



- The mid-first millennium BCE in the Indian subcontinent saw the flowering of new ideologies
- New intellectual ideas developed more fully and in different ways within the heterodox sects.
- In the Brahmanical orthodox tradition the Upanishads encapsulated this change.
- In the heterodox tradition, many ideas emerged which questioned the efficacy of the yajna and were against the validity of Vedic learning.

#### CULTURAL CHANGES & EVOLUTION OF RELIGIONS (6TH CENTURY BC)

- The sixth century BCE was period of profound change. The old tribal society was breaking up.
- The feeling of security & comfort that clan solidarity gave was withering away. The deep feeling of disquiet was turning some to asceticism
- The sacrifice or yajna was a central feature of the Brahmanical religion.
- The Vedas celebrated great sacrifices which were initiated on behalf of wealthy tribesmen and powerful chiefs.
- The aim of the sacrifice was to fulfil one's desires with regard to greater wealth, sons, cattle, success in war and long life. The mediation of the priests ensured this and much more
- Regular sacrifices ensured the continuity of the cosmos and prevented chaos.
- Thus, the gods were secondary, it was the Brahmana who was supreme in terms of his role as a mediator in sacrifice; he could elevate the happiness & social position of his patron or conversely destroy him by his slightest variation of the ritual.
- However, this was also the beginning of growing dissatisfaction with the excessive ritualism of the Vedic religion. The sacrificial cult was no longer considered valid.
- Buddhist & Jaina texts at many places speak disparagingly about the Brahmanical sacrifices & rituals & adopt an anti-Brahmanical stance.
- There was a deep sense of anxiety among the populace. The 'Second Urbanization' had ushered in new towns, coinage, new forms of wealth & new classes of rich setthis & gahapatis.
- The new-found prosperity was based on the use of iron which led to the clearing of forests and the availability of more and more land for cultivation. The introduction of plough agriculture & the resultant surplus made possible the emergence of states – monarchies and oligarchies.

- The kshatriyas became powerful, & land and money were the new criterion of wealth. Cattle were important but receded into the background.
- Most prominent commercial cities were also the capitals of the janapadas such as Kaushambi, Kashi, Ayodhya & Rajagriha.
- The use of metallic money, trade, trading networks, usury, social stratification, guilds, and an increasing sense of alienation.
- Clan hierarchy of the earlier period was giving way to territorial identity. Janapadas and Mahajanapadas emerged.
- The janapadas were named after the kshatriyas and others constituting the jana (tribes), such as Gandhara, Kuru, Pancala, Matsya, Chedi, Kashi, Kosala, Magadha etc
- Power came to be exercised by the kshatriyas & the use of force became legitimized. This was a post-tribal society in which kinship ties were breaking away.
- An increasingly hierarchical society was hostile to anyone who did not conform to the norms of the society.
- A new order was coming into existence. A king speaks, thus, in Maitrayani Upanishad, "I am like a frog in a dry well". This is indicative of the growing insecurity. Attempts to find an escape from the difficult times led to the emergence of 'heterodox sects'.
- Apart from this, there was an urgency to find answers to the fundamental questions of human salvation or liberation. Various ideas were forwarded but none were found to be satisfactory.
- Many believed that asceticism was the answer to the problems of continuous change that the society was going through.
- Besides this, there was a realization that an individual through meditation could attain self knowledge which would transcend the stage of even the gods.
- Asceticism resulted in complete freedom from all social obligations and ties and in turn ensured for the renouncer moral status higher than that of a sacrificing brahmana.
- The ascetics were not only trying to escape the pessimism of the times but also were in search of True Knowledge. The wisdom in the Vedas was not found to be sufficient.
- With the emergence of questions about creation, cosmos and Man in the Rigveda and the Hymn of Creation representing the earliest record of

philosophic doubt, the beginnings of abstract thinking had been laid

- It was in the sixth century BCE that a bewildering variety of speculations & alternative ideas regarding the origin of the universe, the nature of soul, cosmic energy and consciousness began to emerge.
- Some of these were accepted by the Brahmanical system and incorporated into the Upanishads which represented the orthodox tradition.
- Others led to the origin of heterodox sects which did not believe in the efficacy of the Brahmanical ritual and repudiated the authority of the Vedas.
- In the orthodox belief system, the universe had emerged from the primeval sacrifice. Later tapas (power derived from asceticism) played an important role in the act of creation.
- Other more heterodox teachers put forward naturalistic and atheistic cosmogonist theories. According to them, the origin of the universe was ascribed variously to water, fire, wind or ether.
- For some, the universe emerged without the agency of any god or any impersonal entity but due to fate (niyati), time (kala), nature (svabhava) or chance (samgati).
- It was believed the world had emerged due to internal evolution or 'ripening' (parinama) and not because of any external force.
- The Buddha believed that any speculation on first causes was futile. There were others who were pyrrhonists who denied the possibility of any certain knowledge at all.
- Materialists rejected the existence of soul and all other immaterial entities. Some believed in the atomic theory
- The people who were leading the speculative thought were ascetics. However, contemporary literature mentions some kshatriyas who were as keen, for example, Janaka of Videha, Ashvapati of Kaikeya, Hiranya-nabha of Kosala, Ajatashatru of Kashi (Varanasi), Pravahana Jaivali of Kuru-Panchala.

#### EMERGENCE OF ASCETICISM

- The term 'ascetic' refers to a person who has renounced worldly pleasures, opted out of society and has cast himself away.
- In the mid first millennium BCE, they were struggling to comprehend the Ultimate Reality, discover the ecstasy (ananda) of liberation from all bondage. He was restoring to austerity (tapa) and meditation (dhyana) in order to achieve the goals, he had set before him.
- Asceticism was not something novel. In later hymns of the Rigveda, we find references to a class of holy men who were different from the Brahmanas. They were called munis.
- They went about naked, maintained ritual silence and dwelt with the demi-gods and birds

- In the Atharvaveda there was a category of men called vratyas. It broadly meant an Aryan who did not any longer believe in the sacredness of the Vedas.
- He could also be understood as a priest of non-Vedic fertility cult. Thus, certain alternative ideas which were not based on the sanctity of the Vedas were being raised as early as the Later Vedic period
- All efforts were made to incorporate them in the Brahmanical set up and these could have been a source for new doctrines and practices.
- By the time of the Upanishads, ascetics had become quite common and they were the ones who were propounding the new teachings and metaphysical theories.
- In the mid first millennium BCE, the ascetic either confined himself to isolation from all, or he could join other ascetics as a group and follow a guru or a teacher.
- Those who joined a sect had to follow certain restrictions on their conduct and behaviour.
- They could not observe caste rules, followed celibacy, could not own property, broke food taboos, and carried distinctive outward symbols of their order
- Ascetic groups referred in the Vedic literature and some texts like the Aranyakas & Upanishads were overly concerned with asceticism
- Tapasvin, sramana, sanyasin, parivrajaka, yogi are some of the terms that we come across in the texts. They were all renouncers, who having given up on pleasures of life, had taken to a life of austerity.
- They were given to controlling the functions of the body (breathing mainly) and wandering from place to place in search for the Ultimate Truth.
- They participated in discussions held in Kutuhala-shalas (discussion halls) on philosophical subjects. Some of the brahmana ascetics lived in hermitages in the forests sometimes with their families though conforming to a celibate status.
- They were sedentary – Meditation and severe penance
- They came to understand the cosmic mystery, the nature of the universe and found bliss beyond life and death. With this the realization of being ultimately free dawned upon them
- The development of asceticism and mysticism soon became a challenge for the brahmanas who were quick to incorporate this element into their ideology.
- The Ashrama theory of the four stages of life was propounded for the first time in the Dharmasutras
- In the Ashrama theory, the terms used for the four stages in a life-cycle were brahmachari, grihastha, vanaprastha and sanyasa.
- The fourth category allowed one to opt out of the system only after having fulfilled the social obligations of a grihastha

- For the Buddhists and Jainas, however, the grihastha stage could be by-passed and one could become a renouncer without having to go through the householder's stage
- That is why their doctrines were all the more threatening to the established social order.
- the system of yoga, which was part of the traditional orthodox Hindu system, developed by this time.

#### PHILOSOPHY OF UPANISHADS

- Upanishads are the earliest recorded discourses on the key philosophical doctrines about the atman (self), brahman (Ultimate Reality), karma, yoga, samsara (worldly existence), moksha (enlightenment), purusha (man) and prakriti (nature)
- The major Upanishads can be dated to the period between the eighth to sixth century BCE. They represent a transition from the philosophical ideas of the Vedas to the development of new ideologies that emerged in the post-Vedic period
- The word 'upanishad' is made up of three parts: upa+ni+shad, which means that it was an instruction which was to be imparted to the student who is 'sitting down near one's teacher'
- It also means 'rahasyam', indicating that it was a secret doctrine to be imparted only to a few, those who were worthy of such an instruction.
- There was a shift from the acceptance of the Vedas as revealed knowledge to the possibility that knowledge could be gained through intuition, observation & analysis.
- Earlier, during the Vedic sacrifices, the yajamana would initiate the sacrifice with the mediation of a brahmana priest.
- The Upanishads, on the contrary, were a search for the Ultimate Liberation of the soul but without the mediation of a priest or the presence of any intermediaries.
- The Upanishadic religion saw a smaller role for Vedic deities and the aim was not the attainment of pleasures of heaven with god Indra but release from all bondage i.e. moksha
- It came to be realized that the Vedic ritual alone could not lead one to the Ultimate Reality.
- Alternative belief systems were developed which embodied new ideas about the Ultimate Reality and how to attain it. Doubts about the efficacy of the yajna in promoting happiness surfaced.
- Some form of renunciation was present in the Vedic sacrifices also. For instance, the granting of either fruits or animals as owned by the yajamana as offering in the yajna amounted to renouncing what one owned.

#### ATMAN BRAHMAN

- Brahman is visualized as the Universal Soul. Atman is the Individual Soul. The Atman is something like an essence which pervades every individual being.

It is a life force, a consciousness or the Ultimate Reality.

- One of the most well-known teachings of Atman appears in Chandogya Upanishad as the instruction of the brahmana Uddalaka Aruni to his son Shvetaketu.
- Uddalaka tells that one can know about the universal truth of a material substance from a particular object made of that substance. For example, by means of something made of clay, one can know clay
- He takes these examples to demonstrate that, the creation is a process through which multiplicity of forms get transformed from an original being (sat).
- Just as different rivers after flowing into the ocean become one with the ocean, similarly Atman resides individually in every being but merges with the Brahman and becomes one with it
- Tat tvam asi", you (individual) are that (universal essence), is the leading theme of the Upanishads.
- Uddalaka's explanation of creation has influenced the satkaryav theory — that the effect exists within the cause. It was accepted by the Samkhya, Yoga and Vedanta darshanas.
- Uddalaka's conceptions about the Self are different from those present in the Early Vedic texts where the emphasis is not on human body or the individual person but on the primordial or the ideal body.
- The Upanishads believed that the knowledge of the Atman leads to liberation or Ultimate Freedom. This freedom is the freedom from death.
- Yajnavalkya's teachings in the Upanishads believed that the Atman dwells within the body; it is because of the Atman that the body is alive; when death comes, the Atman does not die but finds a new dwelling place in another body.
- During the closing part of the Vedas, the sages had conceptualized of a single creator or the controller of the universe. They called it Prajapati, Vishvakarman, Purusha, Brahmanaspati, Brahman.
- He was at this stage only a deity. The search for the nature of this deity begins in the Upanishads.
- The sum & substance of the Upanishadic doctrine is represented by the formula Atman=Brahman.
- The Brahman comes to mean the Ultimate Essence of the universe. The state of Brahman is likened to a state of dreamless sleep.
- The Atman permeates not only man but is present in everything – the sun, the moon, the world. This Atman is Brahman
- The essence of man and the essence of the universe are one and the same and it is Brahman

#### THE THEORY OF TRANSMIGRATION

- The idea of Transmigration has its beginnings in the later portions of the Rigveda. However, it is in the Upanishads that is presented in the most advanced form.

- The Brihadaranyaka Upanishad has the first occurrence of this doctrine in a developed form. This doctrine developed in the Upanishads in two stages
  - 1) Idea of transmigration is treated in combination with the Vedic idea of recompense in the other world, & 2) The idea of transmigration comes to the forefront in supersession of the idea of recompense in the other world
  - Thus, it is said that those who perform pious and good deeds travel the way of the fathers (pitryana) after death. Their soul enters first into smoke, then into night, the dark half of the month, etc., and at last reaches the moon; after a residence there as long as the remnant of his good deeds remain he descends again through ether, wind, smoke, mist, cloud, rain, herbage, food and seed, and through the assimilation of food by man he enters the womb of the mother and is born again.
  - The soul enjoys the recompense in the world of the moon but is re-born again in this world.
  - The other way is the way of gods (devayana), meant for those who cultivate faith and asceticism (tapas). These souls at death enter successively into flame, day, bright half of the month, bright half of the year, sun, moon, lightning, & then finally into Brahman never to return.
  - Paul Deussen says that “the meaning of the whole is that the soul on the way of the gods reaches regions of ever-increasing light, in which is concentrated all that is bright & radiant as stations on the way to Brahman the ‘light of lights’” (as cited in Dasgupta, Surendranath, 2004, p.).
  - The other part of the doctrine of Transmigration does not refer to good deeds or bad or refer to devyana or pitr-yana.
  - In this idea the Self itself destroys the body when it becomes weak.
  - It builds a newer & fairer frame by its own activity when it reaches the end of the present. At the time of death, the Self collects within itself all senses & faculties and after death all its previous knowledge, work and experience accompanies him.
  - When the Self continues to desire & act, it reaps the fruit and comes again to this world for performing acts. All the course of these rebirths is affected by the Self itself by its own desires, and if it ceases to desire, it suffers no rebirth & becomes immortal.
  - The most distinctive feature of this doctrine is that it refers to desires as the cause of rebirth and not karma. Karma only comes as the connecting link between desires & rebirth – for it is said that whatever a man desires he wills, and whatever he wills he acts (Dasgupta, Surendranath, 2004, pp. 55-56).
  - Even the gods had to undergo transmigration. As one Indra died, another was born. The same law applied to animals, insects and plants.
  - A closely connected doctrine is that of karma. Man’s past actions determine his birth in this world. Bad karma leads to birth in lowly dominions and a life of good deeds, asceticism, dana leads to higher births.
  - This theory became the cornerstone of all Indian thought. Now, suffering could be easily explained as the result of one’s deeds. Similarly, social inequalities could be justified.
- DOCTRINE OF EMANCIPATION**
- Emancipation or mukti is further developed in the Upanishads.
  - Pitr-yana allows the soul to enjoy the fruits of his karma but the soul takes rebirth again.
  - In devayana, those who are faithful & performed asceticism went by the way of gods but never return back & suffer rebirth.
  - Mukti is a state of infiniteness that a man attains when he knows his own Self &, thus, becomes Brahman.
  - Rebirth is the only option for the ignorant but one who has no desire and has divested himself of all passions becomes one with Brahman.
- THE SADDARSHANA OR SIX SYSTEMS OF PHILOSOPHY**
- The Hindu system of philosophy classifies philosophical thought into two classes: Nastika and Astika.
  - Nastika literally means na asti (it is not). They do not regard the Vedas as supreme knowledge, nor try to establish their own validity on their authority.
  - They are principally three in number: Buddhists, Jains and Charvakas.
  - The Astika-mata or the orthodox schools are six in number. These are Sankhya, Yoga, Vedanta, Mimamsa, Nyaya & Vaisheshika. They are also called the six systems of philosophy or Saddarshana.
  - They have different origin and purpose but later came to be regarded as equally valid ways of salvation. They were divided into three groups of two, which were thought to be related and complementary.
  - These were: Nyaya and Vaisheshika; Sankhya and Yoga; and Mimamsa and Vedanta.
  - A very clear rendition of the chief characteristics of these schools of thought has been presented by Professor A. L. Basham (2004) which are summarized below.
- NYAYA**
- Nyaya means ‘analysis’. It is a school of logic and epistemology rather than theology. Its teacher was Aksapada Gautama.
  - Its sutras are dated to the Common Era.
  - The belief is that clear thinking and logical argument are essential for attaining highest bliss.
  - This is essentially a system of reasoning which was given a religious basis.
- VAISHESHIKA**



- It was the school of 'individual characteristics.
- It is older than Nyaya but complementary to it.
- In the medieval period both were merged into one. Vaisheshika sutras deal with physics and metaphysics.
- The founder to whom the earliest sutras are attributed is Uluka Kanada. They have some similarities with the Buddhist and Jaina schools of thought.
- They believe that nature is atomic. The atoms are the instrument of soul.
- The soul is distinct from the atoms. Salvation depends on realizing the atomic nature of the universe and its difference from the soul.
- Each element has individual characteristics called visheshas. They are to be distinguished from the four nonatomic characteristics called dravyas (time, space, soul & mind).
- The atoms are eternal but at the end of the great dissolution, with the death of Brahma, the atoms become separated from one another.
- The new Brahma utilizes the old atoms to fashion a new world. Thus, Vaisheshika believes in the dualism of matter & soul.

#### SANKHYA

- Sankhya means 'count'. It is the oldest of the six systems and occurs in a rudimentary form in the Upanishads.
- Ancient sage, Kapila, was its founder. In matters of rigid dualism and fundamental atheism this school shares a lot with Jainism.
- There are twenty-five basic principles (tattva) of which the first is prakriti and the last is purusha.
- Creation or rather evolution does not take place due to any divinity but due to the inherent nature of prakriti.
- Purusha is 'the person' or the Soul. Purusha is not dependent on Prakriti and the same is true of Prakriti.
- A universe is devoid of soul, and yet evolving.
- Soul becomes involved with matter, and their salvation lies in realizing their difference from it.
- A very important feature of Sankhya metaphysics is the doctrine of the three constituent qualities (guna) – causing virtue (sattva), passion (rajas) and dullness (tamas).
- When the cosmic matter is at an undeveloped stage, the three constituent qualities are in equilibrium.
- As the world evolves, one or the other quality predominates in different objects or beings and the proportions account for the values of the universe

#### YOGA

- It is translated as 'spiritual discipline' or 'application'. It consists of all kinds of religious exercises and acts of self-mortification present in Indian religions. The follower is called a yogi.

- Though yoga was part of every school of thought, it represents a distinct system in which psychic training is the chief means of salvation.
- The Yoga Sutra of Patanjali is its basic text. Patanjali was a well known grammarian who lived in about second century BCE.
- They share a lot in terms of metaphysical ideas with the Sankhya school, but they differed in that they introduce a god into the picture
- The god of the yoga school is an exalted being who is symbolized in the sacred syllable of OM which plays an important role in meditation and giving insight into the sublime purity of the Soul
- The course of training is divided into eight stages: 1) Self-control (yama) 2) Observance (niyama) 3) Posture (asana) 4) Control of breath (pranayama) 5) Restraint (pratyahara) 6) Steadying the mind (Dharana) 7) Meditation (Dhyana) 8) Deep Meditation (Samadhi)
- The method of attaining spiritual strength and salvation is through yogic practices which aim to awaken the kundalini.
- The chief vein of the body is called susumna. It runs through the spinal column. Along its path there are six 'wheels' (chakra) or concentration of psychic energy.
- At the top of the vein, inside the skull is sahasrara also called as the lotus, which is a very powerful psychic center.
- In the lowest wheel behind the genitals in a chakra called kundalini, the 'serpent power'. It rests generally in a quiescent state

#### MIMANSA

- It is a school of exposition. Its earliest work is the sutras of Jaimini (second century BCE).
- They explain the Vedas as eternal, self-existent and wholly authoritative. This led to some development of logic, semantics and dialectics in this school.
- It developed a full philosophy of salvation in the seventh and eighth centuries.
- According to it, respect for the Vedas and observance of their rules are essential first steps to salvation.
- Later, this school merged with the Vedanta.

#### VEDANTA

- Literally meaning "the end of the Vedas", it is also called Uttara Mimamsa (later Mimamsa) tradition.
- The doctrines of the Vedanta are based on the Upanishads and Brahma Sutras of Badarayana.
- The classical Vedanta is that of the great philosopher Shankara (788-820 CE) who had produced extensive commentaries on the Brahma Sutras and the chief Upanishads.
- The doctrine of Shankara is often called as advaita ('allowing no second', i.e. monism) or kevaladvaita (strict monism).

- He believed in the idea of 'double standard of truth'. According to this, on the everyday level of truth, the world is produced by Brahma.
- It goes through an evolutionary process similar to the one present in the Sankhya school from which he borrowed the doctrine of the three gunas.
- However, on the highest level of truth, the whole universe, including the gods, is maya – illusion
- Ultimately, the only reality is Brahman, the World Soul of the Upanishads with which the Individual Soul is identical. Once the unity between the two is recognized through meditation, salvation is attained.

#### NASTIKA SCHOOLS OF THOUGHT

##### BUDDHISM

- The Upanishadic doctrine was part of the orthodox tradition. However, there were others who did not believe in the Brahmanical religious ideas and expounded their own metaphysics and philosophy.
- It was founded by the Buddha ("the Enlightened one" or "the Awakened") in the sixth century BCE.
- The Pali canon was sifted and codified at the three councils of Rajagriha, Vaishali and Pataliputra.
- It was committed to writing in Ceylon during the reign of King Vattagamani (89-77 BCE).
- The Pitakas along with commentaries, semi-canonical works and verse chronicles form a large body of literature which gives a good enough idea about the Buddhist ethics and philosophy
- There is dukha (suffering) inherent in life. It can only be eliminated by giving up 'thirst' (tanha, often translated as 'craving') which includes personal ambition, desire, longing and selfishness of all kinds.
- Longing can be stopped, and this can be done by taking a middle course between self indulgence and extreme asceticism and leading a moral and well-ordered life.
- The doctrine central to these teachings is called 'Chain of Dependent Origination' (paticca-samuppada). It is a series of twelve terms or states, one leading to another and finally ending in pain and dukha.
- The mechanics of this doctrine is that dukha or pain is due to ignorance – as sort of cosmic ignorance which leads to the delusion of the self-hood.
- This ignorance is a facet of the universe's fundamental nature which is: it is full of sorrow (dukha); it is transient (anicca); and it is soulless (anatta).
- The universe is transient. Every being or object is transient. A human being is a compound of five psychosomatic elements — body, feelings, perceptions, states of mind, and awareness.
- They vary from minute to minute and lead to ever newer configurations. For example, the old man is not the same person as the baby in arms seventy years ago.

- This is the chain of cause and effect which links one state to another. The universe is in a constant state of flux. All ideas about permanence arise from a state of ignorance out of which sorrow springs.
- Buddhism does not believe in soul. The universe is soulless
- There is only a chain of cause and effect, in which the new includes the old.
- IF NO TRANSMIGRATION THEN HOW THE PRINCIPLE OF KARMA WORKS IN BUDDHISM ? : – The answer is that as a result of chain of cause and effect, evil done by an earlier being affects the present existence of that being, no matter how different from each other they might be.
- The only stable entity is Nirvana (in Pali, Nibbana). This is the state of bliss, reached when one realizes True Knowledge.
- Nirvana is outside the universe and is not part of it. That is how one can explain the paradox that the universe is in a constant state of flux and Nirvana is at rest - due to perception of spiritual universe

##### JAINISM

- Vardhamana was the 24th tirthankara in Jainism and was known to his followers as Mahavira ('the Great Hero'). He renounced material life at the age of thirty
- At first he followed the path of Nirgranthas ('free from fetters') which had been founded some two hundred years earlier by Parsvanatha. The term Nirgrantha was used by the followers of Mahavira
- Jainism, like Buddhism, is primarily atheistic, in the sense that the gods are considered to be present but are not important enough in the universal scheme.
- The world functions according to the universal law and not according to the wishes of any deity
- The universe functions due to the interaction of living souls (jivas, literally 'lives'), and five categories of non-living entities (ajivas).
- All living beings contain soul, but according to Jainism, all inanimate objects like stones, rocks, running water also contain soul. (Animism)
- Karma is a subtle matter which in a fine atomic form adheres to an individual soul and makes it different from other souls. An activity leads to karma of some kind.
- Deeds of cruel nature produce more karma. The karma already acquired leads to the acquisition of more karma, and thus, the cycle of transmigration continues.
- Transmigration can only be escaped by dispelling the karma already sticking to the soul.
- One also has to ensure that no further karma is acquired. The annihilation (nirjara) of karma is done through penance, and the prevention (samvara) of the influx (asrava) and fixation (bandha) of karma in the soul is ensured by disciplined conduct, as a

result of which it does not reach dangerous quantities and is dispersed immediately

- When the soul is finally free it rises to the highest heaven to the top of the universe, where it remains in bliss through all eternity. This for the Jainas is Nirvana.
- For them monastic life is essential for attaining Nirvana.
- One can attain Nirvana through fasting, self-mortification and meditation.
- All additional karma can be rid off through strict discipline.
- Layman cannot do this. Nudity is essential to attain Nirvana.
- The life of a Jaina monk is governed by five vows: non-violence, non-stealing, truth, abjuring sexual activity and possession of property.
- The act of killing or injury is the most potent cause of the influx of karma and, therefore, to be avoided
- Agriculture is prohibited because cultivation and harvesting entails destruction of life in plants and soil.

- Jainism went much further than other religions in their doctrine of non-violence.
- They believed that any act, no matter how unintentional, of a man if leads to injury to others, then it is a sin and leads to karma.

#### SCEPTICISM & MATERIALISM

- The sixth century BCE saw the active participation in discussion by many teachers including Mahavira, Gautama Buddha, Gosala and others.
- From this time onwards the materialist school begins to get popular. According to this school, all religious observance and morality were futile.
- A man should enjoy life to the fullest and make the most of the joys. The frugal virtues of Buddhism and Jainism were rejected.
- Many teachers of this period did not believe in the primacy of gods. Gods were, according to them, mere super-natural beings but having limited powers.
- They believed in the transmigration doctrine though its mechanics were interpreted differently



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