Introduction (Page 222)

1. Where and what is Harappa?

2. Where is Mohenjo-Daro and what is it?

3. When did the Indus Valley Civilization thrive?

Almost a Continent (Pages 223-225)

1. What made the Indus River Valley an ideal place for people to settle?

2. Why are rivers so important to civilizations?

3. What is a subcontinent?

4. List the rivers in India.

5. Why was it a good thing for the Indus River to flood every year?

6. What are monsoons?

7. What stable food supply encouraged people to settle in the area?

The Great River Civilization (Page 225)

1. How many other civilizations have been found in the Indus Valley?

2. Describe the towns of the Indus Valley and what the archeological evidence suggests.

3. What proof do we have that the people of the Indus Valley traded with others?
A CLOSER LOOK: Mohenjo-Daro (Pages 226-227)

1. Use the pictures and information on the pages above and in this chapter to write an imaginary tour of Mohenjo-Daro. Pretend you have gone back in time to spend a day there. Tell me what you see and do.

Echoes from Abandoned Cities (Page 228)

1. How long did the Indus Valley civilization last?

2. What are some of the possible reasons that caused the Indus Valley civilization to decline?

3. Which parts of the Indus Valley civilization still survive to this day?
Arrival of the Aryans

Study Guide for Chapter 8, Lesson 2 (Ancient India Unit)

From Where Did the Aryans Come? (Pages 229-230)

1. List some of the theories about where the Aryans came from.

2. What language did the Aryans speak and can scholars understand it now?

3. The Aryans were Indo-Europeans, a semi-nomadic people. Describe them briefly.

4. What happened in 2000 BC?

5. What happened in 1500 BC?

6. Why was the Khyber Pass important?

7. What are the Vedas and why are they important?

8. When were the Vedas composed?

9. How did the early Aryans pass on the Vedas?

UNDERSTANDING MIGRATION (Page 231)

1. Why do people migrate?

2. What are some results of the migration of the Indo-Europeans?

3. Look at the map on page 231. How does it make you feel and why?

What do the Vedas Reveal? (Pages 232-233)

1. What are the dates for the Vedic Period?

2. Where did the Aryans first settle and what did they grow?
3. What was considered as a kind of money? Who accepted them and why?

4. Name the three regions in the universe according to the Vedas. Who lived in these regions?

5. The Aryans worshiped many gods. Who was the god Indra?

6. What is the Aryan fire sacrifice and what did the Aryans believe it would accomplish?

7. Draw and label a small pyramid of the social system when Aryans first came to India.

8. What are varnas?

9. Fill in this chart of the social classes and their responsibilities.

<table>
<thead>
<tr>
<th>Social Classes</th>
<th>Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>

10. What is a caste and how did a caste affect a person’s life?

11. Are castes and classes different?

**What Remains Today of Aryan Ways? (Page 234)**

1. What technological advances did the Aryans make as they migrated across India?

2. What effects of the Aryan migration are still felt in India today?
Introduction (Pages 235-236)

1. What did one lone wise man say about Siddhartha Gautama?

2. What did the father of Siddhartha Gautama try to do?

3. Did the father’s efforts succeed?

4. What did Siddhartha Gautama see?

5. What did he decide to do after what he saw and why did he want to do it?

Life of the Buddha (Pages 236-237)

1. When did Siddhartha Gautama live?

2. What did he establish?

3. What things were happening in India around the time that Siddhartha was searching for truth?

4. What does the title “the Buddha” mean?

5. Describe in your own words how the Buddha became enlightened.

6. In your own words, describe what the Buddha did after his enlightenment until he died at 80.

Teachings of Buddha (Pages 237-239)

1. List the three reasons why some people listened to the teachings of the Buddha.

2. What do the Four Noble Truths try to explain?

3. Ask Mr. William about a traditional way to explain the Four Noble Truths. Then complete the chart.

| The Traditional Four Noble Truths | Equivalent in the Textbook |
4. List the steps in the Eightfold Path.

5. What is moderation or “the Middle Way” (the Middle Path)?

6. What is karma?

7. What role does karma play in rebirth (reincarnation)?

8. True or False? Buddhists believe in God.
9. True or False? After you are reborn, you keep your old personality.
10. True or False? Continual change can cause suffering because we are attached to things.
11. True or False? If you get rid of desire and ignorance, you will become enlightened.
12. True or False? Compassion and selfless love cannot help you reach enlightenment.
13. True or False? Meditation does not help people let go of desires and things.
14. True or False? Based on what you read, it is true to say that attachment to things causes suffering.

15. List and describe the Three Jewels.

16. List the countries where Buddhism spread and state how many people are Buddhists.

**The Emperor Asoka the Great**

**A Great Buddhist Ruler (Pages 239-240)**

1. What is the importance of the Emperor Asoka (Ashoka)?

2. When did he begin his reign and when did his reign end?

3. Who were the Mauryas? State who they were and when they ruled.

4. How did Asoka convert to Buddhism?

5. What were Asoka’s Edicts and where were they placed?

6. What does Rock Edict I explain?

7. What happened after the death of Emperor Asoka?
Asoka the Great

Listening and Reading Comprehension

1. Listen to (and possibly read along) to general information about the Emperor Asoka. Take point form notes of the main points or important facts.

2. Listen to (and possibly read along) to general information about the early life of Emperor Asoka. Take point form notes of the main points or important facts.

3. Listen to (and possibly read along) to how the Emperor Asoka converted to Buddhism after the Kalinga War (c. 265 or 263). Take point form notes of the main points or important facts.

4. Listen to (and possibly read along) to the good things that Emperor Asoka did after his conversion to Buddhism. Take point form notes of the main points or important facts.

HOMEWORK

1. Look at the image on the right and tell me the actual name of it. Then tell me where you can find it. Clue: Look at a certain flag!
Emperor Ashoka did many terrible things before he became a Buddhist.

**Critical Thinking:** Should people who have done terrible things early in their life be forgiven if they do good things later on in life? Why or why not?

**Critical Thinking:** Why is forgiveness important in your life and in society?

**Self-Examination:** Do you make it a practice to forgive others who do bad things to you?

**Self-Examination:** What can you do or tell yourself to make it easier to forgive others?

**Practical Application:** Who do you need to forgive and what is your plan on how to forgive them?  
**OR** What can you do to be a more forgiving person?

**Rubric:**
Ideas/feelings shared poorly/satisfactorily/well = ____/3
Reasons for ideas were stated poorly/satisfactorily = ____/2

Write on every line. Answer all the questions. Give reasons for your ideas and feelings.

**CRITICAL THINKING:** 1. Look at the alien girl from the “Clone Wars” cartoon. What is her name?  
2. How else do you think that Buddhism and the Emperor Asoka have influenced our world today?
ASHOKA (Wikipedia Entry):  Question 1

Ashoka (Devanāgarī: अशोकः, IAST: Aśokaḥ, IPA: [aːkoː ÷ ko(ʰ)]), 304 BCE – 232 BCE) was an Indian emperor, of the Maurya Dynasty who ruled from 273 BCE to 232 BCE. Often cited as one of India's as well as world's greatest emperors, Ashoka reigned over most of present-day India after a number of military conquests. His empire stretched from present-day Pakistan, Afghanistan in the west, to the present-day Bangladesh and Assam states of India in the east, and as far south as the brahmagiri in Karnataka. His reign was headquartered in Magadha (present-day Bihar state of India). He embraced Buddhism from the prevalent Vedic tradition after witnessing the mass deaths of the war of Kalinga, which he himself had waged out of a desire for conquest. He was later dedicated in the propagation of Buddhism across Asia and established monuments marking several significant sites in the life of Gautama Buddha. Ashoka in human history is often referred as the emperor of all ages. Ashoka was a devotee of ahimsa (nonviolence), love, truth, tolerance and Vegetarianism.

His name "aśoka" means "without sorrow" in Sanskrit (a= no/without, soka= sorrow or worry). In his edicts, he is referred to as Devānāmpriya (Devanāgarī: देवानांप्रिय) or "The Beloved Of The Gods", and Priyadarśin (Devanāgarī: प्रियदशी) or "He who regards everyone amiably". Another title of his is Dhamma (prakrit: धम्मः), "Lawful, Religious, Righteous".

Renowned British author and social critic H. G. Wells in his bestselling two-volume work, The Outline of History (1920), wrote of emperor Ashoka:

In the history of the world there have been thousands of kings and emperors who called themselves 'their highnesses,' 'their majesties,' and 'their exalted majesties' and so on. They shone for a brief moment, and as quickly disappeared. But Ashoka shines and shines brightly like a bright star, even unto this day.

Along with the Edicts of Ashoka, his legend is related in the later 2nd century Aśokāvadāna ("Narrative of Asoka") and Divyāvadāna ("Divine narrative"), and in the Sinhalese text Mahavamsa ("Great Chronicle"). Although there are many inscriptions of Ashoka, no coins which can be confidently linked to him have been found. This may be linked to the fact that his contemporary and neighbour Diodotus I has numerous coins but no inscriptions. Moreover, the Kandahar bilingual inscription clearly indicates that Ashoka was the ruler of this area but the coins point to Diodotus-I as the ruler. Dr. Ranajit Pal attempts to resolve the problem by suggesting that Ashoka was the same as Diodotus I. He maintains that Patali (28°19'58" La., 57°52'16" Lo.) near Kohnouj and Konarak in the Gulf Area was Patliputra.

After two thousand years, the influence of Ashoka is seen in the south asia, especially the Indian subcontinent. An emblem which was excavated from his empire is today the national Emblem of India. In the history of Buddhism Ashoka is marked just next to Gautama Buddha.
ASHOKA (Wikipedia Entry): Question 2

Early life

Ashoka was the son of the Mauryan emperor Bindusara by a relatively lower ranked Queen known as Dharma (although the daughter of a Brahmin or Shubhadrangi, she was undervalued as she wasn’t of royal blood). Ashoka had several elder siblings (all step brothers from other wives of Bindusara) and just one younger sibling, Vitthashoka (a much loved brother from the same mother). Because of his exemplary intellect and warrior skills, he is said to have been the favourite of his grandfather Chandragupta Maurya. As the legend goes, when Chandragupta Maurya left his empire for a Jain living, he threw his sword away. Ashoka found the sword and kept it.

Ashoka was in his adolescence a rude and naughty boy. He was a fearsome hunter. He was a kshatriya and was given all royal military trainings and other Vedic knowledge as well as the classic Viddyas. According to a legends he was able to kill a lion or tiger with the help of a wood-rod only. He was also able to beat a number of weapon bearing soldiers with empty hands. Ashoka was known for his sword-fighting. According to a myth when he was with his sword no one was able to go in front of him. He was very adventurous and this made him terrible. According to many historians Ashoka was not a delicate prince, he was physically very rude and strong. According to a story he was able to kill even a war elephant with the hilt of a knife. Ashoka was a frightening warrior and a heartless military-general and because of this quality he was sent to destroy the riot of Avanti. Many historians assert that he might have killed his own brothers who came against his way to power...

As the folklore goes, in a fit of rage, Prince Ashoka attacked Pataliputra (modern day Patna), and beheaded all his brothers, including Susima, and threw their bodies in a well in Pataliputra. At that stage of his life, many called him Chanda Ashoka (Sansrit word chanda means cruel) meaning fierce, rude, passionate and heartless Ashoka. In this phase of life he was known for his unquenched thirst for wars and campaigns launched to conquer the lands of other rulers made him called as Chandashok (the terrible Ashok).

Ascending the throne, Ashoka expanded his empire over the next eight years, expanding it from the present-day boundaries of Bangladesh and the state of Assam in India in the east to the territory of present-day Iran / Persia and Afghanistan in the west; from the Pamir Knots in the north to the almost peninsular part of southern India (i.e. Tamilnadu / Kerala).
ASHOKA (Wikipedia Entry): Question 3

Conquest of Kalinga and Conversion to Buddhism

While the early part of Ashoka's reign was apparently quite bloodthirsty, he became a follower of the Buddha's teaching after his conquest of Kalinga (India), on the east coast of India in the present-day state of Orissa. Kalinga was a state that prided itself on its sovereignty and democracy...

The pretext for the start of the Kalinga War (265 BC or 263 BC) is uncertain... Ashoka sent one of his generals to Kalinga to make them submit.

The general and his forces were, however, completely routed through the skilled tact of Kalinga's commander-in-chief. Ashoka, baffled at this defeat, attacked with the greatest invasion ever recorded in Indian history until then. Kalinga put up a stiff resistance, but they were no match for Ashoka's brutal strength. The whole of Kalinga was plundered and destroyed: Ashoka's later edicts say that about 100,000 people were killed on the Kalinga side and 10,000 from Ashoka's army; thousands of men and women were deported... Ashoka had seen the bloodshed with his own eyes. He felt that he was the cause of the destruction.

Ashoka's response to the Kalinga War is recorded in the Edicts of Ashoka. According to some of these (Rock Edict XIII and Minor Rock Edict I), the Kalinga War prompted Ashoka, already a non-engaged Buddhist, to devote the rest of his life to Ahimsa (non-violence) and to Dhamma-Vijaya (victory through Dhamma). Following the conquest of Kalinga, Ashoka ended the military expansion of the empire, and led the empire through more than 40 years of relative peace, harmony and prosperity.

"Beloved-of-the-Gods, King Priyadarsi, conquered the Kalingas eight years after his coronation. One hundred and fifty thousand were deported, one hundred thousand were killed and many more died (from other causes). After the Kalingas had been conquered, Beloved-of-the-Gods came to feel a strong inclination towards the Dhamma, a love for the Dhamma and for instruction in Dhamma. Now Beloved-of-the-Gods feels deep remorse for having conquered the Kalingas." (Rock Edict No.13)

As the legend goes, one day after the war was over, Ashoka ventured out to roam the city and all he could see were burnt houses and scattered corpses. This sight made him sick and he cried the famous monologue, "What have I done?" The brutality of the conquest led him to adopt Buddhism and he used his position to propagate the relatively new philosophy to new heights, as far as ancient Rome and Egypt. He made Vibhajyavada Buddhism his state religion around 260 BC. He propagated the Vibhajyavada school of Buddhism and preached it within his domain and worldwide from about 250 BC. Emperor Ashoka undoubtedly has to be credited with the first serious attempt to develop a Buddhist policy.
ASHOKA (Wikipedia Entry): Question 4

Does Ashoka Deserve the Title “the Great”?

During the remaining portion of Ashoka's reign, he pursued an official policy of nonviolence known as ahimsa. Even the unnecessary slaughter or mutilation of animals was immediately abolished. Wildlife became protected by the king's law against sport hunting and branding. Limited hunting was permitted for consumption reasons, but Ashoka also promoted the concept of vegetarianism. Ashoka also showed mercy to those imprisoned, allowing them leave for the outside a day of the year. He attempted to raise the professional ambition of the common man by building universities for study and water transit and irrigation systems for trade and agriculture. He treated his subjects as equals regardless of their religion, politics and caste. The kingdoms surrounding his, so easily overthrown, were instead made to be well-respected allies.

He is acclaimed for constructing hospitals for animals and renovating major roads throughout India. After this transformation of self, Ashoka came to be known as Dhammasshoka (Sanskrit), meaning Ashoka, the follower of Dharma. Ashoka defined the main principles of dharma (dhamma) as nonviolence, tolerance of all sects and opinions, obedience to parents, respect for the Brahmans and other religious teachers and priests, liberality towards friends, humane treatment of servants, and generosity towards all. These principles suggest a general ethic of behaviour to which no religious or social group could object.

Some critics say that Ashoka was afraid of more wars, but among his neighbors, including the Seleucid Empire and the Greco-Bactrian kingdom established by Diodotus I, none could match his strength. He was a contemporary of both Antiochus I Soter and his successor Antiochus II Theos of the Seleucid dynasty as well as Diodotus I and his son Diodotus II of the Greco-Bactrian kingdom. If his inscriptions and edicts are well studied, one finds that he was familiar with the Hellenic world but never in awe of it. His edicts, which talk of friendly relations, give the names of both Antiochus of the Seleucid empire and Ptolemy III of Egypt. But the fame of the Mauryan empire was widespread from the time that Ashoka's grandfather Chandragupta Maurya defeated Seleucus Nicator, the founder of the Seleucid Dynasty.

The source of much of our knowledge of Ashoka is the many inscriptions he had carved on pillars and rocks throughout the empire.