

Study on the Conjunction of the Minister and the Minister under the Vision of Imperial Power Politics in the Ming Dynasty

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Abstract: The traditional view is that the imperial power of the Ming Dynasty was more authoritarian, so that the monarchy and the ministers were humble, the monarchs were to be powers, and the ministers needed to fight for justice. Therefore, there was a lot of contradiction between the monarch and the court, and there was no agreement between the monarch and the minister. However, by studying the relevant literature, it is found that this situation is not absolute. In the Ming Dynasty, the remarks of the accomplices of the monarchs arbitrarily criticizing the fault of the monarchs, even though the emperor would deliberately cull these words, but the morale of the "software and perfection of the Qing Dynasty" is much stronger. Under the vision of imperial power in the Ming Dynasty, the monarch and the minister only established a relationship of mutual trust before they could talk about state governance.

1. Introduction

The Ming Dynasty abolished the prime minister, forced the ministers to contain each other, and set up a factory-guard system. Eventually, the power was concentrated on the monarch, and they were criticized by future generations, and even exaggerated their words. They narrowed these defects to highlight the "darkness" of Ming Dynasty politics. "Abandonment", if any scholars say: "The history of the Ming Dynasty three hundred years is the turning point of China from advanced to backward, and it is the turning point of China's transition from strong to weak! And the role of political development in the Ming Dynasty on this historical process and The impact is self-evident." The author believes that this view is debatable.

In fact, it is not difficult to find out through the selection of historical materials that the emperors of the Ming Dynasty often emphasized the importance of mutual cooperation between the monarch and the minister. Similarly, the "ideal way of the monarch" is the political ideal of every scholar-officiary. The friendly interaction between the monarch and the minister can be harmonious. existing. In fact, between the monarch and the minister, there can be a relationship of "rewarding the Tao", and the scholars of the Ming Dynasty all took this kind of mentality. In their literary works, they often saw words such as "Dare not report the grace". This can be seen. The scholars revealed their long-cherished wish for "common governance," and the public secretary, the sergeant, the slain, and so on, are all indispensable parts of the ruling state. It is not an easy task to want the monarch to listen to the embarrassment. In this way, with the concept of the emperor's "fear of the sky", once the disaster shows the police, the scholar-officials can take the opportunity to persuade the monarch to open his words and promptly, to the Ming Dynasty, every time. The emperor of the first generation paid special attention to the warning effect of the sky and the disaster. In the face of disasters, the monarch feels powerless and can only swear words. Therefore, the disaster and the horoscope show the police, giving the scholars an excellent opportunity to sneak up on the rules.

2. The evolution of the relationship between the monarch and the minister before the Ming Dynasty

The relationship between the monarch and the minister, that is, the mutual trust and trust between the monarch and the minister, from the political point of view, the political appeal of the

monarch and the minister can be close to consistency. From the perspective of political practice, the monarch and the minister can do the same thing. Before the Yuan Dynasty, the example of the relationship between the monarch and the minister tended to be in harmony, and the monarch and the monarchy ruled the world together. Some scholars said that there was an excellent democratic tradition in ancient China. The legendary Three Emperors and Five Emperors practiced democratic elections and deliberation. In the pre-Qin period, the relationship between the monarch and the minister was natural and simple, and it was a relationship between a teacher and a friend and even a father and son. Since the Tang and Song Dynasties, with the maturity of the imperial examination system, a stable class of scholar-officials has been formed, especially in the Song Dynasty. The philosophers emphasized that "Tao Tong" is more important than "Jun Tong", and the minister is not blindly "from the king", Song Taizu even set up "Do not kill the doctor" and "together with the literati to rule the world" promise. After the death of Song, the relationship between the monarch and the minister in the Yuan Dynasty quickly turned to the main enslavement. The emperor of the Yuan Dynasty humiliated the minister, and the minister did not have the sense of resistance. This system was inherited by the Ming and Qing dynasties. Therefore, the Ming Dynasty, which was inherited by the Yuan Dynasty, retained a large number of remnants of the Yuan Dynasty in the system. In terms of the relationship between the monarch and the minister, although there was no clear relationship between the monarch and the Qing Dynasty as in the Yuan and Qing dynasties, the monarch and the minister could maintain a very A harmonious relationship is not easy. Therefore, the monarchs of the Ming Dynasty could not achieve a "fit" in the full sense. They can only be said to be infinitely close to the fit, but such a phenomenon does not mean that the court and the king have no fit. The pattern of the combination of the monarch and the court in the Ming Dynasty includes the expectation of the minister and the minister, that is, the emperor's loyalty and filial expectation to the minister and the expectation of the emperor's sacred king, and the loyalty and filial expectation of the monarch to the minister. The gentleman is the country, and the emperor is the country, and the country is The newspaper is also the newspaper, so the scholars should be "good things, no words and family affairs" and reach the "loyalty", which also reaches the "filial piety". This is the so-called "migration of filial piety." ". Zhang Yunling, the father of Zhang Siwei, often said to his son: "The Lord's pet is extremely sturdy. Why can't he live up to the court, so that he can make a country, and make people call Zhang's son? """, this can be seen.

3. The importance of establishing a relationship between the monarch and the minister

The relationship between the monarch and the minister belongs to one of the Confucian "five lun". The relationship between the monarch and the minister is the medium that constitutes the emperor's rule, that is, the imperial power. In the speeches of the monarchs of the Ming Dynasty, the term "Thailand" often appeared. The two are embodied in the ethical laws and the degree of "combination" and "disagreement" with the law. The ancient monarchs are like the heavens and the earth, the exchanges are Thai, and the non-payment is no. The harmony between the monarch and the minister is the ideal of every Confucian scholar. Therefore, the relationship between the monarch and the monarch has always been the focus of the emperor and the scholar-officials throughout the ages. A prosperous and stable period is bound to be a harmonious relationship between the monarch and the minister. On the contrary, if one party is subjectively divergent (or one is passive), then the seemingly harmonious relationship on the surface is actually in a state of extinction and death. In the normal relationship between the monarch and the minister, the worst relationship is that both sides are separated from each other. This is a harbinger of social chaos. In this way, the fall of the country is inevitable. Peng Dingguang believes that the safety of the world is not the safety of the Zhu family. This is by no means a question of whether the rule of the Ming Dynasty can continue to be stable and stable. It is a matter of concern for the safety and welfare of the people of the world. With this kind of consciousness, there is a benign interaction between the monarch and the minister. The emperor and the minister only have the same heart and mind to pay attention to and think about the issue of state governance, and there will be truly benign interaction between the monarch and the minister.

It is not difficult to find out by reading the imperial edicts of the Ming emperor and the scholars of the scholar-officials and the speeches between the monarchs and the ministers. "The Confucius and the Confucius", "the monarch and the minister", the "Junchen family", the "Junchen self-directed teachers and friends", the "community of the courtiers" The language is so close, the courtier regards the cabinet as the emperor's heart, the six parts are the emperor's stocks and mouthpieces, and the science officials are the eyes and ears of the emperor: "the person, the head of the family; the minister, the stock also; the eunuch, the ear and the eye", "the division of the monarch Although the lord is isolated, the prince is the head of the head, and the prince is the shareholder. The prince is the heart of the heart, and the prince is the hand and foot. The one is related and there is no distinction between each other. Therefore, the emperor leaves the minister and does not become the whole. The minister leaves the emperor and loses its effect. Can't and can't be divided.

Similarly, there is no harmonious and harmonious relationship between the emperor and the minister in the Ming Dynasty. For example, in the Yongle Dynasty, Chengzu is very trusting in Jieyu, Huanghuai, etc., "Life (Huanghuai) and Jieyu Changli Yu Zuo left, prepare consultants. Or until the night, the emperor sleeps, still give a preface in the couch, Confidential and heavy-duty knowledge; "Tian Shunchao, Yingzong" confidant (Li) Xian, who recommended the person, will call the sage to ask if it is possible, think that the house is used; Hongzhi Dynasty, Xiaozong most trust Liu Daxia, "the emperor called the minister in the late years, (Dai) Shan and (Liu) Da Xia made a knee feast to see the special number, so "Da Xia loyalty, met Xiao Zong, forget the country"; Wanli years, the cabinet first auxiliary Shen Shixing on the issue of the separation of the monarch and the minister Road: "This dynasty from the second ancestor Kaiji, Xuanmiao dynasty, Fa Gong Palace, Yan see non-time, cabinet platform, fortunately, has been rehabilitated since then. Tailing (filial piety) is determined to repair, no matter what And Yonglong Shangbin. Yongling (Shizong) takes the same tour as the tour, but it is not a few, but the instrument is also abolished. The church is clean and sloppy, the next day is wide and wide, the irrigation is arranging, and the separation is already very good. Therefore, Fuling (Yang Shiqi) has a record of the right, Changsha (Li Dongyang) has the composition of Jiaotai, Yongjia (Zhang Wei), Ren Qiu (Li Shi) don't have a private discipline, when the bachelor's doctor is called the road," Shen Shixing imitation Yang Shiqi, Li Dongyang, Zhang Wei, Li Shi and other people called the record, compiled the "call to the record", in order to come Regulate the gods. Wang Rui said: "Traditional Chinese monarch and ministerial relationship is derived from the patriarchal subordination within the family and extends to political organizations. This is what the monarchs and fathers used to say in the past. Such a relationship between the monarch and the minister is much less. The interests and coldness of the simple employment relationship are more than the family-like approval and warmth of the family. "In the traditional Chinese political life, the relationship between the monarch and the minister is a very special relationship... can not be simply understood as The directional membership of the upper and lower yaw, but a two-way interaction." The scholar-officials called the emperor "grandfather", which is the embodiment of combining the relationship between father and son and the relationship between the monarch and the court, thus combining the filial piety with the loyalty. Since the father and the son have family ties, it is impossible for the monarch and the minister to always be filled with hostility and indifference.

4. The premise of paying attention to people's livelihood is the combination of monarch and minister on the temple.

People's livelihood is a problem that has received much attention since ancient times. National governance must pay attention to people's livelihood. The Confucian respect is based on the "people", that is, only under a reasonable ruling order, there will be people's stability. Wang Shouren realized through the dragon field that he had a deeper understanding of the political reality: in the Wu Zong imperial court of "no way", Jun Wude, the dereliction of duty, and the relationship between the monarch and the minister are tense, so the ideal of the scholars to "get the monarchy" is unlikely to be realized. Therefore, he had to decentralize the ideal of "getting the way to the king" to

"sense of the people", that is, to focus on the people's livelihood to achieve the purpose of "probation" of the court, that is, to achieve the pursuit of "dao" and to find another way. Due to the complicated political reality, the purpose of "getting the way to the king" cannot be smoothly implemented. The rise of Yangming's mind science is in line with the resentment of the scholars who are not allowed to do so under the realm of the autocratic imperial power. Lv Miaofen believes: "Many Wang Xue scholars have concretely and successfully implemented their economic ideals in the operation of the community, but this is only a fairly preliminary ideal in the eight steps of "University". It is hard to imagine a lie. "University" has changed the problem and emphasized the academics that have been used in the world, but it has nothing to do with the rule of the country. If political ideals are still the ultimate goal of Wang Xue, we may be able to treat Lingji Palace as a practice. An attempt at political ideals, trying to raise the academic ideals that were originally operated locally to the level of the state to assist in the operation of politics." Xu Jiexun believes in Yangming's theory that after entering the cabinet, many Wang Xuemen were quoted. People such as Nie Leopard and Cheng Wende are in charge of the government's vital departments. Xu Jie also used his prominent identity as a cabinet minister, and under his strong advocacy, he held lectures at the Jingji Lingji Palace and taught Yangming theory. Therefore, whether it is in the upper class, the "Junjunxing" or the "people's sidewalk" in the folk scholars are based on the combination of the monarch and the minister on the temple and the state governance based on the combination of the monarch and the minister. The "way" is an isolated act of the emperor and the imperial court. It can only be an empty talk of ideals, and it is impossible to talk about "walks."

5. The "Jun Jun Road" under the order of the monarch and the minister

In the speeches of the monarchs in the Ming Dynasty, the issue of "people" is not uncommon. For example, for the problem of imperial peasants, the patriarchal scholars constantly persuaded the emperor to abolish the emperor and return to the people, but they have not been able to respond to the emperor. The period when the Huangzhuang issue of the Ming Dynasty was effectively solved was the early period of Jiajing. The Ming Shizong was returned to the Mintian, which was robbed by Quan Guiqiang, and returned to the people, and the additional taxation was abolished. In the sixth year of Jiajing, Sejong also tried to clean up Zhuangtian with the advice of the university scholar Yang Yiqing and others, and took back all the eunuchs and gave them to the fields. The Qing Dynasty official also said that the Ming Shizong had a certain amount for the Huangzhuang. On the contrary, during the Wanli years, the tax supervisors were all over the country, jeopardizing the people. The priests and ministers, Guo Zhengyu, persuaded Shenzong to decisively abolish the tax superintendent, but Shenzong was deaf to the end, and the Wanli Dynasty, the ministers Because the taxation supervision can not be abolished, "thinking first to flourish". Why does Jiajing Junchen be able to work closely together to benefit the people's livelihood, and Shenzong can't follow the minister's suggestion to abolish the tax supervisor? The author believes that in the early years of Jiajing, after the establishment of a legal ruling order, Sejong would introduce himself or a minister who did not explicitly oppose himself to the political center. He maintained the minister with the secrets of the silver medal, the monarch and the minister. Close relationship, and thus can smoothly remove the evils of Huangzhuang. Since the 18th year of Wanli, Shenzong has reduced the frequency of exchanges with the ministers. There is almost zero exchange with the cabinet ministers. Therefore, it is impossible to abolish the tax supervision. Wanli Junchen has lost the "righteousness of the monarch and minister". Not going to state governance.

6. The "people's sidewalk" under the imperial political model

In the imperial court, the unscrupulous scholars put their gaze on the people, without the constraints on the officialdom. The social behavior of the scholars seems to have nothing to do with the emperor and the court, but please note that the so-called "people's sidewalks" and "dao" are The purpose is to achieve the ultimate goal of pursuing "Tao" through the good deeds of the people, especially in the era of the unification of the dictatorship, the scholars are far from the temple, and

their behavior is still bound by the court. The performance of "sense of the people", such as the construction of schools to educate the people, the opening of the school to give lectures to talk about their own thinking, the preparation of history books and writing notes to satirize the court, etc., all of which need to be approved by the court before they can be carried out smoothly. On the contrary, it is impossible to carry out smoothly. For example, the actions of Sejong and Shenzong to ruin the academy are enough to explain the problem. Therefore, the successors of Yangming's psychology face the political reality—the monarchs on the temple are centrifugal, and the state cannot get effective governance. Gradually arbitrarily talk about ideals, just staying at the "inner" level and losing the possibility of "outside kings". The peasant uprising in the late Ming Dynasty happened precisely because of the fainting of the emperor in the imperial court, and the social sergeants talked about ideals. Under the continually vicious accumulation - the monarch and the minister can not meet, the state can not be ruled, and there is no way to take care of the people's livelihood. The people have no choice but to rise up. The Ming court lost the "Bangben" and can be described as self-destruction.

7. The relationship between the monarch and the minister determines the effectiveness of state governance

The model of state governance is determined by the concept of the ruler and is born according to the characteristics of the times. In the Ming Dynasty under the imperial system, state governance naturally brought the characteristics of the times, that is, the idea of governing the country based on the Confucian concept of the world. Jun and Chen, with the Confucian sacred king's "Tao" and Confucian sages' rule of "Tao" as the concept, and thus promoted to the governance of the country, this is the so-called "politics", the main body is people. In the Ming Dynasty, it was undoubtedly the emperor who played the leading role. However, as an authoritarian ruler, the emperor often did not implement the Confucian benevolence, but instead pursued the ruling style of the Confucianism and the Law, placing politics on morality, so in the monarch In the state governance model under the autocratic system, it is impossible for the monarch and the minister to get along with each other equally, but this does not mean that in the state governance, the monarch can arbitrarily arbitrarily and exclusively, and the minister is excluded from state governance. In fact, most of the emperors of the Ming Dynasty were lazy and ignored the political affairs. Therefore, the ministers were required to "substitute" the imperial power, but the decision-making power was ultimately attributed to the emperor. The emperor disagreed, and the minister could not help, such as the Ming Shenzong. "When the divisions of the divisions went to the Imperial Palace, they sealed the high courts, and they did not pay attention to them." When Chen Yuxi was in the cabinet, he often sighed because of Shenzong's disregard of politics, Wang Jiaping, Zhao Zhiwei, Ye Xianggao, Fang Congzhe and others. When doing the first assistant, "trying to sit on the whole day", these cabinets have been a long-awaited closed-door home for many years, so that the monarch and ministers jointly ruled and the politics further deteriorated.

The monarchs can't fit together, even hate each other and even die. The experience of Chongzhen Junchen can be described as Yin Jian. The political situation at the end of the Ming Dynasty is already in jeopardy, but what is even more worrying is that at this time, the Ming court, the monarch and the minister are mutual suspicions. If such a situation is in a world of flattening, it can still barely maintain the stability of the political situation, but in such a troubled world. Undoubtedly it is worse. The Chongzhen Emperor, who was young and arrogant, saw that the current situation was difficult to break down, and he was eager to brush up the political affairs. But soon, the shortcomings of Chongzhen's inferiority and temperament were exposed. On the point of the relationship between the monarch and the minister, Chongzhen's handling is even more confusing. At the beginning of his reign, he still relied on the old ministers to trust, and once trusted Wen Wenren, Zhou Yanru, Yang Yuchang and others, but Chong Yu was extremely suspicious and suspicion that the ministers were partying. "(Chongzhen) deeply suspects that the courtiers have a party, (Li) is not allowed to do his job." Not only that, Chongzhen still pays attention to the ministers, and the officials do not dare to rescue them. It can be seen that the relationship between

the monarch and the ministers of the Chongzhen Dynasty has reached the point of alienation.

In short, the basic problem discussed in this paper is based on the ideal social model (the way of the Holy King) constructed by the monarchs of the Ming Dynasty, but in practice, due to various external factors, friction and collision with the reality. Because under the monarchy of the Ming Dynasty, the monarch needed such a political culture to serve his own rule, and the scholar-officials must realize their political ideals and ambitions through the approval of the emperor. Otherwise, the historical tragedy of the Chongzhen monarch will repeat the same mistakes. Deep insights.

8. Conclusion

All in all, in the relationship between the monarch and the minister in the Ming Dynasty, Jun and Chen expected each other, and there was a theoretical intersection between them and their expectations. This is the common responsibility of the monarch and the minister. Whether it is the rule of the king or the concept of the world, it is necessary to establish a harmonious relationship of mutual trust between the monarch and the minister. The basis for maintaining a harmonious relationship between the monarch and the minister is whether the monarch and the minister can fulfill their responsibilities in a more coordinated manner. Regardless of whether the scholar-officials are looking forward to the "department of the monarchy" or the down-and-coming "people's sidewalk", in the imperial power politics of the Ming Dynasty, the premise must be the union of the monarch and the minister, otherwise everything is ideal and cannot be put into practice. If there is no way to establish a relationship between the monarch and the minister, there is no way to "get the monarchy". The state cannot get effective governance, waiting for it to fall.

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