Prohibition of Buddhist monks -1- sokpyŏn, sang

Prohibit Buddhist monks ( samtong, sang)

Buddhist monks (sŏngdo, sang) will not be able to receive land grants.

(note: When the land system is put into effect, things will naturally be like this. But even prior to putting my land system into practice, you also should not allow Buddhist monks to have (own) land. At the present time in the case of land (owned by) monks, the people are allowed to report this to the officials. (The monk) cultivates the land and eats (its produce) for three years, and if within this period the monk-owner (chusŏng, sang) does not return to customary (civilian) status and become a commoner (hwansok wiŏn), then (the peasant who reports it) is allowed to treat (the land) as his own occupation (property) (yŏng yŏng wi sa 8p). Moreover, at the present time, monastery or temple support land (sawŏn) even more ought to be abolished and given to the people.)(end note)

(double indentation: At the present time Buddhist monks wander about idly and wander around (begging?) for their food and they have many followers with them. The places where they live and the utensils they use are more elaborate (excessive) than those in the king's palace. The common people refuse to pay their taxes and follow after them and enter (the position of monks; become monks). For this reason heterodox doctrines burn brightly and the minds of men are covered over (blinded) and confined (guk). The number of common people gets smaller and their property (resources) are eaten up and the state turns into something that is not worthy of being called a state. Those who are responsible for government should send these people back to the fields (to become farmers); for only after this is done will we be able to unify morals and make customs the same, cause the people to multiply (pan man min) and the state to have sufficient resources.)
prohibition of Buddhist monks -2- sokpyŏn, sang

Item: Issue an edict (haengyu 行論) to Buddhist monks within the country ordering all of them to return to lay life (hwansok還俗).

(note: At the present time when Buddhist monks return to become ordinary men (lay life), it is called "hwansok". For the time being continue the present appellation.

Those who do return to lay life will be exempted from personal taxes (pok ki sin 靳身) for three years period, and they will be assigned to appropriate jobs and service (chigyŏk 職役), or will become soldiers, or will be artisans. All of them will be allowed to enter (the occupation) where they previously worked in accordance with their desires. Those people who are able at writing and can take responsibility for affairs will be selected and assigned as clerks.

If there happen to be members of the scholar class sajok 士族 who know the classics and want to enter school, this too may be permitted.)

(And those who pay the fine will be given a receipt (hömch'ŏp 驗帖).

Those who do not return to lay life will be required to pay a fine in cloth. (note: Set a time limit, and those who do not return to lay life within the time limit will have to pay a fine in cloth plain of 10 p'il (subnote: when/cotton cloth is collected, in all cases

will be 6 sŏng (in weight?) and 30 ch'ŏk (ft.) long)(end subnote)

(And those who pay the fine will be given a receipt (hömch'ŏp 驗帖).

Those who do not have a receipt, wherever they go they will be questioned and punished severely. Those of 60 years of age or older will be exempted from the cloth fine. The receipts (hömch'ŏp) will be handled by the responsible ministry (Ministry of Rites), which will send them out to each province and each district town, calculate the numbers and give them out accordingly. The certificate (receipt) will not what kun it is, the name of the Buddhist temple, the age, facial characteristics of the person, personal name of his father. (subnote: The Ministry of Rites will put its seal on the certificate with the name of the kun (district),

the name of the temple, age, facial characteristics, appearance, name of father,
p.502, 25:54b) just like the form for the Anch'op (鞍靽) (end subnote) A record book will be kept of the certificates (receipts) handed out in the home district town to be used for later reference. (end note)

Indented note: Some might say that in recent times there are protective Buddhist temples (sujiksa 安直寺) that have been erected next to mountain fortresses (sansŏng 寧山營) and that Buddhist monks are made to reside in them, and that they are exempted from all labor service requirements (che chabyŏk 除雜役). How is this to be handled?

To this I would reply that if we continue this practice, then the monks serving on guard at the mountain fortress ought to be exempted from the cloth fine. Nevertheless, this situation is very shoddy (kuch'a), and in particular, it is exactly contrary to the basic intent behind restricting and prohibiting (the existence of monks). In general, mountain fortresses are basically things that exist even though they ought not to exist. (he must mean be referring to his section on walled towns where he prefers to have them in the middle of the plain where the district towns are located). Wherever a district town can be established, it is there that we ought to have ᄆpsŏng (walled district towns) where people will be gathered together to live. How could we have monks defending such places? If the place is high up in the mountains where a district town cannot be established, and you established a separate mountain fortress there, then all such places ought to be abolished.

My explanation of this is to be found in my discussion on the military system, walls and moats. (end note)

Indented note: If there is anyone who builds a Buddhist temple, the main man (chuja 祐家 man responsible) will be given 100 strokes and his property will be confiscated. (note: Any magistrate who allows this and puts his seal on a kwŏnyŏnmun: Pyongyang, 4, 394, In the Yi dynasty when monks wanted to build or repair temples, in order to raise funds for the project, they obtained a document in the nature of...
prohibition of Buddhist monks - sok'yon, sang

p.503, 25:55a) letter of expostulation (kwon'go) which asked people to give gifts of money as charity (huisagum 富施津). Also known as kwonsommun(勸善文) --(any such magistrate) will be punished the same (as the perpetrator). All the wood and tile materials from empty temples will be confiscated and used to supplement the government office's (samen's) expenses.

--item: From now on (note: this means from the date when the law is established) (end note) the people will not be allowed to "leave the home" (ch'ulka 除家) to become monks; any who do become monks will be made slaves. (note: Only the person himself will become an official slave or a post-station slave. People will be allowed to inform on others. If a person turns in 4 people, he will be allowed to keep one as his personal slave for a reward. This In this case, too, only the person (guilty) will be affected (and not his relatives or family).) (end note) If a person gives his son to become a monk, then both the one who gives and the one who receives will both be given 80 strokes and exiled to the frontier and enrolled as soldiers.

--item: Monks will be used to perform labor service for officials (the government) on large and small projects. (note: Prior to the time that all monks have been returned to lay status, then if there should be a large or small project for the government (officials), monks shall be used for labor service not more than 20 days per year, and in all cases provide them with food according to standard regulations.) (end note)

-- item: All bells and drums of Buddhist temples will be attached to (confiscated by) the government (note: small bells will not be affected for the time being by this provision. But bells larger than 1 foot will all be confiscated by the government. Large bells will be hung at the gate of the wall (of the town) and struck at dawn and dusk as a warning. If there are too many of them, they can be melted down to make a large bell to be hung up. If the district town already has one, it can be shipped to a
prohibition of Buddhist monks -5- sokp'yŏn, sang

p.503, 25:55b) a neighboring town. As for the rest left over, all of them can be melted into copper cash. If there are any flags, banners or military weapons (in the temples) or oxen or horses, an official in all cases mete out punishment (since this is a violation of law) and the officials will confiscate them.) (end note)

Indented section: Some might say that according to old regulations the toch'op (see other volume of Pyongyang transl)(monk certificates?) and the ch'ŏnp'o (able-bodied male cloth levy?) also came to 20 p'il (per person?). Now at the present time to levy (instead of Yu's 10 p'il) a cloth fine a 20-30 p'il would be an even better way to demonstrate our determination to eliminate (Buddhism). How about that?

To this I would reply that if the penalty is too severe, then on the contrary you would have some places where it could not be carried out.

At the present time Buddhist temples are to be found everywhere, in all the mountains and valleys (off the country). The number of black-robed and tonsured (monks: sabal) are equivalent to about half the commoner population (!!!!), and it has been this way for several hundred years. (kibaengnyŏn) Furthermore, because the state has not conducted government affairs correctly (has erred in its conduct of government, silch'ŏng) and the people have not been able to bear the labor service required of them, many people have had no choice but to become them (monks). If you get to the root of this (pon chi), then (you find that) it is not their crime (it is not the fault of the people). What we ought to do is first make clear education (myŏng kyohwa: clearly educate the people) and lighten labor service requirements (kyŏng puyo'k have the ch'inn-tzu know what the true Way is (yŏng kunja chi to) and have the small people enjoy their (basic) occupations (soin rak and have the

If this is done, then we should also make restrictions to have people know what is prohibited and forbidden. How then would people be willing
prohibition of Buddhist monks -6- sokp'yŏn, sang

p. 503, 25:55b to go against (violate) their Heaven-given natures (natural natures: ch'ŏnsŏng 天生 and p'umk act contrary to proper human moral standards and risk violating the laws to become monks? If the law (prohibiting people from becoming monks) has been put into effect for a long time, (then the monks) will disappear as a matter of course (chang cha sik 彼将自息), and there will be no need for us to be concerned about the fact that the law was not put into effect urgently. (seems to be saying you don't have to take excessive measures to eliminate Buddhism in one fell swoop; you can lighten the penalties and educate people so that even though it takes a longer time, the abolition will be more complete and total in the long run by the use of milder policies). The only fear we should have is that the law will not be upheld for a long enough time.

In the time of Kao-tsu of the T'ang dynasty (618-27), Fu I (傅奕) submitted a memorial which said: According to the law (fa: Buddhist law) of the Western Regions (sŏyok 西域: India?), there is no (emphasis on) rulers and subjects, fathers and sons (i.e. their proper moral relations). They use (the doctrines of) the sando(三道: see other volume of Pyongyang translation) in the Buddhist sutras, the 3 paths of hell, agwi(starving spirits) and ch'uksaeng(育生: nurturing of life) and the yukdo(六道: see other volume of Pyongyang translation) to threaten the ignorant and delude the inferior (stupid). They pursue the crimes that they have committed in the past (ch'u kiwang chi choe 過既往之罪: Pyongyang, 4, 347. They pray for forgiveness for the sins they have committed), and they look forward to happiness (salvation) in the future (kyu changnae chi pok 過既來之福. Then when they find themselves in jail for having committed heinous acts of treason, they worship the Buddha yebul nembutsu) and recite the pōmon(梵言: the words of the sutras) in the hope of xinmuk escaping punishment. (t'ou-mien, t'ou/偷 偷 means to save one's life by ignoble means, to steal, act illicitly). Furthermore,
prohibition of Buddhist monks -7- sokpyŏn, sang

p.503, 25:56a) with regard to life or death, long life or premature death (su-ye
ttah), they feel that this depends on nature (chayŏn (fate?) (the nature
of things?), while (they feel that) punishment and virtue (the
beneficence of virtuous forgiveness for crimes), and power and happiness
are things that are connected with the ruler of men (inju
(people). Nevertheless (despite these beliefs) at the present time these(Buddhist) monks
falsely say that all these things (whether people are punished
for crimes or achieve power and happiness) come from the Buddha. They
reject natural principles (of life and morality: jang t'ien-li
and steal the authority of the ruler (to chukwon
), and the
harm they due to good government is truly to be pitied. In (the past)
in the time of the Five Emperors and Three Kings, they never had any
Buddhist Law (pulpŏp). The rulers were bright (intelligent) and the
subjects were loyal, (and as a result)
lieutenanted for a long time. But in the reign of Ming-ti of the Han dynasty
(Buddhist temple) (58-76 AD) for the first time a barbarian shrine (Hu-ssu
was
erected. Nevertheless, all they allowed was for the Buddhist monks coming
from the Western Regions (sŏyŏk sangmun) to expound their own teachings.
Beginning with the (Western) Chin dynasty (the government) prohibited the
Chinese people from taking the tonsure and worshipping Buddhism. But
when Shih Lao(曹) (see other volume of Pyongyang transl.) and
Fu Chien(符) rebelled and took over China, they relaxed the
prohibitions (against Buddhism). (At this time) the rulers were ignorant
and the subjects (officials) were flatterers (mang
), government
was cruel and the good signs (in the Heavens, signs of long life and
long dynasties) were short, and all of this was caused by the worship of
Buddha. Wu-ti of the Liang dynasty (502-550) and Jang of (都官)
were even greater (examples of bad rulers who permitted Buddhism) and
are worthy of being taken (as bad examples) as a warning (of what not to do).
prohibition of Buddhist monks and nuns

At the present time the number of Buddhist monks in the empire is more than 100,000. They carve images of the Buddha out of wood to delude the common people. How then can the state fail to fall?

The emperor should restore these 100,000 people to ordinary life as husbands and wives, and if they devote themselves to production for 10 years and are given proper instruction for ten years, then there will be adequate profit (advantage) to both military and agricultural needs, more so than one can say.

Mr. Kao of the Northern Ch'í

In the past (ancient times?) Kao Ch'i (高奇) was a ruler of literary talent (changguja 章句子). He said that monks and nuns built pagodas and temples, and that in the provinces they maligned the high officials and in the palace they corrupted the palace ladies (with their superstition).

In the past, the Kao family of Northern Ch'í (高奇) who were able literary men (changguja 章句子) criticized the monks and nuns and their pagodas and temples, but externally they were criticized by the high officials and inside the palace they earned the resentment of the queens and palace ladies so that openly he was avoided but secretly he was criticized, and because of this he died as a result of a false charge (i ch'am sa 以賀死).

When Hu-t'i of the Chou dynasty occupied Ch'í he erected a funeral mound (for himself). I regard him as an outstanding ruler.

(note: T'ang T'ai-tsung once asked Fu I, What is the reason you reject Buddhism? Fu I replied that Buddha was a craft man (hsia-jen 黑古) of the Western barbarians who deceived the eastern and northern barbarians and regarded himself as a god. When (his religion) entered China, Charlatans disguised (Buddhism) in the form of Chuang-tsu and Lao-tsu (Taoism) and used literary style (design) to embellish (its doctrines). Buddhism does harm to the state without aiding the common people." The emperor (T'ai-tsung) thought what he said was good.)