

PROTESTANT MOVEMENT TO BRAHMANISM

PREMODERN INDIA

- **Protestant movement** - Any movement that emerge against the prevailing social ideologies. Reformative movements.
- During ancient India, protestant movement emerged as against then existing Brahmanical religion. Ancient India or the Vedic period was dominated by the Brahmanical society.
- Against Brahmanical rituals and their domination.

SRAMANA MOVEMENT

- An ancient Indian religious movement that originated in the Vedic religion.
- Sramanas are **group of monks** - Sramana movement followed Vedic religion and believed in individual salvation or liberation - Sramanas were those who practiced ascetic, strict and **self-denying lifestyle** in pursuit of **spiritual liberation**.
- All other philosophies in India formed after the emergence of sramana movement - **gave rise to Jainism and Buddhism**.
- It took a divergent path- **rejected Vedic Hindu ritualism** and the **authority of Brahmins priest**.
- Modern Hinduism can be regarded as a combination of Vedic and sramana traditions - Substantially influenced by both.

Origin:

- Started in India before- **6th century BC**.
- **Parallel but separate to Vedic Hinduism**.
- Seeks individual salvation by self-discipline.
- Rejected the authority of brahmins.
- Tradition drew upon establishment brahmin concept to formulate their own doctrine.

Philosophical schools:

- **Indian philosophical schools** are termed as **Sramana traditions**.
- System of Indian philosophy:

Orthodox system – astika / theistic – accept the authority of Vedas – referred as Sanatana dharma.

Unorthodox system – nastika / atheistic – does not accept authority of Vedas.

- In Indian tradition, there is nothing to do with the belief in Gods.

Orthodox system:

PHILOSOPHIES	FOUNDERS
Vaisheshika	Kanada
Nyaya	Gauthama
Samkhya	Kapila
Yoga	Patanjali
Purva mimamsa / mimamsa	Jaimini
Uthar mimamsa / Vedanta	Shankara

- Accurately first 4 are neither orthodox nor unorthodox. They neither accept nor reject Vedas.
- Purva mimamsa / mimamsa, Uthar mimamsa / Vedanta – they explain about the Vedas, accepts Vedic authority – orthodox system.

Unorthodox system:

<p>Charvakism Ajivika Jainism Buddhism</p>
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- They do not accept the authority of Vedas.
- Charvakism remarkably differ from other systems as it promotes materialism.

COMMON FEATURES OF INDIAN PHILOSOPHY:

- Emphasize that the philosophy must have a positive impact on life.
- Philosophy should lead a man from darkness and to acquire light and knowledge.
- Truth should be verifiable, substantiated with reasoning and experience.
- Man can attain total freedom or moksha in this bodily existence.
- There is a general agreement on man’s essential spirituality.

- **Samkhya - Kapila Muni.**
- Orthodox system.
- Samkhya is based on Samkhya sutra.

Basic tattvas or principles:

- Prakriti or primordial matters (matter, creative agency, energy): consciousness
- Purusha or individual conscious being (self or soul or mind)
- Jiva (a living being) is that state in which purusha is bonded to prakriti in some form.
- The universe is described as the various combinations of prakriti and purusha.
- All physical events are considered as manifestations of the evolution of prakriti.

- A living being can become free (moksha) by understanding that purusha is distinct from prakriti that constitute matter.
- The spirit is liberated with the realisation that, spirit is distinct and not restricted to physical matters.
- The existence of God is not directly asserted nor considered relevant. Did not identified God.
- Prakriti evolves for the spirit, spirit don't evolve.
- The cause-and-effect theory of Samkhya is called **SATKARYA VADA**.
- Nothing can really be created nor destroyed into nothingness.
- The prakriti have three Gunas (triguna) – Satva, Rajas and Tamas (steadiness, activity and dullness)
- Liberation(kaivalya), consist of the realization of the difference between purusha and prakriti. Kaivalya can be achieved by following the eight steps of yoga (ashtanga yoga).
- Classical Samkhya argue against the existence of God on metaphysical ground.

- **Nyaya philosophy – Gauthama.**
- Nyaya is based on texts known as Nyaya sutras.
- Nyaya is neither asthika nor nasthika.
- This methodology is based on system of logic that has subsequently adapted by all other schools.
- Methodology of logical reasoning is used to answer or solve any question in this prakriti.
- Nyaya Vidya or Tarka sastra give foundation for Indian logic.
- The word means 'Argumentation'.
- The follower of Nyaya beliefs that obtaining knowledge is the way to release from suffering.

Four sources of knowledge:

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| <ol style="list-style-type: none"> 1. Pratyaksha (perception) 2. Anumana (inference) 3. Upamana (comparison) 4. Shabda (verbal testimony) |
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- ✚ Important achievement of nyaya was the proved the existence of God (one supreme god, Ishwara), mostly by logic.
- ✚ As answers to the Buddhists who were trying disprove God.

Nyaya's nine proof of God by logic

1. Karyat (from effect)
2. Aayojanat (from combination)
3. Dhrite (from support)
4. Padat (from word)
5. Pratyatah (from faith)
6. Shruteh (from scriptures)

7. Vakyat (from precepts)
8. Samkhya visheshat (speciality of numbers)
9. Adhrishtaata (from unforeseen)

- Yoga - Sage Patanjali
- Yoga sutras is the textbook for this school.
- Orthodox system.
- Yoga is that which helps jiva to attain concentration on Ishwara and ultimate union with him.
- The Yoga Darshana accepts all principles of the Samkhya and Ishwara or God in addition.
- The yoga lays down elaborate prescriptions for gradually gaining physical and mental control and mastery over the self.
- Ashtanga Yoga or eight steps of yoga - for attaining Kaivalya.
- In meta physics and other philosophical approach, Yoga is similar with Samkhya tradition.
- Yoga considers a jiva as a bonded purusha and prakriti, end of this bondage is called liberation or Moksha.
- The variation of the yoga from Samkhya is not only the concept of Ishwara, but also upholding Ishwara as the ideal upon which to meditate.
- It also utilizes Brahman/Atman terminology and concept which are found in Upanishads. Thus, adapting vedantic non dualism.

- ✚ Vaisheshika - Sage Kanada (literally atom eater).
- ✚ Vaisheshika sutra is the text associated.
- ✚ Orthodox system.
- ✚ No concepts of purusha and prakriti.
- ✚ It postulated that all the objects in the physical universe are reducible to Paramanu (atoms).
- ✚ According to this school, knowledge and liberation were achievable by complete understanding of the world of experience.
- ✚ Vaisheshika is linked with Nyaya tradition.
- ✚ God is identified as the one who causes consciousness to atoms.
- ✚ Vaisheshika philosophers developed a theory to explain the properties of materials as the interaction of different types of atoms that make up the material (Padarthas).
- ✚ They accept Ishwara or Maheshwara.
- ✚ The first divine will is Brahman who is the chief creator.
- ✚ There will be a dissolution in reverse order where Brahman is finally dissolved by Ishwara.
- ✚ All things that exist are padarthas, the object of experience. All objects of experience can be classified into 6:

1. Dravya (substance)
2. Guna (quality)
3. Karma (action)
4. Samanya (generality)
5. Visesa (particularity)
6. Samavaya (inherence)
7. Abhava (non-existence) -
Later Vaisheshika adds one more category.

Important Vaisheshiks:

- Prasastapada
- Sridhara
- Udayana
- Sivaditya

- **Purva Mimamsa (Mimamsa) - karma Mimamsa – Jamini.**
- Mimamsa sutras is the source of the school.
- Mimamsa is a Sanskrit word which means 'reflections' or 'critical investigation'.
- Their main objective is to establish the authority of Vedas.
- Developed and emphasized Karmakanda or the study of ritual actions.
- Believes in magical power of mantras and Yajanas.

Five basics believe of Mimamsa:

1. One must have unquestionable faith in Vedas.
2. There is soul which survive the death of body and enjoy the fruit of rituals in heaven.
3. The world is real.
4. There is power of potency which preserve the effect of rituals.
5. Our life and actions performed here are real and not more dreams.

- School of Mimamsa consist of both atheistic and theistic doctrine, but the school don't show any interest systematic examination of the existence of God.
- They accept Vedas but doesn't explain much about the God.
- Have belief in the varna system and Ashrama Dharma.
- Support – back to Vedas.
- Considered Upanishads and other texts as subsidiary.

Sub school of Mimamsa:

Prabhakara	Prabhakara	7 th century
Bhatta	Kumarila Bhatta	8 th century

- ❖ **Uthar Mimamsa – Vedanta – Shankara.**
- ❖ Vedanta means 'end of Vedas', reflecting ideas emerged from philosophies contained in Upanishads.
- ❖ It **does not stand for one comprehensive or unifying doctrine.**
- ❖ **Prasthanatrayi** (collective term for **principles or Upanishads, brahma sutras and Bhagavat Gita**) - is the basis of Vedanta.
- ❖ Developed and **emphasized on Jnanakanda (study of knowledge and spirituality).**
- ❖ Concept of **God is advocated.**

- ❖ First Upanishad- **Brihadaranyaka.** (Largest Upanishad).
- ❖ **Brahmasutra**-by sage **Badrayana** also called **Vedanta sutras, sariraka sutras, uthamimamsa sutras, bhikshu sutras.**

- ❖ The **concept of Brahman the supreme spirit or eternal, self-existent and ultimate reality is central to Vedanta.**
- ❖ **Acharyas of different schools of Vedanta:**
They are the different personalities who put forward ideologies based on the Vedantic texts.

1. Sankara
2. Bhaskara
3. Yadavapraksa
4. Ramanuja
5. Mdhava
6. Nimbarka
7. Srikantha
8. Sripati
9. Vallabha
10. Vijnanabhikshu

Sub school:

1. **Advaita (non-dualism)**- Best known of all Vedanta. Monistic or non-dualistic (oneness). **Shankaracharya** is the main propounded. **No definite form or name to brahman or God.**
2. **Vishishta Advaita (Qualified Nondualism)**- **Ramanuja** is the first proponent. Having definite name and form to **Brahman or God.** Identified **Narayana** as the **true real God.**
3. **Dvaita (Dualism)**-**Madhava** is main proponent. Identified **Brahman as Vishnu** who is **independent reality** and **all Jiva are entirely dependent** on him. **Purely dualistic.**