



A Buddhist Approach to Death and Its Lesson

Prof. Sanjib Kumar Das
Department of Indo-Tibetan Studies
Visva Bharati University, India
sanjibkdas73@gmail.com

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Abstract

Background: Buddhism says that life is a confluence, a cycle of birth and death. This cycle is called *saṃsāra*. Such life and death of every living being as a continuum, believing that consciousness continue after death and will be reborn. The early four incidents occurred in Buddha's life that motivated him to renounce household life are the best examples to understand death.

Objective: The objective of the paper is to explain that human body is consisted of five aggregates. As long as we have these aggregates we have to undergo the sufferings including death.

Methodology: Library based analytical approach has been employed to carryout this research.

Result: Through the study human body is found to be consisted of five aggregates. Suffering is inevitable as long as we have these aggregates. Death is unavoidable. Meditation is key to lead humans free from death and suffering. Upon doing practice it in a precise and unmistaken way one is engaged in unmistaken *śamatha* and *vipaśyanā* to uplift humankind from the bondage of *Samsara*.

Conclusion: Death is certain to happen and it has three reasons for this certainty: one must die because there is no one who has not died before, the body is composite, and life ebbs from moment to moment. In addition to these three, the time of death is uncertain because some die in the womb of mother, some just after birth, some at young age and so on. This death has two main divisions, three main causes: Process of ceasing sense powers at the time of death and process of dissolutions of elements of the time of death. Similarly, the experience which beings have at the time of death varies. However, there is certainly a way to be free from this unwanted suffering of death and that can be possible upon following the prescribed path beginning with the mindfulness of death as expounded by the Buddha and his successors.

Keywords: *Bodhicaryāvatāra*, Death, Mindfulness, *Ratnāvalī*, *Saṃsāra*

Paper Type: Research Paper

Introduction

Buddhism says that life is a confluence, a cycle of birth and death. This cycle is called *saṃsāra*. Such life and death of every living being as a continuum, believing that consciousness continue after death and will be reborn.

Undoubtedly, Gautama the Buddha was an embodiment of skillful means, great compassion and wisdom. He deliberately descended to the human world with the sole purpose of liberating beings from the ocean of suffering by means of showering down the ambrosia of the sacred Dharma. It can rightly be said that his Dharma was like rain, and his disciples received and have still been receiving according to their own capacity and interest. He never gave any dharma-teachings just for showing his greatness, rather gave in accordance with their interest, disposition and capacity solely for the sake of welfare.

On the basis of general assertion, the Blessed One (*Bhagavān*) turned three Wheels of Dharma owing to having threefold trainee, and their threefold interest and capacity. His entire teachings given in the three Wheels are composited and preserved in the Three Baskets of Teachings (*Tripitāka*) and Four Classes of *Tantra*. The huge corpus of teachings may be systematized into two themes: doctrine and tenets or conduct and philosophy. *Siddhānta-Ratnāvalī* by Geshe Konchok Jigme Wangpo cites:

My *dharma* has two modes

Doctrine and tenets.

To children I speak doctrine

And to *yogis*, tenets.¹

The subject matter related to non-violence, ten virtuous actions, law of *karma* etc., are included in the former theme while the subject matter related to emptiness, selflessness, impermanence, momentariness etc., are included in the latter. Regarding the trainees who are to enter and hold the tenets assert the four seals. They are: all compounded things are impermanent, all contaminated things are miserable, all phenomena are empty and selfless, and *nirvāṇa* is peace. The proposed topic of discussion relates to the first assertion among the four, i.e., impermanence. It is probably the most important and essential doctrine that Buddha taught during the first Wheel of Dharma. The term ‘impermanence’ refers to that every phenomenon changes and disappears accordingly at every moment, and nothing lasts forever. It tells us that whatever we feel and see, it is liable to change next moment. Buddha very clearly mentioned, and even gave his last sermon to his disciples that everything composite is impermanent. *Udānavarga* states:

The end of every hoarding is spending,

Of every rising is falling,

Of every association is dissociation and

Of all living is dying.²

The essence the above verse is applied in both animate and inanimate things. Nevertheless, as said above, Buddhism teaches life and death of every living being as a continuum, believing that consciousness continues after death and will be reborn. In short, life is a confluence, a cycle of birth and death. This cycle is called *saṃsāra*. Regarding this death, it may be discussed through the given sub-themes:

1 (Trans.) Hopkins, Jeffery, *Practice and Theory of Tibetan Buddhism* (English), New Delhi: B.I. Publication, 1997, p. 2

2 *Jewel Ornament of Liberation*, p. 42

Death

For understanding death, I think, first of all we should go through and be familiarized with the life story of the Śākyamuni Buddha to understand how he was motivated and also became restless after witnessing the four sights: a sick person, an old person, a dead body and a mendicant or renouncer. What did strike his mind when he came across the sight of a dead body among the four? I think, when he was acquainted with the fact that once one was born was liable to die, he intended to find out the way how to transcend, how to escape the state of death bearing intolerable sufferings.

Regarding death, Buddhism says, it is a separation between mind and body; the intimate connection between mind and body collapses when it occurs. It means that when death occurs, no longer exists this body. It is the complete cessation of life processes that eventually occurs in all living organisms. Wikipedia explains: “The irreversible cessation of all biological functions that sustain an organism is called death.” It is also defined as the irreversible cessation of functioning of the whole brain, including the brainstem. Thus, each and everyone have to be dissociated from all the things that we developed some close connection to within this lifetime. Actually, we are part of nature, and so death is a nature of our lives; death is part of our lives. It is not something strange, something unusual. In fact, logically, if we see we will find that life definitely has a beginning and an end – there’s birth and death. Thus, death is not something strange. It occurs every single day, all over the world.

Actually our body is a biological shell as a guest-house in which the travelling consciousness sojourns but briefly, soon to go to another, quite different, place. This almost endless, age-old journey involves staying in hundreds, thousands, of such temporary residences until liberating truths finally release the weary traveller.

Besides, Buddhism also elucidates, human body is consisted of five aggregates (*pañca skandha*)-Form (*Rūpa*), Feeling (*Vedanā*), Perception (*Saññā*), Mental Formations (*Saṅkhāra*) and Consciousness (*Viññāṇa*). These five condensed into three: forms, consciousness and non-associated compositional factors. Until we have this body consisting the five aggregates we have to undergo four basic sufferings: birth, old age, sickness and death, although there are several other minor sufferings. These four sufferings, particularly death, is the inevitable part of our lives. So, as long as we have this body, no matter how much effort we do make, use our skill, tactics etc., we cannot escape from these sufferings including death. Therefore, when any major or minor suffering befalls on this body, we may sometimes think that the body is our enemy, it is the root of suffering, but it is not the fact.

So as long as we have this body consisting the five aggregates we have to undergo the above-mentioned four basic sufferings: birth, old age, sickness and death, although there are several other minor sufferings. These four sufferings, particularly death, is the inevitable part of our lives. So, as long as we have this body, no matter how much effort we do make, use our skill, tactics etc., nothing can protect us from these sufferings including death. Therefore, when any major or minor suffering befalls on this body, we may sometimes think that the body is our enemy, it the root of suffering, but it is not the fact.

In a nutshell, death is certain to happen and it has three reasons for this certainty. One must die because there is no one who has not died before, the body is composite, and life ebbs from moment to moment. In addition to these three, the time of death is uncertain because some die in the womb of mother, some just after birth, some at young age and so on. No lament of children, parents and wife can allure, no handsome bribe can tempt, no force can frighten, or no power can divert death when it comes. As it is mentioned in *Bodhicaryāvatāra*:

However, much one may have accumulated

And however long one may have enjoyed it with pleasure,
 Like a man who seems have split open,
 One departs naked and empty-handed. (6.59)
 When the hour of death comes,
 One's own children do not become one's refuge,
 Nether are father, mother or friends.³

Division of Death

In general, modern science divides death as brain death or biological death, neocortical brain death and total brain death. In other terminologies, these are called: clinical death and molecular death. Buddhist sources, on the other hand, say that death is basically divided into two kinds: untimely death and timely death. Untimely death is the result of violence, accidents, operation failure, abortion, miscarriage etc., while timely death is the result of the natural end of one's lifespan. In this concern, Padmasambhava mentions: "Human beings face two causes of death: ultimately death and death due to the exhaustion of their nature lifespan. Untimely death can be averted through the methods for prolonging life. However, when the cause of death is exhaustion of the natural lifespan, you are like a lamp which has run out of oil. There is no way to averting death by cheating it; you have to get ready to go."⁴ In other terminologies, it can also be used as sudden death and gradual death.

Causes of Death

Modern science presents that the causes of death can be grouped into three categories: communicable (infectious and parasitic diseases and maternal, perinatal and nutritional conditions), non-communicable (chronic) and injuries. On the other hand, Buddhism says that the causes of death may have many, but they are summarized into three: exhaustion of life span, exhaustion of delusions and exhaustion of action. Nāgārjuna says in *Ratnāvalī*:

The causes of death are many,
 Those of staying alive are few,
 These too can become causes of death,
 Therefore always perform the practices. (3.78)

Among the three, the first one simply refers to the cessation of biological functions that sustain an organism which may be natural death of someone or it may occur due to an accident etc. It may occur even in the womb of one's mother, at young age or before the natural lifespan. Though for the second one, we sometime use the term death, but it is actually quite different from the former one. Though for the second one, it is called death but for the person or animal who dies is not still free from the bondage of *karma* and *kleśa*. He is still to be born in the *saṃsāra* after a certain period of time of his death and survive with five contaminated aggregates which continue till he purifies himself by clearing away all his delusions and actions. According to *Abhidharmakośakārikā*, the contaminated aggregates are also called 'existence' because it circle from one birth and death to another. Regarding the second one, it is actually a state of an *arhat* which is obtained when one's *kleśas* and contaminated *karmas* are exhausted. It has two kinds: residual and non-residual. A residual *arhat* remains in the *saṃsāra* with his miserable aggregates which are supposed to have obtained as a result of this past lives, and these are liable to discard at the time of attaining the state of non-residual *arhat*. On the other hand, non-residual *arhat* exists with the five uncontaminated aggregates. For example, after attaining Buddhahood

3 Quoted. *Jewel Ornament of Liberation*, p. 48

4 Rinpoche, Sogyal. *The Tibetan Book of Living and Dying*, Calcutta: Rupa & Co., 1997, p. 244

Tathāgata Buddha survived for forty-five years with his miserable aggregates which he discarded at the time of attaining Mahāparinirvāṇa at Kuśinagara. It may be noted here that he already conquered death and prolonged his lifespan for another three months for the sake of his one disciple. Regarding the last one, sometimes question is raised by many people that if Buddha had already attained enlightenment being free from all negativities, why he left the human world at the age of eighty or eighty-one. In answer, we should know that when a holy being referring to a Bodhisattva abiding on the tenth ground he acquires the authority over age (*āyuvāśita*). As a result, he becomes able to appear in the world at any time and also can demonstrate the deed of leaving the world any time. However, his appearance occurs on account of the force of prayer and great compassion for the benefit of beings. The same thing also happened with the lifespan of Gautama the Buddha who prolonged his life for one of his disciples ‘Subhadra’ who were to train and tame by him. He was his last initiated disciple. After training and taming him, the Buddha decided to leave his contaminated body at Kuśinagara.

In some other sources, four causes of death have also been discussed: Exhaustion of the reproductive *karmic* energy (*karmakṣaya*), the expiration of life-term (*āyukṣaya*), exhaustion of both (*ubhayakṣaya*) and obstruction of the life-flow (*upacchedaka-karma*). The first three among the four are included in the timely death while the rest one comes under untimely death. Therefore, a death howsoever it occurs comes under any of these two or four. Nārada exemplifies these fourfold death with a wick, oil, both and gust of wind. He says: “An oil lamp, for instance, may get extinguished owing to any one of the following four causes, namely the exhaustion of the wick, the exhaustion of oil, simultaneous exhaustion of both wick and oil, or extraneous cause like gust of wind.”⁵

Ceasing of Sense Powers at the Time of Death

According to Buddhism, the whole universe is comprised of three realms: desire realm, form realm and formless realm. Among the three, at the time of death in the formless realm, three sense powers: the life□force power, mental power, and equanimity sense power cease simultaneously. At the time of death in the form realm, eight cease simultaneously: the five sense powers of the eye and so forth, the life□force power, the mental power, and the equanimity sense power. Finally, at the time of death in the desire realm either ten, nine, or eight sense powers cease simultaneously. When both signs are absent, eight sense powers cease: the five sense powers of the eye and so forth, sense power of the life force, the mental power, and the equanimity sense power. When a being of desire realm has both signs, ten powers cease simultaneously, whereas if a desire realm being has one sign nine sense powers cease simultaneously. This is from the point of view of sudden death. A gradual death is one that is accompanied by the successive dissolutions of the elements and so forth. In the case of the beings of the three birth□sources other than the miraculous – those born from a womb, from heat and moisture, and from an egg – four powers newly cease: the body sense power, life□force sense power, mental sense power, and equanimity sense power. When the mind of death is virtuous, an additional five sense powers also cease: the five sense powers of faith, mindfulness, effort, meditative stabilization, and wisdom. Its description is beautifully discussed in the second chapter of *Abhidharmakośakārikā* in particular. Similarly, regarding the description of death, *Bodhicaryāvatāra*, *Ratnāvalī*, *Udānavarga* and several other Buddhist texts also present its thorough description.

Dissolutions of Elements of the Time of Death

From Buddhist point of view, two kinds of dissolution take place at the time of death: outer dissolution and inner dissolution. Outer dissolution refers to the dissolution of sense organs and five elements whereas inner dissolution refers to the occurrence of ‘Appearance, Increase’ and ‘Full Attainment’. In this context, the great Tibetan Master Sogyal Rinpoche says: “With disappearance of the

5 Narada. *The Buddha and His Teachings*, Malaysia: Buddhist Missionary Society, 1988, p. 435

wind that holds it there, the white essence (*śukra*) inherited from our father descends the central channel towards the heart. As an outer sign, there is an experience of ‘Whiteness’ like “a pure sky struck by moonlight.” As an inner sign our awareness becomes extremely clear, and all the thought states resulting from anger, thirty-three of them in all, come to an end. This phase is known as “Appearance”.

The mother’s essence (*śonita/rakta*) begins to rise through the central channel, with the disappearance of the wind that keeps it in place. The outer sign is an experience of ‘Redness’ like a sun shining in the pure sky. As an inner sign, there arises a great experience of bliss, as all the thought states resulting from desire, forty in all, cease to function. This stage is known as “Increase”.

When the red and white essences meet at the heart, consciousness is enclosed between them...As an outer sign, we experience of a state of mind free of thoughts. The seven thought states resulting from ignorance and delusion are brought to an end. This is known as “Full Attainment”. Then, as we become slightly conscious again, the Ground Luminosity dawns, like an immaculate sky, free of clouds, fog or mist. It is sometimes called “The mind of clear light of death”.⁶

According to another Vajrayāna source, functions of two consciousness occur at the time of death. The two consciousnesses are: subtle consciousness and gross consciousness. Gross consciousness, also called ordinary mind, is based on the five senses and the functions of the body. So, when the body stops functioning, so does gross consciousness. This kind of consciousness is like energy, so once the body ceases, this consciousness ceases.

In *śamatha* (calm abiding) meditation, one can experience subtle consciousness and differentiate it from gross consciousness. If we try doing this without enough skills, there’s a chance we might not come back. A thorough understanding of emptiness is necessary, so that we don’t experience the ordinary self or the “I” that must be dissolved.

Inevitability of Death

It has already been mentioned above that death is a universal happening, not something unusual. It is a confluence, a cycle of birth and death. **It means, after death, there no longer exists the body.** It certainly happens because at the time of death the body's normal systems start to function slowly. Followed by it, the heart beats a little more slowly, or with a little less force, and so blood is moved around the body more slowly. This means the brain and the other organs receive less oxygen than they need, and do not function as well. Gradually, a time comes when the function of the five sense organs including brain totally stops. At that time, it is declared death.

Experience at the Time of Death

Regarding this sub-theme, I think we should be very clearly acquainted with the fact that man in particular is born with empty hand and also dies with empty hand.⁷ As at the time of birth, he is not required to take anyone’s permission, so at the time of death, particularly natural death, he does the same thing. Only time makes him wait for his last breath. No lament of children, parents and wife can allure, no handsome bribe can tempt, no force can frighten or no power can divert death when it comes. Except the collection of wholesome⁸ and unwholesome actions, nothing goes with him. His property, name and family, everything is left behind. So, if a holy being dies by accumulating wholesome actions and by purifying his negativities, he becomes very happy by thinking that he will have to take no more birth in the *samsāra* out of *karma* and *kleśa*. On the other hand, those who die after doing unwholesome

6 Rinpoche, Sogyal. *The Tibetan Book of Living and Dying*, Calcutta: Rupa & Co., 1997, p. 258

7 *Bodhicaryāvatāra*, 8.32

8 *Bodhicaryāvatāra*, 2.41

actions throughout his life or with attachment, he will experience many unwanted fears and miseries. The fears are summarized into four: fear of separation from loved ones, fear of leaving your possessions behind, fear of not being able to remain part of this world and fear of losing one's self or the 'I'. On the other hand, miseries referring to the miseries of various denizen hells, hungry ghosts, animals and so on.

Mindfulness of Death

This is the most important sub-theme of this topic. Mostly, we may think, each and everyone in the universe without any exception, one who is born has to die one day accordingly. If so, why should we be concerned with it? As answer of this question, life is, as it has already been mentioned above, that this *samsāra* is full of suffering. Birth is suffering, old age is suffering, sickness is suffering and death is also suffering. These four are called the primary suffering. In addition to these, there are countless secondary or additional sufferings. Although we are born with suffering, but there is a way to get rid of them. The appearance of the Buddha in this world was mainly for the purpose of showing the right path to get rid of the sufferings.

There is a popular proverb in Tibetan saying, "Happy is to get sick; Pleased to die." This proverb indicates the feeling of a siddha or noble being who have pleasant feeling when he dies because he thinks that he is going to be free from the appropriating aggregate consisting four primary sufferings: birth, old age, sickness and death. In fact, the Buddha himself called death as the 'the greatest of all teachers'. Why? The reason is, the awareness that sooner or later we will definitely die encourages us to lead a meaningful life. When we see that it could come at any time, we become much less likely to fight and argue over minor and perishable things. Instead, we become motivated to make the life meaningful by benefiting others as much as possible. Here meaningful life does not mean to the present life only, rather together with the present the future life also. It is because Buddhism describes life or birth as being beginningless and endless. Endless means, until the cause of this miserable body is not eradicated, life or birth will continue and suffering will follow as well like one's shadow⁹. Therefore, our main focus needs to eradicate the cause of suffering consisting *karma* and *kleśa*.

Now the question arises as how to get rid of the sufferings including death by eradicating their causes, and gain happiness instead. Does it fall down from the sky; is it transferred by some Almighty or some unknown and supernatural power; does it emerge from the earth? According to Buddhism, happiness or misery whatever it may be, everything come under the Law of Karma. Every happening in the *samsāra* has a specific cause behind it and it is interdependent too. Nothing is causeless and there is nothing that does not come under the law of dependent origination. This is the reason that the Buddha said:

All phenomena are produced from cause.

Its cause has been spoken by the Tathāgata.

Their cessation whatever it may be

Has been spoken by the great Śramaṇa.¹⁰

Actually, all sufferings in connection - wealth, property, name etc., befall upon us for not understanding the real meaning of the Dharma as well as our wrong identification. We have four wrong apprehensions: apprehending what is impermanent as permanent, apprehending what is suffering as happiness, apprehending what is selfless as having a self and apprehending what is impure as pure. Due to these four wrong apprehensions, we commit and amass many misdeeds resulting sufferings here and hereafter. As antidotes to the causes of all those sufferings, the Compassionate Master introduces eighty four thousand kinds: Twenty-one thousand aggregates of Dharma as antidotes to attachment,

9 Dhammapada, (1.17)

10 *Yedharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hyavadat/teṣāṃ ca yo nirodhoḥ evaṃ vādī mahāśramaṇa//*

twenty-one thousand aggregates of Dharma as antidotes to hatred, twenty-one thousand aggregates of Dharma as antidotes to close-mindedness or ignorance, and twenty-one thousand aggregates of Dharma as antidotes to all the three root delusions in equal proportions.¹¹ In this way, the entire teachings of the Buddha incorporated into four groups of antidotes against eighty four thousand delusions. However, for getting rid of the suffering of death, the Buddha and his successors also introduce a path called mindfulness of death.

Regarding mindfulness of death, question may arise, why should a person in particular be mindful about death? The reason is that he perceives that death is really suffering and if death continues, birth will also do so. In this way, a bondage will be formed resulting him compelled to remain in the *samsāra* forever. Therefore, he seeks; he needs to get rid of it depending on the correct path. How should he begin? A person wishing to develop mindfulness of death should first cultivate wakefulness of its inevitability. Everyone who has ever lived has died, and there is no reason to suppose that anyone presently alive will be able to escape death. Even the Buddhas, Bodhisattvas, siddhas and sages of the past have all died, and so it should be clear to a person who thinks on this that the same fate awaits us all. Every moment should be viewed as being precious, and we should make the utmost effort to use our time to the best advantage. Similarly, a person wishing to develop mindfulness of death need not go to a cemetery or a funeral ground: death is occurring everywhere and at all times. Even the cells of our bodies are constantly being born and dying. All of us are inexorably moving toward physical death in every moment. Since every created thing is impermanent, everything we see, hear, touch, taste, love, despise, or desire is in the process of dying. There is nothing to hold onto, nothing that remains unchanged from moment to moment, and so anyone who tries to find happiness among transient created things is doomed to disappointment.

After making this decision, the practitioner needs to consider the uncertainty of the time of death and also to decide that it might occur at any moment, which should lead to a resolve to begin practising dharma immediately. Practice should not be put off until the future, but should begin right now. A person who thinks, “I’ll wait until the children are grown,” “After I finish this semester I’ll begin meditating,” or “I just don’t have enough time right now” will probably never get around to meditation, and even if he does, meditation will most likely be half-hearted. A person who wishes to make real progress must feel a strong, sense of urgency, like a person caught in a burning house looking, for a way out.

In this process, one will come to understand that at the time of death only spiritual accomplishments will be of any worth. Material possessions, friends and relatives, worldly acclaim and power all vanish at the time of death, leaving nothing behind. None of these can be his company for his next life. Moreover, one’s future birth will be determined by one’s actions in this life, and so one should resolve to practice meditation and other religious activities diligently.

Buddhist teachings on preciousness of human birth consisting freedom states (*kṣāṇa*) and endowment (*sampad*), concept of the existence of past and future lives etc., are very important for the practice of mindfulness. It teaches that if human rebirth does not happen, then one’s opportunities for becoming aware of the problems of *samsāra* and seeking a solution will greatly be diminished. Humans are uniquely situated in *samsāra*: they are intelligent enough to recognize the problems and sufferings of *samsāra* (unlike lower types of beings such as animals), and they are not so overwhelmed by either suffering or happiness that they are blinded to the realities of *samsāra*. A person who understands this situation should become aware of death and resolve to “extract the essence” of the present life.

Mindfulness is practised by focusing on its specific characteristics (*Svalakṣaṇa*) and meditating by focusing on its general characteristics (*Sāmānyalakṣaṇa*).

11 *dharmaskandhasahasrāṇi yānyaśītiṃ jagau munih* /, *Abhidharmakośakārikā*, 1.25a //

(i) Specific characteristics— It is meditated by remembering and understanding that the body is impure, feeling is miserable, mind is changeable at every moment or liable to disintegrate instantly and delusive phenomena are the objects to be abandoned whereas the purified phenomena are the objects to be adopted. (ii) General characteristics— It is meditated by thinking that all compounded phenomena are impermanent, all contaminated things are miserable, all phenomena are empty and selfless, and nirvāṇa is peace and virtuous. *Abhidharmakośakārikā* states:

*Niṣprannaśamathaḥ kuryāt smṛtyupasthānabhāvanām/
Kāyaviccittadharmāṇām dvilakṣaṇaparīkṣaṇāt//* (6.14)
(Through achieving calm abiding (*śamatha*),
Meditate on the close contemplation (*smṛtyupasthāna*)
By thoroughly investigating the two characteristics of
Bodies, feelings, minds, and phenomena.)

Thus, its commentary explains: “One meditates on the mindfulness on body, feeling, mind and phenomena by thoroughly investigating the specific and general characteristics of body, feeling, mind and phenomena. For example, with respect to the body one investigates its specific characteristics of heaviness and lightness and so forth, and investigates its general characteristics of being impermanent, suffering, selfless and empty.”¹² Upon doing practice it in a precise and unmistakable way one is engaged in unmistakable *śamatha* and *vipaśyanā*. Its unified practice leads him control his mind in particular from doing anything wrong. Gradually, he becomes free from death and other sufferings.

Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this manuscript.

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12 Translated into Tibetan by Thubten Sherab Sherpa, 2003