned to make the king of the sacred temple "called the ancestral temple" from the moment. Since then, all the acts of ritual reform have been carried out with this as the core, and it took more than 20 years to finally get what they wanted. These scholars stand in the perspective of today's known outcome, look at and characterize the grand ceremony. Driven by this kind of cognition, the Great Ritual Argument has become purposeful and inevitable, forming that the Great Ritual Argument must move towards the direction of "calling Zongzuo Temple". And it is bound to reach the other side of the view. Obviously, this view ignores the uncertainty and unknown of the historical scene. If Shizong took this direction as the ultimate goal at the beginning and took Shizong's fortitude as his character, he would not have to wait until the twenty-fourth year of Jiajing (1545).

This view also holds that if officials attached to Yang Ting and others are forgiven, Shizong's purpose will be fiercely opposed and failed. According to the existing historical data, Shizong did not hold grudges, but ordered to pardon those officials who were "threatened and erroneous" and re-recruit them as officials. This initiative began with Lu Cheng's play. At first, Lu Cheng was the chief minister of the Ministry of Criminal Justice. He went home after discussing rituals and imperatives. After the end of the discussion, he also "regretted his criticism of rituals" and "hated the inadvertence of his initial discussion but regretted nothing" [1] and said: "The minister with the classical skills shallow, concordant, quality minister teacher Wang Shouren, has come to a conclusion. The minister dared not dare to show his sins to listen to heaven. [7] Lu Cheng's sincere regret, sincere attitude, and request for punishment, Sejong forgives and re-employed as an official. Subsequently, Gui Yan took the opportunity to ask for lenient convictions. He said: "The ceremony is natural because of the human heart. Although the children of the children have no clear faith, they are particularly ruling and arrogant, and they are tied to the company, and Zhang Luofu is even more inclined. Therefore, although the Zhizhi knows the DPRK However, it is a clever word, or a slight change of meaning, not dare to say that it is a matter of avoiding the time. Cheng is repairing and not hiding, things are not deceiving, should listen to the new. Still do the divisions, like the Cheng All of them are heard from Chen, and their threats are delayed. The amount is given to the end, and the employment is as follows." [1] This consideration of Guilu, in order to avoid the "one size fits all" of the conviction, and the expansion of the problem.

In the process of the ceremony, but those who were misled or coerced like Lu Cheng, even the supporters of Yang Tinghe had repentance, and they also "quantified the end, and hired as it is." Soon, Gui Yan and others retired and said: "The first year of the establishment of the words, the cause offended the ministers. Such as Deng Jizeng, Ji Ben, Chen Yi, Chen Xiang, Duan Xuan, Hou Rank, Yang Yan, Ruan Zongzhou, Chen Cha, Xiao Yi Zhong, Hu Song, Wu Yan, Qi Yuanhong, Zhou Zai, Xuzhou, and Zhou Xiang were downgraded by factors. For example, Huang Guoyong, Luo Yu, Liu Bingjian, Zhang Haogu, Zhang Wei, Lu Wei, Zheng Jie, Wang Wei The eight members are all aware of the available. The punishment is deep, and it should be included in time to express the purpose. It is too small to deny the meaning of the person." [1] In this memorial, Gui Calyx asked for forgiveness for the conviction of a total of more than 20 people. These people are only "minor", and "knowledge available" and "timely inclusion". Shizong adopted this suggestion, "Desire to be employed at discretion in the absence of outsiders" [1]. The Ministry of propriety advocates the book and dedicates the husband, and so on, because of disasters and differences, said: "Near the people, the minister who decrees rites and decrees decrees is called virtuous. But for the people, such as Yu Kuan and Ma Mingheng, who flee to the deserted suburbs or hide in the grass fields, their feelings of regret for Ai must be very different. They should be called in one body to expand the benevolence of crime and also to eliminate disasters. [1] Fang Xianfu, on the basis of his previous negligence, suggested that all courtiers who had "regret feeling of Ai" should be chosen according to their style, regardless of previous suspicions. In fact, there are many such cases, such as the Cabinet Vice Minister Mao Ji, who also changed his previous views after his appointment [8]. It can be seen that if the officials who were convicted at the ceremony sincerely repented, Shizong still gave a lot of tolerance and offered the opportunity to re-enter the official ranks. It also invisibly eased the tense political atmosphere at that time, freed the court political situation from the turbulent and indignant atmosphere as soon as possible, and played a role in stabilizing the political situation. At the same time, it is also an expression of political posture, declaring to the world that they are not deliberately attacking these people, but only for the purpose of discussing courtesy and discussing courtesy. In Zhang Jin' s Ming Lun Da Dian, Yang Ting and the Imperial Decree of the Yuan Dynasty were commented on, for example, by the public, such as removing "military merits and skillfully establishing fame", "flag school military artisans impersonating their names" and by the private, such as "serving military gates" and "managing imperial stores". The division is clear rather than derogatory, and the relevant measures have been given a certain degree of affirmation; Shizong also acknowledged that Taicang is full of savings, "but Yang Tinghe' s achievements can not be lost. Tinghe is a talented man, not an accessory ear. The objectivity of this evaluation and the act of no revenge after the event all illustrate a problem, that is, Shizong and Zhang Jin are aiming at discussing the right and wrong of the grand ceremony, have no intention to provoke meaningless political disputes, and are more based on the consideration of the long-term stability of the country. That is to say, as Shizong said, "These party categories must come out, and the common people should be fresh, and it is enough to be original. The heart of Vice-Minister Tuzhi is the foundation of Mianzu. [9]

Perhaps some people will have doubts, since it is for the purpose of discussing rituals, why do not retire after the victory of discussing rituals, in order to show their intention. The answer to this question can be found in Huo Tao's play. He said, "The dissident said that the emperor wanted to honor the emperor, so he baited his officials with officials, and that two or three of them, such as the ministers, worked hard on the officials, and then Emperor Ashun. If a minister is ceremonial, he will never accept an official because of his own indignation. He is not beneficial to an official if he knows the etiquette all over the world It was difficult for the three ministers to settle their opinions at that time. They kept quiet and retreated quietly. The ministers alone made it easy for them to make decisions in the world. That's why the minister resigned. [1] The "dissidents" here refer to the supporters of Yang Tinghe and others. These people denigrate Shizong as "baiting his officials with officials" and accuse Zhang Jin and others of "seeking wealth" and "catering" to Shizong blindly. The reason why Huo Tao dismissed the appointment of Shizong was to affirm that they were not "good officials" but to explain the great rites. In this way, his own hard work can not resign, "can be

clear to the third minister without the heart of the heart" "three loyalty can be done" [1], and his "thinking ambition" can also be understood at that time. It's natural for Huo's self-confidence to be self-contained. If you can't say it, you're not necessary. His spirit is commendable, but he thinks too simple. Those "dissidents" can't wait for them to retreat, so that they can be "upper". Politics is far more complicated than he imagined. If they are retired, there are talents around Sejong, and it is inevitable to recall the old ministers. The results of the big ceremony will soon be overthrown, and they will become sinners in an instant. At that time, who will let those people retreat? Even if someone asks, those people will hold the lord "to the end."

Judging from the previous discussion, the big ceremony including the Zushunmen incident is an important means for Sejong to dispel Yang Ting and the political influence. If you simply categorize it as a political struggle or a debate on etiquette and etiquette, it is too one-sided. For Zhang Wei, apart from the political connotation, the big ceremony is also a necessary means for him to restore his ethics and reinvigorate the imperial power. Since the British ancestors, the cabinet, Hanlin, and Science Road have become a piece of iron, and Hanlin officials have also become members of the cabinet. The establishment of this kind of interest link has greatly ruined the political ecology of the Ming Dynasty, that is, as Hu Shining commented: "If the husband is guilty of the public, the intention is to sing the stove, to sue the loyalty, and to rid the dissident. He who wishes to know that the Lord is not to do anything special, to use his own wisdom and authority, but the home of the person he flatters. Over the years, there has been a lack of authority and good governance. [1] Huo Tao also criticized: "From Yang Rong, Yang Shiqi, Yang Pu and Li Dongyang, Yang Ting and the exclusive party-building, Hanlin was a subordinate official and Zhongshu was a clerk, so Hanlin could not be relocated, and Zhongshu was a member of the rank of six Qings and one-grade salary." [1] Accordingly, although the Great Ritual Conference has won, there is still much follow-up work to be done. There are still a large number of supporters in institutions such as Kedao and Hanlin, whose existence has brought great resistance to political innovation. This part will be discussed in a separate article, which will not be repeated.

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