

Differences between Brahmanism and Śramaṇism

Brahmanism	Śramaṇism
1. Brahmanism accepts the theory of creation and the idea of Creator God. <i>Issaranimmānavāda</i>	1. Śramaṇism denies the theory of creation and the idea of Creator God.
2. Brahmanism accepts the authority of the Vedas.	2. Śramaṇism rejects the authority of the Vedas.
3. Brahmanism accepts the teaching of caste system.	3. Śramaṇism rejects the teaching of caste system.
4. Brahmanism accepts the teachings of the four stages of the life (of a high caste male) <i>caturvarṇāśrama dharma</i> .	4. Śramaṇism does not accept the teaching of the four stages of life.
5. Brahmanism advocates the practice of sacraments (<i>saṃskāra</i>).	5. Śramaṇism rejects the practice of sacraments.
6. Brahmanism accepts the doctrine of self or Ātma.	6. Śramaṇism rejects the doctrine of Ātma.
7. Brahmanism accepts the practice of yāga/yañña/or yajña – sacrifice	7. Śramaṇism rejects the practice of sacrifice.
8. No religious or social rights for women	8. Women get social and religious rights

Differences between Buddhism and Śramaṇism

Śramaṇism	Buddhism
1. Some Śramaṇas advocated <i>Ucchedavāda</i> (Materialism).	1. Buddhism denies <i>Ucchedavāda</i>
2. Some Śramaṇas advocated the theory of eternalism (<i>sassatavāda</i>).	2. Buddhism rejects <i>Sassatavāda</i> .
3. Some Śramaṇas advocated either self-mortification or self-indulgence (<i>attakilamathānuyoga</i> and <i>kāmasukhallikānuyoga</i>).	3. Buddhism rejects both self-mortification and self-indulgence as fruitless practices and advocates the Middle Way Practice (the Noble Eightfold Path).
4. Some Śramaṇas advocated the theory of non-causation (<i>ahetukavāda</i>).	4. Buddhism accepts the theory of causation (<i>hetuphalavāda</i> –the Middle Way Teaching).
5. Some Śramaṇas advocated the theory of inaction or non-action (<i>akiriyavāda</i>).	5. Buddhism rejects <i>akiriyavāda</i> and accepts <i>kiriyavāda</i> or <i>kammavāda</i> (the theory of action and fruit, <i>kamma</i> and <i>vipāka</i> or <i>kammavipāka</i>).
6. Some Śramaṇas advocated the theory of past karmic determinism - <i>pubbekatahetuvāda</i> (which means everything depends on past kamma).	6. Buddhism rejects the theory of <i>pubbekatahetuvāda</i> but accepts <i>kammavāda</i> .

<p>7. Some Śramaṇas rejects self-effort.</p>	<p>7. Buddhism highly recognizes self-effort for one's purification.</p>
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