

# DEATH IS IN LIFE

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### Abstract

We are born to accept death, is anyone afraid to hear that? But that is the truth of human life. Death is a fact, everyone is and will die. To be aware of the death of this own body to know how to accept, to learn to let go, and to better oneself...Analysis of death is not to fear, but to appreciate life, instead of fear, we need to reflect that: Death is impermanent, is inevitable that no one can avoid? The article cites the point of view from a Buddhist perspective.

*Keyword* – **Budhha teaching, Death, Life, Buddhism.**

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### I. INTRODUCTION

"Death" is often something very scary that we often do not want to think about because "death is the end", death is the disappearance of nothing in this world. Just thinking about how we've lost when we have unfinished plans, how many loved ones are left in our lives, and how many beautiful places we have yet to set foot in is enough to make us feel fear and shiver.

But if we imagine death as a disappearance, an end, leaving nothing behind, that is definitely a mistake.

Buddhist concept of life and death: all is just an endless continuity and movement. That view is different from that of the apocalyptic religions, which consider each life "unique" and each death "unique": both are dependent on the will of one God Supreme.

The body depends on the karma that has, the karma is limited, so the body sometimes falls apart. While the body is still there, from the place where the mind creates the karma to successfully cause the body to move later and the body will later become the present; when the previous body was destroyed according to karma! So Buddhism for death, is just the rotation of karma in the self - mind, to replace the old body, get a new body.

Meanwhile, people, because of their limited understanding, mistakenly believe that the body is born at first and then completely annihilates after death. So with Buddhism, practice is to wake up and aim for a better afterlife. This is an open view according to the Dharma Realm of Dependent Origination.

### II. HUMAN PERCEPTION OF DEATH

When you first opened your eyes to be born, the world only said four words "open your eyes to be born", but it must be understood that opening the eyes to be born also means "welcoming death". Because people have birth, they must die, so when they are born, they also greet death. That is the truth, but few people in the world dare to talk about the latter part.

For some people, death represents a "break" and they see it as a major "event" that leads to a final end, thus scaring them. The reason is not too difficult to understand, it is just because they always live separate from reality.

Death always brings people the deepest and most distressing anxiety, but for death to happen, at least there must be life before that. Life and death are just two aspects of a phenomenon, if only looking at one aspect, of course it will be difficult to avoid a one-sided view or a great omission.

Yet and in any case, death is a dissolution of that which has been constituted. According to Buddhism, the germ of that dissolution is already within birth from the moment the sperm begins to fuse with the ovum, not the moment when the heart stops beating and the lungs stop breathing. But many people see such dissolution as a sudden and negative event, so death is often expressed as a separation, a collapse of a form balance, some sort of break. There are also people who imagine death as an injustice and absurdity, or it is due to the will of God that people cannot understand, or sometimes it is also considered a tragedy, a fate, an injustice. human force, a cruelty of nature, etc. These expressions inevitably bring about all kinds of suffering. People's attitude towards death, in general, are fear and suffering, considers it the worst evil, and tries all kinds of ways to avoid it, to escape, but no one has ever succeeded. Death always effectively crushes all efforts against it. So many efforts of people to find the elixir of life, to escape or to fight death, in the end is only a waste of time. Having success is only prolonging life for a few years, at most it can only be ten years. In general, no one wants to die, everyone wants to live forever, but that is just a desire that has never been satisfied. That desire is so strong that: It is better to live in misery than to die!

So if the concept of death is an eradication, a break or an end, it is definitely wrong.

### **III. RECOGNIZING "DEATH" IN BUDDHISM**

Buddhism views life and death as an ongoing and revolving process. Death is not a "form" opposite to life, but rather a process "opposite" to birth (according to Buddhism, birth means: formation, aging, disease). and die). The process of "downstream" of life and "upstream" of death create an endless "revolving cycle". Life and death on a general level are no different from other phenomena, also subject to the general movement of the entire universe.

We are followers of the Buddha's teachings so we should speak frankly without avoiding, without

fear, meaning that birth goes hand in hand with death. And whether you like it or not, from being an ordinary person to a high-class, any kind of king must accept death. No matter how one wants to avoid it, they must die in the end, if they want to die, they must die if they don't want to. So, all of us are sitting here waiting for our turn, because we don't know who is called to go first. In general, all mankind must die and that is the truth. To say "all mankind dies", that is to say in terms of humans, but more broadly, all sentient beings who have been born must accept death, either slowly or quickly. Those who see this truth clearly, seeing the Dharma, will have a more peaceful and bright way of life. If we understand that death is the last stage of life, the last stage that we must go through. If we understand this, then when death comes, we can face it easily, without being entangled or suffering because of it. But when we know deeply in our hearts that one day death will come, yet Because we don't accept it, ignore it, and don't acknowledge it as an obvious fact of existence, simple as that! Even though we ignore it, or think it will take a long time before it happens to us, which means seeing it as something from the outside that will happen to us at some point, but actually death is my own nature, it penetrates deeply into my viscera and consciousness, in each of my own thoughts and emotions, it is my own inheritance. Each of us inherits that legacy from when the father's sperm and the mother's ovum combined to bring about our formation.. If those who still think like that, are still attached or afraid of death, it means that we do not understand the impermanence of circumstances and life. The Buddha called this an inherent hindrance, an attachment or attachment of beings. In order to help sentient beings get rid of this clinging, the Buddha explained according to the Dharma precept of dependent origination as follows: "The reason sentient beings suffer from suffering, afflictions, and birth and death is due to ignorance and confusion, so they create erroneous karma (actions, consciousness) that have the body of the five aggregates (name, form) and six senses (eyes, ears, etc.) The nose, tongue, body, mind) come into contact with the six sense objects (form, sound,

scent , taste , touch , and dharmas ) ( six inputs ) which produce sensations and receive (feelings). Because he has caused the cause of craving, he must receive the retribution (becoming). Because of clinging, becoming will have to be born in the next life (birth) and continue to endure sufferings, old age and death". We are present in this world today, which means that we have the collective karma of our existence many previous lives, or simply put, is the collective karma of many lives before the present life. It is absurd if we think, we only exist in this life, and death is the end. Just because of ignorance, we think that we only have life in this life, and then we have created countless bad karma because of greed, hatred, and delusion that Buddhism calls the three poisons. It is because of these inherent three poisons that people are always clinging and craving. So before the impermanence of illness and death, we cannot avoid shock, anxiety and fear.

To treat the disease "fear of death" that afflicts living beings, the Buddha clearly saw and understood that human nature is caused by craving, attachment and weakness. Because of this attachment and weakness, the Buddha had an antidote for human death in the face of impermanence by the method of "contemplation of death". It is important to be aware of death - to reflect that one will not live forever in life with the body of the "five aggregates". The five aggregates or heaps of clinging are:

- Form (or material image, impression) (rupa)
- Sensations (or feelings, received from form) (vedana)
- Perceptions (samjna)
- Mental activity or formations (sankhara)
- Consciousness (vijnana).

If we are not aware of death, we will not take advantage of all the advantages of the precious human life we have. Analyzing death is not to fear, but to appreciate life, instead of fear, we need to reflect that: Death is impermanent, inevitable, no one can avoid it. According to Buddhist teachings, the body does not come naturally, but it is created by the mind and self-perceived, so there is the

sentence "The mind creates the most in the world". That law of cause and effect interacts (the law of cause and effect is not Buddhist but of the natural law, the Buddha only plays the role of discovering the operation of this law, ie the hidden operation and benefits of the law cause and effect feedback). The body follows the karma that has, the karma is limited, so the body sometimes falls apart. While the body is still from the place where the mind creates the karma to cause success, the next body and the body will later become the present; when the previous body was destroyed according to karma! Therefore, in Buddhism death is just a turning of karma in the mind, to replace the old body and get a new body. Meanwhile, people, because of their limited understanding, mistakenly believe that the body is born at first and then completely annihilates after death. So with Buddhism, practice is to wake up, to aim for a better ascension after body. This is an open view according to the Dharma Realm of Dependent Origination.

To help us realize this, Zen master Thich Nhat Hanh spoke of death through the image of a cloud like this: "The cloud doesn't go away. So does our loved one. The cloud appears in other forms. Our loved ones also manifest in other forms. When we understand that, we suffer much less about death.

In Zen Master Thich Nhat Hanh thought, we should not fear or worry about death, but should focus on how to live a life full of meaning, love and empathy. We should seek appreciation, respect and love for ourselves, our loved ones, and those around us. That will enable us to live a life worth living and accept death calmly.

The Zen master said that death is a natural part of life and we should not fear or worry about it. Instead, we should accept death and find a way to live fully in every moment of our lives. According to Zen Master Thich Nhat Hanh, our existence is not only limited to the body, but also includes the soul and spirit. When we die, our bodies are only part of our existence, while our souls and spirits continue to exist and be embraced by the universe.

He also suggested that preparing for death is the way we can live our lives more fully.

Zen Master also said that when we accept death, we will have freedom and peace in life. If we fear and worry about death, we will not be able to be true to ourselves and will be held back by useless worries. But when we accept death and know that it is a part of life, we can focus on the important things in our lives and live a meaningful life.

Most Venerable Thich Nhat Hanh also said that preparing for death is one of our important tasks in life. According to him, we should find ways to better understand the process of death and prepare ourselves to face it calmly.

Based on a basic understanding of impermanence, you can reflect deeply and realistically on death in every moment of life in many ways.

Firstly, let's recognize that death is an inevitable thing, no one can go against the laws of nature that govern all people, all species, all phenomena in this universe. Even the Buddha, who attained Great Enlightenment transcending samsara, still took death as the great discourse on impermanence. In history, he manifested Nirvana, abandoned the body of the four elements after 49 years of teaching the Dharma to save birth. That's how you can begin to get used to death, at least mentally.

Second, be wise to see that your lifespan is continuously decreasing. Every day, every minute that passes is each time you get closer to death. Imagine an hourglass, your life time fund is like sand that is continuously flowing to the bottom without returning until it is exhausted.

Third, when and how to die is unknown, no one can know this in advance. It can be a few decades, a few years, a few months later, or you have only a few days, maybe even tomorrow or today you will die. Sometimes a child dies earlier than his or her parents, a healthy young man can die before those with serious illnesses... Some people die in their sleep, in the womb, while traveling from home to work, school, while on the playground, preparing

meals. Death can happen at any time under any circumstances. Therefore, we need to always live as if we are enjoying the last moments of our lives. If you know how to appreciate life in this way, life will become extremely meaningful and beneficial.

We sometimes think briefly about death, but it seems that it is far and long before that day ... Even, some people even pretend that they will never die, some people still accept it death but try not to think about it. It is also because of not thinking about impermanence and death that people are increasingly greedy, cruel, hateful and delusional. Even when they see themselves approaching old age and death, people are more anxious to enjoy their benefits in an insatiable hurry. Not thinking about death is a manifestation of ignorance, the source of all afflictions and suffering, because when this happens, we are shocked, worried and afraid. But for cultivators, the opposite is true: "usually, thinking does not leave the thought of death".

The life of an enlightened person is always well aware that death can happen at any time, so be ready to face death. And even if one's mind still doesn't feel ready to face death, one can further train his mind through daily activities to make it acceptable: One is always try to fulfill your duty in the best way, accepting that death can come at any time is a fact of life.

#### **IV. METHOD OF CONTEMPLATION OF DEATH**

Master Padmasambhava offers methods of contemplating death to lead practitioners to the path of enlightenment and liberation.<sup>1</sup>

##### 1. Contemplation getting closer and closer to death.

“When we walk, every step is close to death.” For example, if you take one step and know that you will die in the second step, if you meditate deeply like that, are there any delusions? Guaranteed all the time.

<sup>1</sup> The Tibetan Book of the Dead by Master Padmasambhava

“By the time I get home, most of my life is over.”

Continually contemplating like this, you will no longer think about mundane dharmas, but always abide in mundane dharmas. When we stay like this, our fear of thoughts is gone, so we are very peaceful and not afraid of death.

"When I'm drinking a cup of tea, when I'm eating, when I'm talking, when I'm meditating, every single thing I'm contemplating, suddenly letting go is very light."

### 2. Contemplating the time of death is uncertain

That is, we can accept death at any time, such as being bitten by a poisonous snake, being in a car accident, tsunami, earthquake ...

That is, if we want to get rid of birth and death, reduce our wandering thoughts and attachments in the middle of life, we must see this life as an illusion, like a bubble of water.

Zen master Khue Phong said that there are three classes of religious practice. The first class is encountering an object without attachment, that is, a sage. The second category, encountering an object and clinging to it, are those who do not know how to cultivate the Way. The third class, when encountering a scene, they get attached, but right there they know how to let go, it's people like me who know how to cultivate the Way. That way, we also have a part in it, not pessimism. Sometimes we also get angry, but try not to be angry for a long time, but to know how to let go, while a monk is not angry for more than one night, seeing samsara just like a dream, then immediately the thoughts subsided, no longer angry.

### 3. Contemplation who must die eventually

In the quintessence of Ancient Studies, it is said that Emperor Wu of Han was very good at studying anthropology. One day he said in front of the court that those who have a long life line will live a very long life. As soon as the king finished speaking, the mandarin Dong Phuong Soc laughed.

The king is saying this and laughing loudly in front of the king like that is a crime when the army, must be beheaded. Before being dragged out to be beheaded, the king asked him: "When I speak, why do you laugh?". He replied, "I heard that Peng Zu lived to be 800 years old, so his face must be a meter long." The king heard that he was right, so he forgave him.

Contemplating this to see that everyone must die eventually, who can escape impermanence?

To reflect and understand more about the topic of this article, I would like to quote a passage from the book of Zen master Thich Nhat Hanh: "A happy life, a peaceful death is possible. We will be when we find ourselves continuing to manifest in other forms. How many of us have a fear that we will become nothing. Because of fear, we suffer a lot. That's why we need to help the dying person understand this truth: We are just a continuation of many manifestations. That way, we won't be frightened by life and death, because we understand that these are only concepts. It's a very important perspective that helps us to stop being afraid. Learn how to live a happy and peaceful life today. Practice looking deeply to understand the true nature of samsara, so you will die peacefully, without fear. That's something anyone can do."

## V. CONCLUSION

Life and death are two basic categories that we need to understand. When we feel the presence of life, then death is also present. Saying this does not mean that we have to be pessimistic about life in this life, but rather to be aware of the truth so that we can prepare psychologically and not be afraid of death, but also not despise life. We must live happily with reality.

"Death" is always present in "life", which means that when we are in this process of living, we have practiced spiritual practice and studied in Buddhism about the principle of impermanence. Impermanence here is understood as all phenomena are changing, and not permanent. Even humans cannot resist death. Death is a reality that must happen. But according to the Buddhist

precepts of dependent origination, the Patriarchs taught: The best way to prepare for death is to practice spiritually. Because the only thing that remains after death is the mind, and spiritual practice is the only way to truly benefit the mind, is to prepare for death and the journey to the next life.”. According to Buddhism: Death is not the end, but reincarnation into another life in the continuum of the six realms, which Buddhism calls reincarnation in the six paths. If you are a person with spiritual practice, then death is just a transition to a better "afterlife" life, called liberation precepts. Liberation here is understood as getting rid of the samsara and suffering of the three worlds, to return to the Buddha world, or in other words "struggle" to get out of the grip of yin and yang in this three worlds return to the pure nature of the Buddha world, ie the realm of no-birth! This is the ultimate complete liberation; different from liberation (conditions) achieved in the three worlds. With the spirit of selflessness, altruism Buddhism advises people never to hide from life to find their own source of welfare. Because it's just selfishness, giving yourself a life of solitary attachment. Following in the footsteps of the Buddha, we should not seek the truth in a strange place. Truth is all around us. All life , way of life , reason for living , life pattern is still latent in life and all originate from humans , because humans are the creators . Everything is man-made. So whether human life is good or not, the responsibility first and foremost is still up to people to take.

In summary, the final step of the practitioner is not a way to give up and accept death, but to do everything to cut off the cycle of birth and death, which means to stop the long chain of suffering. , in other words, transcending both life and death.

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