

Emergence of Jainism

- The Sramana tradition of the **Jaina religion** is considered as an independent pre-Buddhist religion. The distinguishing features of Jain philosophy are its belief in the independent existence of soul and matter, predominance of karma, the denial of a creative and omnipotent god, morality and ethics etc. are same as that of sramana tradition.
- Some scholars claim Jainism has its roots in the Indus Valley Civilization, reflected in many cultural symbols. However, other scholars believe that the Sramana traditions were separate and contemporaneous with Indo-Aryan religious practices of the historical Vedic religion. In any case, **Jainism is regarded as the earliest example of the Sramana tradition.**

Emergence of Buddhism

- It was as a **Sramana that Buddha** left his father's palace and practiced austerities. Gautama, after fasting nearly to death by starvation, regarded extreme austerities and self-mortification as useless in attaining enlightenment, recommending instead a 'Middle Path' between the extremes of hedonism and self-mortification.
- The **Buddhist Sramanic movement chose a moderate ascetic lifestyle** in contrast to the Jainas who continued the tradition of extreme austerity. The Buddhist Sramanic movement also developed a code for interaction of world-pursuing lay people and world-denying Buddhist monastic communities, which encouraged continued relationship between the two.
- Buddhism was more a **reform movement** within the educated religious classes, composed mostly of Brahmins, rather than a rival movement from outside these classes. In the early Buddhist Sramanic movement, the largest number of monks were of Brahmin origin, and virtually all the monks were recruited from the two upper classes of society, Brahmins and Kshatriyas.
- The Sramana idea of wandering began to change early in Buddhism. The renunciates started living in viharas, at first during varsa, the rainy season, but eventually permanently.

Emergence of Ajivika

- Ajivika meaning "following the ascetic way of life" was founded in the 5th century BCE by Gosala, as a Sramana movement. Ājīvikas were organized renunciates who formed discrete communities. The cult was founded on the basis of strict determinism with a belief in the all-embracing rule of Niyati (principle of order).

From the above illustrations, it could be aptly said that the Sramana tradition has a huge influence on the socio-cultural life of the people as well as it impacted the early Upanishadic movement.

12. *Shed light on the use of symbols and symbolic language by Mahatma Gandhi for both, integrating masses into the National Movement and against social evils. (250 words) 15*

Approach:

- Briefly mention how the national struggle under Gandhiji's leadership was not just a national movement but also a moral struggle.
- Discuss the symbols and symbolic acts of Gandhiji for integrating the masses into the fight against colonial oppression and social evils.
- Conclude on the basis of the above lines highlighting the significance of such approach adopted by Gandhiji.

Answer:

Mahatma Gandhi's entry into the national freedom struggle is deemed as a watershed moment. He fought for the moral upliftment of the masses and considered life to be an integrated whole, growing from 'truth to truth' every day in moral and spiritual status.

In order to achieve the twin goal of integrating the masses into the national movement and to fight against the existing social evils, Gandhiji used the following symbols and symbolic language:

- **Salt:** It was a powerful symbol used by Gandhiji **against unjust British taxation** during the Civil Disobedience Movement. Salt is the **most commonly used commodity** and thus by