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喪親而非哀慟： 佛教在喪親事宜的生命鍛鍊

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摘要

- 本文主要根據〈純陀經〉 (*Cunda-sutta*) 探討佛教對於喪親與哀慟的看法。如下的論題，將成為本文探討的焦點：
 1. 死亡、喪親與哀慟之間的關係為何？
 2. 如果一貫地以生命歷程為著眼，死亡、喪親與哀慟之確實的情形為何？
 3. 在面對親友死亡的事情，有什麼比淪為哀慟來得更為妥善的對策？

摘要

- 本文主要的論點如下：
 1. 喪親不必然連結哀慟；相反地，喪親可完全與哀慟脫鉤。
 2. 如果一貫地以生命歷程為著眼，所謂的死亡、喪親與哀慟，皆為因緣所生起與語詞所指稱，皆非本身存在為死亡、喪親與哀慟。
 3. 在面對親友死亡的事情，比淪為哀慟來得更為妥善的對策，在於開啓生命的出路，一方面，以行善、禪修、智慧之生命鍛鍊所打造的生命力量，超脫生死輪迴；另一方面，以善意、悲憫、正念、尊重、引導之生命關懷所打造的關係品質，高格調地共同走過生命旅途當中親友死亡的一個驛站。

- 本文由七節所組成：
 - 1. 第一節，導論
 - 2. 第二節，說明何以一般世人傾向於理所當然地將喪親與哀慟連結在一起。
 - 3. 第三節，以五個步驟，闡發佛教如何將喪親與哀慟脫鉤。
 - 4. 第四節，論述佛教將喪親與哀慟脫鉤，不僅有別於心態失序，而且主要的還是在於努力克服心態紛擾與觀念困惑。
 - 5. 第五節，總述〈純陀經〉的要旨。
 - 6. 第六節，根據〈純陀經〉，鋪陳在面對親友死亡的事情所應採取的對策。
 - 7. 第七節，結論

《雜阿含經·第638經》

- 簡介：本經教導應該以正確的觀念與坦然的態度面對生命世界的生老病死的流程。
- 要點至少有三：
 1. 不論關係上如何地親近，尤其宗教上的引導者，既不應昧於世間的生老病死的趨勢，亦不應就此自欺欺人，誤以為世間有永久保存的人物或事物。
 2. 所謂的死亡，並不由此帶走什麼或失去什麼。
 3. 在生老病死的流程當中，一貫地適合做為依靠的，就在於努力修行在可因此看清世間，維持清明的心念，以及導向不再生死漂流的法要，而如此的法要，四念處堪稱基本功所在。

- 劉宋·求那跋陀羅 (Guṇabhadra) 譯文 (T. 99, vol. 2, pp. 176b-177a) ，大致相當於巴利語的〈純陀經〉 (*Cunda-sutta*) ：

如是我聞：

一時，佛在王舍城·迦蘭陀·竹園。

爾時，尊者舍利弗住摩竭提·那羅聚落，疾病、涅槃。純陀沙彌瞻視、供養。

爾時，尊者舍利弗因病涅槃。時，純陀沙彌供養尊者舍利弗已，取餘舍利，擔持衣鉢，到王舍城。舉衣鉢，洗足已，詣尊者阿難所。禮尊者阿難足已，卻住一面，白尊者阿難：「尊者！當知我和上·尊者舍利弗已涅槃。我持舍利及衣鉢來。」

於是，尊者阿難聞純陀沙彌語已，往詣佛所，白佛言：「世尊！我今舉體離解，四方易韻，持辯閉塞。純陀沙彌來語我言：『和上·舍利弗已涅槃。持餘舍利及衣鉢來。』」

佛言：「云何，阿難！彼舍利弗持所受戒身涅槃耶？定身、慧身、解脫身、解脫知見身涅槃耶？」

阿難白佛言：「不也。世尊！」

佛告阿難：「若法——我自知，成等正覺所說，謂：四念處、四正斷、四如意足、五根、五力、七覺支、八道支——涅槃耶？」

阿難白佛：「不也。世尊！雖不持所受戒身，乃至道品法而涅槃，然，尊者舍利弗持戒、多聞、少欲、知足、常行遠離、精勤方便、攝念安住、一心、正受、捷疾智慧、深利智慧、超出智慧、分別智慧、大智慧、廣智慧、甚深智慧、無等智慧、智寶成就、能示、能教、能照、能喜、善能讚歎、為眾說法。是故，世尊！我為法故，為受法者故，愁憂苦惱。」

佛告阿難：「汝莫愁憂苦惱。所以者何？若生、若起、若作、有為，敗壞之法，何得不壞。欲令不壞者，無有是處。我先已說：『一切所愛念種種諸物、適意之事，一切皆是乖離之法，不可常保。』譬如大樹，根、莖、枝、葉、華、果茂盛，大枝先折；如大寶山，大巖先崩。如是，如來大眾、眷屬，其大聲聞，先般涅槃。若彼方有舍利弗住者，於彼方，我則無事，然其彼方，我則不空，以有舍利弗故。我先已說故，汝今，阿難！如我先說：『所可愛念、種種適意之事，皆是別離之法。』是故，汝今莫大愁毒。阿難！當知如來不久亦當過去。是故，阿難！當作自洲而自依，當作法洲而法依，當作不異洲、不異依。」

阿難白佛：「世尊！云何自洲以自依？云何法洲以法依？云何不異洲、不異依？」

佛告阿難：「若比丘身身觀念處，精勤方便，正智、正念，調伏世間貪憂；如是，外身、內外身；受、心、法法觀念處，亦如是說。阿難！是名自洲以自依，法洲以法依，不異洲、不異依。」

佛說此經已，諸比丘聞佛所說，歡喜奉行。

經文白話翻譯（參考巴利語本及其英譯本）：

我是這麼聽說的：有一個時候，佛陀在王舍城（Rāja-gahe）遊化，停留在迦蘭陀（Kalandaka-nivāpe）竹園裡（Veļu-vane）。

那個時候，尊者舍利弗（āyasmā Sāriputto）停留在摩竭提國（Magadhesu）那羅聚落裡（Nālaka-gāmake），生了重病，而入全面的涅槃（*parinibbāyi*）。純陀沙彌（Cundo samaṇuddeso）擔任尊者舍利弗的侍者。

那個時候，尊者舍利弗由於那一場重病，而入全面的涅槃。純陀沙彌在供養尊者舍利弗之後，取出火化剩餘的遺骨（舍利 / *sarīra*），擔持著尊者舍利弗的鉢子與僧衣（*āyasmato sāriputtassa patta-cīvaram ādāya*），前往王舍城。在收拾好鉢子與僧衣，以及洗過雙腳之後，前往尊者阿難（āyasmā Ānando）所在的地方。以頭部敬禮在尊者阿難的雙腳之後，退到一邊而坐下來，接著向尊者阿難報告：「尊者！我的親近教師（和上 / *upajjhā*）尊者舍利弗已入全面的涅槃（*parinibbuto*）。我特地帶來他的遺骨、鉢子、與僧衣。」

尊者阿難聽聞純陀沙彌的這一番話之後，一起前往佛陀所在的地方，向佛陀報告：「世尊！我現在全身像是拆散成支離破碎的樣子，東西南北都昏暗而分不清楚，講話也阻塞不順。那是由於純陀沙彌來向我報告：『親近教師尊者舍利弗已入全面的涅槃。特地帶來火化剩餘的遺骨、鉢子、與僧衣。』」

佛陀提問：「阿難！舍利弗是帶走所取得的持戒之積聚成分（戒身；戒蘊 / *sīla-kkhandham vā ādāya*）而入全面的涅槃？或是禪定之積聚成分（定身；定蘊 / *samādhi-kkhandham vā ādāya*）、智慧之積聚成分（慧身；慧蘊 / *paññā-kkhandham vā ādāya*）、解脫之積聚成分（解脫身；解脫蘊 / *vimutti-kkhandham vā ādāya*），或是帶走所取得的認知暨明見解脫之積聚成分（解脫知見身；解脫知見蘊 / *vimutti-ñāṇa-dassana-kkhandham vā ādāya*）而入全面的涅槃？」

阿難回答佛陀：「世尊！不是的。」

佛陀接著問阿難：「我親身認知的法要，也是透過正確且圓滿的覺悟所宣說的法要，包括四念處、四正斷、四如意足、五根、五力、七覺支、八道支，請問這些法要也被帶走而入全面的涅槃嗎？」

阿難回答佛陀：「世尊！不是的。雖然並非帶走所取得的持戒之積聚成分而入全面的涅槃，乃至亦非帶走所取得的解脫道的助成部分之法要（道品法 / *bodhi-pakkhiyā dhammā*）而入全面的涅槃，然而尊者舍利弗持守戒律，聽聞眾多，欲望寡少（*appiccha*），凡事知足（*santutṭhi*），經常採行遠離之方針，努力於修學的方法，安住於心念之收攝，心念專一，禪修達成目標，具有敏捷的智慧、深入洞察的智慧、高超的智慧、善於分別的智慧、偉大的智慧、格局廣大的智慧、相當深刻的智慧、無與倫比的智慧，而成就智慧之珍寶，有能力開示（示 / *sandassako; sandasseti*），有能力教導（教 / *samādapako; samādapeti*），有能力激勵學習的熱情或造就學習之銳利（照；利 / *samuttejako; samuttejeti*），有能力帶來學習的歡喜（喜 / *sampahaṃsako; sampahaṃseti*），善於讚歎，而為廣大的修行團體演說法要。世尊！根據如此的理由，為了法要，也為了法要的接受者，我感到憂愁與苦惱。」

佛陀向阿難開示：「請勿憂愁與苦惱。根據什麼理由呢？舉凡已經出生的（*jātaṃ*）、已經生成的（*bhūtaṃ*）、已經造作所組成的（作·有為 / *saṅkhataṃ*），就是會敗壞的事項（*paloka-dhammaṃ*），而哪能不敗壞。想要使傾向於敗壞的事項不敗壞，那是毫無根據而站不住腳的。我以前就已經說過了：『所有親愛的人物與適意的事物，終將乖違、分離，而無從經常地保有。』譬如根、莖、枝、葉、華、果都很茂盛的大樹，較大的枝幹會先折斷；又如巨大的寶山，較為高峻的山崖會先崩塌。同樣地，在如來的廣大的修行團體與隨從當中，較為卓越的聲聞弟子，也會先入全面的涅槃。如果某處有舍利弗停留，於該處，我的教導事務就得到幾乎全部的分擔，而在該處，就如同我親自在場，也是由於有舍利弗停留於該處。正如我曾說過的：『所有親愛的人物與適意的事物，終將分別而離去。』」

阿難！因此，如今請勿如此劇烈地憂愁。阿難！應該知道如來過不久也將從目前的世間逝去。阿難！因此，要以自己為洲渚（或島嶼）（*atta-dīpa*）而安住，要以自己為依靠（或皈依）（*atta-saraṇa*）而安住；要以教法為洲渚（或島嶼）（*dhamma-dīpa*）而安住，要以教法為依靠（或皈依）（*dhamma-saraṇa*）而安住；至於洲渚（或島嶼）與依靠（或皈依），並非彼此別異。」

阿難接著問佛陀：「世尊！怎麼樣才是以自己為洲渚，以自己為依靠？怎麼樣才是以教法為洲渚，以教法為依靠？怎麼樣才是洲渚與依靠並非彼此別異？」

佛陀向阿難開示：「比丘（或佛法的修行者）於身體，隨順觀察身體，以此為心念清明現前的入手處，努力於修學的方法，形成正確的認知，具備正確」的心念現前，調伏對世間的貪愛與憂傷。同樣地，於外部的身體、內部暨外部的身體、感受、心態，於法目，隨順觀察法目，以此為心念清明現前的入手處，其運作的條理，如出一轍。阿難！這即可稱為『以自己為洲渚，以自己為依靠；以教法為洲渚，以教法為依靠；洲渚與依靠並非彼此別異。』」

佛陀講說這一則經教之後，比丘們聽聞佛陀這一番開示，歡喜而奉行。

〈終〉

Outline

I. Introduction

II. Ordinary Association of Death with Bereavement and Grief

III. Buddhist Dissociation of Death from Bereavement and Grief

IV. Dissociation in a Right Manner for Gaining Insight into Neither Bereavement Nor Grief

V. A Summary of the *Cunda-sutta*

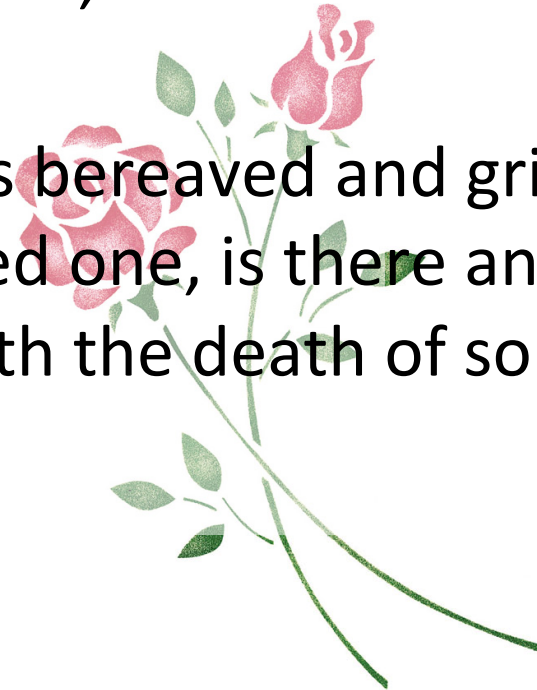
VI. Key Points for Coping with the Death of An Adored One in the *Cunda-sutta*

VII. Conclusion



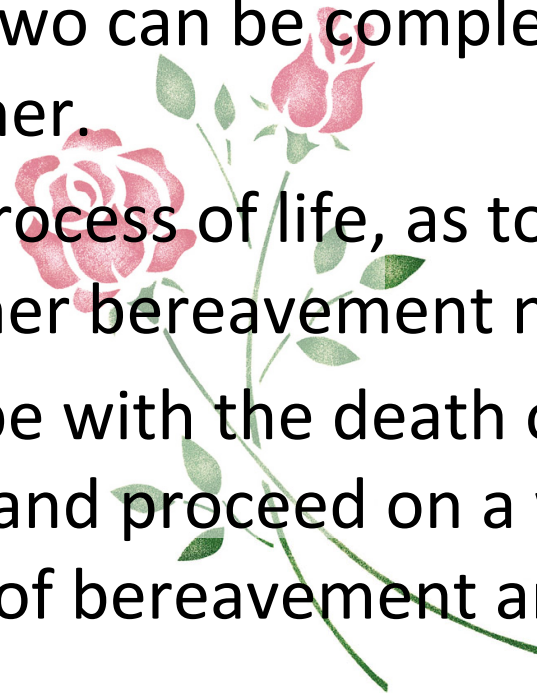
I. Introduction

- ▶ What is the relationship between death and bereavement/ grief?
- ▶ In terms of the process of life, what is the reality of bereavement/ grief?
- ▶ Although we find ourselves bereaved and grieved after the death of an adored one, is there an alternative way to cope with the death of someone close to us?



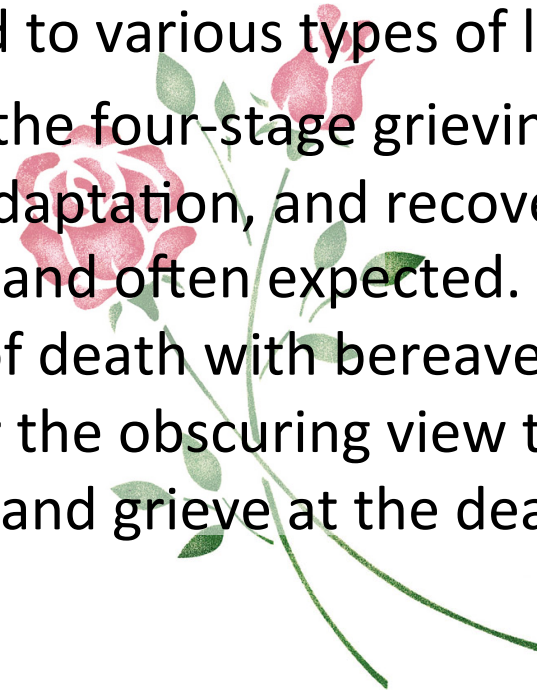
I. Introduction

- ▶ The points to be examined in this paper are as follows.
1. death is not necessarily associated with bereavement/ grief; the two can be completely dissociated from each other.
 2. Second, in terms of the process of life, as to what concerns death, it is neither bereavement nor grief.
 3. Third, a better way to cope with the death of an adored one is to look for and proceed on a way out of the recurring problem of bereavement and grief.

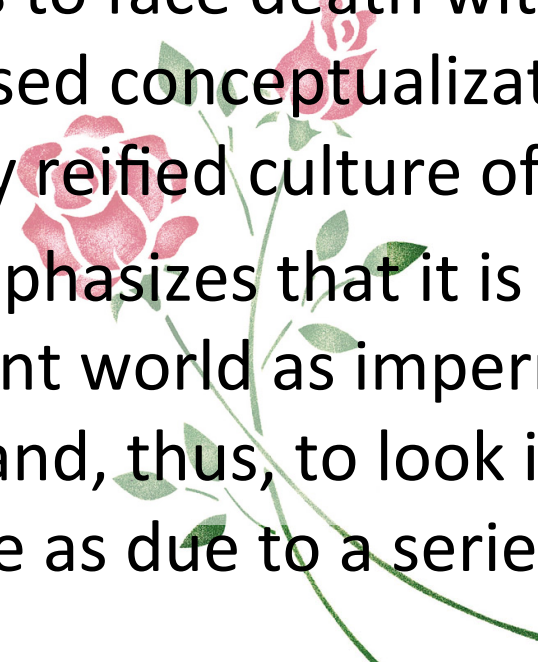


II. Ordinary Association of Death with Bereavement and Grief

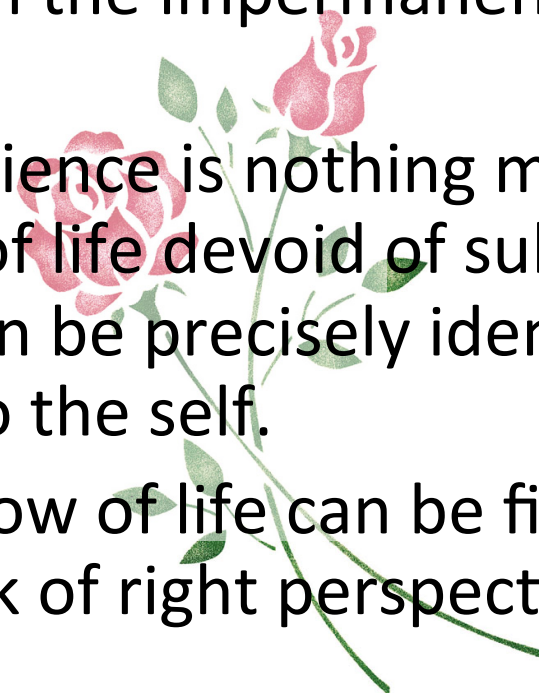
- ▶ “bereavement” (Skt. *śoka*; *viraha*/ *Pāli*, *soka*; *viraha*)
- ▶ “grief” (Skt. *daurmanasya*/ *Pāli*, *domanassa*)
- ▶ Both bereavement and grief are precipitated by loss. Bereavement is particularly related to the loss of a loved one, but grief can be broadly related to various types of loss.
- ▶ Especially in relation to death, the four-stage grieving process -- namely loss, bereavement, adaptation, and recovery -- is a recurring theme, highly valued and often expected. As a consequence, the association of death with bereavement and grief is taken for granted under the obscuring view that it is natural and normal to bereave and grieve at the death of a loved one.



III. Buddhist Dissociation of Death from Bereavement and Grief

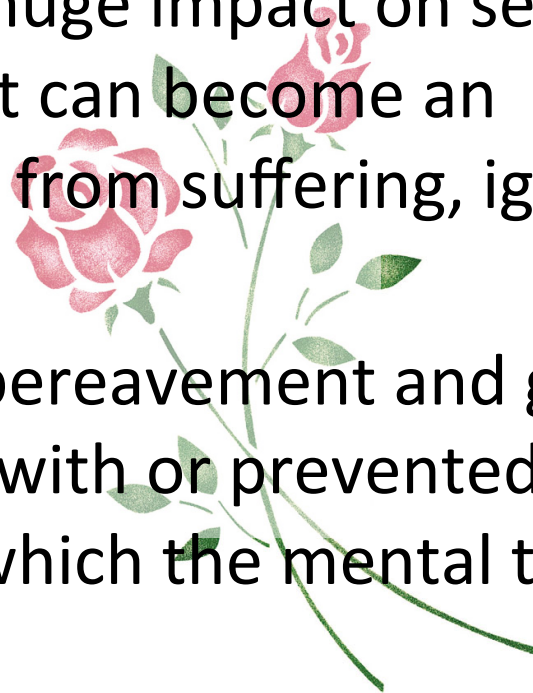
- ▶ Just like any other association, the association of death with bereavement and grief should not be taken for granted. One of the keys to breaking free from such an association is to face death without attaching to any presupposed conceptualization of death or subscribing to any reified culture of death.
 - ▶ The Buddha frequently emphasizes that it is advisable to see the sentient world as impermanent and as subject to change, and, thus, to look into the alteration of the flow of life as due to a series of related conditions.
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III. Buddhist Dissociation of Death from Bereavement and Grief

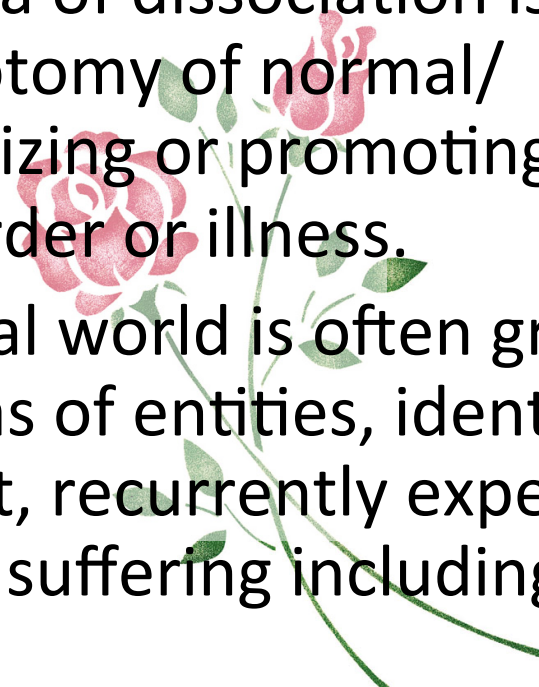
- ▶ The following five steps in sequence shed light on this procedure:
 1. understanding that death appears universally but only for some moments in the impermanent flow of life.
 2. understanding that experience is nothing more than the unceasing flow of life devoid of substance where nothing therein can be precisely identified as the self or as belonging to the self.
 3. understanding that the flow of life can be filled with grief and suffering for lack of right perspective, view and attitude.
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III. Buddhist Dissociation of Death from Bereavement and Grief

4. understanding that grief is not only a component of suffering but also to be put away. Much attention is paid to the experience of grief in Buddhism not only because grief can have a huge impact on sentient beings, but also because it can become an opportunity for liberation from suffering, ignorance, and rebirth.
5. five: understanding that bereavement and grief can be more effectively dealt with or prevented by reversing the manner in which the mental troubles are caused.

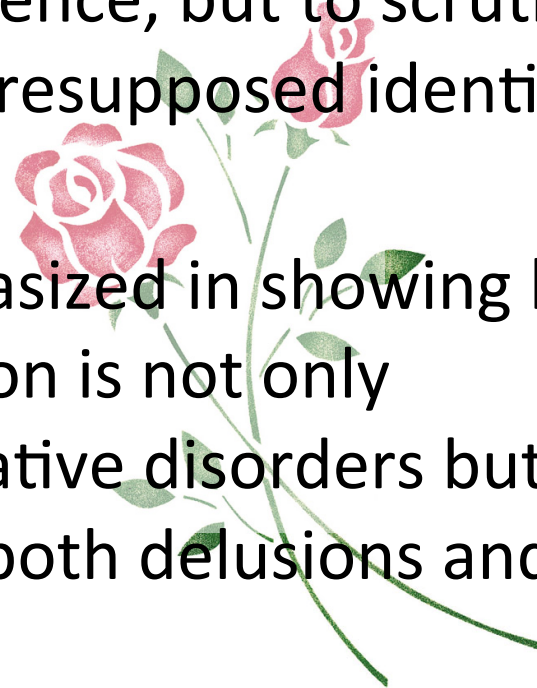


IV. Dissociation in a Right Manner for Gaining Insight into Neither Bereavement Nor Grief

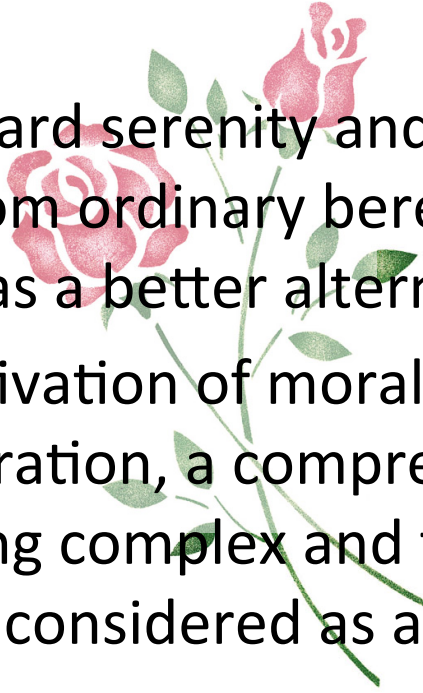
- ▶ To begin with, the term “dissociate” literally means to sever the association, to remove or withdraw from association, or simply to separate.
 - ▶ However, the Buddhist idea of dissociation is neither founded on the false dichotomy of normal/abnormal, nor is it rationalizing or promoting any antisocial personality disorder or illness.
 - ▶ In fact, the so-called normal world is often grounded in largely unexamined ideas of entities, identities and distinctions, and as a result, recurrently experiences physical and psychological suffering including bereavement and grief.
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IV. Dissociation in a Right Manner for Gaining Insight into Neither Bereavement Nor Grief

- ▶ From the Buddhist perspective, the point is not to interpret the world from the dichotomous framework of normal and abnormal personality that structures everyday experience, but to scrutinize the thorough reality without presupposed identities or distinctions.
- ▶ Three points can be emphasized in showing how the Buddhist idea of dissociation is not only distinguished from dissociative disorders but is also intended to liberate from both delusions and mental disturbances.

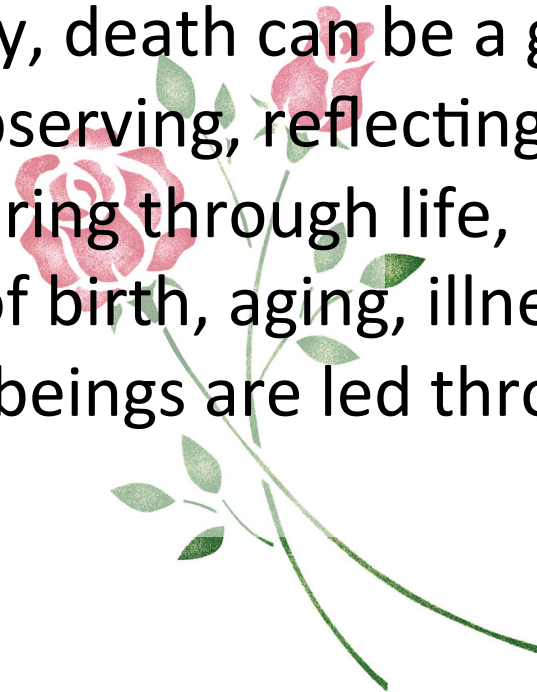


IV. Dissociation in a Right Manner for Gaining Insight into Neither Bereavement Nor Grief

1. by way of observing the impermanent process of related factors that constitute the ongoing changes of the sentient world, a cognitive dissociation from ordinary conceptualizations and identities can be considered as a better alternative.
 2. by way of re-orientation toward serenity and purity, a psychological dissociation from ordinary bereavement and grief can be considered as a better alternative.
 3. Third, by way of sublime cultivation of morality, meditation, wisdom and liberation, a comprehensive dissociation from the suffering complex and the ordinary world altogether can also be considered as a better alternative.
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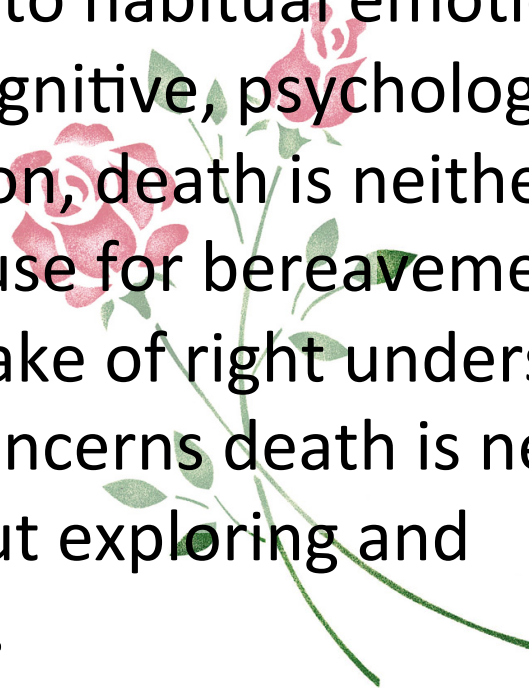
IV. Dissociation in a Right Manner for Gaining Insight into Neither Bereavement Nor Grief

- ▶ In other words, as merely an occasion rather than as the main cause, death does not necessarily lead to bereavement and grief. Just like many other stopovers on life's journey, death can be a good occasion for exploring, observing, reflecting, meditating, and maneuvering through life, especially along the line of birth, aging, illness, and death, by which sentient beings are led through the life-and-world.



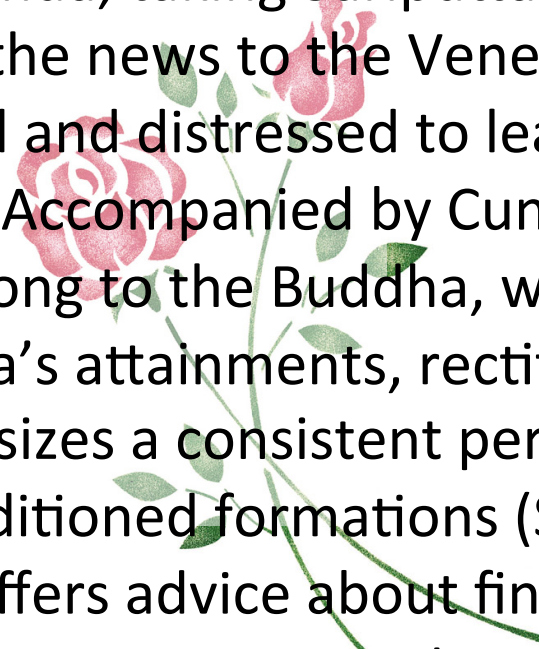
IV. Dissociation in a Right Manner for Gaining Insight into Neither Bereavement Nor Grief

- ▶ In sum, it is a profound irony that bereavement and grief can be produced by wrongly associating death with the idea of personal identity, a sense of belonging, or attachment to habitual emotions. However, in terms of a cognitive, psychological, and comprehensive dissociation, death is neither the occasion nor the main cause for bereavement and grief. Therefore, for the sake of right understanding and of right path, what concerns death is neither bereavement nor grief, but exploring and maneuvering through life.

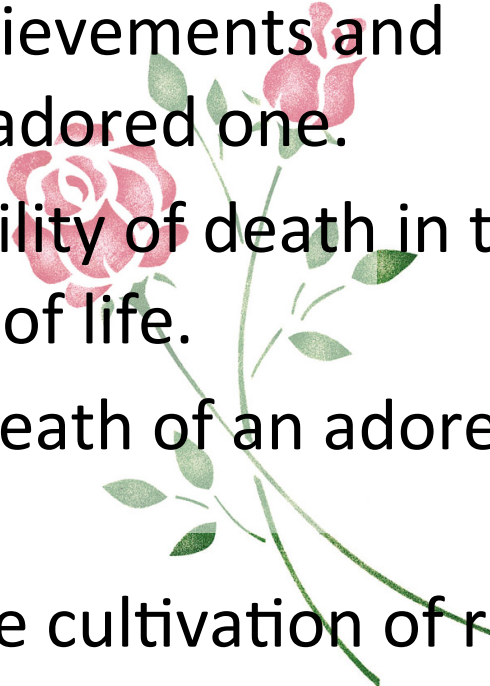


V. A Summary of the *Cunda-sutta*

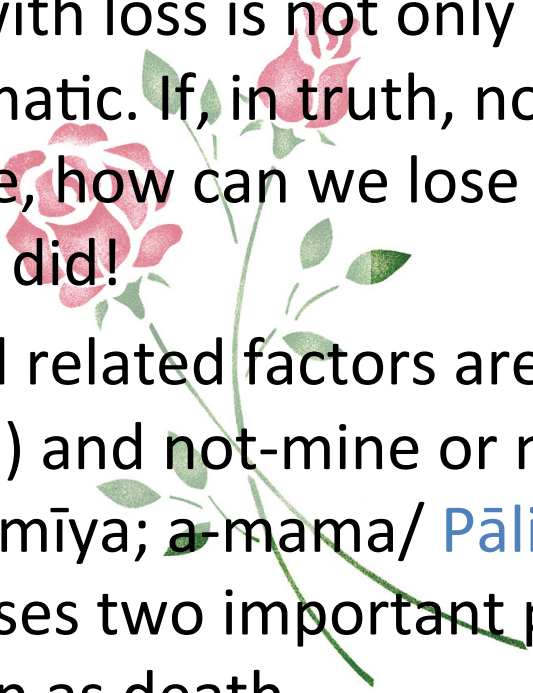
In the *Cunda-sutta*, a short, but innovative Buddhist text preserved in Pāli (*Samyutta-nikāya* 47.13) and Chinese (*Samyuktāgama* 638; *Ekottarikāgama* 26.9), the Venerable Sāriputta (Skt. Śāriputra), one of the most important disciples of the Buddha, has just passed away, and his assistant during his last years of a life, the Novice Cunda, taking Sāriputta's bowl, outer robe and relics, has given the news to the Venerable Ānanda, who is deeply saddened and distressed to learn about the demise of his adored friend. Accompanied by Cunda, Ānanda then passes the news along to the Buddha, who remains serene, praises Sāriputta's attainments, rectifies Ānanda's grief reactions, emphasizes a consistent perspective on the impermanence of all conditioned formations (Skt. *saṃskāra*/ Pāli, *saṅkhāra*), and offers advice about finding a way out of the recurring problem of bereavement and grief.



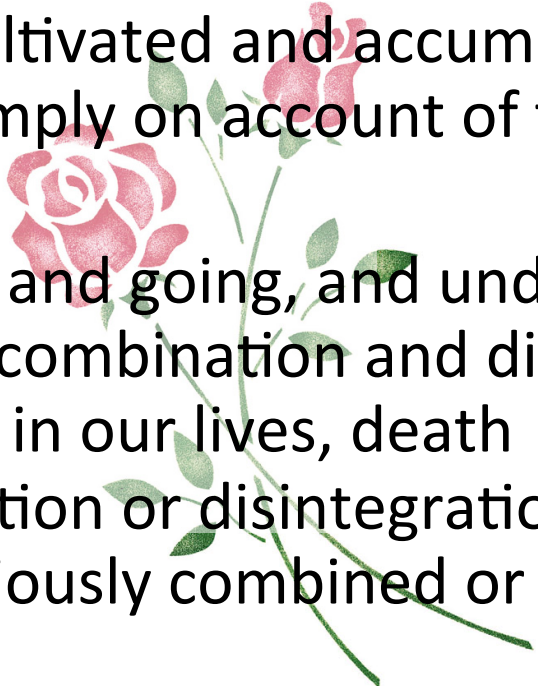
VI. Key Points for Coping with the Death of An Adored One in the *Cunda-sutta*

- ▶ the Buddha teaches at least the following four key points for coping with the death of an adored one in the *Cunda-sutta*:
 1. honoring the lifetime achievements and contributions of such an adored one.
 2. reflecting on the inevitability of death in terms of the impermanent nature of life.
 3. Third, realizing that the death of an adored one has little to do with loss.
 4. Fourth, relying on sublime cultivation of related factors.
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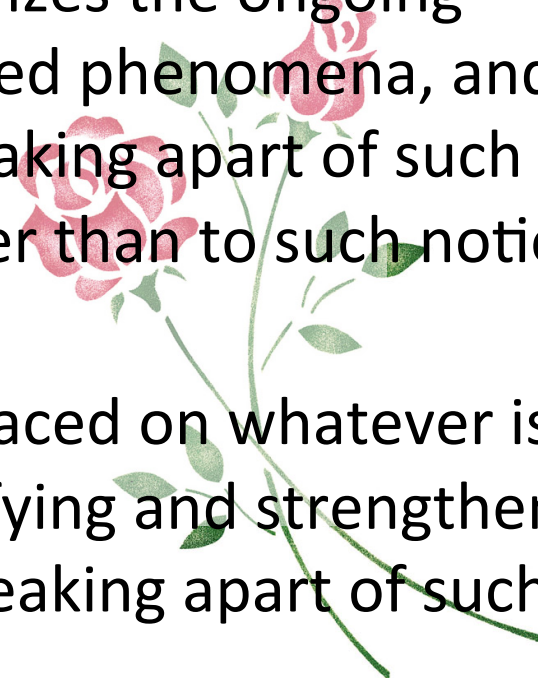
VI. Key Points for Coping with the Death of An Adored One in the *Cunda-sutta*

- ▶ Many people presumably equate the “death of an adored one” with the “loss of an adored one,” and then easily succumb to a sense of bereavement, grief, and despair.
 - ▶ However, such an equation with loss is not only unnecessary but also problematic. If, in truth, nothing belongs to us in the first place, how can we lose whatever or whomever we thought we did!
 - ▶ In terms of the insight that all related factors are not-self (*Skt.* an-ātman/ *Pāli*, an-attan) and not-mine or not belonging to a self (*Skt.* an-ātmīya; a-mama/ *Pāli*, an-attaniya), the Buddha addresses two important points especially on such an occasion as death.
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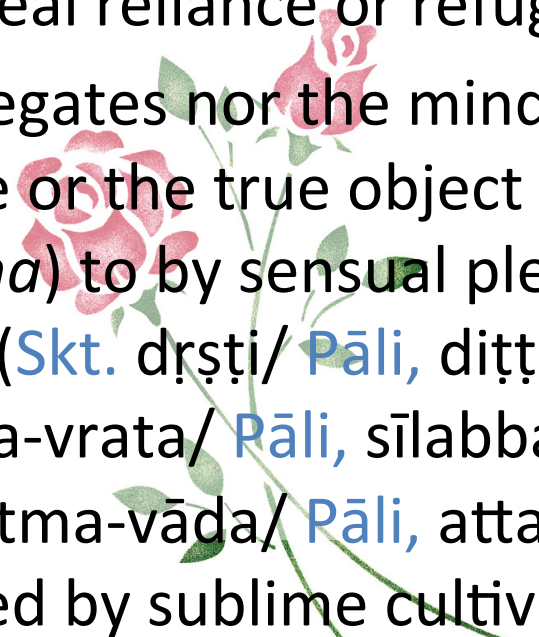
VI. Key Points for Coping with the Death of An Adored One in the *Cunda-sutta*

- ▶ On the one hand, although Sāriputta recently passed away, he does not lose his status as a liberated worthy one (Skt. arhat/ Pāli, arahant) which he had previously attained. On the other hand, the spiritual qualities and abilities that we have long cultivated and accumulated are not lost or taken away simply on account of the death of an adored one.
 - ▶ Sentient beings keep coming and going, and undergo continuous modifications by combination and dissection. Similar to many other events in our lives, death manifests as a form of dissection or disintegration among those who were previously combined or integrated.
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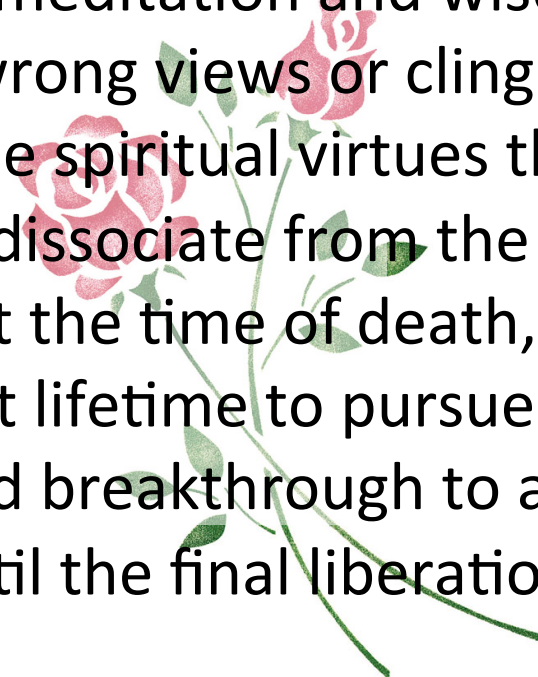
VI. Key Points for Coping with the Death of An Adored One in the *Cunda-sutta*

- ▶ However, in order to look into the reality of such a continuous stream, the focus of inspection should be directed to exactly what causes the formation of combination, what characterizes the ongoing modification of such combined phenomena, and what moves forward after the breaking apart of such combined phenomena, rather than to such notions as gain and loss.
 - ▶ Equal emphasis should be placed on whatever is conducive to rectifying, purifying and strengthening the mind and can survive any breaking apart of such combined phenomena.
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VI. Key Points for Coping with the Death of An Adored One in the *Cunda-sutta*

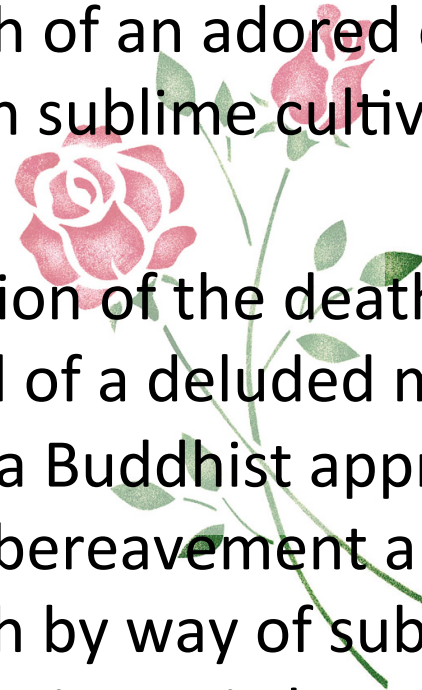
- ▶ In view of constant disintegration, dissection, and breaking apart of the impermanent sentient world, the question that one should be asking is what can be counted on as the true and real reliance or refuge in life?
 - ▶ neither the constituent aggregates nor the mind-body complex are the real reliance or the true object to be grasped or attached (*upādāna*) to by sensual pleasure (*kāma*), preconceived views (*Skt.* *dr̥ṣṭi*/ *Pāli*, *diṭṭhi*), rules and commandments (*Skt.* *śīla-vrata*/ *Pāli*, *sīlabbata*), or a conception of the self (*Skt.* *ātma-vāda*/ *Pāli*, *attavāda*). A type of construct is assembled by sublime cultivation.
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VI. Key Points for Coping with the Death of An Adored One in the *Cunda-sutta*

- ▶ This entails critically perceiving such related factors as the constituent aggregates of sentient beings, and vigorously training in developing such virtues or internal qualities (*guṇa*) as morality, meditation and wisdom, without resorting to either wrong views or clinging to what has been cultivated. The spiritual virtues thus cultivated and accumulated dissociate from the mind-body complex of a lifetime at the time of death, and continue moving on to a next lifetime to pursue further cultivation, accumulation and breakthrough to a higher level of spiritual maturity until the final liberation from the sentient world.
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VII. Conclusion

- ▶ Buddhism provides a better approach in this regard, including honoring the lifetime achievements and contributions of such an adored one, reflecting on the inevitability of death in terms of the impermanent nature of life, realizing that the death of an adored one has little to do with loss, and relying on sublime cultivation of related factors.
- ▶ Therefore, even on the occasion of the death of an adored one, one can be freed of a deluded mindset or emotional disturbance. Such a Buddhist approach aims to offer not only an antidote to bereavement and grief, but also a real triumph over death by way of sublime cultivation of morality, meditation, wisdom and liberation.



A silhouette of a person in a desert landscape at sunset. The person is wearing a long, dark robe and holding a staff in their right hand and a parasol in their left hand. The background is a large, bright sun setting over a desert with rolling dunes. The sky is a mix of orange and red. The text is written in vertical columns on the right side of the image.

生死無際 輪轉不息
本無有生 亦無和合
不善思維 心行所造
當斷一切 諸見纏等
以智慧力 裂煩惱網
五陰舍宅 觀悉空寂
證無上道