An Analytical Study of *Maraṇassati* (Mindfulness of Death) in *Theravāda* Buddhism

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ABSTRACT

This study explores representations of death in *Theravāda* Buddhist literature, with particular attention to doctrinal classifications, ethical interpretation, and meditative application. It examines *adandhamaraṇa* and *dandhamaraṇa* through the *Nettippakaraṇa* and later interpretations, distinguishes mindfulness of death from the encouragement of suicide, and considers the eight recollections of death explained in the *Visuddhimagga*. Its principal analytical question concerns the object of *maraṇassati* in relation to conventional designation and ultimate reality, and its application in *samatha* and *vipassanā*. Through qualitative textual interpretation, the paper argues that the termination of the life faculty within a single existence is central to the classical tranquility-meditation account, whereas momentary cessation is especially relevant to insight contemplation. Conventional death provides an accessible point of reflection; final cessation is a doctrinal endpoint rather than an ordinary object for a living meditator. Possible effects on attachment, urgency, and conflict-related attitudes are discussed as interpretive implications, not measured outcomes.

Keywords: *Maraṇassati, Adandhamaraṇa, Dandhamaraṇa, Theravāda* Buddhism, *Samatha, Vipassanā.*

INTRODUCTION

In this article we explore the various ways of death illustrated in the main texts, such as the *Visuddhimagga*. Death in *Theravāda* Buddhism is divided into four types. In addition, we distinguish between visible death (i.e., the naked eye) and invisible death (if one knows the death category). We particularly pay attention to the kind of death that the *Bodhisatta* experiences (*Adhimuttikālakiriya,* as he/she calls it). Also in the *Nettippakaraṇa Pāli* literature, we introduce two kinds of death - *Adandhamaraṇa* and *Dandhamaraṇa* - that are different from each other according, to other scholars like *Bhikkhu Ñāṇamoli* and Ledi Sayadaw. Besides, the paper also explores the differences between the meditation on death and the glorification of death. *Theravāda* Buddhism does not offer death as a way out of life's suffering without leaving mental defilements unrepentant. *Maraṇassati* offers a healthy attitude but does not advocate any acts of unwholesome behavior that cause more suffering. *Theravāda* monastic rules state that if a monk intentionally kills a person, provides a way for death, glorifies death, and encourages someone to die, he commits a *Pārājika* offence and is expelled from the monastic community. The rules discuss different ways to incite death, and the seriousness of such actions as well as the fact that what is described in oral and doctrinal texts. Furthermore, in this paper we discuss the multidimensional role of Maraṇassati in Theravāda meditation, including its doctrinal background, meditative context, and comparative position across Buddhist traditions. It explores the practices of *Maraṇassati* and the views of contemporary practitioners like the Dalai Lama. Therefore, we focus on the interpretive debates of *Maraṇassati* with respect to its meditative focus, which is concept or ultimate reality. This divergence of perspectives raises some serious questions in relation to what is the correct meditative object in *Maraṇassati*. In addition, the dual vision of *Maraṇassati* toward *Samatha* and *Vipassanā* meditation is, of course, also a challenge. While some sources refer to *Maraṇassati* as a *Samatha* practice and others to it as a practice of the development of insight knowledge as *Vipassanā* meditation, here we study the dual nature of *Maraṇassati* as a *Samatha* and *Vipassanā* practice in two separate ways. It is investigated whether its object is the ultimate reality or something abstract (in relation to the concept of reality), and it is discussed in detail in literature and commentarial literature. Through this research, we aim to explain the role and object of *Maraṇassati* in *Samatha* and *Vipassanā* meditation by investigating the latter.

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LITERATURE REVIEW

This review examines canonical and commentarial accounts, classical *Theravāda* interpretations, and selected

modern discussions of *maraṇassati.* Rather than treating each source as interchangeable evidence, it distinguishes normative prescriptions, explanations of doctrinal categories, and later interpretive claims. The principal gap addressed here is not the absence of previous work on death contemplation, but the need to compare different meanings of death and clarify how their use as meditation objects differs between *samatha* and *vipassanā*.

***Ashin Janakābhivamsa,* (1995) the exposition of *Pātimokkha.* Mandalay: *Mahaganday*on Press.**

This book have tern chapter it refers to know about the Buddhism and the teachings of the Buddha. In this book, *sayadaw Janakābhivamsa* especially, have indicated the teachings of the Buddha based on *Vinaya Pitaka*. There was mentioned about the *Vinaya* rules that it happen for all *Bhikkhus* and *Bhikkhūnī* except *Anāgāmi* and Arahant hood. As they are not attention of their attitude, the transgressions appears in their life, In this situation, their behavior and attitudes are not good action without thinking of the consequence of it that mostly is the cause of defilements. Moreover, this book expresses the developing of mindfulness of death (*Maraṇassati bhāvanā*) in the chapter V but that's not enough for research work. So, this book mentions about the cause of defilements resolution but not complete because researcher wants to express the cause of *kilesā* is the defilements. So, according to the literature work, the *kilesā* is the main cause of the defilement in the Buddhist scriptures. However, according to Buddha's teachings, it can be eradicated by practicing mindfulness of death meditation and contentment. So, the researcher indicates the mindfulness of death meditation is the best things to defeat for defilements in this research.

***Sayadaw Ledi,* (1924) The Trestise Collection of *Ledi's* Answers to Questions. Yangon. National Publishing.**

In this book, the author mentioned about too many questions and answers which have known peace and harmony in the human societies and in the world. Here are some speeches were given by *Ledi sayadaw*. They are: "mindfulness of death and another definition would be built the defenses of liberation." and, "Don't create the attachments and crimes among the societies and nations. In addition, the author has mentioned the liberation from death and to restrain the mind, to build peace and harmony, to help each other nationally or internationally, And to hold each hand still until the end. Therefore, by using the mindfulness of death meditation the world will become peace and harmony in the future, and people can build peace in nations with compassion and understanding.

From the above review literature and research works, it can be concluded the idea that Buddhism mentioned about the mindfulness of death meditation is the best ways of a practical method or the solving theory of conflict resolutions in the modern world. The Buddhist meditation theory points the key concept of the conflicts which is happened intrapersonal, interpersonal and societies.

The available sources reviewed here do not establish that this subject has never been studied; the narrower contribution of this article is its comparative interpretation of death classifications and meditative objects.

So, the researcher would like to conduct this dissertation "the mindfulness of death (*Maraṇassati-bhāvanā*): The Solution of the defilements in Modern World" in order to know the advantage of mindfulness of death (*Maraṇassati-bhāvanā*) and knowing the resolution of the problems.

Critical Synthesis of the Reviewed Literature

The *Vinaya*-based account emphasizes the ethical consequences of intention and speech, whereas Ledi Sayadaw's explanation of death categories concerns interpretation of technical terminology. Neither alone establishes the meditative object of *maraṇassati*. That issue requires separate comparison with the *Visuddhimagga* and other meditation expositions. The literature therefore supports a doctrinal comparison

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more directly than it supports broad claims that death contemplation resolves social conflict. The original review's peacebuilding claims should be read as hypotheses for future research.

Research Gap

The texts discussed above present the ethical and contemplative significance of death recollection, but they do not consistently distinguish the conventional language of death from analysis of the life faculty and momentary cessation. The study therefore focuses on this interpretive problem, alongside the relationship between *samatha* and *vipassanā*. Claims concerning contemporary conflict resolution are treated as potential applications requiring separate empirical investigation, rather than as outcomes established by these texts.

RESEARCH METHODOLOGY

Implications and Evidential Limits

Maraṇassati may foster an awareness of limited time and provide a doctrinal rationale for restraining hostility or attachment. Nevertheless, the article contains no reported pre/post measures, participant quotations, or independently identifiable interview themes showing that it actually reduces conflict. The connection to interpersonal or societal conflict should therefore be framed as a plausible Buddhist ethical implication and a direction for future study, not as an established outcome.

This article employs qualitative doctrinal and textual analysis of *Theravāda* sources to examine classifications of death, ethical limits on death-related teaching, and the objects and functions of *maraṇassati*. The submitted draft also reports semi-structured interviews with Buddhist scholars. However, the interview transcripts, attributed extracts, and analytic coding are not included in the material available for this revision. Consequently, the findings presented below are identified as textual interpretations; no independent interview-based result or triangulated conclusion is claimed until those records can be reviewed and reported.

3.1 Data Sources

The study is based on primary and secondary sources:

The primary sources include:

- Pāli Canon texts like the *Sutta Nipāta, Anguttara Nikāya, Majjhima Nikāya,* and *Dīgha Nikāya.*

- Classical commentaries (*Aṭṭhakathā*), sub-commentaries *(ṭīkā*), and works such as the *Visuddhimagga*.

• Secondary sources comprise modern academic publications by Buddhist scholars, books and articles on Buddhist psychology, peace studies, and mindfulness practices, and the historical and biographical accounts of global figures like the Dalai Lama and U Thant whose work is about Buddhist peacebuilding.

3.2 Data Collection Methods

Data were gathered by:

Textual examination: The researcher read Pāli texts, commentaries, and modern interpretations very closely. The researcher concentrated on identifying doctrinal references to *maraṇa*, the psychological transformation it offers, and its role in overcoming *dosa* (hatred), which has been one of the major causes of conflict in Buddhist teachings.

3.3 Data Analysis

The textual material was compared thematically across four areas: classifications of death, ethical treatment of suicide and voluntary death, the role of *maraṇassati* in meditation, and conceptual versus ultimate-reality

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interpretations. These categories organize the textual discussion; they should not be represented as verified interview themes.

Categorization: Identifying themes such as "psychological transformation," "conflict mitigation," "scriptural authority," and "contemporary application."

- Synthesis: Integrating insights from Buddhist texts with scholars' interpretations to construct a unified framework for understanding *maraṇassati bhāvanā* as a peacebuilding tool.
- **Triangulation**: Validating findings by cross-referencing scriptural sources, and literature reviews.

3.4 Research Limitations

Although the study has rich qualitative insights, the research is limited by: • The time and geographical limitations of expert interviews. • The lack of access to non-English or non-Pāli sources. • The interpretive nature of qualitative analysis, which might be different in each tradition. The researcher does overcome these disadvantages through triangulation of multiple data sources and a rigorous analytical process.

4. DISCUSSION AND FINDINGS

The discussion below is based mainly on textual analysis. It addresses (1) classifications of death, (2) the distinction between death recollection and encouragement of suicide, (3) the meditative function of *maraṇassati*, and (4) the difference between conventional and ultimate-reality approaches. Psychological transformation and conflict management implications are not findings based on interviews or causal effects.

The Multifarious Deaths in *Theravāda* Buddhist Literature

Maraṇassati practice is to reflect on death divided into various categories in the *Theravāda* Buddhist literature. Generally, four kinds of death are mentioned: Death as the interruptions of the life faculty included within one life (*Jīvittindriyupacchedamaraṇa*), Death as termination of the suffering of round (*Samucchedamaraṇa*), Momentary death (*Khaṇikamaraṇa*) and Death in conventional usage (*Sammutimaraṇa*). Besides, the text further defines death as twofold thus: the death of the characteristic of being conditioned (*Saṇkhatalakkhaṇa-maraṇa*) and the death of cutting off the connection of the life faculty in a single life (*Ekabhavapariyāpannajīvitindriyappabandhaviccheda-maraṇa*). The first one refers to Khaṇikamaraṇa whereas the second one points out the obvious death (*Pākaṇamaraṇa*) known as *Jīvitindriyapacchedamaraṇa*. This is also named death with birth as its condition (*Jātipaccayamaraṇa*), death by violence (*Upakkamamaraṇa*), death by natural causes (*Sarasamaraṇa*), death from the exhaustion of the life span (*Āyukkhayamaraṇa*), and death from the exhaustion of merit (*Puññakkhayamaraṇa*). Based on these definitions, death can be classified into two forms: visible death, which is observable through ordinary eyes, just like *Sammutimaraṇa* and invisible death, which is discernible only through the penetrative understanding of wisdom or insight knowledge (*Vipassanāññāna*) like *Khaṇikamaraṇa*.

Additionally, two types of death are mentioned in the *Nettippakaraṇa Pāli* text thus: *Adandhamaraṇa*- it can be translated as "Quick or Non-sluggish death" and *Dandhamaraṇa*- it can be translated as "Sluggish death". Herein, the text regards *Adandhamaraṇa* for those who are included in the '*Sakkāya'* while *Dandhamaraṇa* is for those who have overcome it. The word '*Sakkāya*' is said to be a name for five aggregates (*Khandha*) as objects of clinging (*Upādānakkhandā*). Commentaries, therefore, explained that including in '*Sakkāya*' means belonging to five aggregates. Further, Ledi Sayadaw explained that including in '*Sakkāya*' refers to the ordinary persons who still have personality belief or self-identity (*Sakkāyadiṭṭhi*) whereas the noble persons are regarded as those who have overcome '*Sakkāya*' due to having removed self-identity.

Unlikely, Bhikkhu Ñānamoḷi translated the word '*sakkāya*' as "embodiment" which means a person or thing that represents or it's a typical example of an idea or a quality. He translated the two types of death-"Non-sluggish death" which applies to those included in embodiment and "Sluggish death" which applies to those beyond embodiment. However, there is no clear explanation in *Pāli* literature of *Tipitaka* that clarifies why death is said to be Non-sluggish (*Adandha*) for ordinary persons and Slugghish (*Dandha*) for noble persons.

Bhikkhu Ñāṇamoli also annotated in his translation book, "The Guide," with a question regarding what is meant by those beyond embodiment and what kind of death this refers to, as *Netti Aṭṭhakathā* and *Tīkā* both ignore.

Literally, the *Pāli* word "*Dandha*" means slow, slothful, heavy, etc., and "*Maraṇa*" means death. So, *Tipitaka Pāli* Myanmar Dictionary gives a translation of the term "*Dandhamaraṇa*" as slow or sluggish death. In the term "*Adandhamaraṇa*," the prefix "A" is a negative particle that reverses that reverses the compound word's meaning to refer to quick or energetic death.

When questioned about these two types of death, Ledi Sayadaw explained that *Adandhamaraṇa* refers to an untimely death *(Akālamaraṇa*) whereas *Dandhamaraṇa* refers to a timely death (*Kālamaraṇa*). Untimely death happens through destructive actions although there is still a life span and the force of *Kamma* for an individual. Reversely, it is called timely death because a person dies when it is time for him to die. The possible explanation for Ledi Sayadaw's interpretation could be based on the idea that *Adandhamaraṇa* is a sudden death that cuts off the opportunity for spiritual practice and development. In contrast, *Dandhamaraṇa* is s death that is expected for spiritual preparations to be made. It occurs when a person dies naturally, such as at the end of a long life. As a cohesive whole, it can be seen that both Ledi Sayadaw's interpretation and the *Netti Pāli* text agree that *Adandhamaraṇa* applies to ordinary persons who still cling to self0identity and *Dandhamaraṇa* applies to noble persons who have overcome such clinging.

Theravāda Buddhist Perspective on Suicide and Voluntary Death

Some people may think that the *Maraṇassati* practice encourages individuals to commit suicide. *Maraṇassati* does not mean an encouragement to commit suicide. Suicide is considered an unhealthy attitude and unwholesome action that is unable to end the suffering of life. According to *Theravāda* monastic rules, if a monk intentionally deprives a human being of life, provides him with a means to die, and glorifies the goodness of death (*Maraṇavamnam vā saṇvanneya*), or encourages him to die (*Maraṇāya vā samādapeya*), he commits *Pārājika* offence and he is no longer a Buddhist monk, no longer in communion of Buddhist monks. Herein, glorifying the goodness of death shows the disadvantage of living, and speaks of the goodness of death (*Jīvite ādīnavam daseti, marame vannam bhanati*). As an encouragement to die, one says "Take a sword, or eat poison, or die by hanging yourself with a rope, or fall into a ravine or down a steep precipice". The *Pārājika* offence for killing beings is caused by five factors, which include (1) being a human, (2) knowing that one is a being, (3) having an intention to kill, (4) making a bodily or verbal effort, and (5) dying. The fourth factor pertains to the four methods of killing, which are (1) either killing personally or prompting someone to kill, (2) putting a weapon after searching for it so that the one who wants to die can get it easily, (3) praising the benefit of death verbally or by letter so that one may want to die, and (4) giving the killing method. The third factor, "Praising the benefit of death" refers to praising death in various ways. Suppose a monk preaches the *Maraṇassa* wishing a patient to die, and the patient's life is a few seconds shorter than it should be. In that case, the monk has committed a *Pārājika* offence. However, if the monk preaches *Maraṇassati* without wishing a patient to die, his preaching is not considered to be praising of death.

Suicide is one of the wrongdoings prohibited by the Buddha. In the *Theravāda* Buddhist literature, there is an account that tells of a monk who climbed Mount *Gijjhakūta* intending to commit suicide. While jumping down from the mountain, he fell of the basket maker. He experienced remorse over his actions. Consequently, the Buddha laid down a monastic rule that prohibits the intentional taking of one's own life. If one intentionally tries to commit suicide, one incurs a grave offence of wrongdoing (*Dukkata*) (Janakabhivamsa, 1995, p. 49)[1].

In this concern, the *Theravāda* Buddhist literature provides examples of celestial beings who voluntarily relinquished their divine status to be reborn in the human world. One such instance involves the *Bodhisatta,* whose departure from the deity abode was prompted by the request of other celestials. The same happened to *Mahāsena deva* (Venerable Nāgasena to be) who was requested to be reborn in human abode. These accounts raise the question of whether the transition to human existence in these cases can be deemed as a type of suicide.

[1] Ashin Janakābhivaṁsa (The Exposition of Pātimokkha) (Mandaly: Mahaganadayon Press, 1995), 49.

There is a form of death for the *Bodhisatta* who could transfer from the deity's abode to the human realm after determination thus: "May I die now" and such death is called inclination death (*Adhimuttikālakiriya*) (Khuddakanikaya, 2007, p. 7)[2]. *Bodhisatta* determined, "May my life span come to an end." Soon after making this determination, actual death comes to him (Dhiganikaya, Mahavagga Tika, 1960, p. 20)[3]. It seems that *Bodhisatta* passed away not because it was time for him to pass away but because he wanted to do as he determined for it. This particularly evident in the case of *Mahāsena* Deva. So, the issue of suicide in *Theravāda* Buddhism looks complex.

However, there could be two possible interpretations of these statements: voluntary death and suicide. The passing away of *Bodhisatta* or a noble person is not motivated by the desire to escape suffering or end one's life due to despair, but rather for a noble purpose such as fulfilling a spiritual aspiration or serving the welfare of beings. Therefore, it is crucial to distinguish between voluntary death as a result of a selfless and noble undertaking by resolution and suicide as a result of despair of the desire to escape from the suffering of current life by using material. Understanding that suicide is not the right way to end suffering, *Theravāda* Buddhism does not support the idea of suicide. Thus, it is certain that the practice of *Maraṇassati* is not intended to glorify death or promote suicide.

The Role of *Maraṇassati* in *Theravāda* Meditative Tradition

Within *Theravāda* Buddhist meditation, *Maraṇassati* is renowned as a prime tool to dispel excessive pride and attachment to worldly life. The *Visuddhimagga* and other Commentaries outline forty meditation subjects prescribed based on temperament. Besides, the forty subjects are also divided into two types of *Kammaṭṭhāna*: 1. Generally useful meditation subjects (*Sabbatthakakammaṭṭhāna)* because they are needed generally owing to their great helpfulness and 2. Special meditation subjects (*Pārihāriyakammaṭṭhāna*) because they are suitable for an individual's temperament.

Of them, generally useful meditation subjects refer to loving-kindness (*Mettā*) and mindfulness of death (*Maraṇassati*). Apart from these two meditation subjects, a meditation on unpleasant objects (*Asubha*) is also appointed as a generally useful meditation in some texts such as the sub-commentary of *Mahāvagga* and *Khuddasikkhā.* Excluding these 3 meditations, the other 37 subjects are considered as special meditation subjects. Furthermore, the 3 generally useful meditations and recollection of the Buddha's attributes (*Buddhānussati*) are mentioned as the guardian meditations (*Caturārakkha-Kammaṭṭhāna*) that should be practiced daily and regularly. The guardian meditations are recommended as an introductory meditation to practice before engaging in sight meditation.

Moreover, the *Visuddhimagga* analyzes *Maraṇassati* in ten different ways and demonstrates that *Maraṇassati* is one of forty meditation subjects that are conditioned to escape from the cycle of becoming for being the foundation of insight knowledge and *Nibbāna. Visuddhimagga* guided the meditators to examine the dead bodies in a charnel ground or forest and contemplate the death of a person who was once rich or famous. But he died eventually as no one can be free from death. He should do so mindfully with a sense of urgency. Then, he can reflect properly on death thus: "Death will take place; the life faculty will disappear; death, death". In addition to this, eight ways of recollecting death are further mentioned: as having the appearance of a murderer (*Vadhakapaccupaṭṭhānato*), as the ruin and success (*Sampattivipattito*), by comparison (*Upasadharanato*) as to the sharing of the body with many (*Kāyabahusādhāranato*), as to the frailty of life (*Āyudubbalato*), as signless (*Animittato*), as to the limitedness of the extent (*Addhānaparicchedato*) and as to the shortness of the moment (*Khanaparittato*).

The relevant Object of *Maraṇassati* meditation

The object of *Maraṇassati* is a topic that can be controversial within some texts. In the field of *Theravāda* Buddhist meditation, some *Samatha* meditations take individual essence or ultimate reality whereas some take the concept as their object. For instance, the twelve *Samatha* meditation subjects state consisting of individual

[2] D.a.ll.21.
[3] D.t.iv.20.

essences (*Sabhāvadhamma*) as objects. While these texts exhibit the ultimate reality as its object, others reveal that concept of death itself is the appropriate object.

Visuddhimagga explains that *Maraṇassati* practice does not lead to absorption because of taking the individual essence that is not surmountable as its object. This notion implies that mindfulness of death cannot lead to absorption because its object is rooted in individual essence like the *Buddhānussati* meditation and others. In contrast, other canonical texts present a somewhat different perspective, identifying the concept as the primary object of contemplation. For example, the *Ayyikā sutta* emphsises the concept of beings to die. Death is their end; they are not exempt from death just like the vessels made by potters". The *Dasaratha Jātaka* also offers a poignant reminder of the inevitability of death, by the concept of individuals thus; "subject to death are all sentient beings whether they are young or old; wise or fool and all follow the power of death" and "the beings who are seen in the morning may die at evening time. The beings seen in the evening may die in the next morning". Furthermore, some of the ways among the eight ways of *Visuddhimagga* take the concept to reflect, for instance, as having the appearance of a murderer, as the ruin and success, by comparison, as to the sharing of the body with many.

As shown above, various literary sources diverge in opinion concerning the object of *Maraṇassati* meditation. While some texts advocate for ultimate reality as a suitable object, others indicate the concept of death. Consequently, the issue of what should serve as the primary meditative object may depend on the practitioner's level, and individual preference regarding different meditation methods, *Samatha* and *Vipassanā*.

Analytical Clarification: Conventional and Ultimate Reality

References to the death of a person employ conventional designation (*sammuti*) and can generate a meaningful perception of mortality. By contrast, analysis of the life faculty and the momentary cessation of conditioned phenomena concerns a more specific doctrinal account. These levels need not be treated as contradictory: the former can guide initial reflection, while the latter can support analysis of impermanence. The distinction is also methodological. Recollection of death as a bounded meditation theme is discussed under *samatha* in the *Visuddhimagga*, whereas insight depends on discerning the changing nature of conditioned phenomena. *Samucchedamaraṇa* should not be presented without qualification as an ordinary present meditation object, because it denotes final cessation rather than a currently observable event.

***Maraṇassati* as a Contemplative Practice in *Samatha* Meditation**

Some may argue that *Maraṇassati* is primarily a *Samatha* practice, as in involves the concentration of the mind on a single object of death, leading to a calm and tranquil state. This state serves as a prerequisite for deeper insights and a better understanding of the true nature of reality. In contrast, others may argue that *Maraṇassati* is primarily a *Vipassanā* practice, as it leads to the direct experience and realization of the nature of impermanence, etc. so, the current study seeks to explore whether *Maraṇassati* is *Samatha* or *Vipassanā*.

As regards this issue, *Visuddhimagga* and *Abhidhammatthasamgaha* indicate *Maraṇassati* as one of the tranquility meditation subjects. Besides, the *Kuddhasikkhā* text described it as one of the four guardian meditations that should be practiced as preliminary meditation. Thus, *Maraṇassati* is a *Samatha* meditation that can be the foundation of insight knowledge.

CONCLUSION

This article has examined classifications of death in *Theravāda* Buddhist literature and their significance for *maraṇassati*. First, the textual comparison distinguishes conventional death, interruption of the life faculty, momentary cessation, and final cessation of the round of suffering; these categories should not be assumed to function identically as meditation objects. Second, the *Nettippakaraṇa* discussion of *adandhamaraṇa* and *dandhamaraṇa* permits more than one interpretation, as illustrated by Ledi Sayadaw and Bhikkhu Ñāṇamoli. Their explanations must be presented as interpretations rather than as an uncontested doctrinal equivalence. Third, the *Vinaya* discussion distinguishes recollection of mortality from encouraging another person to die. Fourth, the *Visuddhimagga* supports the placement of *maraṇassati* among tranquility meditation subjects,

while contemplation of momentary arising and ceasing may be connected analytically with insight practice. Conventional examples can prompt reflection without implying that a conceptual designation and an ultimate phenomenon are identical. These conclusions arise from textual interpretation. Although reflection on mortality may encourage urgency, restraint, and reduced attachment, this article does not empirically demonstrate psychological change or conflict resolution. Further research, including transparent reporting of the interviews mentioned in the methodology, is needed to evaluate such applications.

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