

**Thesis Title** : A Study of Concept of Death in Theravāda Buddhist Scriptures  
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### Abstract

This Thesis has three objectives: to study the Concept of Death in Theravāda Buddhist Scriptures, to study the options concerning Death in the Theravāda Buddhist Scriptures, and to Study dhamma related to Death in the Theravāda Buddhist Scriptures, Clarified and analyzed data are taken from the Theravāda Buddhist Scriptures, namely, the tipitaka, Buddhist commentaries, tīga, and other relates Scriptures then composed, explained in details, corrected and verified by Buddhist scholars. The study found that

To study the Concept of Death in Theravāda Buddhist Scriptures, found Death is abandoned in the body. Body to break No movement In every part, stopped, or the lack of death in the bhava, one people to another bhava, one in which the dead are divided into two categories: 1) kālamaraṇa death is death, according to Genesis 2) Akālamaraṇa The time of death is death by the time it does. These relations that death is death, let's break. Temporal death And death is final and it is a dead end because of age die because of karma. End of life and death for the event. Died of an accident I require a factor of Died of action Death is death by the state Died of expiration Perish and die for.

Principles of death in this study. Maraṇāssati studied This method is considered to bring death benefit Maraṇassati is to commemorate the dead. Mischievous practices brought death into the mood considering how frequently such intrigue. Must have the correct implementation of the Buddha taught to consider death as a monk. They are only momentary chew. The rice should be one chew or is it just for a while inhaling. Exhale, inhale or exhale. Priests who consider this as a precaution if Maraṇassati prosperity strong, it makes up the rubbish.

A study of the treatment of the dead were found in the scriptures of Buddhism. Is there a way to teach a person to break the fear of death, leaving so many ways. One method that works and can be used in everyday practice. It is to commemorate the death of self and others will certainly suffer. The memory of this death said that the growth of Maraṇassati. Scores are Kāmmaṭṭhāna An important one in Buddhism. The Buddha has taught the Buddhists in different occasions, so we need to continually death. By considering the life-like grass that enough sunlight to dry and then suddenly

disappear. Consider the life like cattle being led to the slaughterhouse. The walk up the deeper close to death. Considering this, the It makes a reckless life. Then quickly earned a virtuous merit to be reborn in the bhava-bhūma good. Because the main The good deeds will go to Sugatibhūma. The evil deeds to which the main action Duggatibhūma bhava-bhūma found a consistent relationship with the people we are inseparably connected. Any person to commit At the result of karma that. It is good or evil Good karma affects the bask of guilt would result in suffering. No escaping karma Should seize the good thing is I was Dāna, Sila, as an emotional Bhāvanā. People who maintain a healthy mind to it. Death to be in bliss if it does not treat mental It makes the soul Think of the Sugati that very little help. Have to be the exact Duggatibhūma.