

Abstract

The thesis on “An Analytical Study of Mindfulness in Theravāda Buddhism” was taken in order to survey the true meaning and characteristics of mindfulness. Realization resulting from knowledge and understanding of mindfulness including directive approaches for cultivating the mindfulness according to Buddhist teachings in Tipitaka can be also brought into use for righteously developing our life.

The finding was that mindfulness refers to recognition, perception, awareness or cautiousness, not being negligent; and not being absent-minded. Such meanings are cautiousness, self-alertness to one's duties, well-preparedness to recognize related circumstances and awareness of dealing with those existing circumstances. Mindfulness always conxists with full comprehension which is awareness. In other words, the awareness itself is a wisdom. Consequently, cultivation of mindfulness is particularly an intellectual development.

The Buddhist's principle particularly focuses on mindfulness which is the foundation of all levels of ethical cultivation. Living one's life controlled by mindfulness at all time is called “Appamāda or Carefulness”. Carefulness is a Buddhist virtue which brings about the progress of ethical cultivation. It always refers to self-cautiousness, keeping oneself from causes of ruin and taking the righteous way of life.

The purpose of cultivating mindfulness is a move toward mental which brings about happiness both to oneself and society. A developed mind may lead to the following achievements;

1. In the basic level, it leads to an accomplishment of life,
2. In the middle level, it makes one an ever-lasting virtuous person,

3. In the high level, it leads one to an attainment of the Highest Bliss (Nibbana) in the present life. However, if the Highest Bliss cannot be achieved in this life, one can expect to achieve it in a future life.

