

The Opposition and Continuation Between Life and Death —— A Preliminary Analysis of <The Book of Songs> and <The Tale of Genji>

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Abstract. <The Book of Songs> and <The Tale of Genji> are both literary works [1] that have exerted great influence on the views of life and death of their respective nations. <The odes of bin · July> brings people's inexhaustible expectations for life. <The odes of qin · Wuyi> embodies the courage of facing death when we are obliged to defend our own country [2-5]. As for Japan, after the <Collection of Ten Thousand Leaves> developed the plum chanting culture which was introduced from China to a certain height, the sad thoughts reflected in <Tale of Genji> and the concept of appreciating the beauty of cherry blossom fall matured gradually [6-9]. Whether life and death are distinct or simply reincarnation, the two peoples' general cognition has taken quite different paths.

Keywords: Traditional Concepts, <The book of songs>, <The tale of Genji>, Cultural Difference.

1. Introduction

The view of life and death is a realistic problem that accompanies one's life. Our pursuit of reality seems to be accompanied by the threat of death. In recent years, there have been more and more articles exploring the concept of life and death, but most of them discuss the cognitive concept of a country or nation alone. Taking influential literary works as an example, this paper aims to explore the formation of the view of life and death through the research method of comparative literature, to understand cultural differences, to deepen cultural understanding, and to guide the activities of contemporary cultural communication.

2. The opposition between life and death

From the beginning of the Western Zhou Dynasty to the middle of the Spring and Autumn Period, "grassroots writers" centered in the Yellow River basin and people of the aristocracy jointly completed <The Book of Songs>. Though how folk songs became books and who the author's name is still debated. <The Analects of Confucius · Taibo> said: "A dynasty or country tend to flourish with the help of poetry, and found with the aid of traditional ceremony." In the meantime, "Jing" is regarded as a classic [1], and the educational role of "The Book of Songs" has never been weakened. Great poets and writers in later generations were obviously influenced by <The Book of Songs> in their ideas and behaviors.

2.1. The right to choose death

The view of life and death is more concentrated in the battle song. The "opposition" proposed in the title refers to life and death as two bounded concepts. It is the constant threat of death that makes it necessary to cherish the moments of life.

There is a note in <The ode of Qin> [2]: "The customs of the Qin people are mostly manly and brave, and even neglect the fear of death." The "ignorance of death" here, from my own perspective, is a kind of spiritual courage to defend our homeland against foreign enemies. The "ignorance of death" indicates that they view death as a kind of "rebirth". This is a choice made after considering the life situation of oneself and family members. Not fearing death is a kind of glory, a kind of pride.

< Minor Odes of the Kingdom> writes on the tiresome of army life and yearning for a peaceful and happy life, which let us witness the sacrifice behind the concept of "Hoping to survive, making light

of death". However, different from some Tang poems which satirized the militaristic anger of emperors, the theme of "sorrow" in this one is more obvious. It can be seen that the attitude of the husband is helplessness with sadness. Between his personal interest and the national interest, he made a choice in the national interest.

When I left here, willows shed tear.

Now I come back, on the snow track.

Long long the way, hard hard the day.

My grief over flow, who know, who know.

Meanwhile, <The odes of Wei> describes the feelings of a woman, whose husband is a soldier. Through her complex feeling, containing pride and worry, I am able to conclude that people at that time accept the choice of being a soldier to defend their own country, although it also includes the sacrifice of their family.

When it comes to the cause, there is a strong connection with the social aesthetic. <The odes of Qi · Lu Ling> praises the hunter. <The odes of Chen · Ze Bei> praises women: "There is a pretty woman, chubby and strong." It can be seen that the prevailing martial spirit in society and the power of female sexual selection formed the concept of "rebirth and despising death". This also influenced the concepts of "death and immortality" and "sacrificing one's life for justice" in later Confucianism.

In the history of Chinese country and in real life, death is one of the biggest taboo. In society's hierarchy, death never speaks a word. The men are replaced by terms such as "collapse of the hill" and "demises". Anyang Xiaotun, Hou Jiazhuang high towel cap, with Fu unearthed jade, jade carving head (Yin), double Ji, unearthed in the east suburb of Luoyang Fu, square collar fringing garment jade people Zhou (weeks, cut up the tribal burial) of the active [3] can be seen that the creation of <The book of songs> in Chinese for after the death of the authority of the funerary rites, grade, ostentation and extravagance have corresponding requirements. At the same time, the idea of "the soul still exists after death" was gradually formed.

2.2. To live a valuable life

<The odes of bin · July> indicates the opinion that people come to work each month, existing and development is an inevitable requirement. Although the work is hard, the text did not reveal excessive grief and anger. Likewise, as Mr. Fei Xiaotong wrote in <Rural China> [4]: "The social order is characterized by individuality. So as to maintain the order, all elements sufficient to cause disruption of the order are restrained. The rural society is also a stable society. It can be seen that the Chinese people love peace and stability and let nature take its course. Meanwhile, they look at the meaning of rebirth and own a positive and optimistic attitude. At the end of the article, the eulogy "eternal life" can be seen in people's expectation of an infinite life.

Actually, <The book of songs> itself depicts the movement, hazy love, and even the ephemera [5], which is a metaphor for the passage of time, all reflect the state of people under the background of that time. The Master said, "Gentle and sincere are what the poem teaches." Great changes have taken place in the society, but these works themselves can be recorded and circulated, reflecting the vitality of the people in the living environment.

3. The continuation between life and death

People call Manye Ji "the Book of Songs of Japan", so the two are often compared together. The Chinese culture of chanting plum was introduced into Japan, and there are many sentences about chanting plum in the Collection of Wanye. Until Nara, the Japanese word "flower" could mean plum blossom directly. [6] However, the concepts that have influenced the Japanese view of life and death, such as *moi*, *wabi-sabi*, and spirit, were put forward after the book.

The Tale of Genji focuses on the royal family, but also tells the stories of the lower and middle classes, maids of honor and common people. This is contrary to the Book of Songs. Its realistic aesthetic thought is similar to the realism of the Book of Songs. Ye Weiqu [7] of Chinese Writers

Association commented that "The Tale of Genji is the crystallization of Sino-Japanese cultural and literary exchanges based on Japanese tradition, and it is a model of the integration of Chinese and Japanese culture and literature." Therefore, it is an appropriate choice to choose the Tale of Genji to explore the different views of life and death between Japanese and Chinese people.

3.1. The difficulty of living

The Tale of Genji has another name: "The Japanese Dream of Red Mansions". The protagonist Genji bears some resemblance to Jia Baoyu, the major role in <Dream of red Mansions>. Genji has caused great harm to him in the outside world, he did not resist, but blindly escape and negation. Barnacle is a woman of great resistance, tenacity and perseverance. But the end of these people is a tragedy in vain. From the text of the letters written on the ebb and flow of love can be seen in the sad fog throughout Waring. For this reason, going to death seems less painful in comparison to reality. It gave birth to Japan's enduring view of life and death.

3.2. Aesthetics of death

Her (Mulasaki) hair was brushed freely, thick but uncluttered, shining and gorgeous. The light was so bright that it made her face white. This serene repose, tranquil and beautiful appearance, better than the past Zhu Shi powder, red and green. To say that she is perfect is not an overstatement.

<The Tale of Genji> [8] describes many women's appearance after they passed away. Mulasaki's final outcome is also due to Hikalugenji, and eventually depression into a disease. The Japanese concept of love has been reflected. Cherry blossom life is extremely gorgeous, but also extremely short. If you freeze your life in the moment of beauty, a moment is an eternity, but eternity is just a moment.

Much of the Japanese idea has arisen from nature. Japan is surrounded by sea, and the climate provides them with four distinct seasons. Natural spring and summer long, there are wildfires. People believe that life and death is a simple cycle, just like plants. Yasunari Kawabata once said, "Death is the continuation of life." It is based on nature.

Death still exists as an aesthetic of "mourning for things" then, and the writer's depiction only regards death as a display of beauty, which is different from the "taboo" in Chinese concept. In other words, death can be treated as an act of respect. From this point, it is similar to the view of life and death revealed in <The Book of Songs>. Unfortunately, later, under the influence of Bushido, the concept of simple samsara went to the extreme and developed into the worship of death, which went astray.

4. Conclusion

To sum up, the views of life and death in China and Japan are gradually formed in the process of historical development, and have influenced the development of a national spirit. However, in Japan after Meiji Restoration, Western thoughts occupied the mainstream position, which greatly changed the traditional concept of life and death. In reality life, every individual will form his own view of life and death because of his own experience and other reasons, and has a certain personality. But these individual concepts are inseparable from the group concepts embodied in literature. Furthermore, the view of life and death is also an epitome of national culture, and its differences show the differences of each national cultures. But it is these differences that make the international dissemination of traditional culture between various ethnic groups meaningful.

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