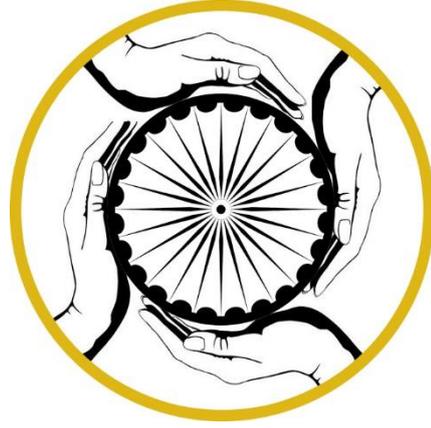
A woman with long dark hair, wearing a black long-sleeved dress, stands in profile next to a wooden casket in a church. She has her hand resting on the casket. The church interior features white Gothic-style arches and a cross on the wall. In the foreground, two large, out-of-focus lit candles are visible. The text is overlaid on the image.

When a loved one depart us

How do we
overcome
sadness of
getting
abandoned by a
loved one

Rev.Thalangalle Rathana Thero



When loved one departed us

How do we overcome sadness of getting abandoned by a loved one

Aiyaka Sutta-(Kosala Samyuthtaya)

Buddhist Followers

Rev.Thalangalle Rathana Thero

Dear my Damma Friends,

Today, I would like to shed some light in your mind, about another sutra, which also can be found in Kosala Samyuththa in samyuththa nikaya. This sutra is called අයයිකා(Aiyaka) Sutra.

Aiyaka. Means grandmother, according to the pali dictionary. So here, I would like to share with you the story behind this sutra, which is mentioned in attakatha, according to attakatha the king Kosala's mother died when he was young, and his grandmother took care of him afterwards. Therefore, he adored or love and respected his grandmother very much. When she was 120 years old, she passed away. So, King kosala was shocked and regretting by his grandmother's demise. After his grandmother's death, because he couldn't console himself, he made a visit to lord Buddha for counselling. During that time, the blessed one was in jethawanaramay which was built by a leading money lending merchant who was known as Anatha pindika. This particular sutra based on the discussion had between Lord Buddha and king kosala and it starts this manner;

“එකමන්තං නිසින්තං බො රාජානං පසෙනදිං කොසලං භගවා එතදවොච - “හන්ද, කුතො නු ත්වං, මහාරාජ, ආගච්ඡසි දිවාදිවස්සා”

king kosala visited Lord Buddha in mid-day, worshipped with utmost respect, sat on one side. Then Lord Buddha asked king kosala,”Dear king from where are you coming in this mid-day”?

then the King Kosala said;

‘අයයිකා මෙ, භන්තෙ, කාලඬිකතා ජිණ්ණා වුඩ්ඪා මහල්ලිකා අද්ධගතා වයොඅනුජ්ජන්තා වීසවස්සසතිකා ජාතියා. අයයිකා බො පත මෙ, භන්තෙ, පියා හොති මනාපා.

“Dear lord, my grandmother passed away. Over time she became very old and frail. or (weak and delicate) She lived for 120 years. Dear lord, she was extremely fond of me, amicable or friendly and pleasant to me. Dear lord if I could have saved her from her demise by donating my elephant or horse, I would have done that too. If I could have saved her by donating a part of kingdom’s village, I would have definitely done that too. If I could have saved her by donating more villages in kingdom, I would have definitely done that too.

Then the blessed (බෙලෙස්ඪ්) one said to king kosala;

‘ එවමෙතං, මහාරාජ, එවමෙතං, මහාරාජ! සබ්බෙ සත්තා මරණධම්මා මරණපරියොසානා මරණං අනතීතා.

“Dear king, death is a natural thing for everyone and our lives finally end up in death. No one can defeat death.”

Kind kosala said;

“Dear lord, that’s amazing death is a natural thing for everyone, and no one can defeat death.” King Kosala was extremely pleased with Lord Buddha’s reply and commended Lord Buddha.

Lord Buddha said;

“Dear king. It is the actual reality that no one can defeat death and everyone is subjected to death. Dear king this fundamental of death is similar to a clay pot which is designed by a potter and nature of this clay pot is fragile. If it’s fallen on the ground, it will scatter in to pieces. Lifespan of this clay pot will end by falling on ground and scatter in to pieces.

“All living beings end up dying. Life is subjected to death. There will be a rebirth and next life depends on good and bad you have done in this life. If you have done good deeds there will be prosperous after life and if you have done unwholesome deeds you

may end up descending to hell after death. In order to have a prosperous after life, it is imperative to do good deeds in this life.”

In Buddhist teachings it is clearly mentioned that separation of loved one and association with people those we don't like, ends up with unsatisfactoriness or “dukka”. The reality of our lives are, that one day we have to give up everything. Material acquisition is our concern in life, then we get temporary satisfaction and finally we get sad when we lose the ownership of things that we were really clinging or attached before.

What is the reason we get so sad, we cry, we stress when a loved one abandoned or departed us?

It's very clear, because of detachment of loved one causes unsatisfactoriness or dukka. That was the reason why Lord Buddha mentioned that “පියෙහි විජපයෝගෝ දුක්ඛෝ” it is so painful and sorrowful to get abandoned or separated by a loved one.

Let's talk about the reasons of getting sad after separation from a loved one.

We know that, we merge or combine with outside world through our senses, which are our eye, ear, nose, tongue, body and mind. When these five senses connect with outside world, specially when we see an image which is pleasant to our eyes, when we hear a voice which is pleasant to our ears, taste which is pleasant to our tongue, feeling of touch which is pleasant to our body and objects which is pleasant to our mind, we strongly perceive, that image is me, mine and belongs my soul. This is how the ordinary human mind works, that is why most of people remains much sorrowful, stressful and discomfort manner.

So, how we are going to overcome this unsatisfactoriness or dukka?

When we talk about how to get rid of unsatisfactoriness or dukka, it is very important to manage the objects those you observe through your sensory facilities. The principle of management of these outside objects we observe through our sensory faculties, controls according to aspect of dhamma which is impermanency. Whether we like or not, anything which is subject to impermanence is impermanent. Therefore, we loose our loved once by death, by abandoning us, getting together with someone else. Nowadays, we may loose our loved one by being a victim of an epidemic or a pandemic. Therefore, we must understand the magnitude of possibilities of loosing a loved one in our lives. The more we think that five objects arising from our sensory faculties (outside images, noises, smell, taste and touch) are permanent, that they belong to me, we get unsatisfied and regret.

How do we overcome sadness of getting abandoned by a loved one?

Why we get sad or sorrowful by separating from loved ones, we must understand it's because we recognised them before separation. If we haven't recognised the particular objects of image, voice, smell, taste and touch, if we haven't recognised these objects through our sensory faculties , if we didn't proceed our approach in an attached manner on these objects, we wouldn't have to be unsatisfactory or sad, which we must understand. So we must analyse from our wisdom the separation from our loved once became so unsatisfactory because we recognised them previously. By giving up the nature of attachment, we can overcome getting unsatisfactory or sadness.

How we are going to give up this nature of attachment?

We are basically inherited to unsatisfactoriness because, the fundamental of the objects we grasped from our favourite senses, that we think are permanent, prosper, pleasant and concept of mine (which means belongs to me). What we must understand is, all objects arising from our sensory faculties, we like and dislike is subjected to impermanence. It's imperative to think by wisdom that there is no value to this body we love so much, which is made of four fundamental aspects of physical reality and there is nothing for us to like or dislike.

Every object which comes in to our mind, though our senses, is similar to a mirage. Objects arise though our senses, are similar to a magic which is delusional. A wise person can effectively manage an object which comes in to mind, through sensory faculties. On the other hand, an unwise person is delusionally managed by object comes in to mind through sensory faculties. Therefore, due to lack of knowledge of reality regarding objects, an unwise person always gets attach to the objects arising though sensory faculties and end up with sadness. Therefore, every object arising through our sensory faculties has to be carefully ponder by our wisdom. If you are regretting on something, you must think by your wisdom that you are regretting on something which is actually doesn't exist, but to a mirage which is delusional.

You should carefully analyse all objects come in to your mind. For example if you intend to commit suicide, think about the death and repercussions afterwards. Also, you have to think that is not the end of suffering. The best solution to overcome

unsatisfactoriness, is to understand the concept of impermanency in our lives.

Be a person who is joyful and happy. Think about the precepts in Buddhism that you follow and protect and be happy. Practice more of recalling of Buddha, recalling of dhamma and recalling of sangha. Practice more of loving and kindness meditation. Be compassionate towards all living beings. If you cultivate and practice these Buddhist methods, definitely you will be a joyful person and you will understand separation from your loved once is an aspect of getting regret, but it is not a necessary reason to regret at all.