

The Positive Significance of Buddhist Outlook on Life to the Education of Young People

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Abstract

Life is most precious in the world, Buddhism explores the origin of mankind to show that life is precious; In order to guide human beings to face life and death correctly; encourage people to cherish and use their bodies; treat everything with a compassionate heart; dare to take responsibility and help others and society. The positive factors of Buddhist outlook on life are worthy of reference for youth education, and people-oriented cultivating young people with harmonious development of morality, intelligence, and body will be the focus of our education.

Keywords

Buddhist outlook of life; Youth education; Positive significance.

1. Introduction

Shakyamuni saw that all beings could not be freed from birth, old age, sickness and death, and he resolutely became a monk and finally attained liberation. If he does not value life and hates life, then he will not seek a way to liberate life and death. History is moving forward, the true spirit of Buddhism is still passing on, but the question of life and death has not disappeared, because we have not really understood the origin of life, has not really understood the Buddhist outlook of life. With the development of economy, people's living standards continue to improve, but the quality of life has not been significantly improved, and even the phenomenon of disregard for life. In recent years, the suicide of young people and killing incidents are on the rise, although the government and all sectors of society and universities have earlier made a series of interventions on student suicide and life education for students, but suicide incidents also occur from time to time, which should cause educators to reflect on the ideological and moral education of young people and life education. Buddhism in the exploration of the reality of life and the pursuit of the origin of life, put forward a series of theories and practice methods, such as origin theory, the theory of Five Aggregates, six-way rotation view and life-and-death relief, many of which have positive ideas will provide some inspiration for youth education.

2. The Origin and Composition of Life

There is a living existence to have the existence of the view of life, to explore the origin and composition of life, Buddhism has its own complete system. Unlike most religions on the origin of human beings, Buddhism is fundamentally negative of the creation of God, against the Gods of the domination of human destiny, it on the basis of its unique origin theory put forward the theory of Five Aggregates. [1]

The theory of Buddhist pratitya-samutpada holds that all beings are arise and will change with certain conditions, that is to say, the various factors are combined into a living body according to certain conditions, the factors are interrelated and mutual influence, the generation and existence of things and phenomena have to rely on these interrelated factors; If these factors leave the conditions that constitute things and phenomena, the things and phenomena can not exist. Buddhism denies human authenticity, so don't cling to "me". Master Xingyun believes that

"human society is complex, everyone is individual, but also born, there is nothing that can exist without leaving the common sense, the universe is interdependent with each other." [2] The theory of Buddhist pratitya-samutpada to affirm the fact that nothing can exist alone, and that people are closely related to people, people and the outside world, thus negating the independent meaning of man. If we pursue individual needs and neglect others and the outside world, it is us who ultimately suffer. Teenagers must have a sense of community in their daily life and study, be able to handle their relationships with classmates, teachers and others, and promote their common growth.

The theory of Buddhist pratitya-samutpada also embody the Buddhist concept of equality, which is not only shown asequality between people and between people and all things, "It should be said that this is a recognition of the biological and inelene dignity of nature, is the respect, sorrow and care of nature"[3] The equal view of life requires that we must be kind to ourselves, cherish our own lives, and at the same time treat all the lives of all beings, and not arbitrarily deprive others of their lives or infringe on the interests of others. Buddhist equality also plays a great role in youth education, teachers should treat students equally, teachers and students are equal, students and students are also, not because of differences in wisdom between people or other reasons to discriminate against others, or even endanger the lives of others.

Buddhism puts forward the unique theory of Five Aggregates to analyze the composition of all life, life is composed of five factors, they are "Form, Feeling, Thinking, Volition, Consciousness". From a living body, Form is similar to the human body, Feeling, Thinking, Volition, Consciousness is similar to the human spirit, and life is the unity of the body and spirit, the lack of a person is not the true sense. Man is composed of five elements depending on certain conditions, birth of life when the nidana is sufficient, and the other is none. Because of the Ignorance, we often can not correctly understand the origin of life, so only pay attention to material needs and ignore spiritual needs, or only pay attention to spiritual needs and ignore material needs. Therefore, the theory of Five Aggregates that highlights the same importance of the body and spirit, attention to life should pay attention to both spiritual life and physical life, both of which are indispensable. Nowadays, in the education of young people, whether family or school, they often only take into account the material needs and academic achievements of students, but neglect the spiritual needs of students, when their inner needs and pressures can not be solved, Many tragic events such as depression and suicide will happen. In addition, If you pay too much attention to material needs, comparisons may occur and the vanity of students will increase, And if you can't satisfy your own selfish desires, you'll do something illegal, will eventually distort one's outlook on life and values. Therefore, the education of young people needs to pay attention to the all-round development of students' moral, intellectual and physical development.

"Today's education denies death and considers death to be the destruction and loss of everything, In other words, most people either deny death or fear death, even mention death is a taboo, and even believe that when it comes to death will attract misfortune."[4] Sogyal Rinpoche said in the Book of Life and Death in Tibet. Educatorsthemselves are unable to properly understand death, and are more afraid of adolescents talking about death, hoping to avoid fear of death by cutting off their awareness of death, but the result is a greater fear of death. Teenagers in the process of growing up will always be exposed to death-related matters, such as the death of relatives, students' accidental death and mass death caused by natural disasters, these will touch the hearts of young people, these will cause negative emotions or ignore the end of life, these conditions if not through the correct sense of death guidance, may make young people afraid of death or disregard the value of life. If educators and young people can correctly understand the origin and composition of Buddhism, and understand the origin

and composition of life, not only will they not fear death, but they can also focus on the current life and study with an ordinary and tolerant attitude, and do more things that benefit others.

3. The Process of Life

Since life is synthetic by reason, there is bound to be a process of cause and death. Buddhism has proposed Twelve Nidanas and Six Recarnations to describe life conditions and flow processes. Buddhism Twelve Nidanas say that life is continuous circulation process in the Ignorance, Formation, Consciousness, Name, Sixfold Base, Contact, Feeling, Craving, Clinging, Existence, Birth, Death and other twelve links. The concrete performance is "Three generations of double cause and effect", that is to say, from the deceitful karma of the past life, to feel the bitter fruit of the present life; from the deceitful karma of the present world, to feel the bitter fruit of the future. [5] In this circular process, the growth and transformation of life is driven by the "karma". Any emotional life in the absence of relief, are in accordance with the law of cause and effect in an orderly cycle, that is, "born in old and dead, the cycle of endless." Buddhism has found out that the source of life's suffering lies in "ignorance" through the explanation of the twelve Nidanas, that is to say, I didn't know the truth of life correctly, if you can eliminate "ignorance", you can surpass life and death.

Buddhism believes that good and evil will bring different results, and will produce different death outcomes. The Yogi's Theory divides the end of life into three categories: Die of exhaustion, To die of exhaustion of good fortune, and a violent death.

The first one, that is, the first life cycle is exhausted, is a natural death, that is often called the end of life, this is a happy ending. The second that There is still a lot of life span, but the amount of blessing has been used up ahead of time, and eventually died due to starvation, disease without medicine, etc. Here also reminds us must know how to cherish the blessing, to cherish all kinds of resources on the earth, put an end to waste. The third that is, should enjoy the amount of life and blessings have not been enjoyed, but because of some kind of influence on the death, the third kind of death is divided into nine kinds, suicide is one of them. Suicide or his killing is caused by the evil created by the past or present world, but also create bad karma for the next life, so that In the three generations all caused evil karma, it also entered a vicious circle. The theory of Six realms wheel of life said that all living beings reincarnate in the six realms of heaven, human beings, asuras, animals, hungry ghosts, and hell based on good and evil. Making bad karma will fall into hell and suffer endless suffering, by creating good karma, there is a chance to rise to heaven, so this the theology will often produce a sense of crisis and expectation in people's psychology, In order to avoid being reborn in hell, we will accumulate good karma, and hope to ascend to heaven after death, So we will cherish life more.

Among the six realms, although the heavenly people are rewarded with great blessings, they are greedy for pleasure and do not seek advancement; Asura is suspicious and has no faith in the Holy Cause; ghosts and other non-human, deceit and falsehood, cannot correspond to the Tao; The beast is foolish, unable to comprehend the Buddhist language. In contrast, only the humanity accompanied by happiness and suffering can discern good and evil, Among all sentient beings, only human beings can cultivate righteous fruit and obtain liberation. Therefore, the human body is precious, you cannot give up your life easily, we should not only cherish our own lives, but also love the lives of others. Man is not only the subject of liberation, but also the object of liberation. In Buddhism, the value of life lies in obtaining liberation through learning Buddhist truths, and realizing the value of life in liberation. [6]

Karma produces results under the condition of sufficient karma, Different karma causes different results, Life circulates in this chain of cause and effect. If young people can realize this, they will not do bad things and do bad karma, Instead, they will actively practice good dharma, have good thoughts and do more things to benefit others in order to achieve a fulfilled life. Life

in the continuous rotation, the end of the first phase of life is the beginning of another phase of life, The irreversibility of life and the grandeur of life will also make young people aware of the value of life, in the face of setbacks, not only will not give up life, but also learn to adjust their mentality. Life is so precious and life is so rare. Learning to cherish life and be kind to life is the basic morality that we all preach, and it is also the spirit of Mahayana Buddhism.

4. The End of Life

Human beings hope for a good result in this world, and Buddhism has designed a beautiful heaven as the home of human beings, but it has also designed a hell full of suffering, a silly animal way, etc. for those who cause evil karma.

The ideal life destination for Buddhists is the Pure Land, the Western Paradise, where there are no earthly troubles and pains, but full of happiness. If you can continue to practice, you may also achieve Buddhahood and be free from the cycle of life and death. Hell in the Six Paths of Reincarnation is used as a place to punish those who cause evil karma, and it can make people fearful. The result of killing will suffer countless tens of thousands of billions of years in hell. It will only have a chance to escape from hell until the evil karma is exhausted, and then will have the opportunity to reach the path of evil spirits and beasts and continue to suffer immeasurable suffering. The pain of this kind of reincarnation will encourage people to do more good karma and dare not continue to do bad karma, so as not to fall into hell and suffer suffering. However, because of the evil karma created in the previous life and the evil consequences in this life, people often have negative emotions. Buddhism provides a series of methods to relieve suffering. They are the three theories of "precept, concentration and wisdom", which can be divided into Giving, keeping the precepts, patience, diligence, meditation, wisdom". First, Buddhism advocates relying on self-understanding and self-cultivation. Secondly, for people with deep karma or poor foundations, and those who cannot be freed through self-realization and self-study, they need the help of teachers. Another way of saying that is to rely on other people's help. In Mahayana Buddhism, especially the Chinese Zen Buddhism believes that liberation does not mean death, and liberation can also be obtained in the present world, which also reflects the principle of human subjectivity and initiative.

The existence of life is the basis of personal practice. If you want to enter the world of bliss, you must cherish your body, use your present life to improve your cultivation, and actively do good deeds, and treat everything in the world with compassion. Mahayana Buddhism not only talks about the liberation of people, but also advocates the Mahayana Bodhisattva walks, preaching the idea of universalizing all living beings, and helping them to liberate life and death, that is, to save themselves and save others. Buddhism's spirit of "non-self and altruism" uses Prajna wisdom to observe the five aggregates of emptiness, let go of the attachment to the self, reach the state of non-self, actively adapt to the society and nature, and achieve harmonious coexistence. And use the selfless spirit to serve others, serve the society, accumulate merit and do good deeds. This can not only reflect the value of an individual's life, but also enhance the individual's sense of social responsibility and help realize the value of life.

The Mahayana Bodhisattva spirit of "people-oriented" and "all beings-oriented" is worthy of reference in the education of young people. Youth education should be people-oriented and student-centered, to guide students to correctly understand themselves, and strive to improve their self-cultivation, so that they can develop in a comprehensive and harmonious manner. The purpose of life education is to pay attention to the quality of life, highlight the value of life and enhance the realm of life. Therefore, while we are growing up, we must actively help others and help classmates with a strong sense of social responsibility, and treat everything with compassion in order to achieve a happy ending.

5. Conclusion

Life and death is an unavoidable topic. Different religions and cultures have different answers, and cherishing and protecting life is the common promotion of all normal religions. By correctly interpreting the connotation and doctrine of Buddhism, revealing the origin and characteristics of life, these positive factors of Buddhism's outlook on life also provide positive enlightenment for the education of young people. First, human beings are free and autonomous living bodies, and their future development depends entirely on their own behavior. If young people want to develop in an all-round way, they need to rely on their own efforts. Of course, we do not deny the influence of other people, society and other factors on young people, but these are all secondary factors. Second, Buddhism reveals the endless possibilities of life, reminding us not to have a persistent mentality, to face difficulties with a peaceful and tolerant mentality, and to learn to adjust our mentality. Third, society, schools and families should pay attention to the harmonious development of the material and spiritual worlds of students. Fourth, Buddhism exists in the daily life of human beings. It is a people-oriented religion. It treats all sentient beings in the world with kindness and compassion, and establishes an equal outlook on life for all sentient beings in this world. Everyone is equal, and we cannot be above others for some reason. Fifth, the irreversibility of life and the view of reincarnation make us realize the value of life and the importance of stopping evil and doing good in life.

In summary, to realize the continuous transcendence and improvement of life form is the core content of Buddhist outlook on life, while caring for life in this life is the prerequisite of transcending and improving life form. Therefore, we must respect life, be kind to life, use life and embody the value of life. These concepts are worth learning from the education of young people. Every young person must be confident and hopeful in himself, dare to work hard, and be an aspiring young man who develops harmoniously in body and mind.

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