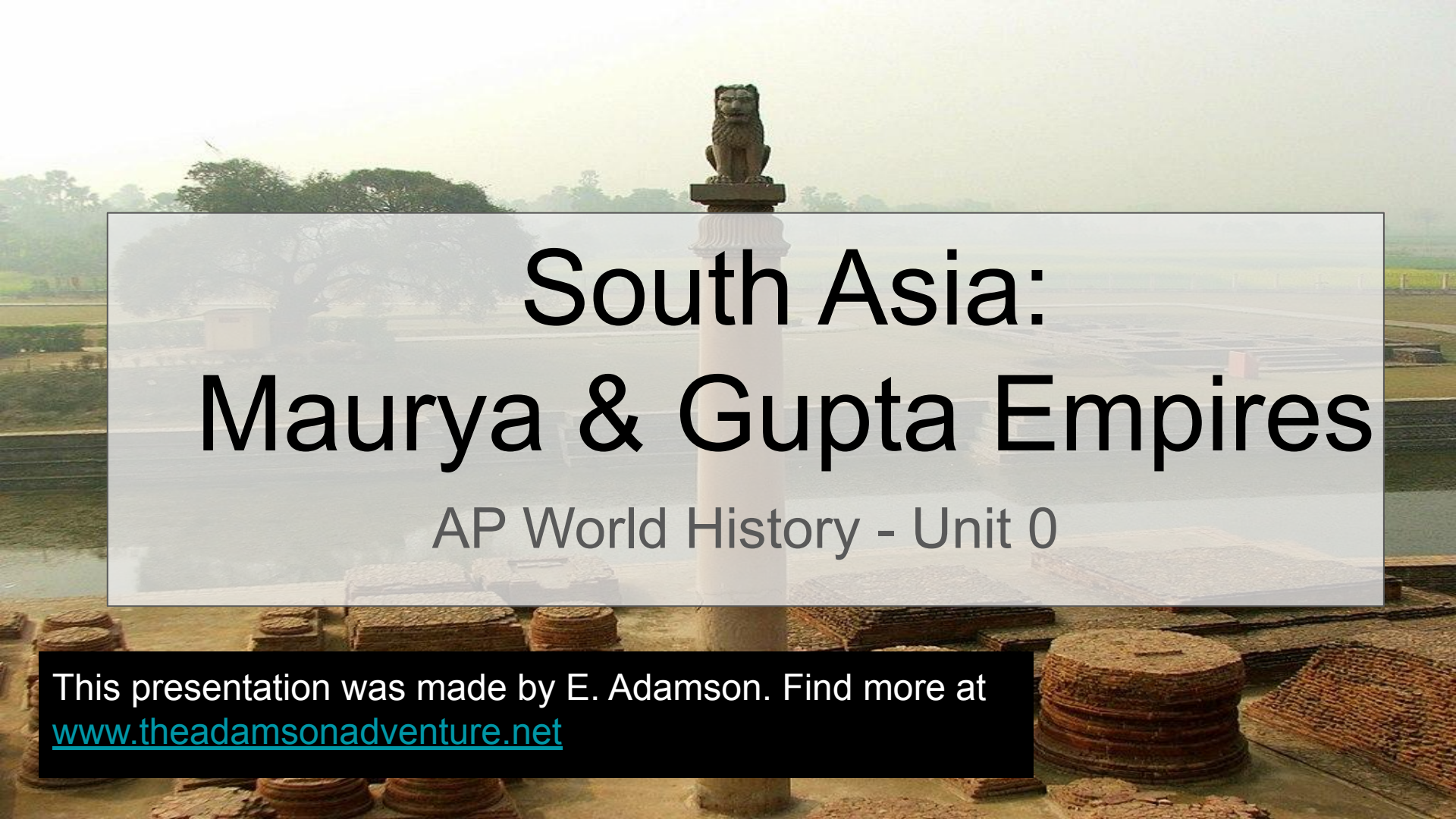


South Asia: Maurya & Gupta Empires

AP World History - Unit 0

This presentation was made by E. Adamson. Find more at www.theadamsonadventure.net

Development of States and Empires

As the early states and empires grew in number, size, and population, they frequently competed for resources and came into conflict with one another. In quest of land, wealth, and security, some empires expanded dramatically. In doing so, they built powerful military machines and administrative institutions that were capable of organizing human activities over long distances, and they created new groups of military and political elites to manage their affairs. As these empires expanded their boundaries, they also faced the need to develop policies and procedures to govern their relationships with ethnically and culturally diverse populations: sometimes to integrate them within an imperial society and sometimes to exclude them. In some cases, the successes of these empires created further problems. By expanding their boundaries too far, they created political, cultural, and administrative difficulties that they could not manage. They also experienced environmental, social, and economic problems when they over-utilized their lands and subjects and when disproportionate wealth became concentrated in the hands of privileged classes.

Development of States and Empires

Empires and states developed new techniques of imperial administration based, in part, on the success of earlier political forms.

In order to organize their subjects, in many regions the rulers created administrative institutions, including centralized governments as well as elaborate legal systems and bureaucracies. (*Ex. of new administrative institutions: China, Persia, Rome, South Asia)*

Imperial governments promoted trade and projected military power over larger areas using a variety of techniques, including issuing currencies; diplomacy; developing supply lines; building fortifications, defensive walls, and roads; and drawing new groups of military officers and soldiers from the location populations or conquered populations.

Development of States and Empires

The Roman, Han, Persian, Mauryan, and Gupta empires created political, cultural, and administrative difficulties that they could not manage, which eventually led to their decline, collapse, and transformation into successor empires or states.

Through excessive mobilization of resources, erosion of established political institutions, and economic changes, imperial governments generated social tensions and created economic difficulties by concentrating too much wealth in the hands of elites.

Questions to Consider

- What **specific** methods did the Mauryans and Guptans utilize for managing their vast, diverse empire?
- What **specific administrative institutions** did the Mauryans and Guptans utilize in order to manage their empire?
- Did the Mauryans/Guptas integrate diverse populations or exclude them?
- What environmental, social, and economic problems did the these empires experience?
- How did these empires utilize religion/belief systems to consolidate their power?

Maurya & Gupta Empires
Maurya Empire
c. 232 B.C.
Gupta Empire
c. A.D. 400
BACTRIA
HINDU KUSH
Khyber Pass
Taxila
GANDHARA
PUNJAB
Indus River
Yamuna R.
Plateau of Tibet
Allicchatra
HIMALAYAS
Brahmaputra R.
Mathura
Ganges River
Ayodhya
SIND
Pataliputra (Patna)
Nalanda
MAGADHA
Ujjayini
Narmada R.
Bharukaccha
20°N
Ajanta
KALINGA
Arabian Sea
Deccan Plateau
Bay of Bengal
10°N
© eMapshop
0 300 600 mi
0 300 600 km
SRI LANKA (CEYLON)
© GeoNova
70°E
80°E
90°E

Timeline of Indian achievement

- **320 BC** Candragupta Maurya becomes the first Mauryan emperor.
- **301 BC** Candragupta Maurya relinquishes the throne to become a Jainist monk.
- **270 BC** Asoka becomes the second Mauryan emperor.
- **261 BC** Asoka's empire gains great power, and he leaves to become a Buddhist.
- **AD 375** Candra Gupta I invades and conquers northern India and brings Hinduism, prosperity, and a strict caste system back into popular culture.

MAURYAN EMPIRE

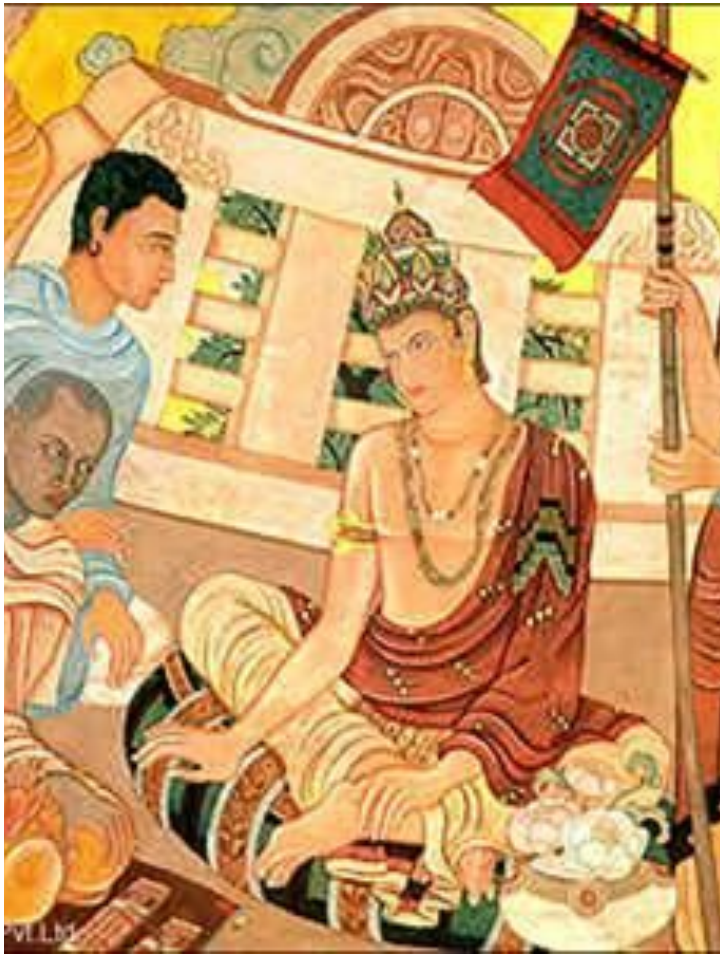
INDIA'S FIRST EMPIRE

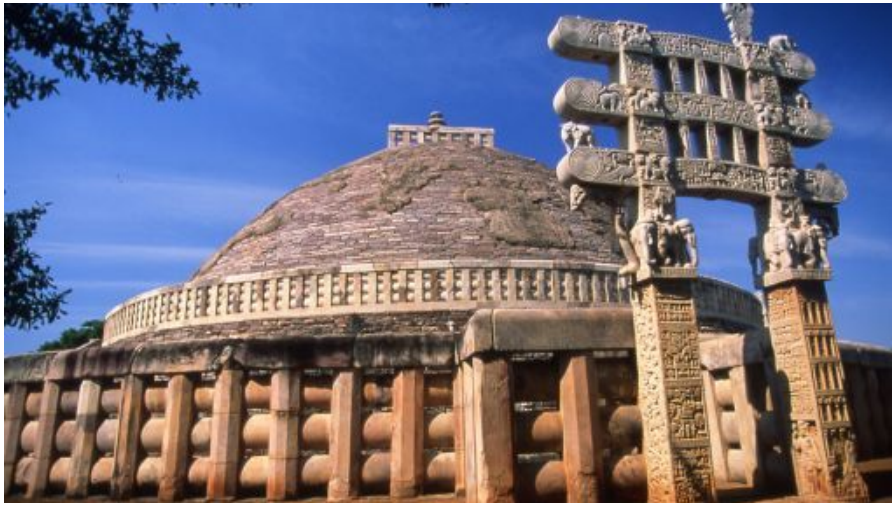
Mauryan Empire

- Equivalent to Persian, Chinese, and Roman empires
- Population of 50 million people
- Large military with 600,000 infantry soldiers, 30,000 calvary, 8,000 chariots, and 9,000 elephants
- Civilian bureaucracy had many ministries and spies to relay information
- State operated many industries such as spinning, weaving, mining, shipbuilding, and armaments
- Taxed trade, herds of animals, and land
  - Monarch claimed 1/4th of all crops harvested
- Best known for **Emperor Ashoka** (r. 268-232 BCE)
  - Converted to Buddhism and built rock pillar edicts around his empire

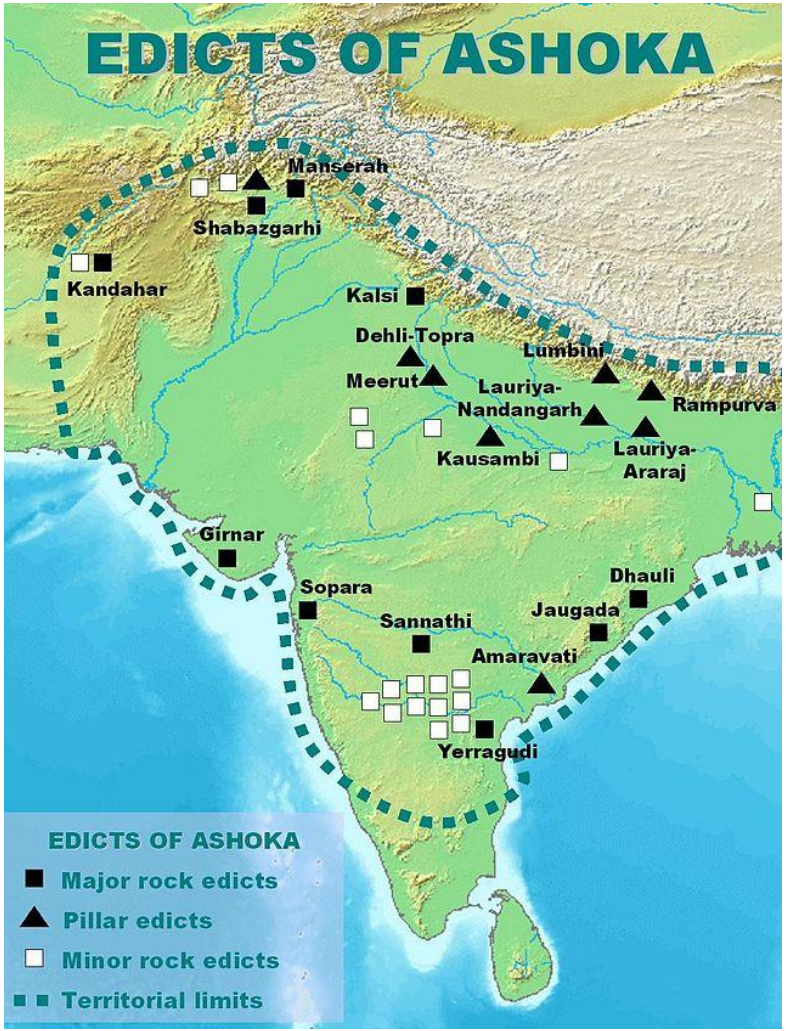
Emperor Ashoka

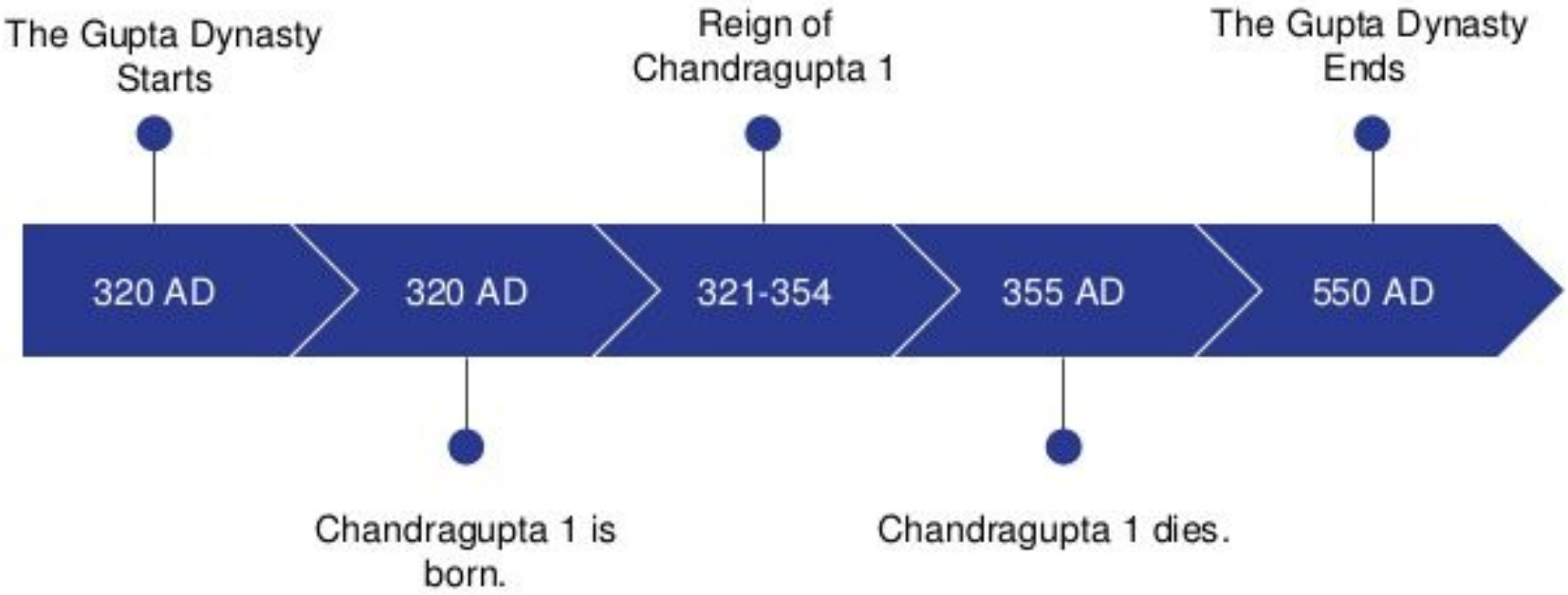
- Left record of his beliefs and deeds on carved rock pillars around the kingdom
- Edicts spread his Buddhist beliefs
- Converted to Buddhism
- Enlightened ruler who sought to govern in accord with the religious values and moral teachings of Hinduism and Buddhism
- Empire broke apart soon after Ashoka's death



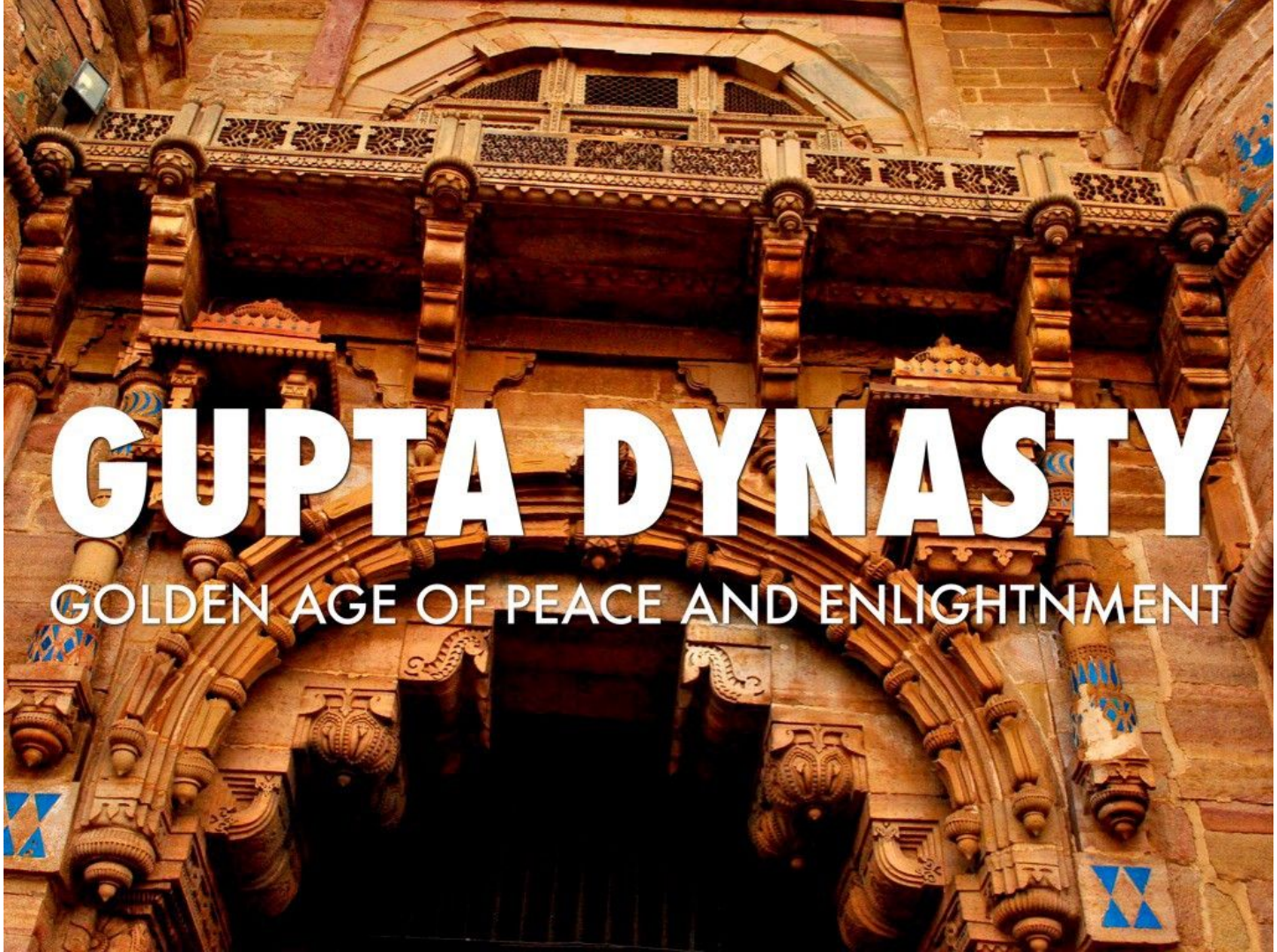


Pillars of Ashoka


EDICTS OF ASHOKA
Mansehra
Shabazgarhi
Kandahar
Kalsi
Dehli-Topra
Meerut
Lumbini
Lauriya-
Nandangarh
Rampurva
Kausambi
Lauriya-
Araraj
Girnar
Sopara
Dhauli
Jaugada
Sannathi
Amaravati
Yerragudi
EDICTS OF ASHOKA
Major rock edicts
Pillar edicts
Minor rock edicts
Territorial limits



- This timeline shows approximate years.
- This timeline shows content related only to Chandragupta 1.


GUPTA DYNASTY
GOLDEN AGE OF PEACE AND ENLIGHTNMENT

Gupta Empire 320-550 CE

- Arose 600 years after the Mauryan Empire
- Generally peaceful and tolerant
- Flourishing of art, literature, temple building, science, mathematics, and medicine
- Trade with China and Rome increased
- Elements of Buddhist and Hindu culture took root in Southeast Asia
- Culturally diverse with frequent outside invasions
- Use of the caste system
- Center of the cotton textile industry

Gupta Empire

Hinduism

The core beliefs outlined in the Sanskrit scriptures formed the basis of the Vedic religions — later known as Hinduism, a monistic belief system. These beliefs included the importance of multiple manifestations of brahman and teachings about dharma and reincarnation, and they contributed contributed to the development of the social and political roles of a caste system.

Monistic Religion.

Monism is the metaphysical view that all is of one essential essence, substance or energy. (i.e. Brahman) **Monism** is to be distinguished from dualism, which holds that ultimately there are two kinds of substance, and from pluralism, which holds that ultimately there are many kinds of substance.

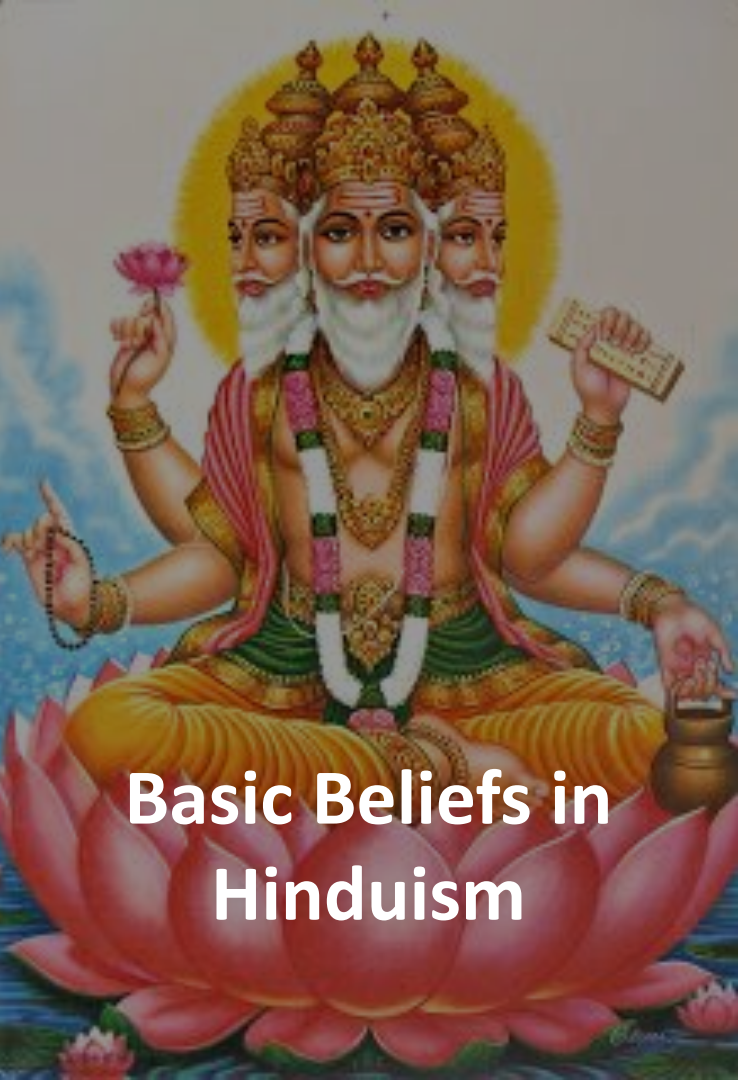
Hinduism

In southern Asia, a number of religions developed to explain the cosmos. During the eighth and the seventh centuries BCE, Indo-European invasions of India resulted in tumultuous disruption and movements of people across the land. The Indo-Europeans brought with them new notions that melded with indigenous thought, leading to the creation of what we now call **Hinduism**.

The dominant culture of the invaders was steeped in the tradition of the **Vedas—a collection of ritual hymns** that portrayed Indo-Europeans as heroes who triumphed over the inferior “alien” peoples they encountered. It also laid out the cosmological foundations of human society.

Hinduism

The sculpture of Shiva in the photograph to the right illustrates the deity whose dance creates and destroys the world**. Shiva is accepted in the Vedic tradition as one part of the manifestation of the Hindu trinity, along with Brahman, the creator, and Vishnu, the preserver.** Between 800 and 500 BCE in southern Asia, Vedic teachers developed a number of speculative treatises. Called the **Upanishads**, these texts postulate that the universe is comprised of only one reality, personified by an all-inclusive being called Brahman.



Basic Beliefs in Hinduism

- The individual human soul (**atman**) is part of the Brahman
- Beyond the usual pursuits of humans, the final goal of humankind is union with the Brahman, an end to our perception of a separate existence
- This is **moksha**, liberation from the cycle of reincarnation, **samsara**
- Pure actions, appropriate to one's caste resulted in rebirth at in a higher caste

How do you achieve Moksha?

- Various ways appropriate to people of different temperaments:
  - Through knowledge and study
  - Detached action in the world; Doing one's ordinary work without regard to consequences
  - Passionate devotion to a deity
  - Extended meditation practices

Holy Books in Hinduism

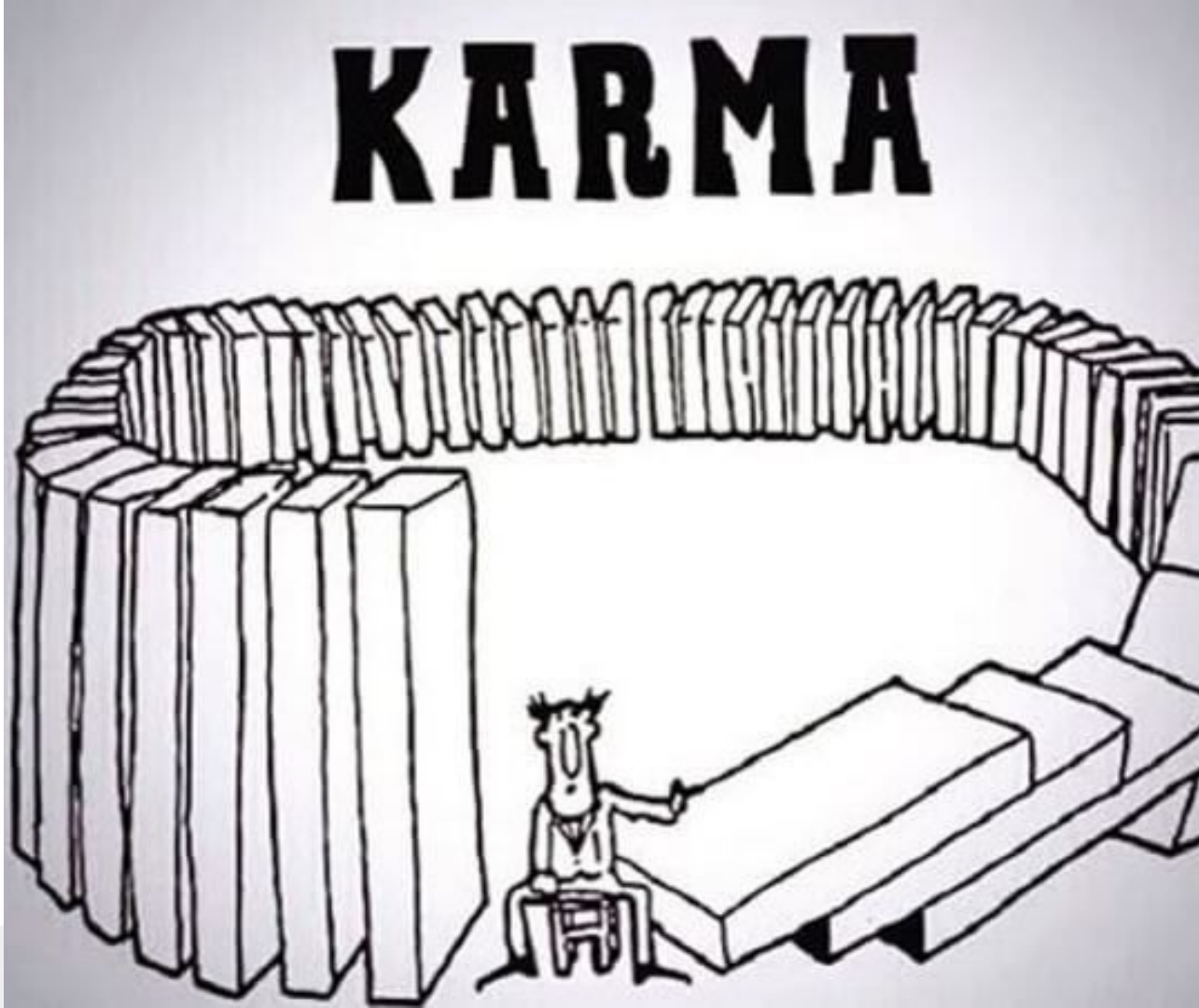
- *Rigveda* (1500 – 1200 BCE) – verses compiled by Aryan brahmins
- *Upanishads* (800 – 500 BCE) – philosophical treatises
- *Mahabarata* (300 BCE – 300 CE) includes Bhagavad-gita)– prayers and stories
- *Ramayana* (300- BCE – 300 CE): epic poem about Rama

Women in South Asia

- Women were seen as “unclean below the navel”
- Forbidden to learn the Vedas & excluded from public rituals
- Advocated child marriages for girls to much older men
- “In childhood a female must be subject to her father; in youth to her husband; when her lord [husband] is dead to her sons; a woman must never be independent.”
- However:
  - Sexual pleasure was a goal for both men and women
  - Many female Hindu deities
  - Women were popular in growing devotional cults dedicated to particular deities

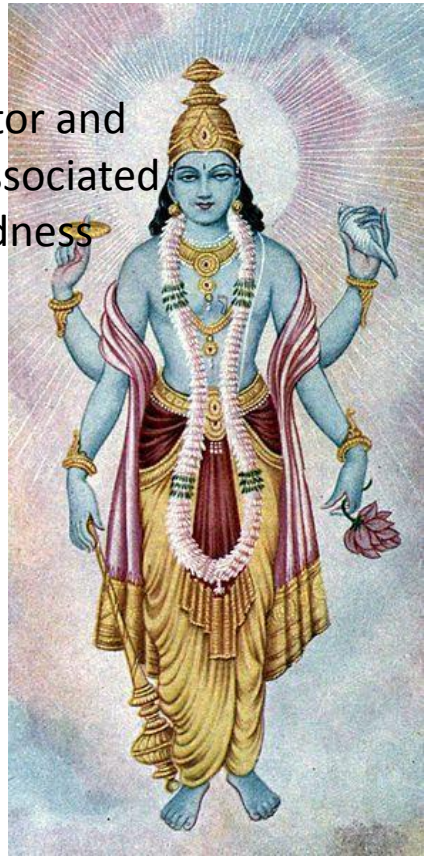
As you sow, so you shall reap.

What goes around, comes around.



Deities of Hinduism

Vishnu (Krishna) = protector and preserver of creation, associated with mercy and goodness



Ganesha = remover of obstacles

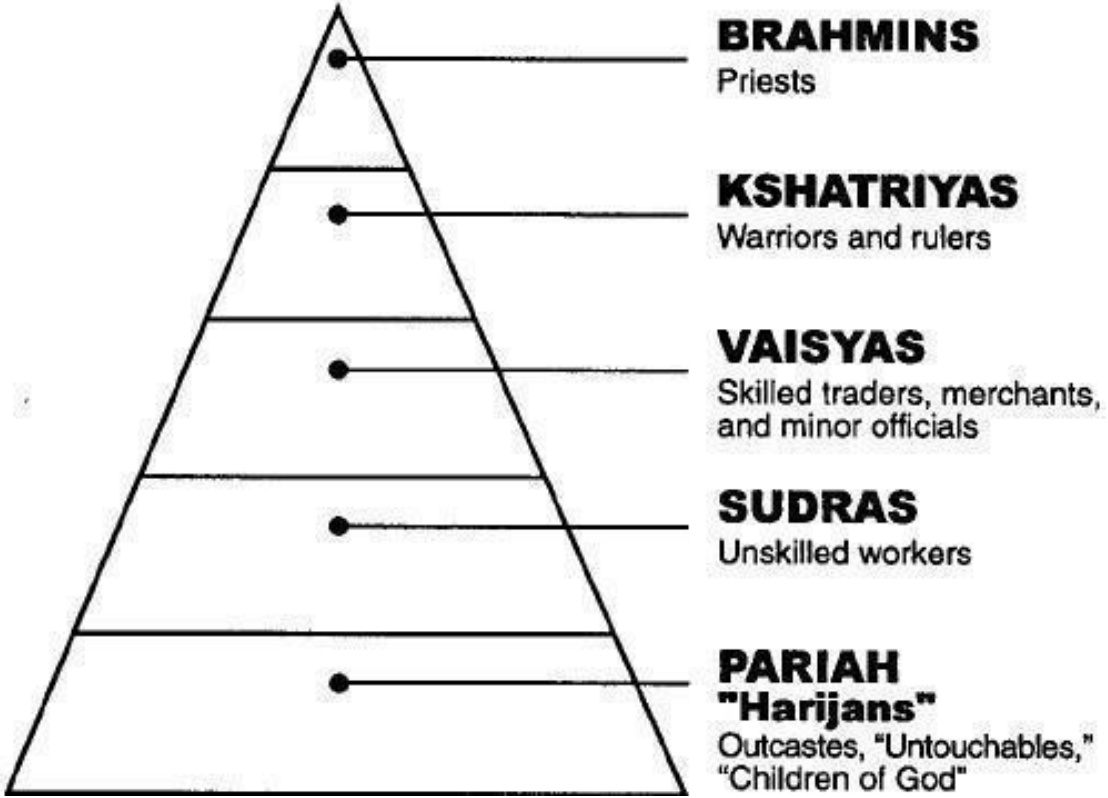
Shiva = god of destruction

Social Life and Duty in Classical India

Caste (Varna)	Color/Symbolism	Part of Purusha	Duties
Brahmin	White/spirituality	Head	Priests, teacher
Kshatriya	Red/courage	Shoulders	Warriors, rulers
Vaisya	Yellow/wealth	Thighs	Farmers, merchants, artisans
Sudra	Black/ignorance	Feet	labor

Untouchables were outside the varna system – thus no color and not associated with Purusha

Hindu Caste System



Caste System in India

BBC

The spread of Hinduism into Southeast Asia

Angkor Wat – Evidence of the Spread of Hinduism

- Largest religious monument in the world
- Began as Hindu but became Buddhist
- Built in Siem Reap, Cambo the 12th century C.E.

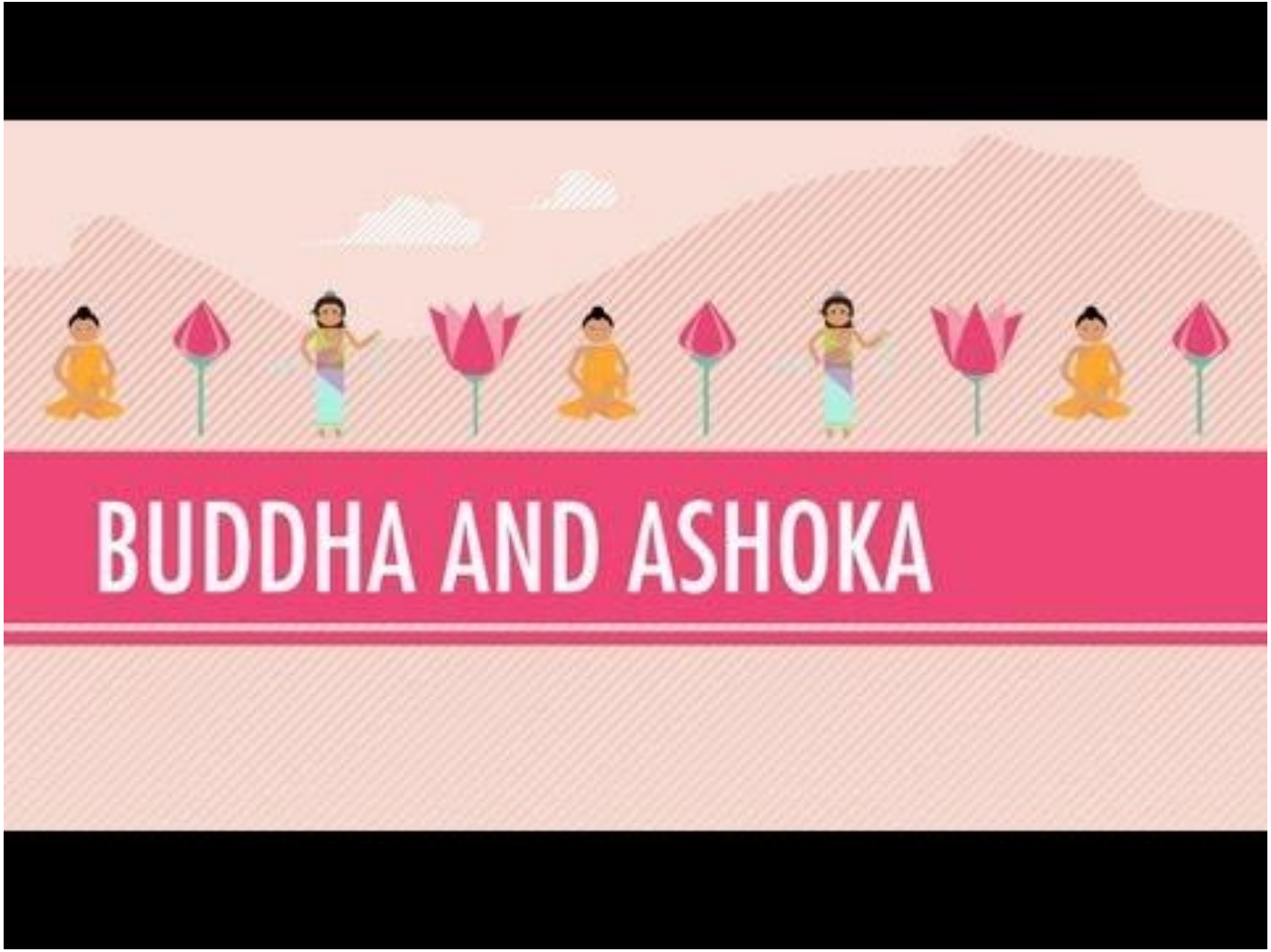
Click to watch the video!

Key Concept 2.1 Organization & Reorganization of Human Societies

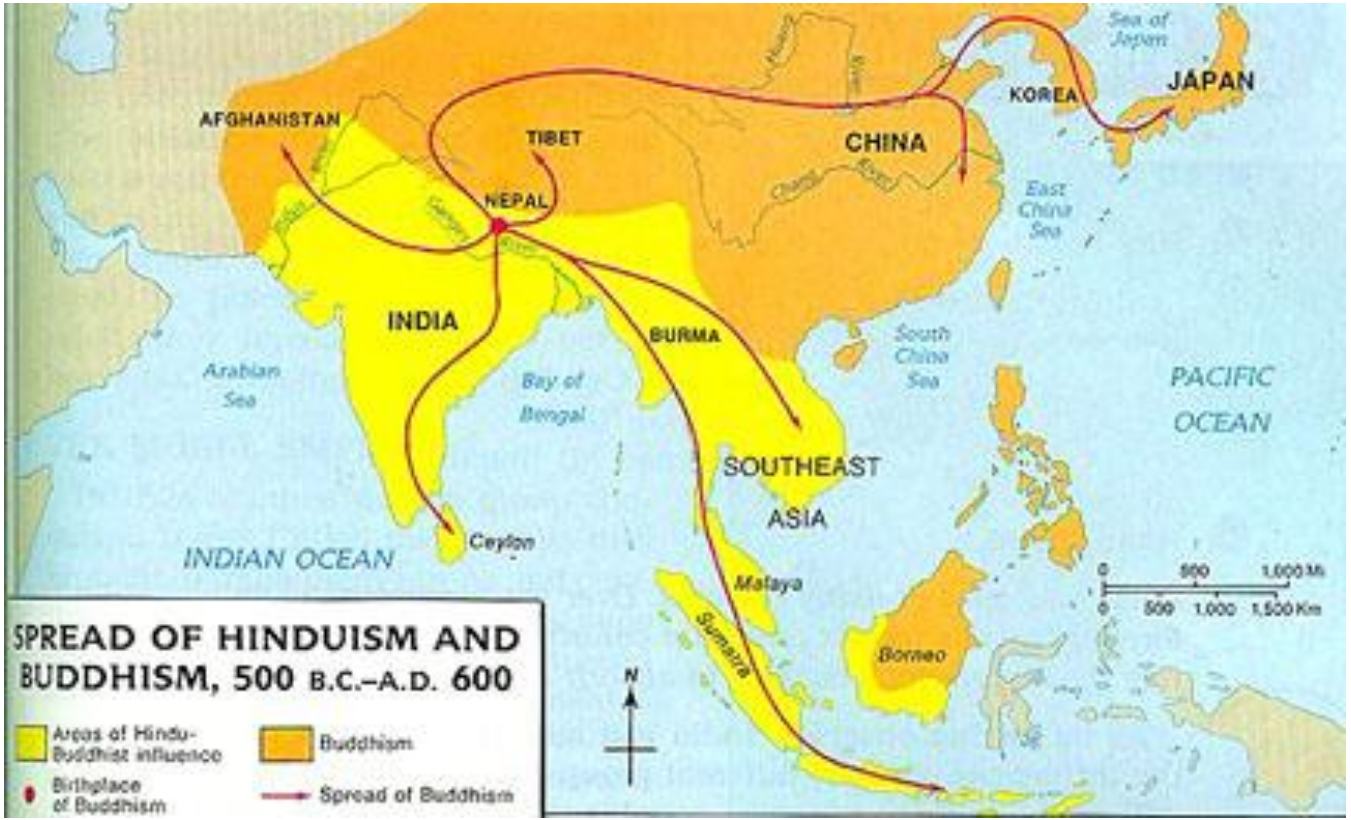
As states and empires increased in size and contacts between regions multiplied, people transformed their religious and cultural systems. Religions and belief systems provided a social bond among the people and an ethical code to live by. These shared beliefs also influenced and reinforced political, economic, and occupational stratification. Religious and political authority often merged as rulers (some of whom were considered divine) used religion, along with military and legal structures, to justify their rule and ensure its continuation. Religions and belief systems also generated conflict, partly because beliefs and practices varied greatly within and among societies.

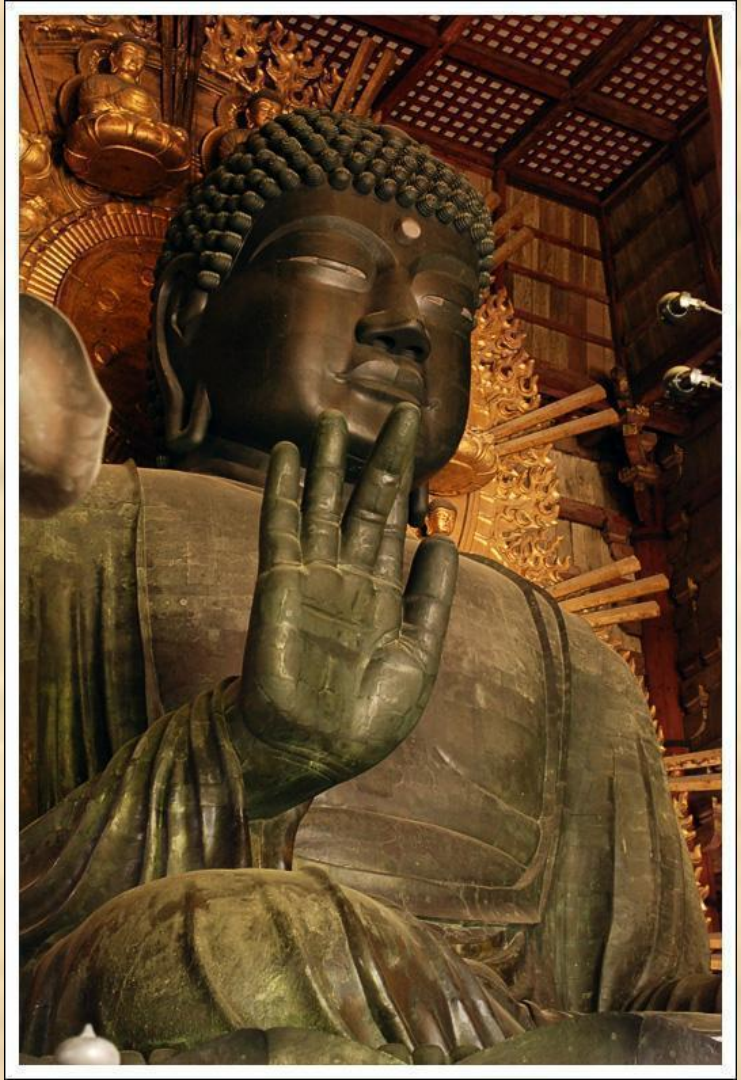
I. New belief systems and cultural traditions emerged and spread, often asserting universal truths.

A. The core beliefs preached by the historic Buddha and collected by his followers in sutras and other scriptures were, in part, a reaction to the Vedic beliefs and rituals dominant in South Asia. **Buddhism branched into many schools and changed over time as it spread throughout Asia**—first through the support of the **Mauryan emperor Ashoka**, and then through the efforts of **missionaries and merchants** and the establishment of **educational institutions** to promote Buddhism's core teachings.


BUDDHA AND ASHOKA

Hinduism and Buddhism





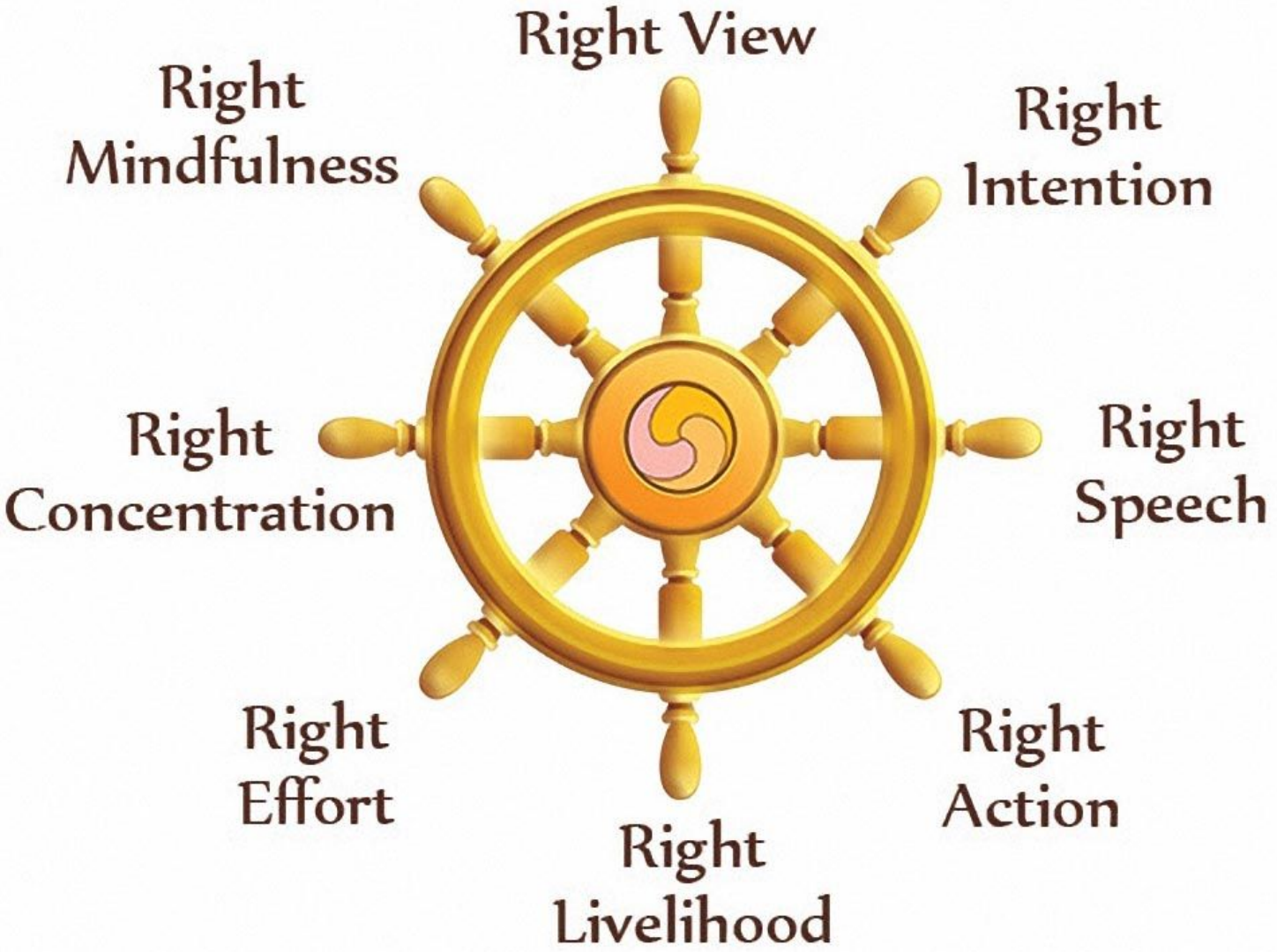
Buddhism

- **Siddhartha Gautama** (ca. 566-486 BCE)
- Once a prince in Northern India with a sheltered life – then was shocked upon seeing old age, sickness, and death
- suffering or sorrow (experiencing life as imperfect, impermanent, and unsatisfactory) was the central and universal feature of human life
- cause of suffering = craving for individual fulfillment and attachment to the notion of a core self or ego that is uniquely and solidly “me”
- cure for the “disease” was living a modest and moral life combined with meditation
- follow the Buddha’s path and you could reach Nirvana = enlightenment

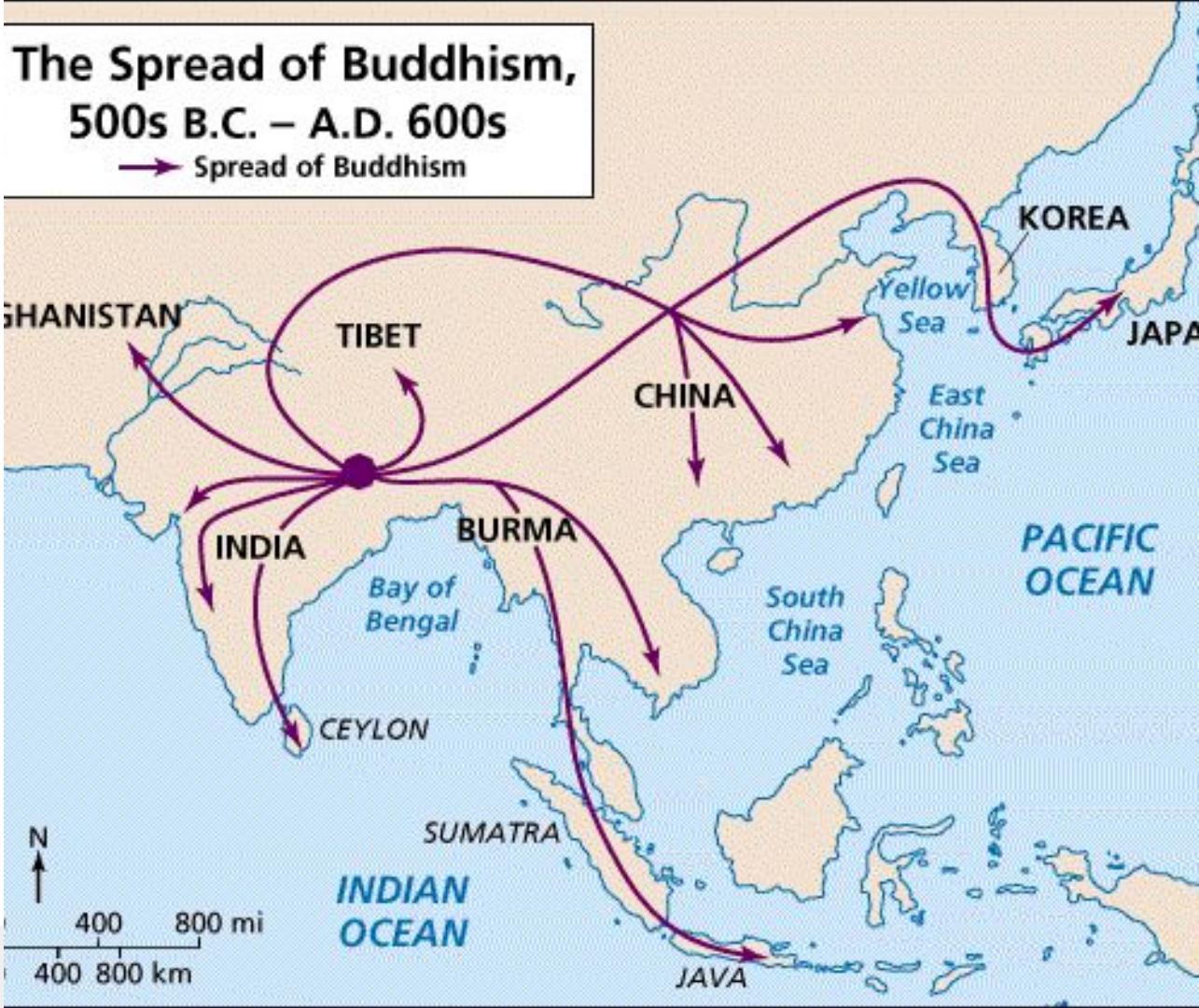
FOUR NOBLE TRUTHS

1. All Life is full of suffering, pain, and sorrow
2. The cause for suffering is desire
3. The only cure for suffering is to overcome non-virtue/desire
4. The way to overcome non-virtue is to follow the Eightfold Path

I teach but one thing suffering and the end of suffering.


Right View
Right Intention
Right Speech
Right Action
Right Livelihood
Right Effort
Right Concentration
Right Mindfulness

- Buddhism appealed to the impoverished, women, and those in low castes as it offered hope and an end to suffering.
- It spread quickly via merchants and missionaries, especially along the **Silk Roads**.
- As it spread, it changed to adapt to new populations creating **Mahayana Buddhism**.



Mahayana Buddhism

- By the time of India's Gupta dynasty (320-550 C.E.), the Greo-Roman influence of the Gandhara style was fading, replaced by more completely Indian images of the Buddha; these became the "classical" model
- As Buddhism spread, some of the early features (rigorous and time-consuming meditation, focus on monks and nuns withdrawing from ordinary life, absence of supernatural figures to offer help and comfort) proved difficult for many converts
- The religion adapted – forming **Mahayana Buddhism** which offered greater accessibility
- Enlightenment became accessible to everyone and was possible within the context of ordinary life, not just a monastery
- Due to the popularity of Mahayana Buddhism, many Bodhisattva figures became prominent

Theravada vs. Mahayana Buddhism

How to cross the river to the far shore of enlightenment?

- **Theravada (Teaching of the Elders)** – Individuals are on their own in crossing the river
- **Mahayana** (Great Vehicle) – help is available for the strenuous voyage in the form of bodhisattvas (people who postpone their own enlightenment to help others)

Theravada vs. Mahayana

Theravada Buddhism	Mahayana Buddhism
Austere doctrine of self-effort	**Bodhisattvas assisted those who were still suffering**
Usually just monks and nuns who withdrew from society in quest for enlightenment	**Buddha was something of a god and available to help**
More psychological than religious	Became a religion of salvation (supernatural beings, levels of heaven and hell)
Set of practices rather then beliefs	Religious merit which leads to salvation can be earned by acts of piety and devotion
Gods played limited role in assisting believers in their search for enlightenment	**Much more accessible and popular form of Buddhism**
Buddha was portrayed as wise teacher but NOT divine	

Bodhisattva

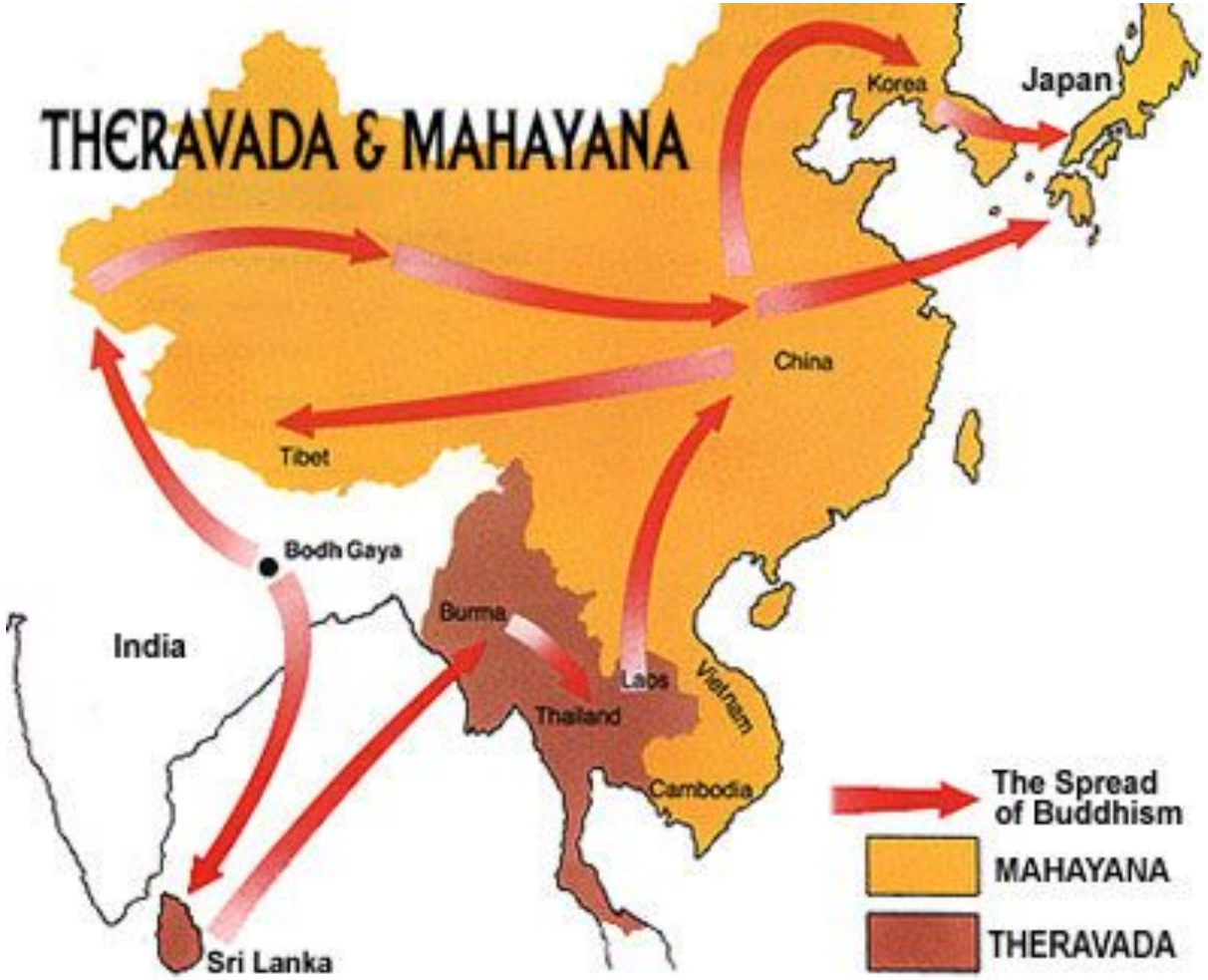
(in Mahayana Buddhism) a person who is able to reach nirvana but delays doing so out of compassion in order to save suffering beings. Guides others in their pursuit of Nirvana.

Bodhisattva

Numerous heads, with which to hear the many cries of suffering humanity

Numerous arms to aid the people

Lotus blossom represents purity


THERAVADA & MAHAYANA
Korea
Japan
China
Tibet
Bodh Gaya
India
Burma
Laos
Thailand
Vietnam
Cambodia
Sri Lanka
The Spread of Buddhism
MAHAYANA
THERAVADA

Buddhist Symbolism

For five centuries after Buddha's death (5th century B.C.E) artists represented Buddha as an empty throne, a horse with no rider, a tree, a wheel, or some other symbolic way. Among the most popular symbolic representations of the Buddha were images of his footprints.

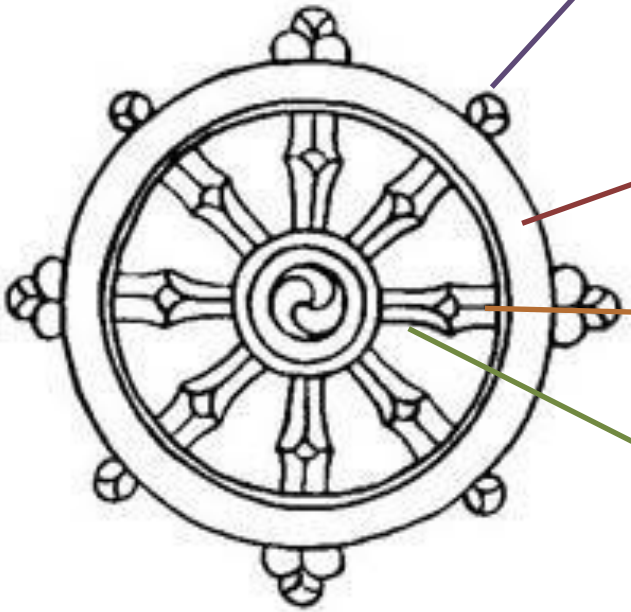
Buddhist Symbolism

Yakshis: Indian female earth spirits suggesting fertility. Position of hands conveys respectful greeting

Lotus flower: represents Buddha's purity

Dharmachakra: wheel-like structure that symbolizes Buddha's teaching

Triaratna: symbolizes the three things in Buddhists can take refuge: Buddha himself, his teaching, and the sangha (the Buddhist community)



The tire = wisdom

The spokes = rules of pure conduct

The hub = modesty & thoughtfulness

The axle = unchanging truth

Let's Analyze!

- Why might artists have been reluctant to portray the human figure of the Buddha?
- Why might the wheel serve as an effective symbol of the Buddha's message?
- What does the inclusion of the *yukshis* add to the message of this image?
- What overall religious message might this footprint convey to those who gazed on it?

The Lotus as a Symbol

With its roots in the mud, the lotus emerges on the surface of the water as a pure, beautiful, and fragrant flower.

Gandhara Buddha

- By the first century C.E. the impulse to depict the Buddha in human form had surfaced.
- Earliest examples of depictions of Buddha come from Gandhara (S.E. Asia – modern Pakistan) – had been part of empire of **Alexander the Great** and **Hellenistic** successors
- Early images reflect this Greco-Roman influence, depicting Buddha with face similar to the Greek god Apollo – dressed in a Roman style tog, and with curly hair characteristics of those in the Mediterranean region

Created by Thomas A. Lessman
www.WorldHistoryMaps.info
Updated: 5-23-2008
Saami
Finnish Tribes
Ugrian Peoples
Paleo Siberian Taiga Hunter - Gatherers
Germanic Tribes
Baltic Tribes
Tungusic Peoples
Caledoni?
Hibernians?
Britons
Silures
Belgi
Venadae (Slavs)
Yenesei Kyrgyz
Celtic Tribes
Gauls
Helveti
Raetians
Panonni
Veneti
Gauls
Dacians
Scythians
Sarmatians
Thyssagetae
Aspisi
Turko-Mongolian Tribes
Aquitani
Liguri
Getae
Bosporus
Siraces
Saceans (Scythians)
Massagetae
Donghu Tribes
Sushen (Yilou)
Gallaeci
Cantabri
Astures
Illyrians
Legae
Khorasmii
Sakas
Wusun (Issedones)
Xiongnu Tribes
Colchis
Iberians
Tocharians (Yuezhi)
Gojoseon
Lusitani
Iberians
Celtiberians
Rome
Pontus
Albania
Dahae
Tarim Basin States (Tocharian speakers?)
Hu
Yan
Empire of Alexander "the Great"
Armenia
Chiang
Zhao
Qi
Jung
Wei
Jin
Empire of Carthage
Syracuse
Kashmir
Qin
Han
Numidians
Crete
Berber Tribes
Proto - Tibetan Tribes
Chiang
Chu
Cyrene
Amorites
Shu
Ba
Nabateans
Matsya
Burmese Peoples
Bo
Bi
Garamantes
Lybians
Kamarupa
Yue Peoples
Nanda Dynasty
Dian
Yelang
Arabian Tribes
Gerrha
Nishada
Ganga-ridai
Taiwanese Peoples
Ma'in
Mascat
Surashtra
Kosala
Pyu Peoples
Saharan Pastoral Nomads
Blemmyes
Ashmaka
Danywhadi
Khmer Peoples
Văn Lang (Lac Viet)
Meroe
Kalinga
Konkana
Assaka
Dong Son Culture
Mande Peoples
Saba
Andhras
Hadhramaut
Kishkindha
Damot
Qataban
Gomanta
Mon Peoples
Sa Huynh Culture
Gur
Axum
Dravida
Chadians
Mushika
Cholas
Nok Civilization
Cheras
Pandyas
Nilotic Peoples
Cushites
Kwa
Anuradhapuras
Bantu Peoples
Malays
Malays
Bantu Peoples
Malays
Bantu Peoples
Empire of Alexander the Great
323 BC
Numbered Countries:
1. Marseille (Greek Colony)
2. Etruscans
3. Picentis
4. Samnites
5. Lucani
6. Bruttii
7. Tarentum
8. Epirus
9. Sparta
10. Bithynia
11. Chou
12. Shangtang
13. Zongshan
14. Lu
Blue Names = Hellenistic Nations
Green Names = Iranian Nations

Gandhara Buddha

Compare this Buddha statue to the Greek statue of the god Apollo. How are they similar? How are they different?

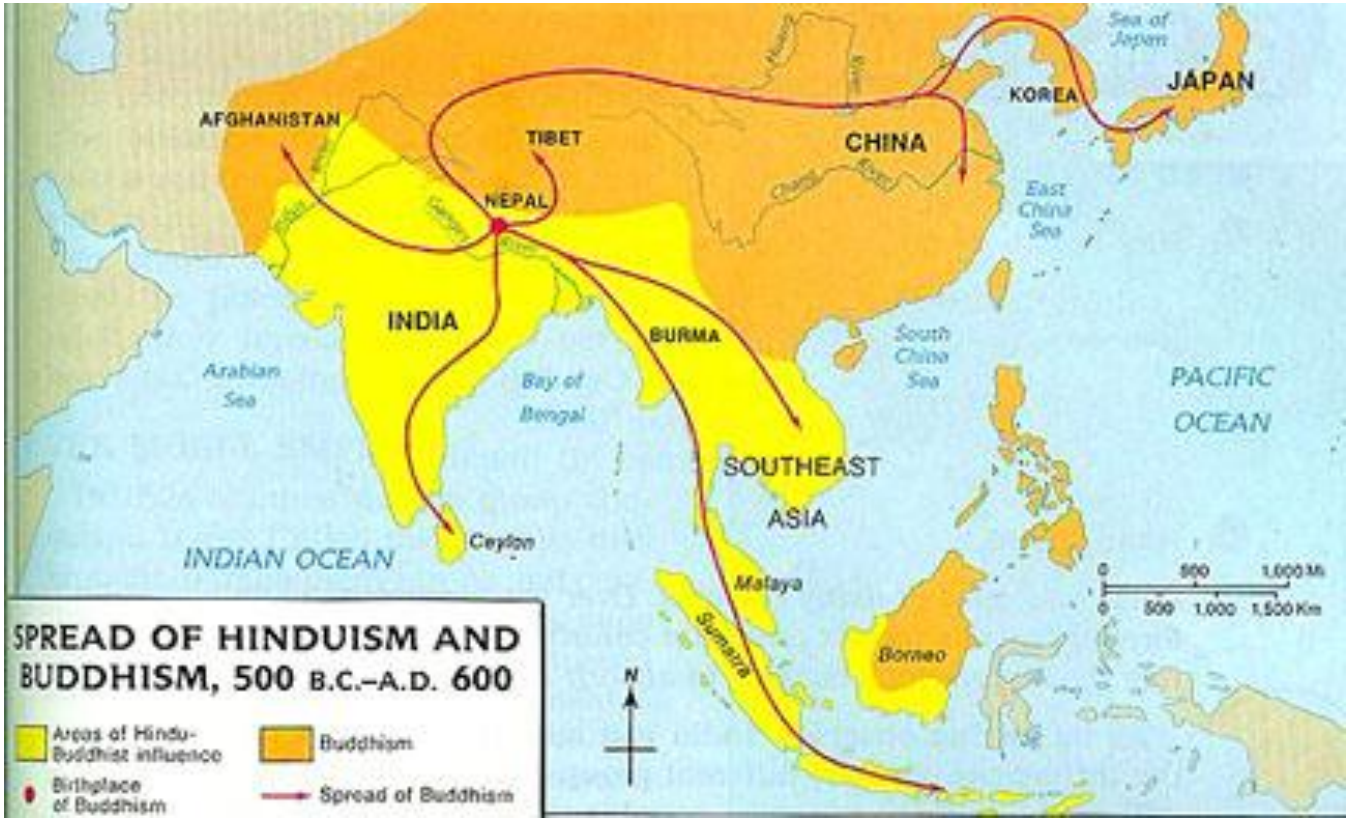
1,001 Bodhisattvas in Japan

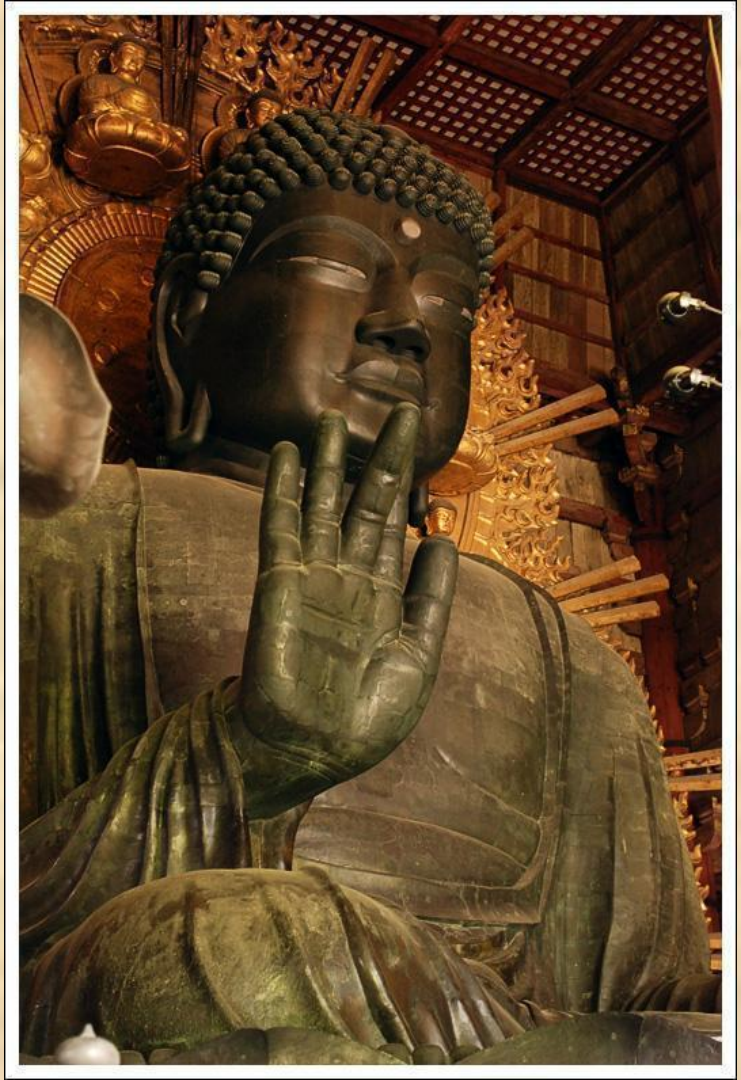
Thailand

Thailand
พระสมเด็จเจ้าเกาะยอ

Burma

Hinduism and Buddhism





Buddhism

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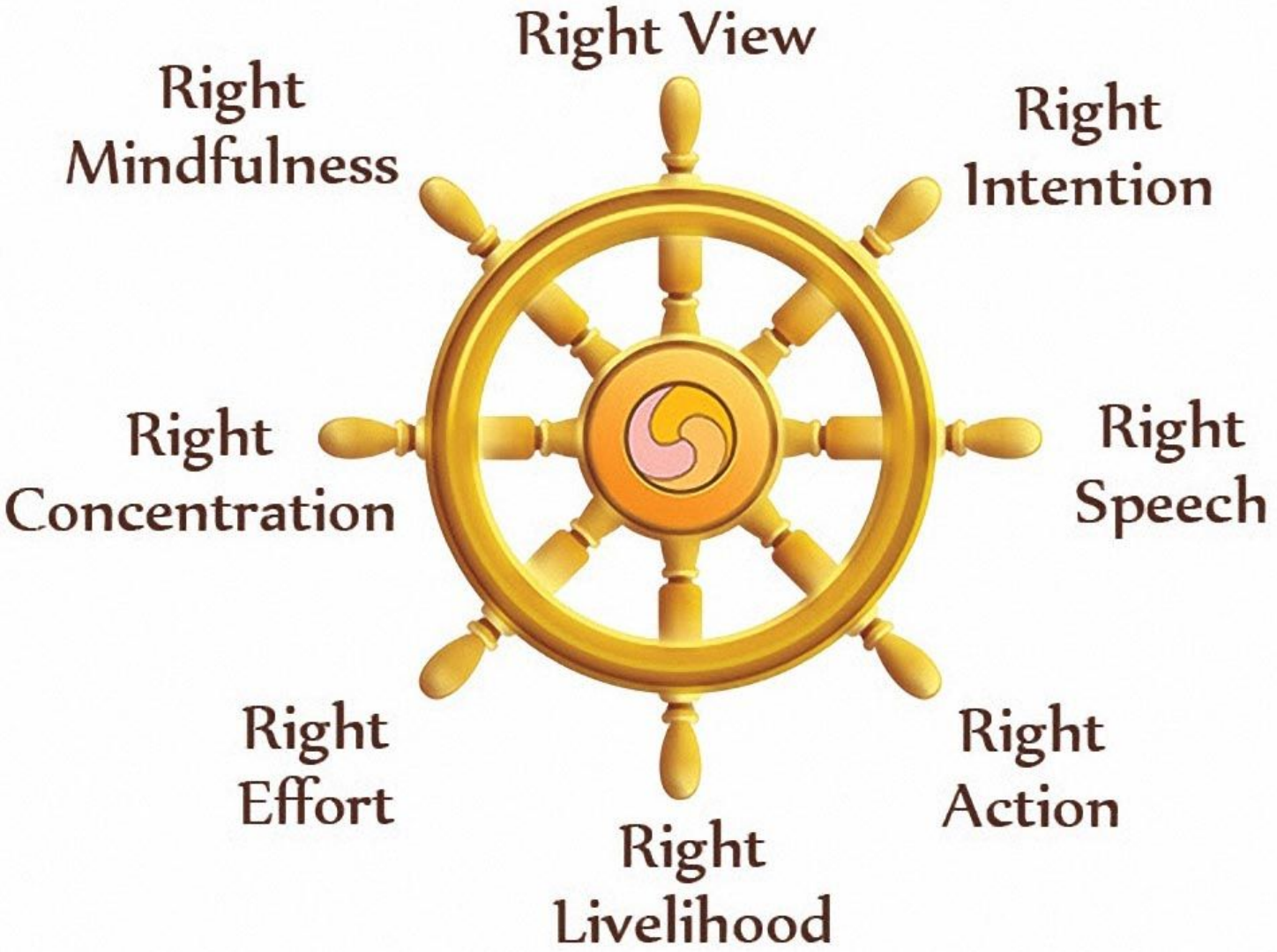
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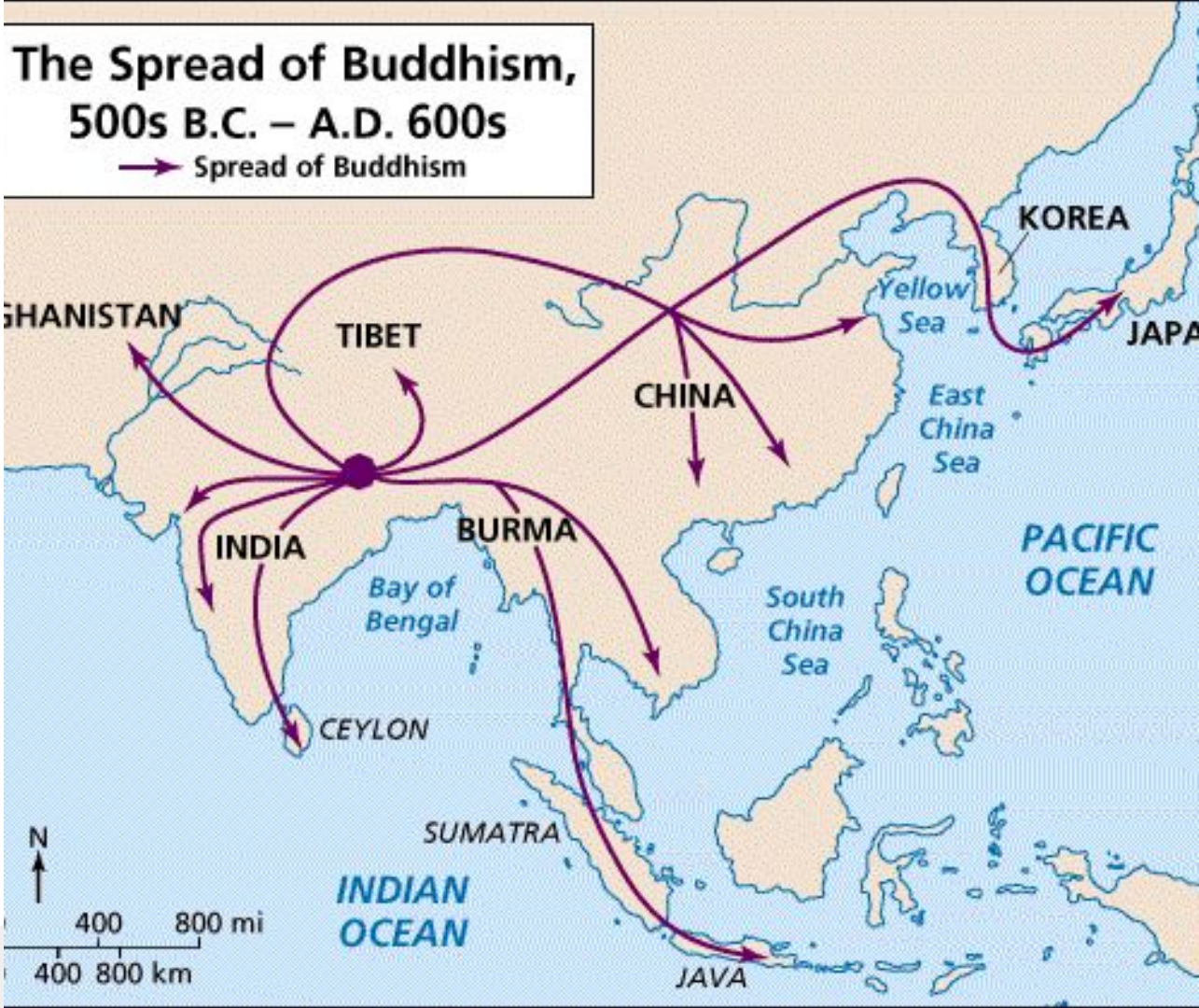

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Theravada vs. Mahayana Buddhism

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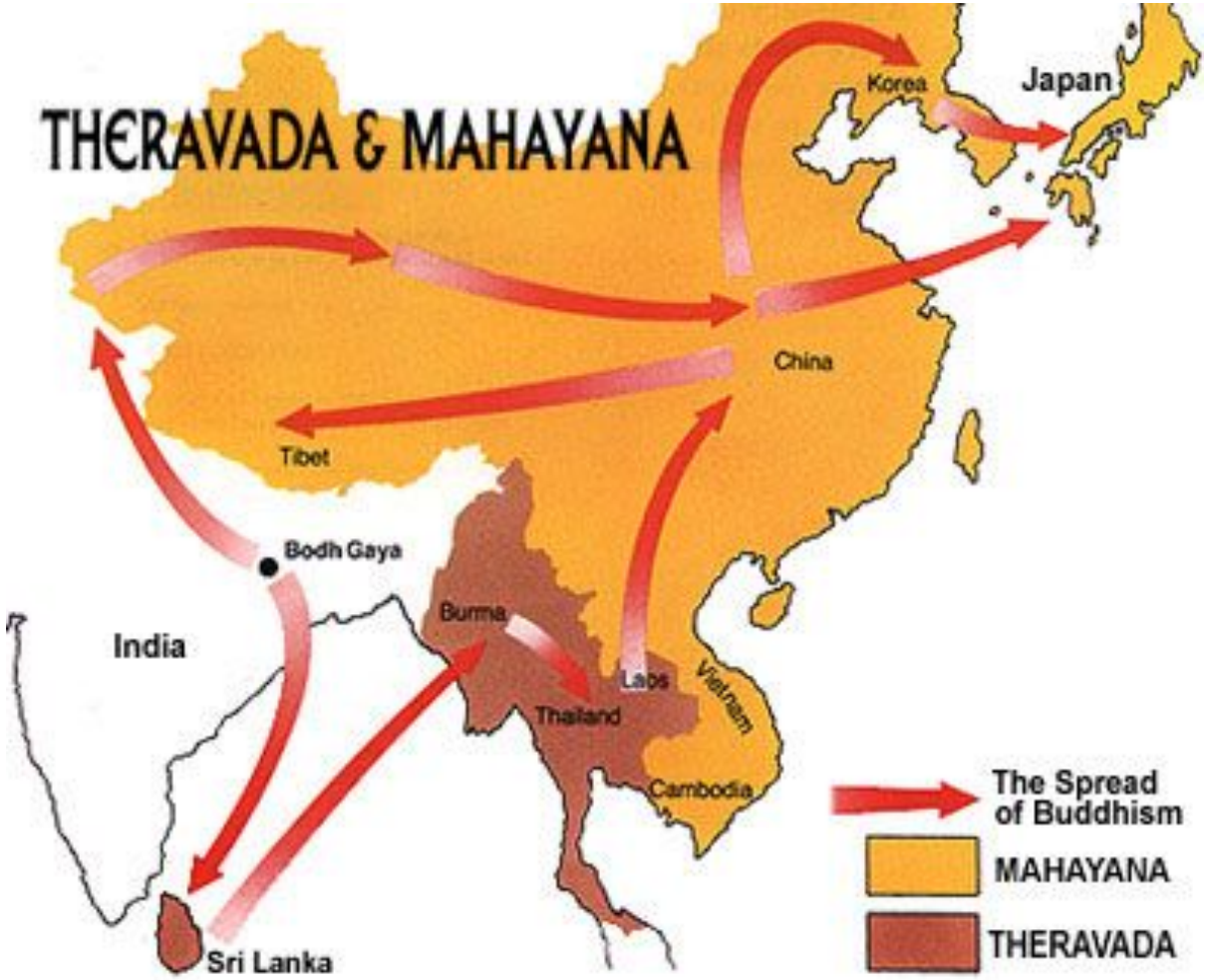
THERAVADA & MAHAYANA
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Japan
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Sri Lanka
The Spread of Buddhism
MAHAYANA
THERAVADA

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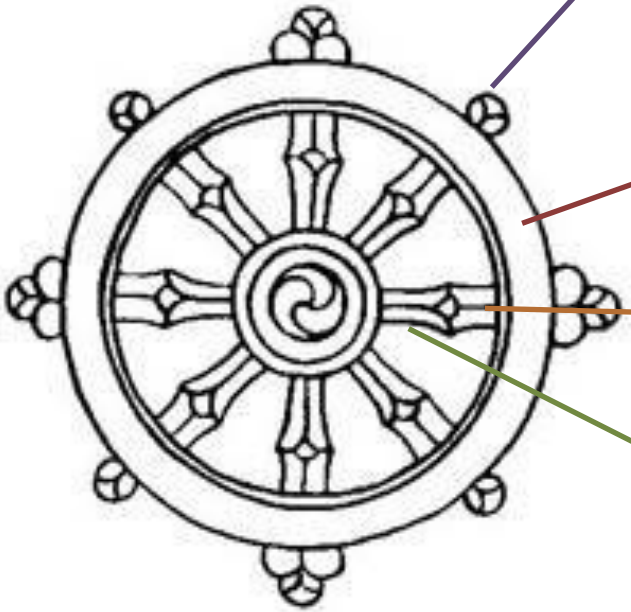

The tire = wisdom

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Aspisi
Turko-Mongolian Tribes
Aquitani
Liguri
Getae
Bosporus
Siraces
Saceans (Scythians)
Massagetae
Donghu Tribes
Sushen (Yilou)
Gallaeci
Cantabri
Astures
Illyrians
Legae
Khorasmii
Sakas
Wusun (Issedones)
Xiongnu Tribes
Colchis
Iberians
Tocharians (Yuezhi)
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Rome
Pontus
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Dahae
Tarim Basin States (Tocharian speakers?)
Hu
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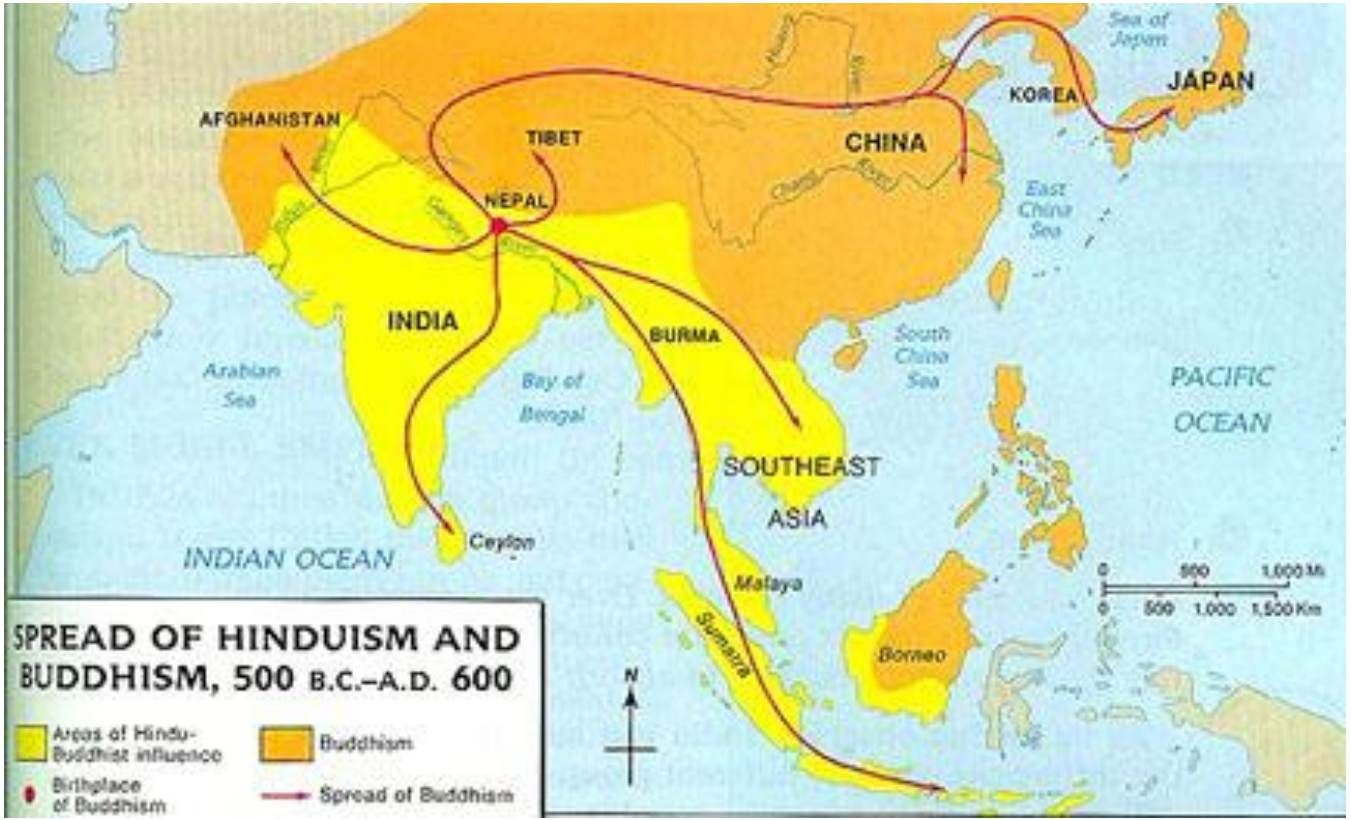
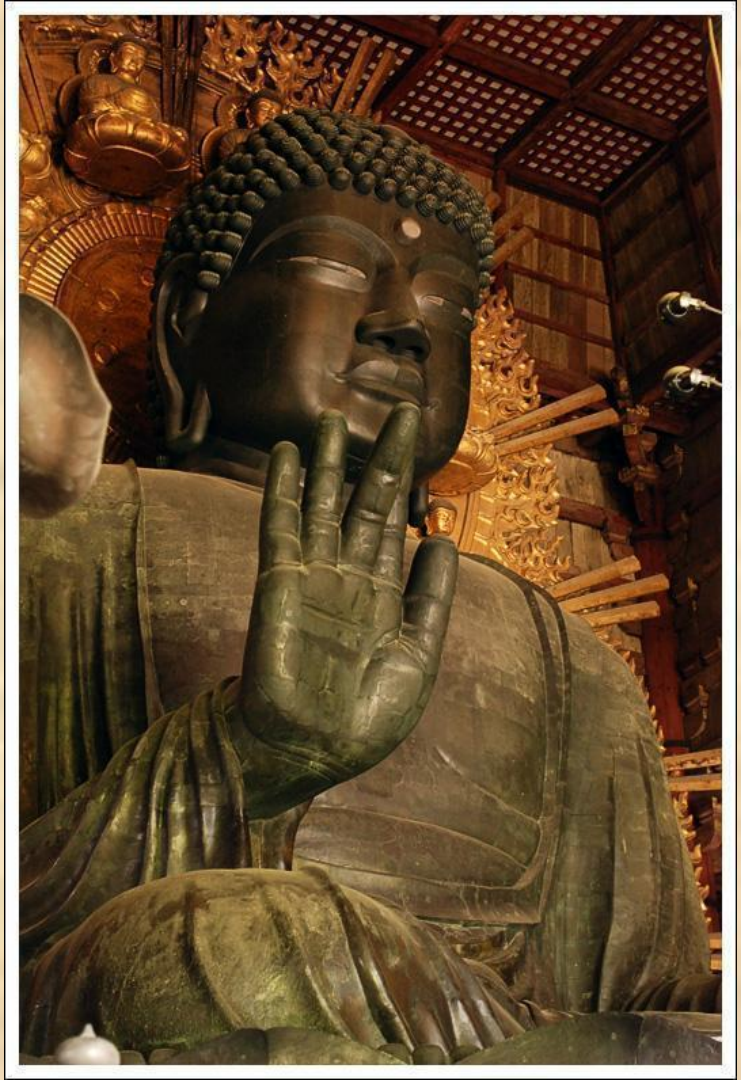
Hinduism and Buddhism





Buddhism

- **Siddhartha Gautama** (ca. 566-486 BCE)
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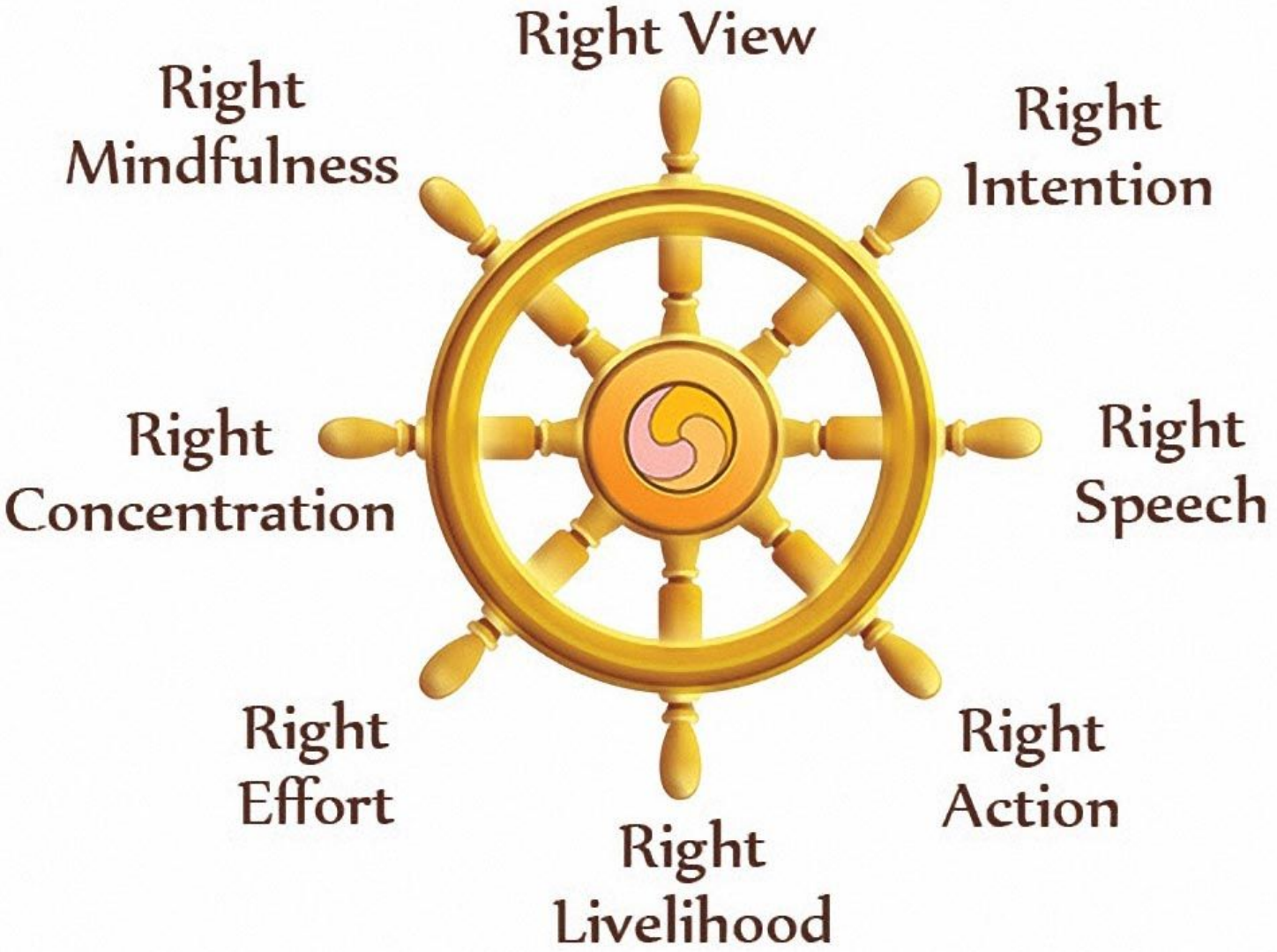
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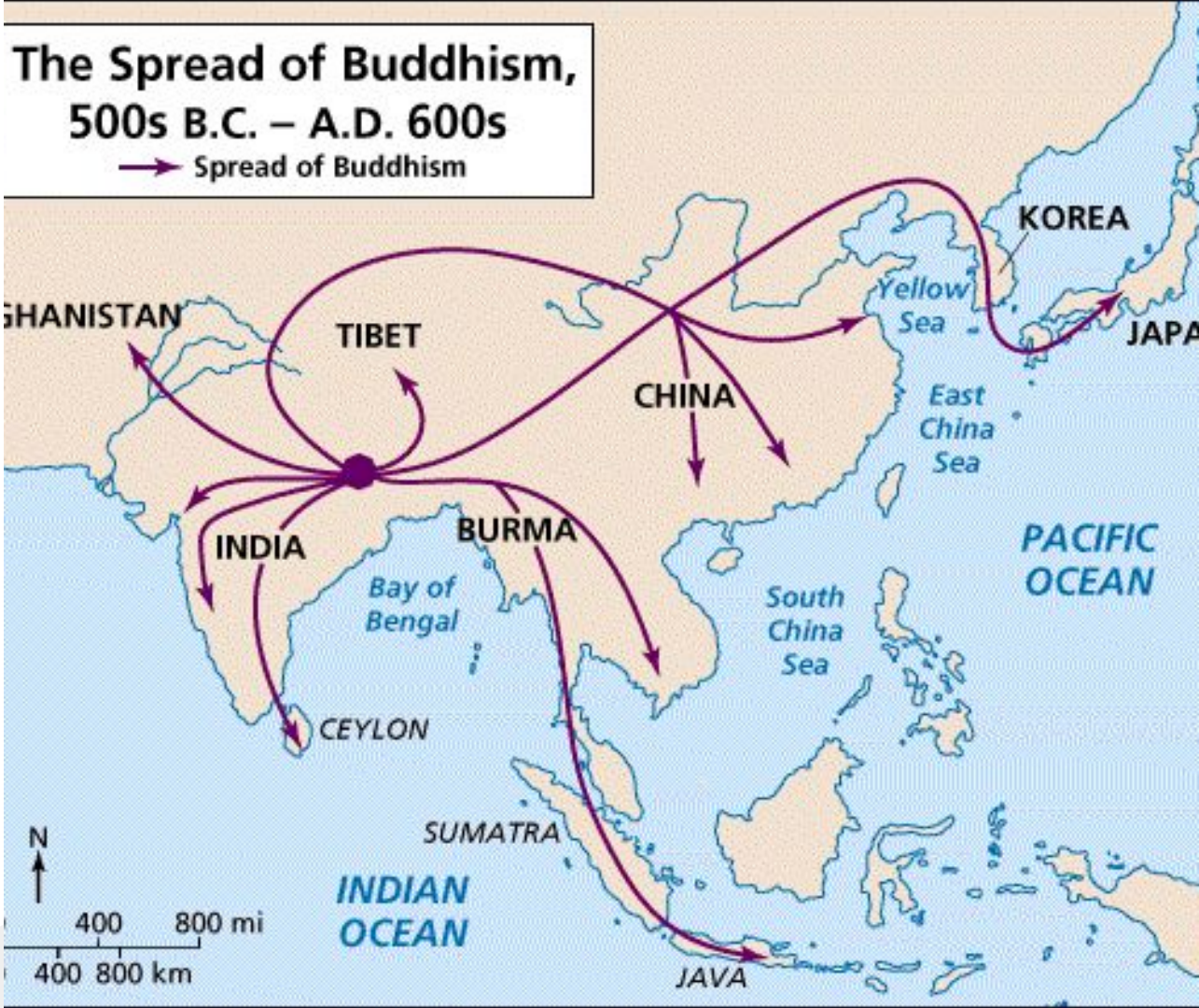

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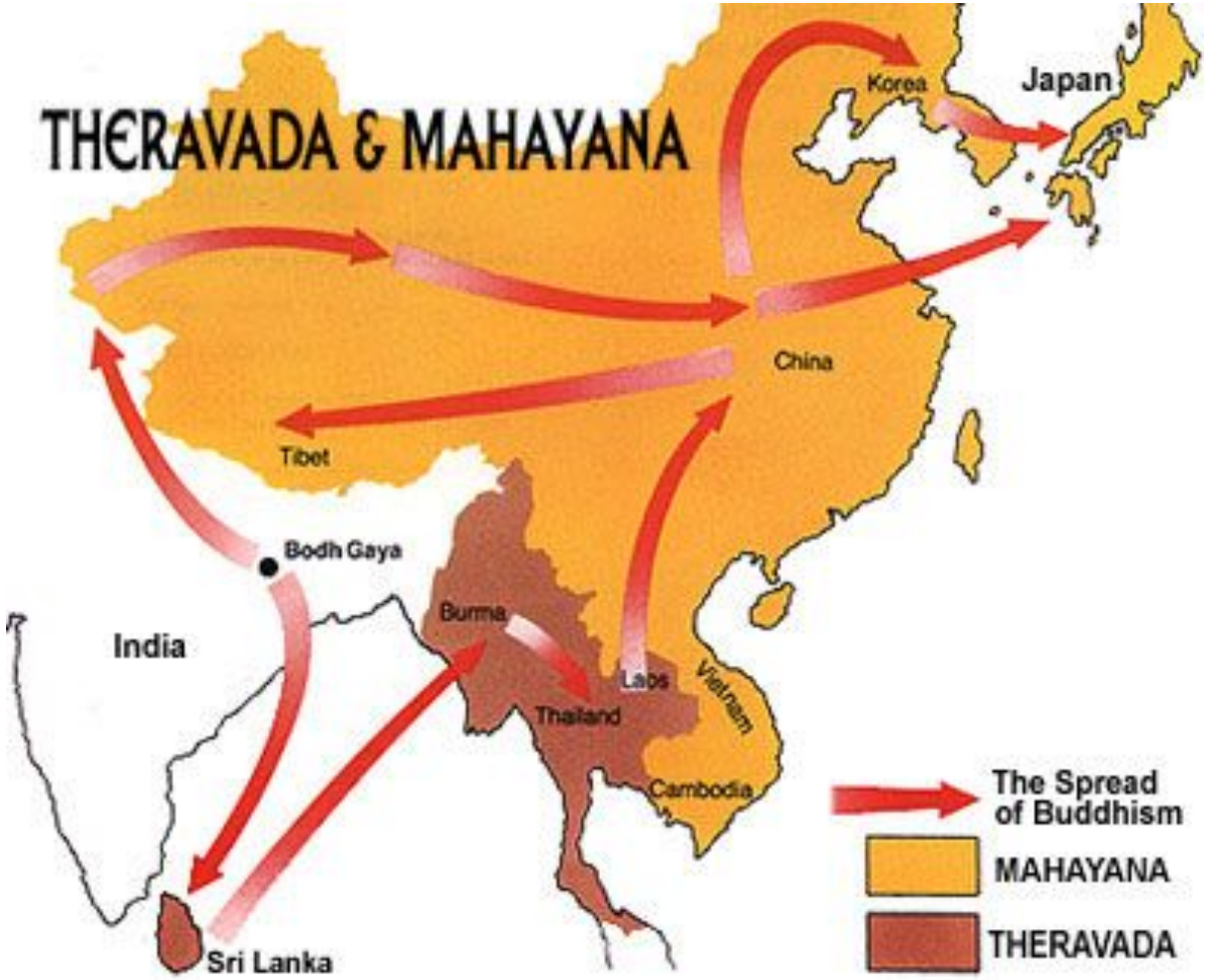
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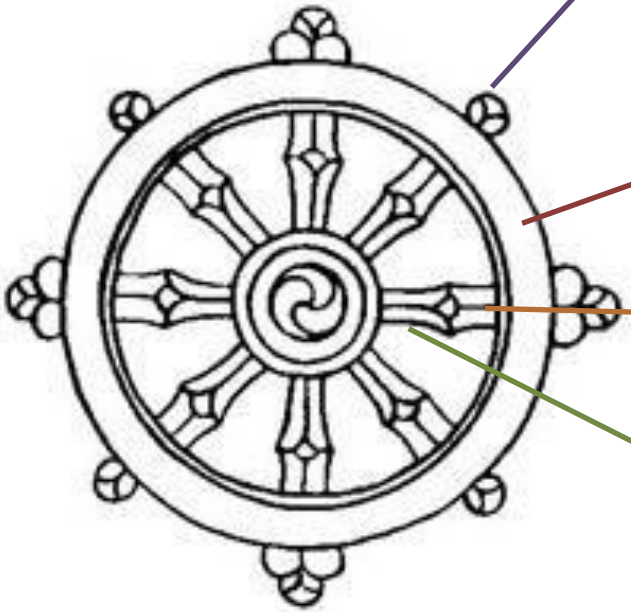

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South Korea

BUDDHA

Chinese Popular Religion

- The term **Chinese Popular Religion** is used for the blend (syncretism) of Daoism, Confucianism, and Buddhism practiced by many people in China
- Especially popular with people in Taiwan, Hong Kong, Malaysia, and Singapore
- Synthesis of faiths emphasizes the immortals, the festivals, and other religious observances

Todaiji Temple (Buddhist), Nara, Japan (Illustrates the spread of Buddhism to Japan)

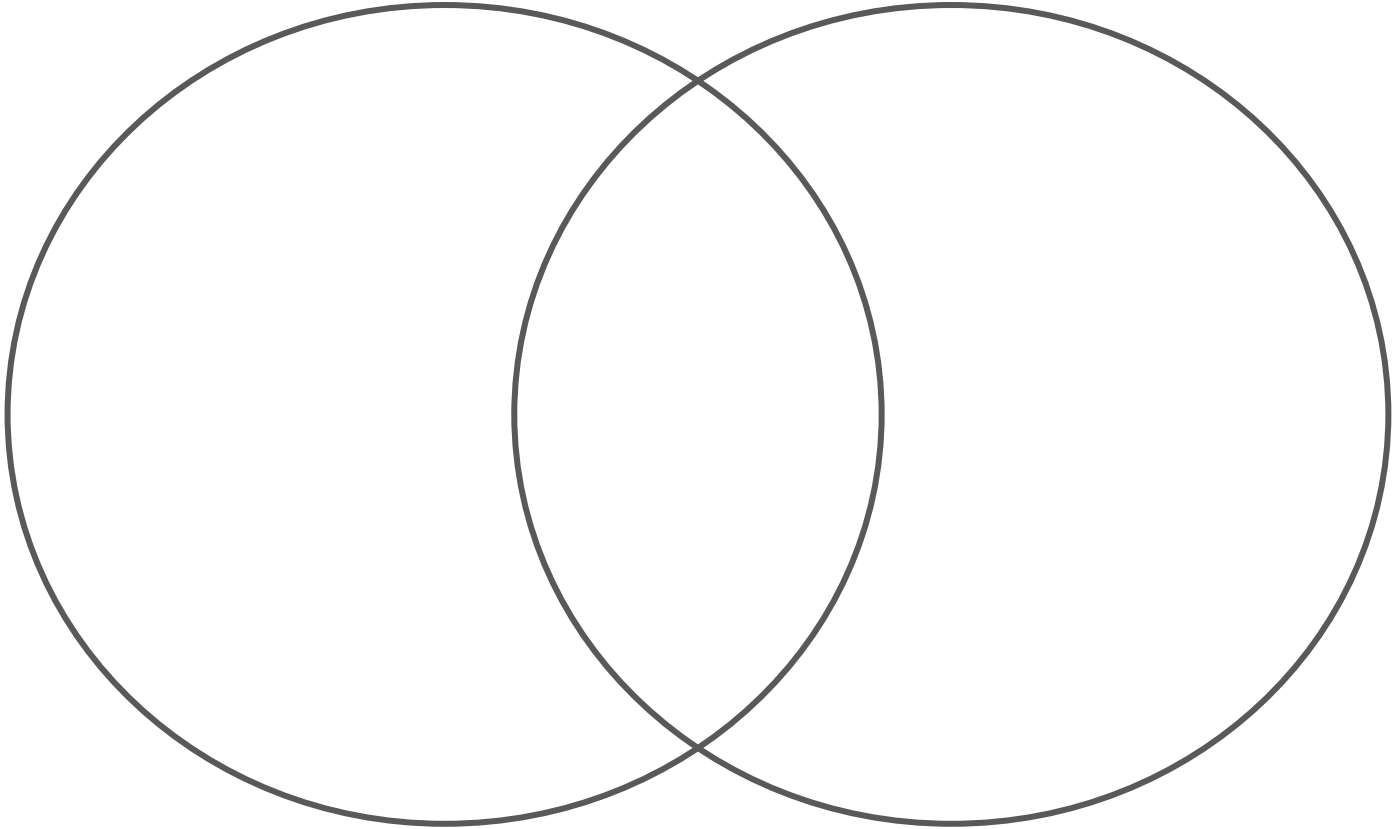
Sacred Deer in Nara, Japan

Buddhist Graveyard, Koyasan, Japan

Reasons for Decline of Buddhism in India

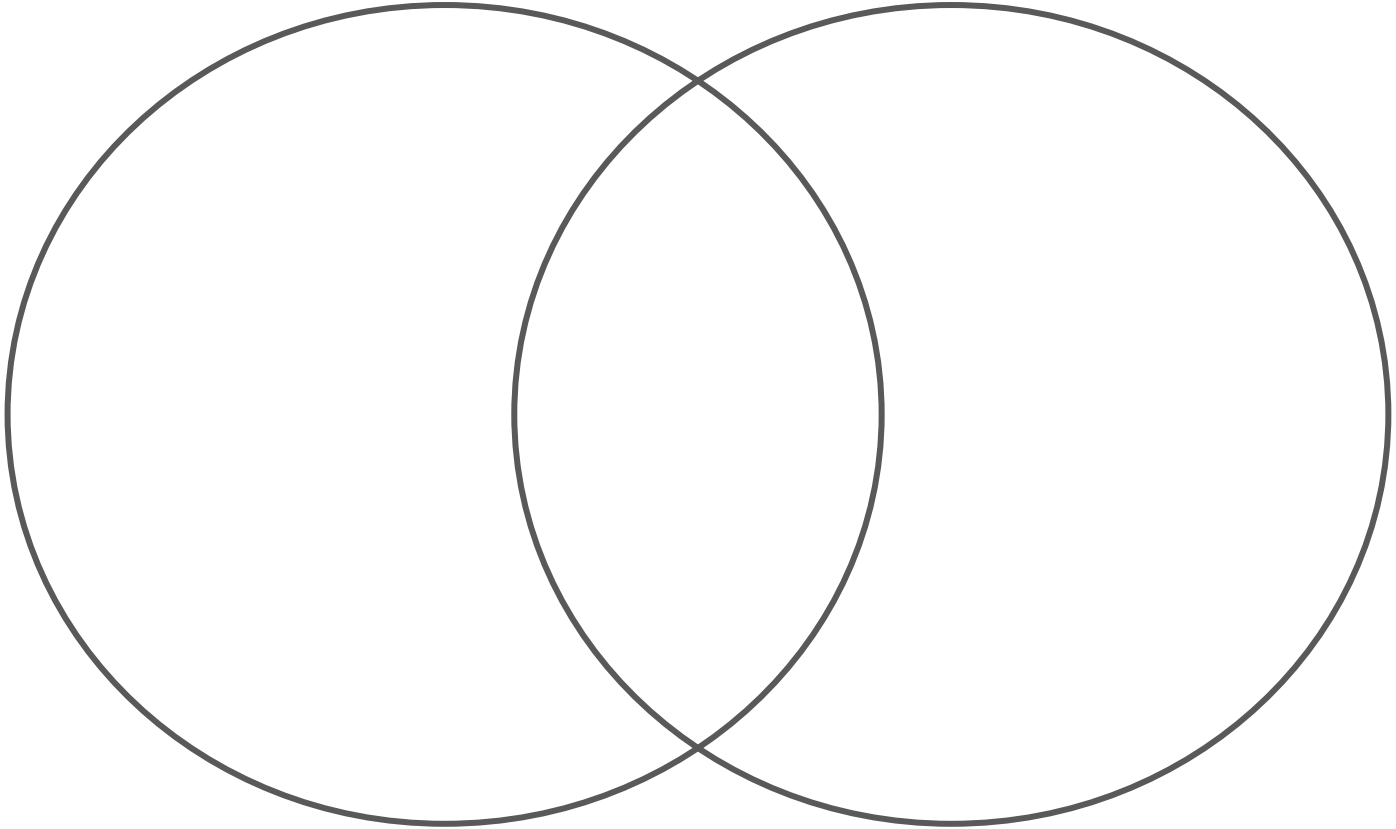
- Reincorporated into Hindu traditions
- Growing wealth of monasteries separated leaders from ordinary people
- Competition from Islam after 1000 C.E.
- *Bhakti* (worship) movement encouraged strong devotion to a specific god or goddess
- Growth of popular Hinduism as seen in the epics *Mahabharata* and the *Ramayana*

Buddhism **Hinduism**



Let's Compare Buddhism & Hinduism

	Similarities	Differences
Buddhism	• Origins in India • Reincarnation • Meditation • Goal is to reach higher state of being • Women play subservient role • Emphasize selflessness • Karma • Religious texts • Hope for final relief from cycle of rebirth • Ordinary life is an illusion	• Use of missionaries • More of a way of life rather than religion • Social mobility (rejected the caste system) • Individualism • Not as focused on rituals and sacrifices • Not interested in abstract speculation about creation of the world
Hinduism		• Caste system (social hierarchy) • Monistic • Bathing in Ganges • Centered mostly in India/Sri Lanka • More accessible to the average person

Confucianism's Impact on China / E. Asia

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