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of the Master of Arts in Buddhist Studies.

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|                              |                                                                                                                                                                                                                                                            |
|------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Thesis Title                 | : The Analytical Study of <i>Maraṇassati</i><br>In Theravada Buddhism                                                                                                                                                                                      |
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### **Abstract**

The purpose of the present thesis is to study the concepts of *Maraṇassati* and show its meanings and practices which are mentioned in *Tipiṭaka*, the Commentaries, the Sub-Commentaries, the special texts and all other related data, to analyze the roles and benefits of *Maraṇassati*, and to study how to apply *Maraṇassati* to the present societies. From the study, it was found that contemplation of death means to remind oneself that, for both human beings and animals, death can occur at anytime. One should accept and consider that death is inevitable so that one's mind should not suffer through worry and fear of death. Moreover, one should remember and remind oneself that someday one will die. It cannot be avoided. It is a practical way to remind oneself not to be careless in living one's life so that one will practice good deeds.

The result of the study shows that the development of *Maraṇassati* is an approach to face the death with a peaceful mind, to realize the painful and soulless nature of existence, at the moment of death, one is devoid of fear, and remains mindful and self-possessed. It is found that *Maraṇassati*, when properly applied to the present societies in the right way by giving a new viewpoint about the death, will lead to accepting the reality of death and showing us how to overcome our fears and be prepared for it when it happens. Because mindfulness of death can even be an opportunity to gain insight into the true nature of ourselves

and all things, this insight will enable us to become free from all suffering. Practicing the contemplation of death is suitable for all kinds of people, genders and languages without being limited to places and time. It can be practiced all the time and good results will always follow for the practitioner. Practicing the contemplation of death is very useful to life. It helps all humans accept death peacefully and to be conscious of this. Besides, it can be used as a tool to stimulate one's mind not to be careless in doing good deeds. Morality will be the focus in one's mind and it results in indescribable good deeds.

The development of *Maranassati* is the way which helps us to treasure our time more without making us more attached to the present thing, because our life is not sure. We should spend our time wisely. On the other hand, we should not get too attached to our bodies, as we understand clearly that they are subject to old age, illness and death. This also helps us to let go of other things as all formations are transient, and it leads us to live with heedfulness. It is very proper that one should reflect daily on death, because *Maranassati* is one of the four-fold subjects of Buddhist meditation prescribed for Buddhists as suitable to be practised everywhere and every time. Contemplation on death and other forms of sorrow such as old age and disease, constitutes a convenient starting point for the long line of investigation and meditation that will ultimately lead one to Reality. The practice of the contemplation of death will help humans at the end of their lives be reborn with all good deeds while terminating all bad deeds because one maintains oneself in goodness. By being conscious of reminding oneself about death, it can be said that one is suitably prepared for death, being well-versed in the teachings of Buddhism. This practice leads to the cultivation of wisdom and to the attainment of Enlightenment.

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## List of Abbreviations

The abbreviations employed in these references are, primary, standard abbreviations which are the most recurrently used for references in my thesis are:-

|      |                    |
|------|--------------------|
| A    | : Anguttara Nikāya |
| D    | : Dīgha Nikāya     |
| M    | : Majjhima Nikāya  |
| S    | : Saṃyutta Nikāya  |
| Dhp  | : Dhammapada       |
| Sn   | : Sutta Nipata     |
| Vism | : Visuddhimagga    |

### **Others Abbreviations :**

|          |                                             |
|----------|---------------------------------------------|
| BD       | : Buddhist Dictionary                       |
| DB       | : Dictionary of Buddhism                    |
| MCU      | : Mahaculalongkornrajavidyalaya University  |
| P        | : page                                      |
| PED      | : Pali-English Dictionary                   |
| Pp       | : pages                                     |
| PTS      | : Pali Text Society                         |
| ed       | : edited by                                 |
| etc      | : et cetera and others                      |
| e.g.     | : (From Latin 'exempla gratia') For example |
| f.       | : forward                                   |
| ibid.    | : ibiden/in the same book                   |
| i.e.     | : that is to say                            |
| loc. cit | : (loco citato) in the place cited          |
| n.       | : note                                      |
| no.      | : number                                    |
| op. cit  | : (Opere citato) as referred                |
| pl.      | : place (of publication)                    |
| pub.     | : published, publication                    |
| tr.      | : translated                                |
| vol(s)   | : volume(s)                                 |