UNIT 6  SOCIO-RELIGIOUS FERMENT IN NORTH INDIA: BUDDHISM AND JAINISM

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6.0 OBJECTIVES

After reading this unit, you should be able to:

• understand the context in which Buddhism & Jainism arose;
• understand that this context had a vital role in the formation of the society at that time; and
• understand that the spirit of religious reform and doctrines of these two sects had a bearing on the social change taking place at that time.

6.1 INTRODUCTION

The rise of two prominent heretic sects, Buddhism and Jainism in the northern India in 6th century B.C. marks a crucial point in the early historic context of India. It was a period of change in many aspects of life. It was the remarkable intellectual and socio-religious ferment within the society created by changing politico-material milieu, that led to the emergence of a number of schools of thought, of which, two, Buddhism and Jainism assumed definite shape of independent religions. Both these nearly contemporary sects followed anti-Brahmana, anti-Vedic, anti-ritualistic, anti-caste, ascetic tradition, which laid more emphasis on moral conduct than the lengthy and expensive Vedic sacrifices of the period. Both appeared in and were confined to the areas of Bihar and Uttar Pradesh or the Ganga valley in their early period of history. The founders of both the sects, Buddha and Mahavira, were the kshatriyas from powerful clans of the times. Largely the trading community patronized both the sects. Many factors were responsible for such a rise against the established order of the contemporary society. Though these factors were operating for a considerable time, the final change appeared in the 6th century B.C.

6.2 POLITICAL CONTEXT

The political context of northern India in 6th century B.C. was in a state of flux. The spate of migrations and settlement was over and the process of state formation gained a considerable momentum. The political focus had shifted from the northwest and Punjab to the Gangetic plain. The preceding period had witnessed confrontations between the polities based on clan organisation. However, permanent settlement in
a particular area gave a geographical identity to a clan, which assumed concrete shape by the emergence of a territorial entity with a definite political organisation of either chiefdom or a kingdom. Thus, the tribal clans were gradually making way for a territorial state.

India was divided into a number of *janapadas* (political units), which included monarchies as well as the so-called republics or tribal chiefships, popularly known as *gana-sanghas*. Of these, sixteen were *mahajanapadas* as referred to in Buddhist texts. These were Anga, Magadha, the Vrijji confederacy and the Mallas in the middle Ganges valley; Kasi, Kosala and Vatsa to its west; Kuru, Pancala, Matsya and Surasena further west; Gandhara and Kamboja in northwest, Avanti and Chedi in western and central India and Assaka (Asmaka) in the Deccan. The *mahajanapadas* mentioned in the Jaina texts are spread over much wider geographical area, the list probably having been compiled at a later date.

*Gana-sangha*: The compound term *gana-sangha* has a connotation of *gana*—those claiming equal status and *sangha*—an assembly. These were the systems, where the heads of families of a clan governed the territory of the clan through an assembly. In some cases, a few clans formed a confederacy, where the chiefs of all the clans constituted an assembly to govern the territory of the confederate clans. The assembly was presided over by the head of the clan. This office was not hereditary. The actual procedure of governance involved the meeting of the assembly, located in a main city. The *gana-sanghas* with their egalitarian character were less opposed to individualistic and independent opinion than the kingdoms and were more ready to tolerate unorthodox views.

These *gana-sanghas* were Kshatriya clans. Their social organization was simple, with a preponderantly Kshatriya population and a marginal non-Kshatriya population composed of brahmans, artisans and the *dasa-karmakara* or slaves and labourers forming the clan and the support unit. The land was owned in common by the clan, but was worked by the hired labourers and slaves. The *dasa-karmakaras* were not represented in the assembly and had virtually no rights.

Of the sixteen *janapadas* of the period, Vrijjis, Mallas and Chedis were *gana-sanghas*. A number of other *ganas* such as Sakyas, Koliyas were also prevalent.

**Vrijjis**: This *gana-sangha* was a confederacy of eight or nine clans. Of these, the Videhans, the Lichchhavis, the Jnatrikas and the Vrijjis were the most prominent clans. Vāsishāli (Basarh, north Bihar) was the headquarters of this powerful Vrijjian confederacy.

**Malla**: It was a powerful tribe of eastern India. It was the confederacy of nine clans. Kusinagara (Kasia, near Gorakhpur) and Pava (Pandaraona, near Kasia) were prominent cities of this chiefdom.

**Chedi**: It was one of the most ancient tribes of India.

**Kingdoms**: In contrast to the *gana-sanghas*, the kingdoms had a centralized government with the king’s sovereignty as its basis. Power was concentrated in the ruling family, which became a dynasty as succession to kingship became hereditary. The crucial difference between the State and the Chiefships was that the membership of the former was not based on the kin group or the kin position. The king was advised and assisted by ministers, advisory councils and an administration manned by officers. The officers assessed and collected the revenue, which was redistributed in the form of salaries and public expenses. Clan loyalty weakened in the kingdoms giving way to loyalties to the caste and the king. The already prevalent idea of attributing divinity to kingship was reinforced from time to time by elaborate ritual sacrifices. Thus, both *brahmans* and *kshatriyas* joined hands in establishing power and monopolized the highest positions in the society.
The kingdoms were concentrated in the fertile Ganges plain, while the *gana-sanghas* were ranged around the periphery of these kingdoms, in the Himalayan foothills, and in the northwest and western India. They tended to occupy the less fertile hilly areas, which may suggest that their establishment predated the transition to kingdoms since this area would have been easier to clear than the marshy jungles of the plains. Alternatively, it is possible that more independent minded settlers of the plains moved up towards hills and established communities more in keeping with egalitarian traditions as against newly emerging, orthodox, powerful kingdoms. The rejection of vedic authority by the *gana-sanghas* and general disapproval of these chiefdoms in brahmanical sources indicate that they may have been maintaining an alternative tradition.

This period was marked by constant struggle for power between the monarchies and also between monarchies and *gana-sanghas*. However, by this period, *gana-sanghas* were gradually on decline and the kingdoms were gaining prominence. Magadha, Kosala, Vamsa and Avanti were important kingdoms. All four were in constant conflict with each other in spite of close matrimonial alliances between them. The *gana-sanghas* offered strong resistance to expansionist policies of kingdoms by forming confederacies. Finally it was Magadha, which appeared as most powerful state. Magadha was ruled by the powerful king, Bimbisara, who conquered Anga and gained control of part of Kasi as the dowry of his chief queen, who was the sister of Prasenjit of Kosala. His son and successor Ajatasatru waged war against Prasenjit and finally incorporated Kosala. After this conquest, he turned his attention to the Vrijji confederacy. Following a long war, lasting for almost six years, he succeeded in occupying their chief city, Vaishali after weakening them by treachery. Finally, he incorporated their territory and Magadha emerged as an imperial state, controlling all the surrounding regions. Magadha continued to hold the foremost position for centuries to come.

### 6.3 Economic and Social Context

The process of state formation was influenced and accelerated by major economic changes. The period was marked by expansion of economy caused primarily by marked agricultural expansion leading to a wave of urbanization, which started in the Ganges valley and spread to other parts of the country. This phenomenon is generally referred to as second urbanization, the first being the urbanized civilization of Indus valley, dated back to the middle of 3rd millennium B.C.

It was believed that the expansion of agriculture was caused by introduction of iron. The new iron technology was instrumental in clearing the large tracts of marshy Ganges valley, which was not possible with copper tools. The theory was first expounded by D. D. Kosambi and was strongly supported later on by R. S. Sharma. However, in the light of new evidences, it is now believed that iron technology did not play such a decisive role. The archaeological excavations at a number of sites have pushed back the antiquity of iron to 1200 B.C. There are stray references to iron in Samhita literature, dated roughly to 1000-800 B.C. Thus, it is argued that if iron appeared as early as 1200 B.C., how did it affect the economy as late as 600 B.C. Again, most of the iron implements found from the archaeological excavations are weapons and very few agricultural tools have come to light. Thus, role of iron in clearing the jungles of Ganga valley is much debated, though it definitely gave fillip to already established rural economy. Moreover, almost simultaneous appearance of iron in South Indian Megalithic culture did not lead to expansion of agriculture in this region. Thus, it was the functioning of multiple processes operating in the Ganga valley, which initiated a phase of major change during this period.
It is certain that there was definite expansion of agriculture during this period, which was caused both by improved climatic conditions and refined iron technology leading to surplus production. There was definite increase in population as attested by tremendous increase in the number as well as the size of settlements of this period as evident from archaeological explorations and excavations. From staying close to the banks of rivers, some settlements moved into the interior where they cleared land for cultivation. Though all the important crops were known from the chalcolithic period, there was considerable improvement in agricultural techniques. The introduction of wet-rice cultivation was beneficial as it provided a higher yield. The wide flood plains of northern Bihar were well suited for rice-cultivation. Since cultivation of rice was necessarily a single-crop agriculture, it was important to produce substantial excess at each harvest. To achieve this aim, more and more land was brought under cultivation with improved techniques and intensified labour. These factors, along with the rise of organized state with proper administrative machinery, were responsible for agricultural surplus. The surplus could support a large population. It accelerated the process of urbanization and state formation. This period also witnessed the beginning of the network of inland trade and some amount of foreign trade with Achaemenid Empire. The commodities involved in the early trade included metals, salt, pottery and textiles. The trade activities opened up routes to various interior parts and also to the far off places of the sub-continent. The trade was carried out both by river and road routes. The increased trade activities led to the development of metal currency in the form of silver bent-bars.

The population rise, agricultural surplus and beginning of trade leading to expanding economy initiated the early phase of urbanization. A number of different kinds of cities emerged in Ganges valley. Some grew out of political and administrative centers such as Rajagriha in Magadha, Sravasti in Kosala, Kausambi in Vatsa, Champa in Anga and Abhichattra in Panchala. All these cities were located on major routes, land and/or riverine. The rise of Magadha was not solely due to its powerful rulers. It occupied very strategic location, commanding all major routes. Its land was fertile and naturally irrigated. The forests of the Rajamahal hills provided supplies of timber and elephants and major iron ores were located to its south. Thus, expanding economy also contributed in the emergence of imperial state. Other cities grew out of markets, usually located where there was agricultural surplus that could enter into regular exchange nexus. The strategic location of some of the settlements on the trade routes helped their development into towns of significance. Another important aspect of this changing economy was the beginning of craft specialization. Textual sources refer to some villages specializing in blacksmithing, pottery, carpentry, cloth weaving, basket weaving and so on. These were the villages close to the raw materials and linked to routes and markets. Thus, specialized craftsmen gathered at one place because of facilitated access to resources and distribution of the craft items. Such places eventually developed into towns, which in turn expanded their production to become commercial centers. The literary sources mention grama (village), nigama (local market), nagara (town), and mahanagara (large city). Introduction of iron technology brought about technical improvements in various craft activities. The archaeological evidence indicates striking increase and qualitative improvement in the making of the items from bone, glass, ivory, beads of semi-precious stones etc. as compared to earlier chalcolithic period.

The period in question was the beginning of the process of state formation and urbanization, which culminated with the establishment of Mauryan empire in 321 B.C. and subsequent development of trade of highest volume with the western world, accelerating the growth of large cities in all parts of the country between 3rd century B.C. to 3rd century A.D.

These major changes in politico-material aspects naturally brought many changes in the society. Brahmanas still held the highest position in varna hierarchy. However, the emergence of various republics and monarchies, most of which were ruled by
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kshatriyas, led to the rise of kshatriyas to a prominent status. Moreover, the urbanization and expanding trading activities witnessed the beginning of the emergence of vaishyas or trading community as a powerful caste. There are numerous literary references to ‘gahapati’ (grihapati), who was an affluent ‘house-holder’, as a growing powerful community. The changed economy led to the proliferation of a number of occupational groups and craft specialization. This resulted in the assimilation of many ‘tribal’ or marginal groups into mainstream brahmanical society, which were absorbed at the lower level of the society. Thus, gradually a well-stratified society was emerging with Brahmanas-Kshatriyas-Vaishyas and various artisans, landless labourers and others.

6.4 SOCIO-RELIGIOUS AND INTELLECTUAL FERMENT

As far as the religious context is concerned, Vedic Brahmanism was most prominent. However, old vedic religion had been reduced to an extremely formalized ritualism in the hands of Brahmans. The emphasis was on the rigid observance of the rules prescribed for the performances of the sacrificial rites, which had become the most important aspect of the religion. These sacrifices had become very lengthy and expensive affair, affordable only to the high and rich classes of the society. The Brahmans, who monopolized the reading and interpretation of Vedas, were the most powerful and prominent caste.

The changing politico-economic-social scenario naturally invoked much change at intellectual level. The period was marked by proliferation of ascetic sects with a wide range of ideas spanning from annihilations (ucchedvada) to eternalism (sasvatavada) and from fatalism to the materialism. Though the ascetic tradition and the ideas propagated by various sects had a long history, their appearance in a concrete shape of definite sects in the 6th century B.C. was provoked by the changes of contemporary society.

The emergence of imperial state against the decline of republics provoked much discussion. The kingdoms came to be favoured by mainstream brahmanical society, which advocated the ideal of ‘Universal Ruler’. However, another thought process protested against such domination, which later on came to be manifested in the philosophy of Buddhism and Jainism. Some scholars even go to the extent of suggesting that the political troubles of the age provided its more sensitive souls with incentive to withdraw from the world, which accelerated the popularity of ascetic tradition.

The newly emerging castes of kshatriyas and vaishyas resisted the highest status claimed by the brahmanas as they also aspired to rise in the social hierarchy. This conflict between the established orthodoxy and the aspirations of new groups in the urban centers intensified the intellectual process, which resulted in a remarkable richness and vigour in thought, rarely to be surpassed in the centuries to come. Moreover, so many changes produced a sense of social stress and awakened the spirit of questioning. The experience of social change and suffering is undoubtedly connected with the quest of new pathways in religion and philosophy. Social change is an effect rather than a ‘cause’ of spiritual change.

There is no doubt that the older Vedic gods and sacrifices were conceived in the midst of rural and agricultural landscape. In the new atmosphere of town-life, much of the symbolism of the older religion derived from natural phenomena and pastoral-agricultural functions would become dim, the gods less convincing and the rituals obscure. The changing milieu witnessed the appearance of new concepts and ideas.

Brahmanism: A sharp contrast had developed within brahmanism between formalistic, ritualistic tendencies of Vedas and the new trend towards an esoteric and ascetic
direction visible in the Upanishadas. In these texts, the doctrine of ritual act was often replaced by that of knowledge and sometimes by that of theistic devotion as well as moral conduct. Ritualism was receding, while ascetic renunciation and creed of life of virtue and devotion was gaining importance. Thus, there was growing cleavage of ideas within brahmanism itself.

Rise of Asceticism: A religious tradition parallel to brahmanism was the tradition of asceticism, which was prevalent for a long time. The ultimate origins of this ascetic tradition are obscure. There are traditions about ancient teachers, often in very remote period, but their historicity has not been established as yet. Its definite history can be traced from 6th century B.C. The growth and spread of asceticism in 6th century B.C. is the most characteristic feature of the new religious life that sprang up. This new movement was led by the non-Brahmanas. Some Brahmanas also joined it, but they thereby left the brahmanical tradition. The philosophers of these new schools of asceticism were called 'Sramanas' or 'Parivajrakas'. They were the men who had left the society and become wanderers. They lived on alms and practiced rigorous penance of various forms. They rejected the Vedas and the authority of the Brahmanas. They ridiculed the complicated rituals and tried to show the absurdity of the Veda as a canon of ultimate truths by pointing out contradictions in it. They declared that the entire brahmanical system was a conspiracy against the people by the Brahmanas for the purpose of enriching themselves by charging exorbitant fees for rituals. In place of this authoritarian tradition, the Sramanas sought to find explanations by own investigations. Even if the life of wandering in the forests was old, most of the philosophies of the period were new, taking account of major changes at all levels of life. The establishment of organised communities of Sramanas as opposed to individual wanderers was an innovation of the period. Debate, discussion and teaching were important aspects of these schools. Audiences gathered around the new philosophies in the kutuhala-sala, the place for creating curiosity.

Sramana Philosophy: Though there were a number of ascetic schools with independent concepts, most followed a general pattern. Their conception of the Universe was that it was a natural phenomenon, evolving itself according to ascertainable natural laws. It was not subject to the control of gods or a God and had not been created by such supernatural powers. If there were gods, as some of them admitted might be the case, they were natural beings on a level with humans and animals, inhabiting in different region, but just as subject to natural laws as humans. The gods were not immortal, but lived and died as humans did. However, the most schools denied the existence of God.

Most of the Sramanas believed in transmigration in some form, either of a ‘soul’ or of a stream of consciousness from a dying body to a newly conceived one. By this period, Brahmanism also had accepted this idea. Most of these schools regarded life as on the whole unhappy, filled with sufferings, concluding that their aim should be, not to be reborn in it in better circumstances, which any way would be temporary, but not to be reborn at all. Though the methods to achieve this aim differed, the emphasis was primarily laid on the moral conduct and personal efforts of an individual, rather than complicated rituals with the help of Brahmanas.

Most of such schools are mentioned in the literature of subsequent period. In Pali literature of Buddhists, there is reference to 62 doctrinal views before Buddha, while the Jaina canons refer to 363 sects. However, of these, a few groups were most prominent and influential.

Ajivikas: This sect was founded by a group of prominent teachers in Kosala. The leader of this school was Makkhali Gosala. Other important teachers were Purna and Kakuda. The Ajivikas believed in transmigration on a grand scale. Their key doctrine was that ‘niyati’ or impersonal ‘destiny’ governed all; such that humans had no ability
to affect their future lives by their karma as actions were not freely done, but were predetermined. The destiny controlled even the most insignificant action of each human being and nothing could change this. Thus, they believed in rebirth, but not in karma. They practiced rigorous asceticism such as fasting and nakedness.

**Lokayatas:** The followers of this school were materialists. The main spokesman was Ajita Kesakambala. They denied any kind of self other than the one, which could be directly perceived. Each act was seen as a spontaneous event without karmic effects and spiritual progression was not seen as possible. Man was made of dust and returned to dust. Thus they denied soul, transmigration and also destiny. This school was also known as Do-as-you-like school (*yadrccchavada*). They believed that the aim of living beings was happiness and highest happiness was of pleasures of the senses. Unlike other schools, they maintained that there was more happiness than unhappiness in life. Later on, Charvaka became the prominent leader of this theory.

**Skeptics:** Their spokesman was Sanjaya Belatthaputta. They avoided commitment to any point of view. They held that no conclusive knowledge was possible and did not even commit them to saying that other people’s views were wrong. One of the primary concerns of these Sramanas was whether moral actions would have any affect on the person who performed them, in other words, the existence and functioning of karmic cause and effect. If moral actions did have effects, then the religious practitioners had to investigate how he might break his karmic bonds and free his mind or soul and achieve final release from the cycle of birth and rebirth. Such was the cultural milieu in which Buddhism and Jainism rose.

**Buddhism:** Buddha (566-486 B.C.) was the Kshatriya prince of the republican clan of Sakyas and was known as Siddhartha in his worldly life. He was born at Lumbini, on the Nepalese side of Indo-Nepal border. After living a life of an aristocrat, he encountered sickness, suffering and death as well as asceticism for the first time in his life through famous four visions of a sick, an old and a dead person and an ascetic. Highly dissatisfied with the transitory nature of life, he finally left his house, wife and the child at the age of 29 and became an ascetic. He joined various ascetic groups and followed different types of asceticism prevalent at the time. He wandered around for six years. When nothing worked, he decided to discover his path through meditation. He achieved enlightenment at the age of 35, while meditating under a tree at Bodhagaya. He gave his first discourse at Sarnath, near Varanasi, where he gathered his first five disciples. For 45 years, he wandered around, mainly in Bihar region, preaching his creed in the local language, Pali. The religion was soon adopted by many important dignitaries of the period as well as a number of common people. He died at the age of 80 years at Kapilavatsu after establishing his sect on firm footing.

Buddha promulgated a doctrine, which had all the main characteristics of the Sramana movement. He rejected all authority except experience. One should experiment for himself and see whether the teaching is true. The Universe is uncreated and functions on natural laws. It is in continuous flux. He denied the existence of soul, though accepted the process of transmigration and karma. According to him, in transmigration, the new life arises as part of the chain of events, which included the old. The only stable entity was Nirvana, the state of infinite bliss. The aim of human life was to achieve this nirvana and end transmigration. The path to achieve this aim constituted most important part of teaching. The basic principles of Buddhism are Four Noble Truths: 1) world is full of suffering, 2) suffering is caused by human desires, 3) renunciation of desire is the path to salvation, 4) salvation is possible through Eight-fold path, which comprised of eight principles, emphasizing on moral and ethical conduct of an individual. Buddha preached the ‘Middle Path’, a compromise between self-indulgence and self-defeating austerities.
The religion was essentially a congregational one. Monastic orders were introduced, where people from all walks of life were accepted. Though Buddha was initially against the entry of women into asceticism, an order of nuns was established eventually. Monks wandered from place to place, preaching and seeking alms, which gave the religion a missionary flavour. The organisation of Sangha was based on the principles of a gana-sangha.

**Jainism:** Jainism has longer history than Buddhism. Jaina ideas are said to have been prevalent since time immemorial as twenty-three tirthankaras or makers of fords are recorded to have lived before Mahavira in remote past. Though the historicity of these tirthankaras is not proved, the 23rd tirthankara, Parsvanatha could have been a historical personage of 8th century B.C. However, it was Mahavira who reorganized the sect and provided it with historical basis. The sect was initially known as ‘Nirgranth’ (‘knotless’ or free from bonds), but later on came to be known as ‘Jaina’, after Jina-the Conqueror, which refers to Mahavira.

The life of Mahavira (540-468 B.C.) has striking similarities with that of Buddha. He was also a Kshatriya prince of Jnantrika clan, which was a part of famous Vrijji confederacy. He was born at Kundugram, a suburb of Vaishali and was known as Vardhamana. In Buddhist texts, he is also called Nataputra and Videhan, son of Jnatas and resident of Videha. He too, after living a life of an aristocrat, renounced the world at a young age of 30. He practiced rigorous asceticism for twelve years in search of truth. He wandered in Bihar and parts of Bengal. He finally achieved enlightenment outside the town of Jambhiyagama after which he preached his doctrine for 30 years. He mainly traveled in Bihar, spending maximum time at Vaishali and Rajagriha. He met with great success in Bihar and parts of western Bengal also came under his influence. Many important personalities of his time and rich merchants are said to have accepted his creed. Many ordinary people were also brought into the fold. He found the orders of monks and nuns. He too preached in the local language, Ardhamagadhi. He died at the ripe old age of 72 at Pawa.

The Jainas also rejected the existence of God. According to the Jaina philosophy, the Universe is uncreated and moves in a cyclic motion of decline and progress. During each epoch, twenty-four tirthankaras are born who revive the Jaina religion. The universe functions through the interaction of living souls (jivas) and five categories of non-living entities (ajiva), which are akasa, dharma, adharma, kala and pudgala. Not only the human, animal, and vegetable organisms, but also things like earth; fire and water have souls. By nature, the soul is bright, pure and conscious, but it gets covered by the matter of karma, which accumulates by any and every activity. Only by removing this karma, one can achieve moksha or liberation from the cycle of transmigration, which is a state of inactive bliss. The annihilation of karma comes through prevention of the influx and fixation of karma in soul by careful, disciplined conduct of right knowledge, right vision and right conduct. Unlike Buddhism, Jainism laid great emphasis on self-mortification and rigorous austerities, mainly fasting. It differed from Buddhism and also Brahmanism in believing that full salvation was not possible for the laymen as total abandonment was necessary for attaining nirvana.

The path to nirvana was observance of five vows, non-killing (ahimsa), non-stealing (achorya), non-lying (astyeya), non-possession (aparigrahara) and celibacy (brahmacharya). While Parsvanatha preached the first four vows, Mahavira added the last one. The Jainas laid great emphasis on ahimsa and formulated a number of rules for observing ahimsa in daily life.

Thus, the emergence of these two similar ascetic sects, which emphasized the transitory and painful nature of human life and preached the salvation as the final solution, to be achieved by observing moral conduct, entirely through an individualistic effort as against by complex rituals through a priest, was a reaction to a changing society and an attempt to fulfill the needs of new society.
6.5 SUMMARY

After reading this unit you saw:

- how the changes in politics material aspects was bringing in the change in society during this period.
- how the socio-religious ferment was itself was giving rise to new ideas and schools of thought
- how Buddhism & Jainism as crystallization of this ferment themselves gave a thrust to social changes of this period.

6.6 GLOSSARY

**Heretic**: rebelling against established norms and values especially of religion.

**Assimilation**: here refers to integration of tribal groups into mainstream society.

**Ascetic Renunciation**: refers to the giving up of worldly life, by that is householder’s life and adopt a path of piety, spiritual salvation and wandering.

6.7 EXERCISES

1) Discuss the changes in material culture taking place around 6th century B.C.
2) What were the different trends of the thinking which emerged in the wake of the socio-religious ferment?
3) What were the changes taking place in the society in the (6th B.C.).