

The Mystery Exploration of View of Life and Death in Wang Fanzhi's Poetry

—Talking about the Cultivation of Students' Thinking Ability in Classroom Teaching

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Abstract: It should be an important part of teaching in classroom to cultivate students' thinking ability. Over many years, the teaching model of rote has already been suffering from rickets. Therefore, it's quite necessary to cultivate students' independently thinking ability in time by combining with the teaching content. In this paper, the author takes Wang Fanzhi's view of life and death as an example to clarify the past misunderstanding of Wang Fanzhi's view of life and death that is often only ascribed to Buddhist belief, which is taken as an example to talk about the cultivation of students' thinking ability in the classroom. Wang Fanzhi's poetry has a clear understanding of life and death. He lived in sorrow and died with ease and joy, advocating the concept of the metempsychosis and hell in Buddhism. The common person often simply attributed this to his belief in Buddhism. Actually, we carefully exploit Wang's poetry and discover that this concept not only comes from the Buddha's metempsychosis thought of life and death, but also from his painful helplessness and helplessness in the face of distressed reality. That was the miserable choice when he is incapable of changing faced up with painful reality.

The thinking ability is the core of intelligence. Einstein has ever put that the so-called education benefit should be the part of things that can still be left after the knowledge learned from school is completely forgotten. Currently the primary and secondary education in our country still is based on exam-oriented education. Therefore, the education in university must not pay attention to the cultivation of thinking ability. This cultivation should be carried out in the throughout process of teaching all subjects. Therefore, this paper wants to take the analysis of Wang Fanzhi's view of life and death as an example to reveal the cultivation of thinking ability.

Wang Fanzhi was born in the poor and the lower family background, his poetry also described much about the life of the people in the lower level, reflecting the mental state of the lower class, with obvious tendency to persuade the world. Wang Fanzhi had a clear understanding of life and death. He lived in sorrow and died in ease and joy, advocating the concept of Buddhism's

metempsychosis and hell. This not only stems from the Buddha's thought of life and death, but also the pain and helplessness of the lower class in the face of distressed reality. It can be said that his exploration of the death problem has certain limitations yet certain enlightening meaning.

1. The Dialectical Philosophy of Life and Death

Wang Fanzhi had a clear understanding of the life and death problem. He saw the dialectical relationship between life and death, who was able to rationally and clearly understand the inevitability and dialectical relationship between life and death. He thought that person would die at last and this is the natural law that anyone cannot change.

In the poem *Steamed Bread outside the Town*, Wang Fanzhi bluntly said that death is equal. "Steamed bread outside the town, and stuffed grass in the town. One person only got one, do not dislike light taste." Death is the end of life for each person and the grave is the final destination of each person. Wang Fanzhi thought that a person is living and will die. Life and death are inevitable laws, and no one can change. Life is short, death is inevitable, and there is no need to struggle in vain. In *The Ancient Taking Dan Stone*, he revealed that life and death are the inevitable laws of human, and have nothing to do with the wealth and money, and further pointed out that it is because of death that a living person can live better, otherwise, the earth cannot contain enough. In *Await Life to Get the Ghost*, He further revealed the nature of death by the eternal facts of humans and animals unconsciously. "Just Like a Melon in the Garden, It Must Be Picked When Ripe."

For this, he also took as target the heroic characters and emperors who have wanted to live forever in the history, revealing their various stupid actions to pursue for longevity and ultimately in vain. These historical facts tell people that everyone is equal before death, and no one can change this natural law: "Take a look at Emperor Wu of the Han Dynasty, please look again at Emperor Qin Shihuang. Every year he prepared medicines, sought medical treatment everywhere. Built generations of hall, operated long temple. Surely he will have fallen, who is to blame for this?": "Right you are Wang Hou, Rao Jun will be the official. Pretty lady spotted with jade, Fine horse with gold and silver saddle. Gorgeous satin is dislike, and do not have dead pigs and sheep. Fresh air breaks down in mouth, and the genus will not watch each other." The emperor is so, generals and ministers will be so even more, "Right You Are Princes and Marquises reveals this law. Gorgeous clothes and jade, nice food, gold and silver treasures are meaningless after death, maybe you just swallow the last breath, relatives are much unwilling to see you again.

It can be said that Wang Fanzhi had extremely clear understanding of death and were full of simple dialectics. Meanwhile, as influenced by Buddhism, Wang Fanzhi also believed that life had metempsychosis. Death is not the end of life, but the start of another life. Therefore, he persuaded the world to treat death rationally, live in sorrow and die with ease and joy, and not fear death.

In the Tang Dynasty, Confucianism, Buddhism and Taoism existed together, and having food and taking alchemy were quite popular. Even erotic figures like Tang Taizong, actively pursued medicinal herbs in his later years. Many historical emperors including Wu Zetian, Tang Xianzong, Mu Zong, Wu Zong, Xuan Zong also had more or less took the medicinal herbs, among them, there were persons losing life for this. As a ordinary folk, Wang Fanzhi can be beyond the custom and treat death dialectically. This rational attitude and rational speculation should be learned for an independent person. Life is in the world, and the rational thinking ability is the safeguard for us to take less detours. People without any thinking often lead life to falling into painful struggles and become in vain, and even bring irreparable damage. This is an important revelation to us given by Wang Fanzhi.

2. The Bitter Choice of Life and Death

Wang Fanzhi's choice for living in sorrow and dying with ease and joy is surely due to his religious belief, but also to the profound social root. "You say life is joyful, I say death is good. Death is long sleep, Life is long fate. Worried about cloth and food at the time of life, and the dead ghost will have no axe. Be willing to make a ghost and enter a house to have food fully." In the view of Fanzhi, a person lives to suffer from being hungry and frozen, but have no worry about clothing and food, so life is better than death. "In *When I Was Not Born*: When I was not born, I was unknown to all. Tiangong must give birth to me. What did he do for? No clothes make me cold, no food makes me hungry. You are also a god, back me to the time of not being born yet" Here, by revealing the painful life of starving for poor life, Wang Fanzhi put forward the concept of "living in sorrow and dying with ease and joy". "You don't have to worry about death, and you don't have to be happy with life."

Fanzhi lived in sorrow and died with ease and joy which came from lacking of food and clothing, as well as the taxation and military service. He has the poem "talks to current affairs, does not conduct talk in vain", directly pointing out the darkness and injustice of society, revealing the world's jealousy and greed, spicy but humorous. For example, when talking about the heavy burden of the early military system in the early Tang Dynasty, he sharply pointed out: "In the world, the bad officials are just government soldiers." In revealing that the war caused a tragedy to people with home broken-down and being displaced, the poet, as a tearful old man, was complaining and reflecting the ruthless reality: "Children grow to serve as an civilian, go to Tufan in the west to conquer the traitors... father and son depart in arms, not as good as originally unknown." In addition, in describing the heavy burden of social taxation and military service, the poet is also clever to reflect the social reality in the world through the scene of capturing sons and husbands privately: "Under the ground, the husband must be eager to take a shot. draws one in one family, the number of surveys is still not enough... Drive away with sticks and get bounded freely." All these poetry really reflected all aspects of social life. In his poems, this thinking is seen everywhere: "You say life is better than death, and I say life is better than death. Life is to fight to death, and death is to raise no one into troops."

In addition, Fanzhi also applied the hell horror to cast light upon the darkness of the world. For example, in the poem "Underground husband is in a hurry," he wrote that "the underground is in a hurry, and every time the head is taken. The one is pumping one, and the number is still not enough." Really described the shackles in need, and arbitrarily grasp the shackles, alluding to the flood of taxation in the human world. "There is no need to privately cover the door," and these evil wickers are arbitrarily levied on the households, and their sticks are accompanied, the status was terrible, and the people are suffering from the great sorrow.

In the early Tang Dynasty, the connotation was extremely heavy, and the military service was extremely bitter. The poet skillfully ridiculed the soldiers to expose gradual levy in the world by means of the ghost soldiers of the government and to metaphorically metaphorize the social service of the human society, making the people miserable by exposing the horrors of "the ghost likes soldiers". Therefore, it is not so much a description of the horror of the underworld, but rather a satire of the cruel darkness of the real society.

3. The Metempsychosis of Life and Death and Hell View

Wang Fanzhi, as a poem monk, used Buddha into his poetry inevitably and spread Buddhism in poetry when he taught Buddhist. Throughout Wang Fanzhi's poem, there were many ways to spread Buddhism and get educated the mass by means of easy-to-understand forms, containing the rich Buddhist and much interest. His view of life and death metempsychosis and hell view is a typical

example.

Wang Fanzhi believed that life has metempsychosis, life is short, and death is inevitable, yet it is not the end, but the beginning of another life. Therefore, he persuaded the world to live in sorrow and die with ease and joy, not to be afraid of death.

The retribution of good and evil is the golden rule of Buddhism, and Wang Fanzhi took it for granted. He used his thoughts of death equality and the same fate to understand life and death, and advised the world to accumulate good deeds.

His poem not only mirrors both the life of the world, but also advocates the Buddhist thought, in which is easy to understand and also thought-provoking. Among them, the poet did not mechanically take the philosophy of the Confucian School, nor did it simply advocate the Buddhist rules and regulations. Instead, he integrates Confucianism and Buddhism, and asks people to abide by morality at different aspects. For example, when reflecting the huge gap between the rich and the poor and the retribution for sin, the poet wrote: "During one generation of a life, the rich and the poor do not feel old. Wang Yi forced to drive away, and leave more yet change the trade less. He rides on a horse, yet I run step by step. Fruits pay back your seeds, no need to worry about yourself" In the poem, the poet bluntly not only reveals his own indifferent views on money and wealth, but also promotes the doctrine of the cause and effect in Buddhism in which persuade people to believe the seed - fruit margin and do good deeds.

The Buddhist also bluntly stated the cause and effect karma and the same as the fate, in order to persuade people to do good deeds. In Fanzhi's poetry, he mentioned this status, too. At the beginning of a poem *Like a Sheep in the Sheepfold*, he clearly put that "the body is like a sheep in the sheepfold, and the fate return is quite equal." People are just like a sheep in a sheepfold, and fate returns are relatively equal. The cause is bound to have effect. The sheep in the poem resemble people. "The sheep may die any day, and the people may die any day." Sheep and humans have same two sides in life and death. "There is money to benefit more, eat well and wear good clothes. Foolish men make sins widely, and wise men think well always." The poet persuaded people to broaden their goodwill by means of using the sheep to interpret the people to obtain good fruits and to accumulate good deeds. Only when having money do good deeds can he be peaceful in mind, eat well and well get-dressed. For the stupid people who are making sins arbitrarily in the world, he will eventually have their own evil consequences. Those wise and informed men will do good deeds.

In the poem *Fate Got Accompanied by the Body*, the poet also put: "Benefit comes from rich good deeds, and the benefit is not blessed when making sins. The benefit and the good are all stable, but the awkward are not often eternal. Do things by oneself and will cut his head "The good persons will be blessed in the society, and they will enjoy peace and stability, and those who will harm the mass will eventually suffer from his actions and got into trouble. The concept of the cause and effect and reincarnation in Buddhist believes that the joy of this world is derived from the good cause of the predecessors. Those are interpreted in many poems of Wang Fanzhi. Among them, the "*Previous Cause Praises Benefit*" is an example: "Previous causes praises benefit, and today obtains the jealous."

While Wang Fanzhi's poems persuaded people to make a good relationship extensively, he also pointed out the evil consequences of violating this rule, namely going to hell after death.

Fanzhi's understanding of hell is specifically reflected in the poem. On the one hand, he cast light upon the world by depicting the image of hell. The horror of hell and the indifference of the ghosts implied the darkness of the world and the misery of the people's lives. On one hand, this is also to warn the world not to do bad deeds, otherwise, he will suffer from his own consequences.

For example, in the poem "*Falling from Three Evil Roads*", the poet reveals the horror of hell, and admonishes the world with the Buddhist doctrine: "Have forced away bindingly, firstly pass the

water, and fall to the front of the hall. Have beat throughout the body with sticks. Upon the 7th day of the death, suffer from being sinned by criminals. The bull head was forked, and the jailer took the knife to kill. The body was smashed and resurrected with the death." Fanzhi used this poem to state the horror of hell, and use this to advise the world not to do bad deeds, and not to make evil.

For a long time, people generally think that Wang Fanzhi's concept of living in sorrow and dying with ease and joy stems from his belief in Buddhist, but many students accept this concept without any thinking. But this is not the case. This concept is constant with the Buddhist belief. But when carefully researching on Wang Fanzhi's poems, we will discover that the root cause of his sorrow and misery is suffering from the bitter of the real life. It was the hardship and tribulation in life that made him feel that living is not as good as dying, there is nothing to miss alive, so there is only this viewpoint. It is obviously inappropriate to emphasize too much the influence of Buddhism. Because his poetry was always associated with the concrete and real sorrows at the time of advocating this concept, such as "Worry about clothes and food alive, as grim reaper has no axe and stove." "It is better to die earlier before you suffer from getting beaten." Otherwise, the connection to religion is often rare. These fully explain the above conclusion, and it is really biased to simply attribute to the religion. Of course, this is consistent with the concept of Buddhism's impermanence, but Fanzhi's living in sorrow and dying with ease and joy come from the real suffering, rather than the empty interpretation. Therefore, we should closely combine first-hand information for any questions, and think deeply about them.

At the same time, teachers can also take this chance to educate students on the patriotic love of their homes and country with Wang Fanzhi as an example, to educate students of the socialist core values of constructing a beautiful home, and educate students to cherish the hard-won happy life.

In a word, a teacher should inspire and guide students by specific teaching content, so as to concretely and practically cultivate students' independent thinking ability and home feelings, rather than empty preach.

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