

Study on the Mythological Philosophy of Guo Pu's Shanhai Jing Notes

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Keywords: Guo Pu, Shanhai Jing notes; mythology philosophy; mythology.

Abstract: Influenced by the social trend of thought of "metaphysics" in Wei and Jin dynasties, Guo Pu likes to explore the philosophical implication behind things. Under the influence of this mode of thinking, Guo Pu also used the thought of mythological philosophy in the process of interpreting the Book of Shan Hai Jing. Through the comparative analysis of the notes and the original text, it can be found that Guo Pu mainly explained the composition and development of God, Man and God from the philosophical perspective of "viewing things by Tao" and the thought of "Gasification"

1. Introduction

In the spread of the original ecological myth in later generations, it was mainly preserved by "three kinds of scholars: one is the ancient Chinese philosopher, the other is the writer, and the third is the historian." [1] In the warring States period, philosophers made great contributions to the preservation of ancient myths. Mao Dun once pointed out that "Zhuangzi" and "Han Feizi" have mythological fragments, especially Zhuangzi. [2] Zhuangzi not only seeks the material from the original ecological myth story, deduces the abstract philosophy, but also inherits some philosophical ideas in the myth and gives full play to it. It can be said that the trend of thought of mythology philosophy in ancient China began with Zhuangzi.

2. Analysis of the characteristics of the mythological interpretation text of Guo Pu's Notes

In the Wei and Jin Dynasties, the social unrest and the Taoist thought were paid more and more attention to the ruling class. Guo Pu is deeply influenced by Zhuangzi in thought and can be called Zhuangzi's bosom friend from other ages. Zhuangzi's influence on Guo Pu is omni-directional, which is mainly reflected in the ideological creative activities such as writing books. His so-called "what people know, do not know" is from Zhuangzi's mouth. Zhuangzi's cognitive theory makes Guo Pu resolutely jump out of the traditional secular stereotype and firmly believe that "there is no falsification" in the Book of Shanhai Jing. [3] Guo Pu also put the method of "mythological philosophy" opened by Zhuangzi into practice in the concrete annotation activities, and carried out all kinds of individualized interpretation work of "leading its metaphysics and marking its insight". This not only contains some incredible phenomena, but also includes function, nature, extraordinary appearance of all kinds of gods, gods and objects. The following will mainly from three aspects of Guo Pu's mythological interpretation methods for a specific analysis.

2.1. The Macro Interpretation Criterion of "viewing things by Tao"

In order to make the phenomenon of the many absurd things in the myth of Shanhai Jing, the phenomenon is accepted by the world, Guo Pu used the view of the "Taoist idea", which is put forward by Chuang-zi, and it is intended to use the Taoist thought of the Pre-Qin to make a theoretical explanation and inference to the relevant content. Thus, the interpretation work from metaphysical to metaphysical, from concrete to abstract spiral rise is carried out.

In the process of concrete annotation, Guo Pu mainly confirms all things from "Qi one return", and then eliminates all kinds of differences between things, and then probes into things with this

concept of equality. This interpretation of the idea, the method can be confirmed by its "Shanhai Jing Tuzan" many words of praise. Such as:

The encomium of Rouli Country in Overseas Northern Meridians said:" in the Rouli Country, the people there whose feet are bent and their elbows are reversed. Their demands for appearance are different from those elsewhere, arguing that the spirit is more important than the appearance."

The encomium of No Intestines Country in Overseas Northern Meridians said:" There is no intestines in their body, and there is a hole in the body, from which the heart can be seen."

From the above examples, we can see that in order to prove the rationality of the existence of all kinds of gods and monsters, Guo Pu tries his best to restore the objective attributes of things. His first job is to look at the "Ben" that appears behind things, and when he evaluates such things, Guo Pu weakens the number or shape of the body organs shown in this kind of thing to the appearance of ordinary things, and repeatedly emphasizes "one", "God" and "Ben" from a philosophical commanding point. This is synonymous the same as Zhuangzi's "Tao".[4]

By browsing the Book of Shanhai Jing, Guo Pu has fully understood the great differences in the form of things, but he insists on obeying the "Tao" of nature and doing nothing in the same way as all things, standing in the highest spiritual realm of Zhuangzi's saying that "heaven and earth are born with me, everything is one with me", and resolutely eliminates the various kinds of man-made "prejudice" that human beings add subjectively to things. As a result, other very common monsters in the Book of Mountains and Seas are also real.

To help with this philosophical interpretation of mythology, Guo Pu conveyed this message to all readers of the Book of Shanhai Jing: Human knowledge is limited, with many limitations, subjectivity and other deficiencies. When evaluating things beyond the field of vision, we should not take a simple and negative attitude with blind conformity psychology, but should use advanced philosophical vision to affirm and appreciate them. This approach coincides with Heger's existence is reasonable.

2.2. Using the thought of "Gasification" to probe into the specific attributes of God

Zhuangzi follows the train of thought from abstraction to concrete argumentation to explain the philosophical truth. Under its influence, Guo Pu also demonstrated according to this train of thought. Zhuangzi refers to the concept of "Qi", which represents the generation of the universe, which is full of philosophical meaning, and is also used by Guo Pu.[5] After recognizing all things with the help of the highest abstract criterion of philosophy and theoretically confirming the rationality of the existence of God, man and divine things, in order to further enhance the persuasion of the argument, under the "Tao", the concrete perceptible and invisible "Qi" is a concept often used by Guo Pu.[6] With the help of this meticulous perspective, Guo Pu wants to explore in depth and analyze the specific reasons for the similarities and differences in the nature of many gods and monsters.

First of all, Guo Pu in the macro view of the traditional "essence" as the foundation of all things. Guo also put forward the "The essence of the fine qi is very thin, the self-phase is thin, the spirit of the soul is strange, the contact image is formed, the manifold is in the mountains and rivers, and the lithic is the stone." and "the emperor of the emperor changed to a great extent" 's point of view, and used the thought to analyze the generation and evolution of many strange things from the point of view of philosophy. Guo Pu's view is that Zhuangzi "Life is the transformation of death, death is also the beginning of life, who knows its period?" The refinement and reconstruction of the relevant argumentation are similar in nature. Guo Pu regards Qi as the common universal foundation of all things. He believes that when the number of "essence" reaches a certain extent, the soul in the illusory state will rely on mountains and rivers, wood and stone and other things that exist in nature, resulting in specific images; on the contrary, the image will disappear and the life will end. As a result, Guo Pu takes Qi as the basis for the emergence and disappearance of things. This view is also clearly reflected in his Feng shui masterpiece the Funeral Book. This kind of universe generation theory, which seems mysterious but contains the light of simple materialistic thought, has been highly affirmed by western scholars. Dr. Joseph Needham, a British scholar, once said that

"gathering and dispersing, thick and thin, the expression of different densities may be the oldest and most important of all physical discoveries." It was discovered independently by the ancient Chinese and the ancient Greeks. " [7]

With the support of such macro-and scientific ideas, Mr. Guo continued to make a further careful classification of the attribution and performance of the "vital essence" on different things. In the note, Guo Pu once mentioned different names such as "Water essence" , "Sky essence" , "Minshan essence" , "rosolic acid" and other different names. It can be said that these nouns are the result of the specific deduction of Guo's "vital essence". In addition, under the "essence", Guo Pu also subdivides "Qi" into different kinds, trying to make a rational explanation of why things should inherit this special ability.

Based on the analysis of the injection, Guo was in the demonstration of the opposite behavior of the gods of the various things, and the way of deduction of the "a certain gas" was adopted. Through this kind of reasonable philosophical reasoning, this paper analyzes that the specific attributes of all kinds of gods and monsters in the Book of Shanhai Jing are reasonably interpreted, so that the absurd and strange things are no longer strange in the eyes of ordinary people.

2.3. To explore God with "deformation and invariance "

While focusing on how and why nature has come into being, Guo also paid more attention to the development and evolution of all things. Through the record of the text of Shanhai Jing, it can be seen that change is an important characteristic of the protagonist in mythology. The scriptures describe the various forms of divine change after the death of a man or a god, In the note, Guo Pu sums up the forms of such life movement as "transformation", and then according to the mystery and flexibility of the evolution of the life of God and man, and further gives different names such as "change", "spirituality" and "deification". This kind of narrative is derived from many reading "blank", because the scripture is more focused on the Shenmen and the saint's metaplasia. As a result, Guo's focus on the analysis of its nature through all kinds of metaplasia, with a view to removing many questions in the reader's mind.

Shape change is a surface phenomenon. Through the scriptures, Guo Pu realized that the life of all things in the universe showed a kind of "dynamic" characteristic, and put forward the word "change" to summarize the life evolution process of things. Through the flexible evolution of various gods, Guo Pu realized that all life bodies in the world did not become nothing after a death, but then exist in other forms, so as to reciprocate, so as to live forever.

Reveal the essence of "formalization but deity" as "transformation". Through the statement of Zhuangzi to the content of "the man who gets the Tao", we can sum up the idea of "the soul is immortal". These people can make their souls immortal with the help of spiritual cultivation, and even ascend to heaven into immortals. [8] Through the appearance record of "transformation" in the text of Shanhai Classic, Guo Pu deeply grasped the essence of "deformation without change of God", that is, the so-called "The methods used may vary, but the principle is the same". He realized that what "changed" was only the external manifestation of the subject, and that the inherent nature and characteristics of things would not change with it. Although Guo did not put forward such a point of view, through his footnote to the evolution of many of the gods, we were able to draw such an inference. To the sign in the south of Dahuang Jing as "The shackles unloaded from Chiyou turned into maple". [9] To this sentence, Guopu noted as "Chiyou was captured by the Yellow Emperor. After the Yellow Emperor killed him, the shackles unloaded by Chiyou became maple.

How did Guo Pu make such an interpretation? According to the historical records, it can be found that Chiyou was the first to make weapons. Chiyou is full of exuberant combat effectiveness, which is beyond doubt, and the maple tree after its death also has the characteristic that the leaves still bloom red and do not wither easily after being destroyed by the autumn wind and frost. It is to see the spiritual consistency between the two, Guo Pu made this note to be loyal to the scripture "Chi you into Maple".

In a word, Guo Pu is good at finding the spiritual commonalities between the two through the comparison between the form before and after the materialization of God and Man. The view and

vision of such a high-rise building will be of great benefit to the reader to grasp the spirit core of the "to" accurately.

Summarize the process of change by category. Through the magical ability of many strange things to change freely in scriptures, Guo Pu realized that things are constantly going through the process from birth to death, and then from death to life. This kind of characteristic has a three-dimensional and visual appearance on the human body, and for the characteristic of the person of God, Guo also has the characteristics of the process of its evolution. Guo Pu has made a systematic summary of the process of "transformation", the so-called "essence of confusion, self-imperature, the soul of the soul, touch and structure, manifold in the mountains and rivers, beautiful shape in the wood stone "point to this. When the fine air in the body is attenuated to the discrete, while the life form of the old thing is ended, its soul still exists, and when the new fine gas is continuously polymerized to a certain degree, the spirit of the proper machine will appear in the new appearance and the mountains and rivers in the natural world. The wooden stone and other places can provide a specific carrier for the birth of new life.

3. Conclusion

In a word, influenced by metaphysics in Wei and Jin dynasties, Guo Pu was very familiar with the interpretation mode and Taoist thought of Zhuangzi's mythology philosophy in the pre-Qin period, and took the various forms of God and man in Shanhai Jing as the best object to recognize Lao Zhuang's "Tao". Through the interpretation of various kinds of philosophy, Guo Pu is a god and man, the existence of gods and things and the differences to find the philosophical basis. As a result, not only the mythological phenomena and mythological images in the Book of Shanhai Jing have been thoroughly analyzed from the surface to the inside, but also their authenticity has been firmly and firmly demonstrated. This also confirms Guo Pu's view that the world of immortals is independent of the real existence of the world, and that people can reach the world of immortals and become happy immortals through practice.

Acknowledgements

This paper was funded by the project of Jilin Province Department of Education (NO. JJKH20181309SK).

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