

Research on the Similarities and Differences: A Study of Monsters in Han and Tibetan Traditional Culture

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Abstract: The monster culture runs through the history of the development of the Han and Tibetan races. It gradually emerged from the worship of nature by the ancestors, and was later flooded in the culture of various social classes such as government, folk, and religion. The monster culture has been continuously improved and developed. Historically, the Han and Tibetan races have been closely related, and the monster culture has also been exchanged and integrated to a certain extent. Through the exploration of monster culture, we can understand the development history of Han and Tibetan from a new perspective, form a scientific understanding of monsters, and then understand the cultural needs of the Han and Tibetan people through non-mainstream culture.

1. Introduction

“Monsters are those who rely on things to cover the essence and qi. The anger is in the middle, and the things change to the outside. The appearance and the temperament are also used for the outside and inside. It is based on the five elements, and is connected to the five things. Although the news rises and falls, it changes everything, It can be discussed in terms of the sign of relieving blame.” [1] “A monster refers to a strange and weird thing or thing in nature. The monster culture has a long history in human culture. It is the human cultural tradition for the abnormality and the understanding and imagination of extraordinary things are people’s understanding and performance of incredible power and non-daily and non-scientific existence.” [2] A monster is a broad range, and does not refer to a certain type of thing or thing alone. It does not specifically refer to the frequently mentioned beasts, poultry into monsters, or simple ghosts formed by the soul of a person after death, but coverage beyond common sense, including all non-scientific things that are not understood by humans. Therefore, the generation of monsters is based on certain prerequisites as a reasonable environment for the existence of monsters. Most of the rules for the appearance of such monsters are dependent on the needs of people in the world, and the generation and nature of monsters are positioned according to human needs.

2. Origin and Behavior and Heterogeneity: the Origin of Monsters in Han and Tibetan History and Culture

The earliest origin of monsters should be accompanied by the ancestors’ worship and awe of “nature”, which is human’s awe of irresistible natural phenomena, diseases, and beasts; it is human beings facing forces that they cannot resist and cannot grasp. It is a kind of worship that arises from time to time; it is a kind of nihilistic supreme right created by people in order to obtain a certain benefit or achieve a certain purpose.

2.1 The Origin of Monsters in Han Traditional Culture

As a non-mainstream culture, monster culture continuously produces cultural products that meet the needs of the times in the exchange and integration with mainstream culture. Therefore, there are many ways to produce monster culture in the traditional Han culture:

Religion: Monster culture is accompanied by the emergence and spread of religion. It is an existence opposite to sect culture. It is a cultural system constructed by various sects to spread sect's thoughts, and corresponds to the sect's class system. There are many narratives about monsters in

the “Taoism” classics of the native sect of Han nationality. For example, the “Tai Shang Tiantan Yuge” says: “All gods and gods are true heavens and gods, without being attached to human beings. It is definitely an evil spirit, an evil spirit.”[3]

Regarding the ruling class: (1) The scholar-official class is a foolish strategy for governing the people under the rule. It uses the terrible image of monsters to establish the image of the saviour of the scholar-official class in the hearts of the people by overcoming monsters. (2) To achieve some ulterior purpose in the name of a monster, so as to obtain more benefits for oneself. For example, it is mentioned in the “Han Shu·Gao Di Ji” that Liu Bang was born from his mother's dream of copulation with a dragon, and it is based on mythology Colors are used to exaggerate one's supreme power, and to maintain one's own rights in a feudal society that believes in “sovereign power. [4]

In terms of grassroots society: (1) Confucian scholars used the image of monsters to express their aspirations because of their lack of fame and fame, exposing the dark society they saw. (2) A metaphor for the avatar of the literati class to express their dissatisfaction with the ruling class. (3) The universal education of the world under the influence of the thoughts of the patriarchs, and alert to the world's improper behavior.

2.2 The Origin of Monsters in Tibetan Traditional Culture

Monsters in Tibetan traditional culture are mainly explored from two aspects. One is the generation of monsters in the Bon period, and the other is the generation of monsters in Tibetan Buddhism.

The origin of monsters during the Bon religion: (1) “In Tibetans, taboos are often associated with certain diseases or natural disasters. Diseases become the information carrier for Tibetans to convey the will of gods. The power of gods is manifested through punitive diseases. Not only It is the underground' dragon clan' that is related to disease. If it collides with the nian' god on the ground, it will become sick from small to large and die.” [5] In the process of the development of Bon culture, monster culture is accompanied by the emergence of god culture Yes, some may even be the deity of the gods, and all of this is based on people's cognition of the natural society at that time. Many taboos in Tibetan culture have evolved along with the development of religious culture, and so is the monster culture.

The origin of the monsters in Tibetan Buddhism: “Vowers' mainly refer to some indigenous gods who were later subdued and occupied the position of the guardian gods of Buddhism. According to the priesthood assumed by the gods, they are generally portrayed as angry. In the period of Tibetan Buddhism, the division of monsters was mainly divided into two aspects. One is the new batch of native gods who are unwilling to belong to Tibetan Buddhism. Since then, it was recognized as a kind of spirit. The second is to oppose the idea of Tibetan Buddhism, hinder the promotion of Tibetan Buddhism, and affect the spread and development of Tibetan Buddhism in Tibetans. This part can be seen as various obstacles encountered in the development of Tibetan Buddhism. A kind of mimicry existence is some ghost images imagined and constructed during events in the development of Tibetan Buddhism. The purpose is to better promote the development of Tibetan Buddhism in the Tibetans.

3. Symbolic Boundaries and Differentiation Pedigrees: the Interpretation of the Types of Monsters in Han and Tibetan History and Culture

The existence of monsters gives people a cognition of monsters. Then, when facing a large number of monsters, they need to be divided into categories through the way of generation, existence, behavior, etc., so that people It is more intuitive and clearer to understand what a monster is and which category it belongs to, reducing the cognitive errors of monsters.

3.1 Types of Monsters in Han Traditional Culture

In the traditional culture of the Han nationality, there are six main types of monsters in physical form, namely: monsters, demons, ghosts, monsters, spirits, and spirits. These six categories basically include the types of monsters in the Han traditional culture, and basically cover daily life.

We can roughly divide it into the following categories:

Table 1 An Analysis of the Types of Monsters in the Han Traditional Culture

Weird affair	Naturally: A natural phenomenon that cannot be explained by human beings with current technology.
	Man-made: Something produced by man-made codification in order to achieve a certain purpose or obtain a certain benefit.
Weird things	Demon: Often used in conjunction with monsters. They are handsome in appearance. They are mainly cultivated by animals. They are in human form or similar to human form. For example: Nine-tailed fox, “Mountain of Qingqiu. There are beasts, its shape is like a fox and nine-tailed, its sound is like a baby, it can eat people, and the one who eats is not gu.” [7]
	Demons: A kind of demons, but they are different from demons in that demons can be cultivated by humans or degenerate from gods and immortals. “Wang Chang said: ‘The demons of the human body take desire as the most important thing.’” [8] There are also “demons” in the human body, and desire is the most important. From this point of view, the devil, between one thought, whether it is human or It is a god or a fairy. As long as your behavior is improper and causes more than a certain endurance to the environment in which you live, you will fall into a demon.
	Guai: Often used with monsters, it looks ugly. It was originally a kind of monsters and gradually formed a category. For example, although the bull is cultivated to become a spirit, although it is a kind of monster, it is less called the bull monster and more called the minotaur.
	Essence: Mainly refers to the state of plants or non-living bodies that have not become demons or immortals but have certain mana after long-term practice.
	Spirit: 1. Refers to the state in which a living body or a non-living body absorbs the essence of the sun and the moon to produce self-consciousness, but has not practiced. 2. A non-human being born with spirituality.
	Ghost: The life soul of the three souls after death is formed, and it is the most yin thing, commonly known as the ghost, which manifests as an intangible image.

According to different categories, the images of monsters will also appear to be different. This difference makes it relatively easy to distinguish the existence of monsters. It is worth mentioning that, whether it is ancient accounts or people’s cognition in today’s society, monsters exist in a heretical form, but they prefer to appear as human beings, mixing in human society, learning the knowledge of human society, in order to further improve Satisfying one's own needs or promoting one's own development, but most of these needs are harmful to human society.

3.2 Types of Monsters in Tibetan Traditional Culture

In Tibetan traditional culture, the existence of monsters is not classified in detail and rigorously, nor has a certain system of monsters formed. Compared with the records of Han people, Tibetan culture has fewer records of monsters, prototypes, etc., and they are contaminated at the same time.

It can be roughly divided into the following categories:

Table 2 An Analysis of the Types of Monsters in Tibetan Traditional Culture

Tibetan Buddhism	1. The background story of the establishment of Buddhist temples. Legend has it that Tibet was originally in the shape of a Raksha woman, and the location of the Jokhang Temple is the heart of the Raksha woman. The temple was built to suppress the Raksha woman.
	2. The source of some protector gods and companion gods. Nebesky said in his book: The Lord Vajra was originally an outstanding monk at the Nalanda Monastery in India. Because he committed many unforgivable sins, as punishment, he escaped his birth in Tibet and became a wandering spirit. After that, he was surrendered by Guru Padmasambhava in Tibet and swore on the spot to protect the Dharma, becoming the Dharma Protector. [9] The source of the guardian god and its companion gods is a powerful reference for understanding the existence of monsters in Tibetan Buddhist culture. The existence of the guardian god is positive, but its nature can be used as a certain basis for research.
	3. Enemies of all kinds of Buddhism-mind demon, impoverished demon, etc. Barriers exist in Tibetan Buddhism’s legends of protector gods. They were killed or defeated by various protector gods as enemies of the Dharma. They were stepped on underfoot. The place where the protectors lived was surging and boiling with dead enemies or barriers. Waves of devil’s blood and fat.
	4. The legend when Tibetan Buddhism was introduced to the Tibetans. After Tibetan Buddhism entered the Tibetans, the dispute between the Buddha and the stupid broke out. Tibetan Buddhism invited Padmasambhava (□□□□□□□□□□□□□□□□). “, until they came to Samye Zampo’s tent, when the stupid believers met Padmasambhava, they retreated in a row, and Tibetan Buddhism began to gain the upper hand.
	5. Some native gods who are unwilling to enter Tibetan Buddhism to protect Tibetan Buddhism.

Folktale	Ghosts: the ghosts formed after the death of people-cookies and water ghosts
	Essences: formed in the mountains, humanoids or similar to humanoids or strange appearances, possessing certain magical powers, and harmful to the society
Stupid	The existence opposed to the Bon religion gods, according to Cai Rangtai's research and interpretation in "Tufan's Bon Jiaoqiao <The Total Recipe of the World">", "Xinrao Miwo" [10] is a practitioner with powerful magical powers And the enlightened ones, surrendered to the many monsters and ghosts that made chaos in the "magic benzene"[11], among which the Bon-related monsters were mentioned.
Epic legend	The Devil Kingdom in "The Biography of King Gesar" exists. In the book "The Biography of King Gesar Subduing the Ministry of Demons" translated by Wang Yi Nuan, it is mentioned that in the North Yarkon Demon Country, there is a demon named Luzan with a terrifying image and exhales in his nose, like Poisonous fog and so on[12]. There are also descriptions of demons such as Luzan's ministers of internal affairs, ministers of foreign affairs, ministers of envoys, and ministers of affairs.

The monster culture in Tibetan traditional culture mainly exists in these four categories, no matter which category it is, it has a certain religious color, and it is handed down along with the promotion and inheritance of religious schools.

4. Commonness/Difference and Signified/Signifier: a Comparative Elaboration of Monster Culture in Han-Tibetan Traditional Culture

The monster culture has always existed in the Han-Tibetan culture. The monster culture has also been enriched and developed in the continuous spread of the Han-Tibetan mainstream culture. This makes the content of the monster culture at this stage far better than before, and the image of the monster is constantly changing. increase.

4.1 The Han People's Perception of Monsters in Traditional Culture

From the pre-Qin to the beginning of the Han Dynasty, the word "youguai" coincided with and corresponded to something abnormal; during the Wei and Jin dynasties, the word "youguai" was often used to describe mountain spirits; during the Tang and Song Dynasties, dynasties changed and wars were frequent. The chief culprits of war are metaphors for the evils of war; during the Ming and Qing Dynasties, people's lives were relatively stable, and Confucian culture was further rooted in the hearts of the people through the development of Zhu Xi, Cheng Ying, and Cheng Hao. At this time, there were many characters for monsters. Refers to the demon who charms the common people.

The ancient people used the image of monsters and the behavior of these monsters to reflect the content of various non-positive energies in the current society, in order to exercise a kind of spiritual alert and behavioral restraint on the world. Relatively speaking, in the Han people's cognition of monsters, they believe that monsters are a negative existence, centered on the individual, and exist in an imaginary state.

4.2 Tibetans' Cognition of Monsters in Traditional Culture

Monsters in Tibetan means to hold a weapon that harms the image of others and is not a common person. Many of them are religious, and it is generally believed that Bon religion, which was born and raised in Tibetans, is the ultimate destination of its birth.

In the hearts of Tibetans, everything is alive. Most Tibetans believe that monsters exist, but they cannot confirm their existence. They think that monsters are actually more like a black mist, which is full of fear and at the same time. Full of awe. For example, among the Tibetans, if a person in the family is sick and asks a lama to do divination, the result is that the sick person did something disrespectful to the gods and angered the "land god" in the family. Yes, at this time the "land god", "Lu", "Nian" and so on became monsters.

4.3 Comparison of Monsters in Traditional Han-Tibetan Culture

In the traditional culture of the Han nationality, there are a large number of accounts about monsters, from official records to private records, and then to the classic records of major religious sects. However, all of these establishments exist in certain literary creations. The images of the monsters are all based on the imagination of the creators, depicting certain emotions, concrete and

personified, and the final state of presentation is the image of the displayed monsters. From the pre-Qin Dynasty to the Ming and Qing Dynasties, the types and images of monsters continued to be enriched, and monster literature continued to flourish. Zhiguai novels are typical of them.

In the traditional Tibetan culture, whether it is Bon culture, Tibetan Buddhism, or various folklore, all monsters and evil Tibetan monsters that are enemies of Buddhism are suppressed by Buddhism, thinking that there are demons, ghosts, and obstacles in the world. The existence of the living demons, the guardian gods led an army to guard for the Tibetan people, resist these monsters, and protect the safety of the Tibetan people. In Nebeski's book "Tibetan Gods and Ghosts", the names, images, companions, status, sacrifices, and methods of the gods and gods of the world are recorded in detail, and the existence of Tibetan monsters is also mentioned. It reveals that part of the Tibetan Dharma protector gods are composed of subdued spirits and native gods who have been included in the ranks of monsters by Tibetan Buddhism.

5. Conclusion

What is a monster, that is, the bizarre events that humans cannot understand during the development and evolution of human history; it is the exaggeration of power beyond self-cognition in the process of social production or life; it is to achieve a certain purpose and obtain certain benefits. Fabricated conjectures are produced; it is human's understanding and imagination of abnormal things in history, and it is people's cognition and expression of incredible power and non-scientific existence. The monster itself does not exist, but because of the imagination of individual humans, monsters are produced. Therefore, monsters are not created out of thin air, but are attached to the needs of human beings in the present world. They are formed under certain conditions and under certain circumstances. ,produced. Therefore, whether it is official accounts or folklore and religious accounts, the existence of monsters among the three has a certain purpose and is subordinate to the subject of creation. Therefore, the existence of monsters is produced by purposeful creation. Subject to a certain class.

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