

SIX DARŚANAS AND CHRISTIANITY

DR. J. D. BASKARA DOSS



**NARSANROR INSTITUTE OF LEADERSHIP TRAINING
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Foreword

It was God given opportunity for me to witness Dr. J. D. Baskara Doss presenting his paper on "Six Darshanas and Christinity" at the first International Conference on the History of Early Christianity in India held in 2005 at Concordia College, Bronx, New York. As the trustees of NILT, we felt that this paper should be published by our organisation as the sole aim of NILT is to propagate the Word of God in our mother land on the line of contextualized evangelism. India is a land spirituality where the people need to have more access to learn Indian philosophy and Indian Religion in the proper understanding. I congratulate Dr. J. D. Baskara Doss for his zeal of evangelism that he had given us the opportunity to publish his books by NILT.

I Thank God for the trustees of NILT for their unquenchable thirst for implementing indigenous methods of evangelism, which is the need of the hour in India so as to lead our people towards 'True Light'. I thank Dr. John Samuel, Pastor Oswin Michael and Bro. N. John Jeyanandam, P. Bose Ponraj (Moriah Ministries) for their support and involvement.

G. J. Pandithurai

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Preface

The 'Jungle Texts' or the 'Forest Treatises' are the Upanishads which had played a pivotal role in the Indian thought and ultimately the spiritual investigation was systematised during the period of Darshanas. The Upanishads had given birth to Vedantic ideologies which the scholars term it as the 'Culmination of Indian thought'.

I am not a scholar of Indian philosophy but an elementary level student who has the quest for learning and investigating the truth.

After permutation and combination they should have arrived at number six about the Darshana texts. Madhva had enumerated sixteen Darshanas in his 'Sarva Darshana Sangraha'. It is not a mystery how Purva Mimamsa of Jai mini was included in the above realm of Darshanas. We cannot ignore that a conspiracy must have been hatched to thwart the burning spirit of Dravidian spirituality.

This book is a small step, though not a great compendium, towards an ongoing effort of finding truth and reality. This piece of work is a part of my doctoral research. This also was presented as a research paper in Bronx, New York in 2005 at the First International Conference on the Early History of Christianity in India. I thank Dr. John Samuel, the founder president of ICSC I for having given us his consent to publish this book. The Trustees Messrs A. J. Rajasekaran, R. Soundar Rajan, Sharon Devaprasannam of NILT under the leadership of G. J. Pandithurai are instrumental in bringing this work published. As a trustee of this organisation I

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Introduction

According to S. Radhakrishnan, Darśana is a spiritual perception. Usually Darśanas are classified as Orthodox and Hetrodox. Vedic Darśanas are known as Orthodox and non-Vedic Darśanas are termed as hetrodox. In fact Charvaka, Buddhism and Jainism are the hetrodox systems which were prevalent before Vedicism, i.e., before Christ. The hetrodox systems mentioned above tried to investigate about spirit (uyir), its bond with the previous birth and the future birth and consequently Jainism and Buddhism propounded a theory of cycle of birth or rebirth. But the later systems viz. Samkhya, Yōga, Nyāya, Vaisesika and Brahma Sūtras, that were founded in the Christ era, should be rightly called as Vedantic Darśanas as they were developed not from the Vedas but from the Upaniṣads basically deal with the nature of soul and its relationship with God and the world.

Since these Vedāntic Darśanas were evolved and developed only during the period of Christ era, the doctrinal aspects of