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Buddhism and Shaving the Head in the Wei, Jin, and Northern and
Southern Dynasties

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In ancient China, there was a long-standing emphasis on hairdressing and aversion to baldness of the head. *The Classic of Filial Piety* (*Xiaojing* 孝經) states that harming the body and cutting hair are “unfilial.” However, with the arrival of Buddhism, Buddhists who encouraged baldness and shaving emerged. How, then, did Buddhists encourage hair loss based on their doctrine? This paper aims to examine the Buddhist shaving advocacy during the Wei, Jin, and Northern and Southern Dynasties.

The origins of the Indian Buddhist defense of shaving are long-established, especially in the *Milinda Pañha*. In China, the culture of shaving was introduced along with Buddhism. As early as the Three Kingdoms period, a Chinese translation of the Buddhist scriptures compiled in the Wu Kingdom explained the importance of shaving. Among the pseudo-sutras compiled independently in China, the *Lihuolun* 理惑論 was an early exponent of the importance of shaving hair for the Huaxia people. The *Lihuolun*, citing precedents from the Huaxia world, argued for the importance of shaving. This attempted to exploit contradictions in traditional Chinese culture, and the way

of arguments was carried on by later generations.

However, a different line of argument emerged in the later period of the Northern and Southern Dynasties. Buddhist shaving advocacy at the time was not monolithic, with individual Buddhist monks confronting shaving critics separately. Many of them intentionally quoted precedents from the Huaxia world in their defense of shaving, which was a characteristic of Buddhist shaving advocacy at the time.

This is not to say that the criticism of Buddhist shaving disappeared. The Emperor Wu of the Northern Zhou promoted the suppression of Buddhism. Although he accepted the study of Buddhism in the Tongdao Guan 通道觀 temple, he disapproved of shaving. Shi Dao'an 釋道安 opposed this, and Fan Pukuang 樊普曠 tried to persuade the Emperor Wu, but the situation did not change, and even the Emperor Tianyuan (*Tianyuan huangdi* 天元皇帝), who tried to revive Buddhism, disapproved of shaving. It was challenging to break the criticism of Buddhist shaving based on the *Xiaojing* during the Wei, Jin, and Southern and Northern Dynasties. Thus, with the insistence of Buddhists at the time on shaving their hair, we can see a point of conflict between traditional Chinese culture and Buddhist culture.

The Seven Jia Collection and Eight Jia Collection:

The Formation and Reception of the Late Ming Historical Documents
during the Qing and Late Edo Era

YIN Minzhi

The Seven Jia Collection (*Qijia ji* 七家集) contains seven historical documents of the late Ming, all of which were written from a perspective conflicts with the Qing dynasty, four of them were forbidden in Qianlong 乾隆 era. *The Qingbai Caolu* 清白草廬 manuscript collected in Kunaicho Shoryo-bu 宮内廳書陵部 (the Archives and Mausolea Department, the Imperial

Household Agency) was compiled before Qianlong era and then imported to Japan, which was lost in China. According to the Qing manuscript of *the Eight Jia Collection* (*Bajia ji* 八家集) in the Peking University Library, it was compiled by adding *the Biographies of Four Kings* (*Siwang hezhuan* 四王合傳) to *the Seven Jia Collection*. Before 1808, *the Eight Jia Collection* was imported to Japan, attracting the attention of Sinology (*kangaku* 漢學) and Japanese classical (*kokugaku* 國學) scholars. There are 13 existing manuscripts of *the Eight Jia Collection* in Japan, all derived from a single source. By comparing the catalogs and texts of the manuscripts, it is highly likely that exist the formation order of firstly *the Seven Jia Collection* of Kunaicho Shoryobu, secondly *the Eight Jia Collection* of Peking University Library, and lastly manuscripts of *the Eight Jia Collection* in Japan.

In the late Edo Era, the books contained in *the Eight Jia Collection* were published three times. The first was the wooden type version of *the Ten Days of Yangzhou* (*Yangzhou shiri ji* 揚州十日記) by Saisentei Tetsuya Jube 採撰亭鐵屋十兵衛. In 1830, Gyokugando 玉巖堂 in Edo extracted *the Biographies of Four Kings*, published it with *Pingding Sanni Shulüe* 平定三逆述略 by Zhao Yi 趙翼. In 1834, Saito Nanmei 齋藤南溟 added guiding marks (*kunten* 訓點) and comments to *the Ten Days of Yangzhou* and *A Record of Slaughter in Jiading* (*Jiading tucheng jilüe* 嘉定屠城紀略) and published Jishukan 自修館 edition. The authors of the preface and afterword of Jishukan edition were Sinology scholar living in Edo, Endo Kakushu 遠藤鶴洲 and other Kishu 紀州 feudal retainer emphasized the instructive role of *the Eight Jia Collection*. On the other hand, Koga Toan 古賀侗庵 emphasized the cruelty of the Qing army and pointed out that the history of Ming-Qing alternation period would be a cautionary tale for Japan. The formation, transmission and publication of *the Seven Jia Collection* and *the Eight Jia Collection* shed light on the history of the reception of Qing dynasty forbidden manuscripts, which has not fully concerned in the past.

The Transformation of the Grass-Roots Political Power of Yanbian Region
in the Early Postwar Period: Focusing on the Relationship between
the Yanbian Democratic League and the Chinese Communist Party

YIN Guohua

This article analyzes the activities and the dissolution process of the Yanbian Democratic League (“the League”), a Korean social organization formed in Yanbian in the early period after the World War II. In this way, the article clarifies the interrelationship between the political trends of the area and the ethnic policies of the Chinese Communist Party (CCP).

After the war, various social organizations led by Koreans were formed one after another in Yanbian, and were integrated into the League. Initially, the CCP planned to incorporate the Korean communist in the League as a means to promote its influence in Yanbian’s society. Therefore, to verifying the activities of the League and its interaction with the CCP is extremely important for making clear that what the ethnic policies of the CCP were in Yanbian.

Previous studies often assumed that the League was established and dissolved spontaneously. Nevertheless, the formation of the League was largely stimulated by the instruction of the Soviet forces stationed in Yanbian. Before CCP and its grassroots organizations penetrated the local communities, it was actually the League that served as the basic unit of the political power in Yanbian. And the success of the League in enhancing local presence was due in large part to the support and the guidance of the Soviet military, which sought to maintain its influence in the locality by training Soviet-leaning cadres.

Even so, since the cadres of the League had a long-term base of residence in Yanbian, many of them remained in Yanbian after the war. Many of them recognized Korea as their homeland and gave top priority to the liberation of the Korean nation. While working with the League and absorbing its cadres into the CPC, the CCP was at the same time wary of the growing power of the League, and dissolved the League as the Soviet forces withdraw from

Yanbian. This action by the CPC was also a policy located in the border region between China, the Soviet Union, and the North Korean state, which aimed to eliminate the tremendous influence of the Soviet Union and the North Korean state, and establish a stable CPC government in Yanbian.