

A Study of Chinese Elements in Japanese Han Poetry During the Wushan Period

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Abstract: The introduction of Zen from China to Japan has a great influence on the literature, art and aesthetics of Japanese culture. As an important part of the history of Japanese Han literature, Wushan literature has an inseparable origin with Zen. Chinese poems created by Buddhist monks in Wushan embody the infiltration and integration of Zen philosophy in literature. The shadow of Zen can be seen in Zen works. As a representative posture of Zen monks in Wushan era, Chinese poetry explains the subtle and far-reaching significance of Zen monks' Zen through the pattern of Chinese poetry, so as to understand the emptiness and far-reaching significance of Zen.

1. Introduction

Wushan literature refers to the trend of Chinese literature popular among Zen monks in five monasteries, such as Kamakura and Kyoto, from Kamakura to Muromachi. Its development is inseparable from Zen. Zen was first introduced into Japan from China in the era of Nara, and Liu Xi, a monk in the Song Dynasty in Kamakura era, introduced Lin's family to Japan. Zen began to flourish among the samurai class in politics[1]. In the age of muroching, the shogunate imitated the Zen system of the Southern Song Dynasty and established the official system of "five mountains and ten temples", which increased rapidly under the protection of the shogunate. Due to the large number of knowledgeable monks, Lushan temple in Wushan became the cultural center at that time. Due to the religious and cultural exchanges between Wushan Zen master and China, Japan has also introduced the style of respecting the local Zen calligraphy, which is the heyday of Zen literature. Many Zen monks devoted themselves to the influence of "poetry and Zen" in China. The mutual integration and penetration of poetry and Zen in literature has created a new field of literature and art, and formed Wushan literature with the characteristics of "Zen style, Zen bone, Zen Music and Zen breath"[2]. In this article, the author introduces the Han poetry of the representative monks in Fengshan era, and explores the interest of Zen.

2. The Relationship Between Zen And Poetry

It was originally a school of Mahayana Buddhism. Dharma was introduced to China from India. After the middle period, Zen became the mainstream of Chinese Buddhism. Linjizong, worshiped by the monks of the five mountains, belongs to the southern Zen of China. Nanning advocates the pure nature of chanting Buddhism, the inherent nature of Buddhism, and points directly to people's heart, which can be seen at the time of becoming a Buddha[3]. Emphasis on "not taking as secter's heart", as long as "use your heart to see nature", you can enlighten. You can meditate, practice, read Buddhism, read the Bible. As long as you focus on the Buddha, you don't need to limit any practice. The Islam of Japan also supports the lesson of Nanzong, "through the heart, to the heart, in order to become a Buddha, to see nature, to teach other ways", to transcend the heart, and to promote the "epipani" enlightenment heart. The world of Zen is abstract[4]. There is a saying in the Buddhist Bible: "the mind and actions are destroyed, the language is destroyed." This is also the meaning of Zen doctrine. It is difficult to convey the profound mystery of Zen with limited language, and it can only be understood in mind.

2.1. Not Only Understand the True Meaning of Zen, But Also Speak It Out.

Similarly, the delicacy of poetry transcends language. The agreement between the two is reflected in the similarity between the epani of Zen and the aesthetic intuition of poetry, which has nothing to do with the rational thinking and analysis of reasoning test[5]. Yan Yu, a southern ballad, said with his "story of Canglang Poetry:" only the Zen Tao Wu, the poetic Tao Wu, the internal mechanism of the dialogue between "poetry" and Zen, "go" poetry is reflected in meditation and other things, and the two are not contradictory. Zen conveys its true meaning in the form of language, while Zen opens the door to truth through practical enlightenment. In addition, as the understanding object of Zen, we can also make use of the state of people in the poem. At the same time, poetry has the function of cultivating and practicing Zen, enjoying people's "Zhan - Yu" similar temperament. In the poetry of Zen, if we experience all the unique methods of Zen in the world, the poetry will penetrate into Zen and become more spiritual. Poetic metaphor of Zen, the machine of Zen is hidden by the lines of poetry, Zen has poetic and profound feelings[6]. The mutual penetration and integration of poetry and Zen has brought new inspiration to the master poet, sometimes quiet, sometimes far away, sometimes lively, sometimes deep, sometimes full of organic sense, sometimes indifferent, simple poetry. They express their free spirit with witty language, recite their temperament, and lead the poem into the state of Zen with calm feelings.

Table 1 Co authors of wanyejì and huafengzào

Author name	Volume no. of Wanye collection	The name of huafengzào
The name of huafengzào	Volume I (34)	Shan Zhai
Prince tsu	Volume II (107) (109), Volume III (416), Volume VIII (1512)	Yuan Yanyan, hunting, dying, record
Emperor Mommu	Volume I (74)	Chanting the moon, memory and snow
Dashengaoshi mariu	Volume IX (1771)	From driving to Zhao
Piedmont King	Volume three	Banquet

2.2. The Meaning of Zen in the Poems of Five Mountains and Han Dynasty

Wuhan Chinese poetry, which has the same origin as Chinese poetry, has the characteristics of integration and infiltration of poetry and Zen because it has borrowed and imitated the style of Chinese Zen. At that time, Wushan temple was the highest learning facility in Japan. In addition to learning Buddhist classics, we also learn Confucian classics, history books, poetry collections, etc. Zong Dongfeng, Huang Tianzhi, Wang Wei, who is proficient in Chinese and Zen, Tao Yuanming, a pastoral poet, Du Fu, a Chinese poet, is loved by Zen monks[7]. Wang Wei's loneliness, the mysterious style of quiet poetry and Tao Yuanming's leisurely attitude towards life all influence Wushan's thinking and style of poetry. In terms of form, most of the poems in Wuhan era are modern poems, and the quatrains with seven characters account for the majority. As zen monks often recite poems, Baijiang, a Confucian and Han poet in Edo era, points out that "there are many borrowers of Zen". Of course, among these songs, it is not uncommon to find poems that can be called true poets.

3. Zen Realm of the Unity of Buddha and Myself

The vivid image shows that Zen believes that there are Buddhas in everything of nature. In the cognitive thinking of pantheism, the objects of nature contain serious and mysterious Buddhas, such as natural landscapes[8]. The poet's behavior of observing natural scenery is his own theme and religious experience of Buddha. Zen is sea, air, mountain, thunder and lightning. Spring, summer, winter snow. No, more than anything. Man is natural, it is the existence of nature. The way of Zen is hidden in the communication and integration between man and nature. Zen is a sect close to nature. In addition, it can be seen from the beauty of traditional Japanese tea ceremony and the

arrangement of flowers that have an incomprehensible relationship with Zen. Japanese Zen expresses affirmation and thanks, and loves the beauty of nature more. Advocates of Zen avoid the secular world and the self cultivation of nature. Therefore, the monks of the five mountains live on the mountain, and the theme of the poem is inevitable. On the other hand, the peaceful and peaceful natural environment helps Zen masters to be calm and calm, better understand the true meaning of the world and the life philosophy contained in the heaven and earth. In order to practice the Enlightenment of Zen, Zen monks are in this kind of empty mountain and forest.

3.1. The Subjective Spiritual Experience of Self Satisfaction

Lei Yun's destiny is the birth of transcendental Zen. Super utilitarianism means that everything doesn't need to be pursued deliberately. You have to listen to nature and utilitarianism to reach the transcendental world of Zen. The transcendent quality of Zen makes the poems of Zen poets have the style of nature, vulgarity, light and distance[9]. Leading Yuanming as the poem of "Nanshan" describes the same state that five monks led Yuanming to praise. Moreover, the same thing "love Yuanming chrysanthemum", "cloud has no heart, bird is only necessary to forget the source of fatigue" (Lei area Zhou Feng, read "Yuanming reset"), the poem of "Nanshan" and the poem of "coordinated wushangchan monk" are poems. The poets of individual appreciation poems think that they must live in a way that allows them to live in their own conditions, so as to realize the peace of the mind of the Zen people, such as Tao rouming; the poets must feel that they live in the inner silence. I am the same body. The following poems can let you feel the free and unrestrained ideology of poets.

3.2. Ordinary Heart is Language, Seeing the Truth of Daily Life

"Taobao doesn't need to be cultivated, but it won't be polluted," said Ma Zu Dao Yi, a famous Zen master in the Tang Dynasty The common heart is Taobao. What's more, it means that daily life is like Zen experience, and the theme must face all the active things in life with an ordinary attitude. The premise is that the truth of Buddhism is not to pursue from the outside world and from the inner idealization, but to realize the existence in daily life. As the famous "Yangjia Taoist song" of the Song Dynasty, the Zen master of the Song Dynasty, "Yang ichen, sitting and meditating, quietly and peacefully moving", the true meaning of Southern Zen is not limited to the form of meditation.

4. The Relationship Between the Early Period of Wuhan and the Southern Song Dynasty

About 300 years after Japanese Chinese poetry became a passive stream of water, its root, Chinese literature, developed continuously according to its own laws. Therefore, in the early days of the five mountain islands and the early days of the Southern Song Dynasty, when the Japanese literature began again, it is not difficult to imagine the sharp decline of Chinese and Japanese culture. In the face of this bright progressive culture, China's original poetry and tolerance mechanism established the tolerance of Japanese culture in China's new Zen culture, but in addition, China's many excellent cultural tolerance, especially tolerance, so it is almost praised for Chinese poetry, without so many possibilities. Moreover, the achievements of Han poetry in Wuhan are far from the prosperity of Japanese Han poetry in Edo era. However, after more than 400 years, Wuhan literature has completed the evolution from poetry to poetry. It has a specific range of mainstream literary features and is an important and indispensable link in the development of Japanese Chinese literature.

5. Conclusion

In conclusion, the poems of Wu and Han Dynasties were influenced by the forest land. The ideological characteristics and creative aesthetic methods of the poet are compatible with the cognitive thinking of Zen. Chinese poetry in this era reflects the infiltration of Zen in the field of literature. The understanding of Zen and the poetry of Zen merge into the lines of infinite charming poetry. Through the image of the Zen machine, the poet created the deep of the Zen world and the

Zen world of the sky, such as the photos of Shenzhen and the mountain villages, the silence of stone still water, the wild happiness of Linquan, etc. Poetry is composed of Zen, which is used to symbolize Zen. The Zen rhyme of poetry arouses people's interest. Through vivid, vivid and physical performance, the poet reflects the field of Zen which is integrated with nature. Or in the poem, reveal the types of uneness and transcendental emotions, express the spiritual experience of oneness respondents, or feel the reality of ordinary spiritual life. Then, please realize Zen in the world. Han poetry in Wuhan is the true portrayal of Japanese Zen monks, their own experience and mood. This is not only the simple imitation of Chinese poetry, but also the literature and art produced through the popularization and absorption of Zen culture. It can be said that Wuhan Chinese poetry is the treasure of Japanese Chinese literature history and medieval literature hegemony. Based on the above research, this paper explains the unique summary of Wushan literature from another perspective.

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