

## 3.lekcija.

Agrīnā budisma skolas – Nikājas  
budisms.

# Četras patiesības cildenajiem

**Ciešanas** *dukkha/duhkha*

**Rašanās** *samudaya*

**Pārtraukšana** *nirodha*

**Ceļš** *mārga*

# **Pieci sakopojumi**

P: *khandha*; S: *skandha*

**Forma** *rūpa*

**Sajūtas** *vedanā*

**Uztvere/nošķiršanas spēja** *sañña/saṃjñā*

**Nosacījuma faktori** *saṅkhāra/saṃskāra*

**Apziņa** *viññāṇa/vijñāna*

# Trīs pazīmes *trilaksana*

**Patības trūkums**

*anatta/anātman*

**Nezināšana**

*avijjā/avidyā*

**Nepastāvība**

*anicca / anitya*

*Sam̐sāra*

“klejošana”

# Astoņu [pakāpju] ceļš

Pareizi uzskati

Pareizi nodomi

Pareiza runa

Pareizā darbība

Pareizais dzīvesveids

Pareizā piepūle

Pareizā apzinātība

Pareizā koncentrācija

# Budas Šakjamuni mācības sociālais konteksts

Vēdiskais brahmanisms  
bramīni, brahmaņi (S: *brāhmaṇa*)

Rituāls

Upurēšana

Pienākums *dharma*

# **Pakārtotā izveidošanās (Nosacītā rašanās)**

*Paticcasamuppāda*  
*Pratītyasamutpāda*

12 posmi – *nidāna*

**Nezināšana** *avijjā/avidyā* →

**Noslieces/ gribas akti** *saṃskāra* →

**Apziņa** *viññāṇa/vijñāna* →

**Vārdi un formas** *nāmarūpa* →

**Sešas maņu pamatnes**

*saḷāyatana/ṣaḍāyatana* →

**Saskaršanās** *phassa/sparśa* →

**Sajūtas *vedanā* →**

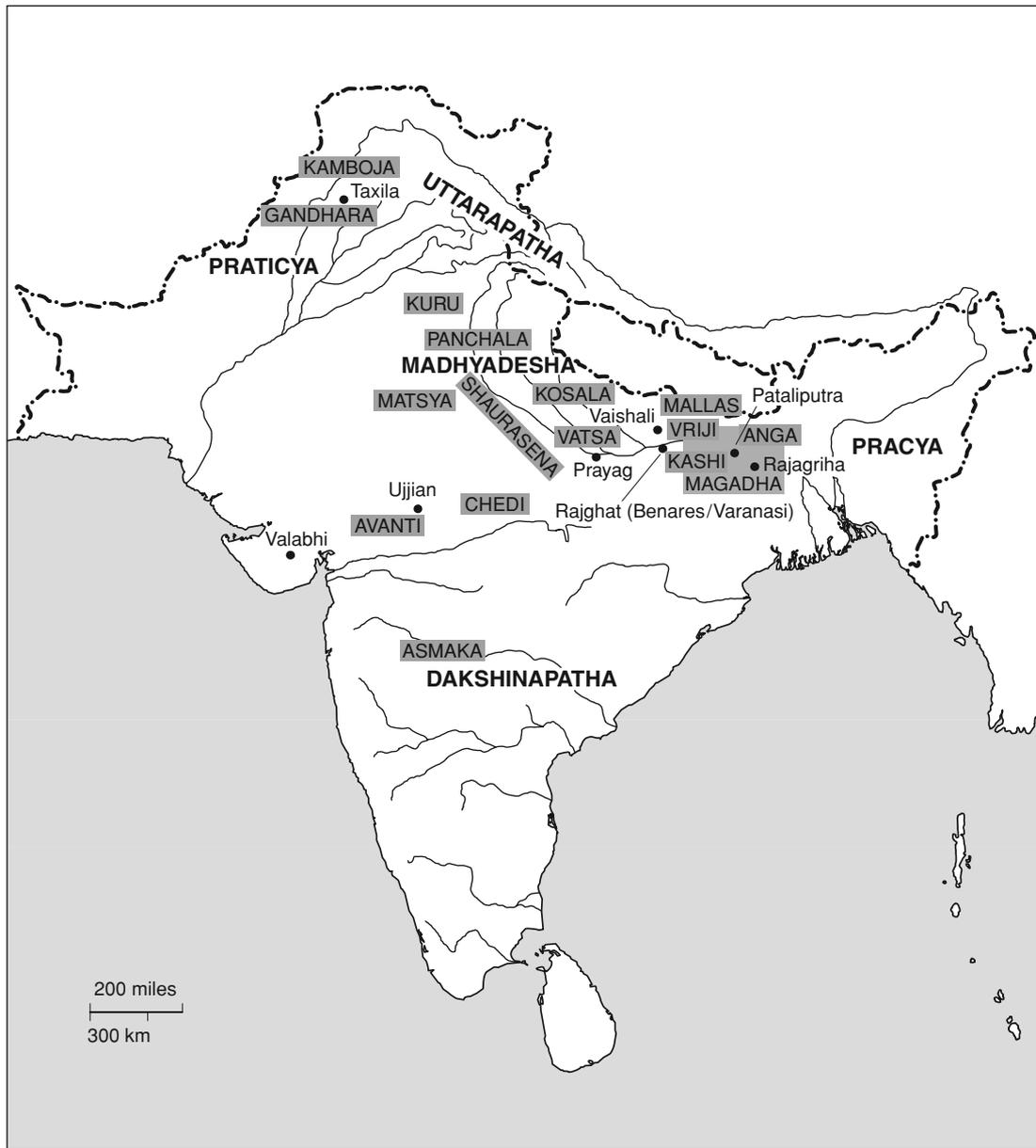
**Alkas (slāpes) *taṇhā/trṣṇā* →**

**Pieķeršanās *upādāna* →**

**Dzīve (tapšana) *bhāva* →**

**Piedzimšana *jāti* →**

**Novecošana un nāve *jarāmaraṇa* →**



Avots: Avari, Burjor. *India: The Ancient Past A history of the Indian sub-continent from c. 7000 BC to AD 1200*. Routledge, 2007, p.87.

# Neortodoksālās skolas

šramana

(P: *samaṇa*; S: *śramaṇa* )

[ceļojošais] “ubagotājs”

[no pasaulīgās dzīves] “atsacījies”

“vientuļnieks”

# Šramana kustības pamatidejas

Pārdzimšana *punarjarman*

Rīcība un sekas *karman*

Askētisms *tapas*

*Sansāra*

Atbrīve *mokṣa*

Nevardarbība *ahimsa*

Pūraṇa Kassapa:  
celonības noliegums, amorālisms.

Makkhali Gosala (Ājīvika):  
fatālisms, determinisms.

Ajita Kesakambalī (Lokāyata/Cārvāka):  
materiālisms.

Pakudha Kaccāyana: mūḷīgums,  
atomisms

Nigaṇṭha Nātaputta, Mahavira Jina  
Džainisms: karma - materiāla substance,  
nevardarbība, veģetārisms

Sanjaya Belatthaputta: agnosticisms

“Brahmajāla Sutta” (Dīghanikāya)

*Karman* – morālā cēlonība  
*vipaka*: rīcības rezultāts  
“nogatavošanās”

*hetu* “cēlonis” - *phala* “auglis”  
*Cetanā*: nodoms, gribēšana;  
intencionalitāte

21 (1) *Sivaka*

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Then the wanderer Moliyasivaka approached the Blessed One and exchanged greetings with him.<sup>250</sup> When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

“Master Gotama, there are some ascetics and brahmins who

## Samyutta Nikāya

### IV. The Book of the Six Sense Bases (Salāyatanavagga)

(1278-1279 lpp.)

hold such a doctrine and view as this: ‘Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past.’<sup>251</sup> What does Master Gotama say about this?”

“Some feelings, Sivaka, arise here originating from bile disorders: that some feelings arise here originating from bile disorders one can know for oneself, and that is considered to be true in the world. Now when those ascetics and brahmins hold such a doctrine and view as this, ‘Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past,’ they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those ascetics and brahmins.<sup>252</sup>

“Some feelings, Sivaka, arise here originating from phlegm disorders ... originating from wind disorders ... originating from an imbalance [of the three] ... produced by change of climate ... produced by careless behaviour ... caused by assault ... [231] produced as the result of kamma: how some feelings arise here produced as the result of kamma one can know for oneself, and that is considered to be true in the world.<sup>253</sup> Now when those ascetics and brahmins hold such a doctrine and view as this, ‘Whatever a person experiences, whether it be pleasant or painful or neither-painful-nor-pleasant, all that is caused by what was done in the past,’ they overshoot what one knows by oneself and they overshoot what is considered to be true in the world. Therefore I say that this is wrong on the part of those ascetics and brahmins.”

When this was said, the wanderer Moliyasivaka said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama!... From today let Master Gotama remember me as a lay follower who has gone for refuge for life.”

Bile, phlegm, and also wind,  
Imbalance and climate too,  
Carelessness and assault,  
With kamma result as the eighth.

# Anattā / Anātman

Brahman - Ātman

Upaniṣādas

Vēdanta

nepārtrauktība *santāna*

apziņas plūsma *viññana sotam*

atkal tapšana *punabbhava/punarbhava*

# Mahaparinibanna sutta (Dīgha Nikāya, 16)

‘Ānanda, I am now old, worn out, venerable, one who has traversed life’s path, I have reached the term of life, which is eighty.<sup>390</sup> Just as an old cart is made to go by being held together with straps,<sup>391</sup> so the Tathāgata’s body is kept going by being strapped up. It is only when the Tathāgata withdraws his attention from outward signs,<sup>392</sup> and by the cessation of certain feelings,<sup>393</sup> enters into the signless concentration of mind,<sup>394</sup> that his body knows comfort.

2.26. ‘Therefore, Ānanda, you should live as islands<sup>395</sup> unto yourselves, being your own refuge, with no one else as your refuge, with the Dhamma as an island, with the Dhamma as your refuge, with no other refuge. And how does a monk live as an island unto himself, . . . with no other refuge? Here, Ānanda, a monk abides contemplating the body as body, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world, and likewise with regard to feelings, mind and mind-objects. That, Ānanda, is how a monk lives as an island unto himself, . . . with no other refuge. [101] And those who now in my time or afterwards live thus, they will become the highest,<sup>396</sup> if they are desirous of learning.’

6.7. Then the Lord said to the monks: [156] ‘Now, monks, I declare to you: all conditioned things are of a nature to decay – strive on untiringly.’<sup>453</sup> These were the Tathāgata’s last words.

*Triratna* – trīs dārgumi  
*Trisarāṇa* – trīs patvērumi

*Buddha*

*Dhamma/Dharma*

*Saṅgha/Saṃgha*

*Bhikkhu/bhikkhuni saṅgha*

*(Bhikṣu/Bhikṣuṇī)*

# Budas didaktiskā metode

Divas patiesības  
*saccadvaya / satyadvaya*

“Konvencionālā patiesība”  
*sammuti sacca/samvṛtisatya*

“Galīgā patiesība”  
*paramattha sacca/paramārthasatya*

*Sangīti/samgīti*  
Dziedājums, rečitācija  
Padome

Pirmā budistu padome  
Rājagr̥ha / mūsd. Rajgir  
Mahākāśyapa  
Ānanda

*“Evaṃ me sutam”*

*“Evaṃ mayā śrutam”*

## 2. padome Vaiśālī Kopienas šķelšanās

Sthavira

Sthaviranikāya

*S: sthavira; P: thera* “vecākais”

Mahāsāṃghika

“Lielā kopiena”

Sāls uzglabāšana dzīvnieka ragā.

Ēšana, kad saules pulksteņa ēna ir divus pirkstus pēc dienvidus.

Pēc ēšanas doties uz citu ciematu, lai ieturētu maltīti tajā pašā dienā.

Vairāku sapulču noturēšana kopienas robežās biežāk, kā reizi divās nedēļās.

Lēmumu pieņemšana nepilnas sapulces laikā, saņemot klātneesošo mūku piekrišanu vēlāk.

Minēt ierasto praksi, kā argumentu klostera procedūru pārkāpšanai.

Sūkalu dzeršana pēc ēdienreizes.

Nenoraudzēta vīna dzeršana.

Paklāja ar bārkstīm izmantošana.

Zelta un sudraba pieņemšana.

Sthaviravādas virzieni:

Pudgalavāda

“Mācība par personu”

(Vātsīputriyā; Sammitīya)

Sarvāstivāda

“Mācība par visa pastāvēšanu”

# Nikāya Buddhism

## Mainstream Buddhist schools

### Hīnayāna

1. Mahāsāṅghika
2. Lokottaravādin
3. Ekavyāvahārika
4. Gokulika  
or Kukkuṭika
5. Bahuśrutīya
6. Prajñāptivādin
7. Caitīya  
or Caitika
8. Andhaka
9. Pūrvaśaila  
or Uttaraśaila
10. Aparāśaila
11. Rājagirīya
12. Siddhārthika
13. Sthavira
14. Haimavata
15. Vātsīputrīya
16. Sammatīya
17. Dharmottarīya
18. Bhadrāyānīya
19. Śaṅṅagarika  
or Śaṅṅagiriya
20. Sarvāstivādin  
Vaibhāṣika
21. Mūlasarvāstivādin
22. Sautrāntika  
or Saṅkrāntivādin
23. Dāṛṣṭāntika
24. Vibhajyavādin (Sri  
Lankan Theravāda School)
25. Mahīśāsaka
26. Dharmaguptaka
27. Kāśyapīya  
or Suvarṣaka
28. Tāmraśātīya  
(Sri Lankan School)
29. Mahāvihāra Sect of the  
Theravādin School
30. Abhayagirivāsīn  
or Dhammarucika
31. Jetavanīya  
or Sāgalika
32. Hetuvādin
33. Uttarāpathaka
34. Vetullaka

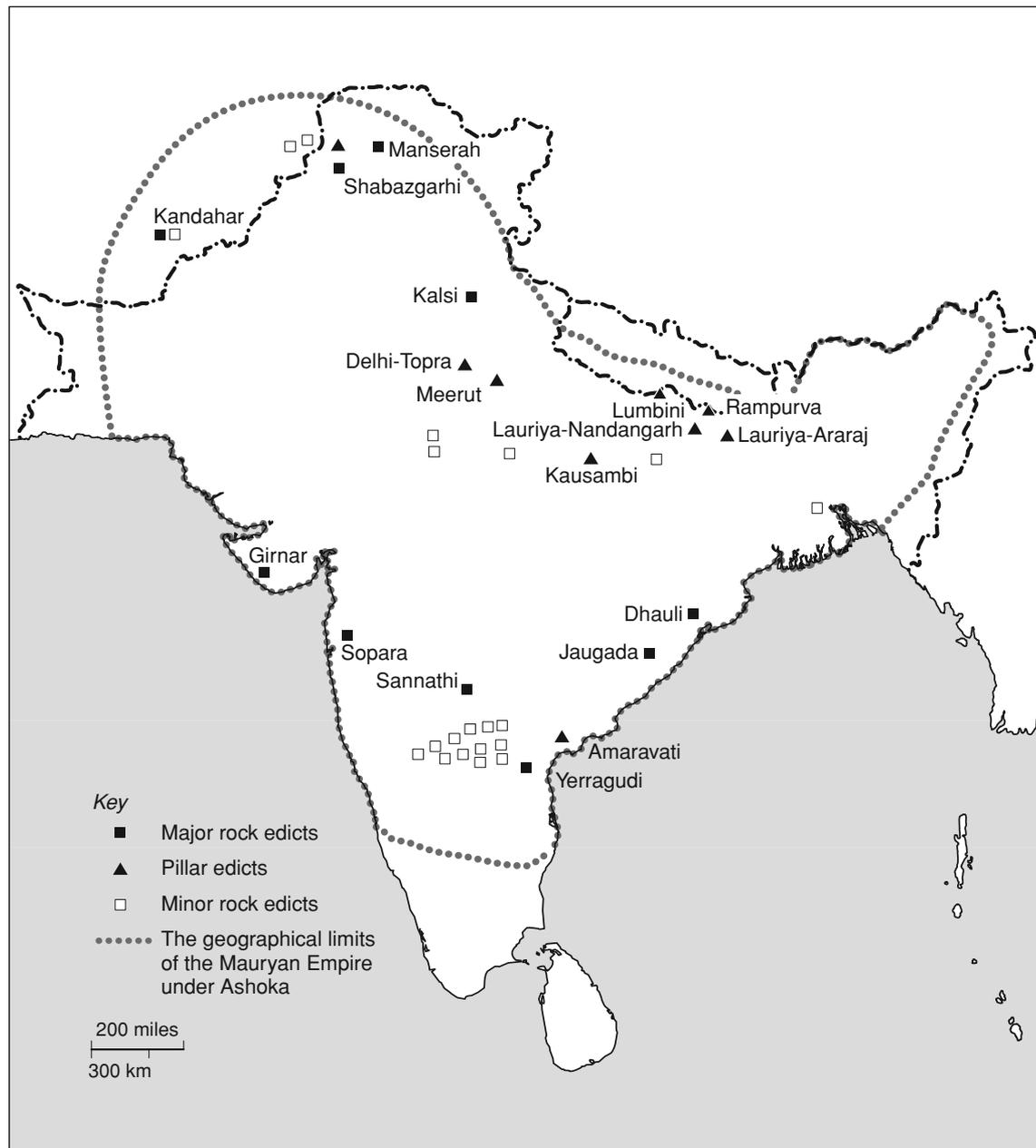
Avots: Hirakawa, Akira.  
*History of Indian Buddhism:  
From Sakyamuni to Early  
Mahayana.* Motilal  
Banarsidass, 2007., p. 115.

3.padome Pātaliputra (253. g.p.m.ē.)

Ashoka Maurya

Moggaliputta-Tissa

Mahinda



## 4. padome.

Gandhāra - Kašmira

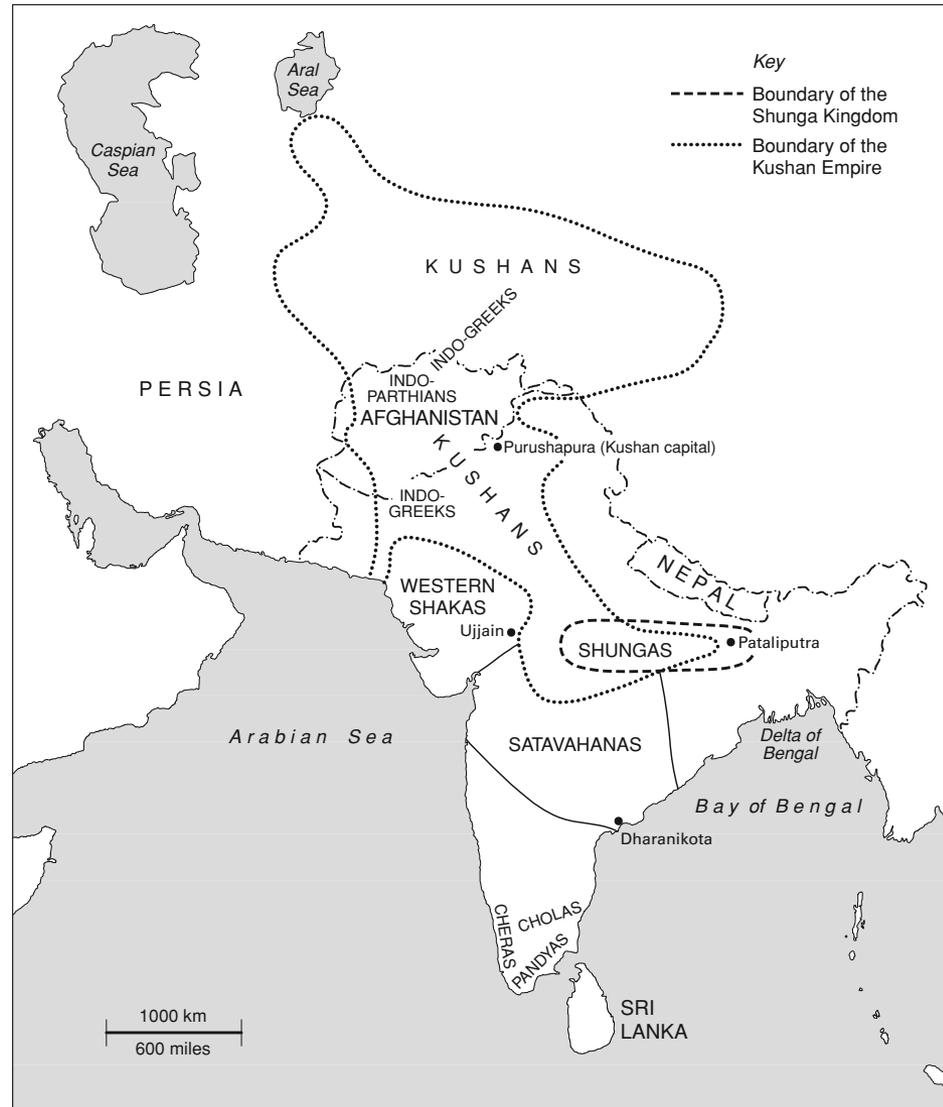
Kaniška (vald. 127-151), Kušānu impērija

Šrilanka (1.gs.p.m.ē.)

Vattagamani







Avots: Avari, Burjor. *India: The Ancient Past A history of the Indian sub-continent from c. 7000 BC to AD 1200.* Routledge, 2007, p.129.

Trīs grozi  
*Tipitaka / Tripiṭaka*

Pāli kanons

*Sutta Pitaka/Sūtra Piṭaka*

*Vinaya Piṭaka*

*Abhidhamma Piṭaka/Abhidharma Piṭaka*

# Sutta Pitaka

Dīgha Nikāya “Garais krājums”

Majjhima Nikaya “Vidējā garuma  
krājums”

Samyutta Nikāya “Savienotais krājums”

Aṅguttara Nikāya “Numurētais krājums”

Khuddaka Nikāya “Mazais krājums”

Sūtra Pitaka - Āgama

# Vinaya Piṭaka

Mūku un mūḷeṇu uzvedības kodekss  
Upāli nodeklamēts

Suttavibhanga

*Pāṭimokkha/Prātimokṣa*

Atšķirības disciplīnas *vinaya*  
kodeksos

Mahasamghika,  
Mahīśāsaka, Dharmaguptaka (250),  
Theravāda (227-311), Sarvāstivāda,  
Mulāsarvastivāda (253).

# Abhidhamma Piṭaka

“Augstākā mācība”

Subjektīvais un relatīvais suttu naratīvs  
Objektīvā analīze abhidhammā

matrices: *mātikā* / māṭṭkā

sarakts; atslēga

# Ķermenis

Maņu orgāni un to spējas: atmiņa,  
spriestspēja, emocijas

Aptraipījumi *kleśa*

Fenomenālās eksistences vienības:  
*dharmas*

Pastāv pats par sevi *svabhāva*  
Nav reducējams

Vaibhāśika-Sarvāstivāda  
Mahāvibhāṣā

Śrāvakayāna  
Pratyekabuddhayāna  
Bodhisattvayāna

75 veidojošie faktori: *dharmā*

72 nosacītas (*saṃskṛta*) *dharmas*  
īpašības (*lakṣaṇa*): rašanās (*utpāda*)  
ilgums (*sthiti*); izzušana (*vyaya*)

3 nenosacītas (*asaṃskṛta*) *dharmas*  
(analītiskā un ne-analītiskā pārtraukšana,  
telpa-*ākāśa*)

Nosacītās dharmas – īslaicīgas,  
momentānas *kṣaṇika*  
moments, mirklis: *kṣaṇa*  
*chànàjiān* 剎那間

“daļiņas”, “atomi” *paramāṇu*

Mentālie faktori *caitta*

Prāts *citta*

Sešas maņu apziņas *vijñāna*

Mentālā procesa sastāvdaļu klasifikācija,  
kategorizācija un analīze, ieskaitot  
transformētās apziņas stāvokļus, dažādās  
apziņas koncentrācijas pakāpēs