

CHAPTER 3

Section 1, 71–79



History through Architecture

Answer: Its ornate details, size, and grandeur reflect that people held the Buddha in high esteem.



CURRICULUM CONNECTION

Literature Hermann Hesse's novel *Siddhartha*, published in 1922, is a poetic expression of Indian philosophy. Hesse, a German, narrates how his young hero, the Brahman Siddhartha, after encountering the Buddha, sets off in search of self-fulfillment. His goal is to conquer suffering and fear, to attain serene contentment, and to see the unity in seeming contrasts—in short, to reach nirvana.

Connecting Across Time

The word *guru* today has a different meaning than it did in ancient India. During a class discussion, ask what the response would be today if someone said, "I'm going to visit my guru." Compare this to what the response would be in ancient India. **L2**

3 ASSESS

Assign Section 1 Assessment as homework or as an in-class activity.

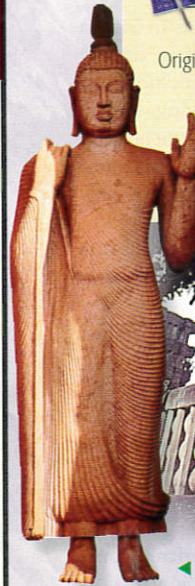


History through Architecture

The Sanchi stupa, third century B.C.

Originally the stupa housed a relic of the Buddha. This stupa has become the greatest Buddhist monument in India.

Describe how the decorative architecture reflects the monument's importance to Buddhism.



◀ The Buddha

Buddhism

In the sixth century B.C., a new doctrine, called **Buddhism**, appeared in northern India and soon became a rival of Hinduism. The founder of Buddhism was **Siddhartha Gautama** (suh •DAHR •tuh •GOW •tuh •muh), known as the Buddha, or "Enlightened One."

The Story of the Buddha Siddhartha Gautama came from a small kingdom in the foothills of the Himalaya (in what is today southern Nepal). Born around 563 B.C., he was the son of a ruling family. The young and very handsome Siddhartha was raised in the lap of luxury and lived a sheltered life. At the age of 16, he married a neighboring princess and began to raise a family.

Siddhartha appeared to have everything: wealth, a good appearance, a model wife, a child, and a throne that he would someday inherit. In his late twenties, however, Siddhartha became aware of the pain of illness, the sorrow of death, and the effects of old age on ordinary people. He exclaimed, "Would that sickness, age, and death might be forever bound!" He decided to spend his life seeking the cure for human suffering. He gave up his royal clothes, shaved his head, abandoned his family, and set off to find the true meaning of life.

At first he followed the example of the **ascetics**, people who practiced self-denial to achieve an understanding of ultimate reality. The abuse of his

physical body, however, only led to a close brush with death from not eating. He abandoned asceticism and turned instead to an intense period of meditation. (In Hinduism, this was a way to find oneness with God.) One evening, while sitting in meditation under a tree, Siddhartha reached enlightenment as the meaning of life. He spent the rest of his life preaching what he had discovered. His teaching became the basic principles of Buddhism.

The Basic Principles of Buddhism Siddhartha denied the reality of the material world. The physical surroundings of humans, he believed, were simple illusions. The pain, poverty, and sorrow that afflict human beings are caused by their attachment to things of this world. Once people let go of the worldly cares, pain and sorrow can be forgotten. Then comes *bodhi*, or wisdom. (The word *bodhi* is the root of the word *Buddhism* and of Siddhartha's usual name—Gautama Buddha.) Achieving wisdom is the key step to achieving **nirvana**, or ultimate reality—the end of the self and a reunion with the Great World Soul.

Siddhartha preached this message in a sermon to his followers in the Deer Park at Sarnath (outside India's holy city of Banaras). It is a simple message based on the Four Noble Truths:

1. Ordinary life is full of suffering.
2. This suffering is caused by our desire to satisfy ourselves.

- The way to end suffering is to end desire for selfish goals and to see others as extensions of ourselves.
- The way to end desire is to follow the Middle Path.

This Middle Path is also known as the Eightfold Path, because it consists of eight steps:

- Right view** We need to know the Four Noble Truths.
- Right intention** We need to decide what we really want.
- Right speech** We must seek to speak truth and to speak well of others.
- Right action** The Buddha gave five precepts: "Do not kill. Do not steal. Do not lie. Do not be unchaste. Do not take drugs or drink alcohol."
- Right livelihood** We must do work that uplifts our being.
- Right effort** The Buddha said, "Those who follow the Way might well follow the example of an ox that arches through the deep mud carrying a heavy load. He is tired, but his steady, forward-looking gaze will not relax until he comes out of the mud."
- Right mindfulness** We must keep our minds in control of our senses: "All we are is the result of what we have thought."
- Right concentration** We must meditate to see the world in a new way.

Siddhartha accepted the idea of reincarnation, but he rejected the Hindu division of human beings into rigidly defined castes based on previous incarnations. He taught instead that all human beings could reach nirvana as a result of their behavior in this life. This made Buddhism appealing to the downtrodden peoples at the lower end of the social scale.

Buddhism also differed from Hinduism in its simplicity. Siddhartha rejected the multitude of gods that had become identified with Hinduism. He forbade his followers to worship either his person or his image after his death. For that reason, many Buddhists see Buddhism as a philosophy rather than as a religion.

Siddhartha Gautama died in 480 B.C. at the age of 80 in what is today Nepal. After his death, his followers traveled throughout India, spreading his message. Temples sprang up throughout the countryside. Buddhist monasteries were also established to promote his teaching and provide housing and training for monks dedicated to the simple life and the pursuit of wisdom.

Reading Check **Contrasting** How does Buddhism differ from Hinduism?

HISTORY Online

Web Activity Visit the *Glencoe World History* Web site at wh.glencoe.com and click on **Chapter 3—Student Web Activity** to learn more about Buddhism.

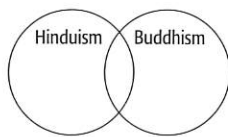
SECTION 1 ASSESSMENT

Checking for Understanding

- Define monsoon, Sanskrit, raja, caste system, caste, Hinduism, reincarnation, karma, dharma, yoga, Buddhism, ascetic, nirvana.
- Identify Aryans, Siddhartha Gautama, Brahmins, Kshatriyas, Vaisyas, Sudras.
- Locate Indian subcontinent, Himalaya, Ganges River, Deccan, Persian Gulf, Hindu Kush.
- Describe the relationship that exists in Hinduism between the caste system and the dharma, or divine law.

Critical Thinking

- Evaluate How did Arjuna's decision to fight illustrate the importance of Hinduism's concept of dharma in Indian life?
- Compare and Contrast Prepare a Venn diagram like the one shown below to show the similarities and differences between Hinduism and Buddhism.



Analyzing Visuals

- Examine the photographs on page 76. Explain how the photos represent the caste system in India. What photos would you take to represent the class system in your community?

Writing About History

- Expository Writing In spite of the difficulties they faced, most Untouchables did not opt to convert to other religions or emigrate to other countries in order to escape their lot in life. What social pressures might prevent a person from converting from the religion of his or her culture?

CHAPTER 3

Section 1, 71–79

L2

Section Quiz 3-1

Name _____ Date _____ Class _____

Chapter 3 _____

Section Quiz 3-1

DIRECTIONS: Matching Match each item in Column A with the items in Column B. Write the correct letters in the blanks. (10 points each)

Column A	<ol style="list-style-type: none"> the highest mountains in the world major ancient cities of the Indus Valley Indo-European invaders of northern India set of rigid social categories belief in a single, universal force called Brahman 	Column B	<ol style="list-style-type: none"> Himalaya caste system Hinduism Aryans Harappa and Mohenjo-Daro
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DIRECTIONS: Multiple Choice In the blank, write the letter of the choice that best completes the statement or answers the question. (10 points each)

Reading Check

Answer: Buddhism more simplistic than Hinduism, rejects caste system and multiple gods of Hinduism, says people can reach nirvana as a result of their own behavior

L1/ELL

Reading Essentials and Study Guide 3-1

Name _____ Date _____ Class _____

Reading Essentials and Study Guide

Chapter 3, Section 1

For use with textbook pages 71–79

EARLY CIVILIZATION IN INDIA

monsoon	a seasonal wind pattern in southern Asia (page 72)	KEY TERMS
Sanskrit	a writing system developed by the Aryans (page 74)	
raja	an Aryan prince or leader (page 74)	
caste system	a set of rigid social categories or classes that determines a person's occupation, economic potential, and position in society (page 75)	
caste	the English term for an Indian social class (page 75)	
reincarnation	the belief that the individual soul is reborn in a different form after death (page 77)	
karma	the force generated by a person's actions that determines how the person will be reborn in the next life (page 77)	
dharma	the divine law in Hinduism that requires all people to do their duty (page 77)	
Untouchables	the lowest caste in Hinduism (page 75)	

Reteaching Activity

List the three chief Hindu gods and explain how *karma* and *reincarnation* affect the way Hindus live their lives. L1

4 CLOSE

Have students identify the central beliefs of Hinduism and Buddhism. Then ask them to explain the differences between Hindu and Buddhist beliefs. L1

SECTION 1 ASSESSMENT

- Key terms are in blue.
- Aryans (p. 74); Siddhartha Gautama (p. 78); Brahmins (p. 75); Kshatriyas (p. 75); Vaisyas (p. 75); Sudras (p. 76)
- See chapter maps.
- Dharma determined and justified caste membership.
- Dharma requires one to do one's

- duty despite consequences.
- Hinduism: karma, dharma, yoga, many gods; Buddhism: Four Noble Truths; Eightfold Path, all people can achieve nirvana; both: a single force governs universe; reincarnation; humans can merge with universal force
- Answers may include Brahmins

- pray, Untouchables do degrading tasks.
- Answers may include family pressure, tradition, caste system, fear of persecution.

Critical Thinking

Discuss the meaning of *filial piety* with your students. Ask them how much influence they expect their parents or guardians to have over their eventual career choice. How would they react if they were told that they must pursue a career that was against their personal wishes? Why did (do) young people in many parts of the world tolerate being told what to do by their parents? **L1**



This early nineteenth-century painting illustrates scenes from the life of Confucius, who is shown here with his followers.

Confucianism Confucius was known to the Chinese as the First Teacher. (*Confucius* is the western form of the name Kongfuzi [KOONG•FOO•DZUH], meaning “Master Kung,” as he was called by his followers.) Confucius was born in 551 B.C. He hoped to get a job as a political adviser, but he had little success in finding a patron.

Upset by the violence and moral decay of his age, Confucius traveled around China in an attempt to persuade political leaders to follow his ideas. Few listened at the time, but a faithful band of followers revered him as a great teacher, recorded his sayings in the *Analects*, and spread his message. Until the twentieth century, almost every Chinese pupil studied his sayings. This made **Confucianism**, or the system of Confucian ideas, an important part of Chinese history.

Confucius lived at a time of great confusion in China. The chaos in China was largely caused by unceasing warfare among numerous Chinese armies, which did not hesitate to slaughter opposing soldiers and their families. Men, women, and children were beheaded in mass executions. China was faced with one basic question: How do we restore order to this society? Confucius provided a basic set of ideas that eventually came to be widely accepted.

Confucius’s interest in philosophy was political and ethical, not spiritual. He believed that it was useless to speculate on spiritual questions. It was better

by far to assume that there was an order in the universe and then focus on ordering the affairs of this world. The universe was made in such a way that, if humans would act in harmony with its purposes, their own affairs would prosper. Much of his concern was with human behavior. The key to proper behavior was to behave in accordance with the Dao (Way).

Two elements stand out in the Confucian view of the Dao: duty and humanity. The concept of duty meant that all people had to subordinate their own interests to the broader needs of the family and the community. Everyone should be governed by the Five Constant Relationships: parent and child, husband and wife, older sibling and younger sibling, older friend and younger friend, and ruler and subject. Each person in the relationship had a duty to the other. Parents should be loving, and children should revere their parents. Husbands should fulfill their duties, and wives should be obedient. The elder sibling should be kind, and the younger sibling respectful. The older friend should be considerate, and the younger friend deferential. Rulers should be benevolent, and subjects loyal. Three of these five relationships concern the family, which shows the family’s importance to Confucius: “The duty of children to their parents is the foundation from which all virtues spring.”

The Confucian concept of duty is often expressed in the form of a “work ethic.” If each individual



Politics Most ancient Chinese would have agreed “straightness” meant being loyal to family first. The family was the most important social unit in China, not only supplying basic human needs, but also serving as the focus of religious practice through ancestor worship. Confucius was once asked why he did not take part in government. In response, he quoted from an ancient classic, the *Shu Jhing* (Classic of History): “Simply by being a good son and friendly to his brothers a man can exert an influence upon government!” He thus made clear his belief that the public good is served by the practice of family ethics. Ask students to write a paragraph about someone they know who exemplifies this quote. **L2**

CHAPTER 3

Section 3, 88–97

Picturing History

Answer: The artist captures some of Laozi's humanity in his half-smile and long fingernails. The scroll represents *Tao Te Ching*, and it signifies that he is a scholar.

3 ASSESS

Assign Section 3 Assessment as homework or as an in-class activity.

Have students use Interactive Tutor Self-Assessment CD-ROM.

L2

Section Quiz 3–3

Name _____ Date _____ Class _____
 Chapter 3 Score _____

Section Quiz 3-3

DIRECTIONS: Matching Match each item in Column A with the items in Column B. Write the correct letters in the blanks. (10 points each)

Column A

1. ancient Chinese dynasty (770–1122 B.C.)
2. Zhou dynasty claims to rulership
3. duty of family members to male bond
4. "Master Kung" or First Teacher
5. system of ideas based on Laozi's teachings

Column B

- A. filial piety
- B. Confucius
- C. Mandate of Heaven
- D. Daoism
- E. Shang

DIRECTIONS: Multiple Choice In the blank, write the letter of the choice that best completes the statement or answers the question. (10 points each)

6. Chinese script used pictographs, which were _____
A. based on the *Tao Te Ching*



CURRICULUM CONNECTION

Literature Laozi was a scholar at the royal court of the Zhou dynasty. When he realized that the Zhou dynasty was in decline, he made a legendary voyage to the state of Qin. The guardian of the pass to the Qin state begged Laozi to write a book for him. The result was *Tao Te Ching*.



Picturing History

This sketch portrays Laozi, the founder of Daoism. **What is the artist trying to convey about Laozi or Daoism?**

worked hard to fulfill his or her duties, then the affairs of society as a whole would prosper as well. As Confucius stated,

“If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there be harmony in the home, there will be order in the nation. If there be order in the nation, there will be peace in the world.”

Above all, the ruler must set a good example. If the king followed the path of goodness and the common good, then subjects would respect him, and society would prosper.

The second key element in the Confucian view of the Dao is the idea of humanity. This consists of a sense of compassion and empathy for others. It is

similar in some ways to Christian ideas but with a twist. Christians are taught, “Do unto others as you would have others do unto you.” Confucius would say, “Do not do unto others what you would not wish done to yourself.” To many Chinese, this meant that others should be tolerated. Confucius urged people to “measure the feelings of others by one’s own,” for “within the four seas all men are brothers.” The ideas of Confucius had a strong appeal to his contemporaries. After his death in 479 B.C., his message spread widely throughout China. Confucius was a harsh critic of his own times. He seemed to stress the need to return to the values of an earlier age—the Golden Age of the early Zhou dynasty. He saw it as an age of perfection that no longer existed. In referring to that age, he is quoted as saying the following:

“When the Great Way was practiced, the world was shared by all alike. The worthy and the able were promoted to office and practiced good faith and lived in affection. The aged found a fitting close to their lives, the robust their proper employment; the young were provided with an upbringing and the widow and widower, the orphaned and the sick, with proper care. Men had their talks and women their hearths. They hated to see goods lying about in waste, yet they did not hoard them for themselves; they disliked the thought that their energies were not fully used, yet they used them not for private ends. Therefore all evil plotting was prevented and thieves and rebels did not arise, so that people could leave their outer gates unbolted. This was the age of Grand Unity.”

Confucius was not just living in the past, however. Many of his key ideas looked forward rather than backward. Perhaps his most striking political idea was that the government should not be limited solely to those of noble birth but should be open to all men of superior talent. This concept of rule by merit was, of course, not popular with the aristocrats who held political offices based on their noble birth. Although Confucius’s ideas did not have much effect in his lifetime, they opened the door to a new idea of statecraft that would later be put into widespread use.

Daoism Daoism was a system of ideas based on the teachings of Laozi (LOW•DZUH). According to tradition, Laozi, or the Old Master, was a contemporary of Confucius. Scholars do not know if Laozi actually existed. Nevertheless, the ideas people associate with him became popular in the fifth and fourth centuries B.C.

Reading Check

Answer: Confucianism, Daoism, and Legalism

L1/ELL

Reading Essentials and Study Guide 3–3

Name _____ Date _____ Class _____

Reading Essentials and Study Guide

Chapter 3, Section 3
For seventh reading pages 88–97

EARLY CHINESE CIVILIZATIONS

	KEY TERMS
Confucianism	a system of ideas based on the teachings of Confucius (page 91)
Daoism	a system of ideas based on the teachings of Laozi (page 96)
Legalism	a philosophy that stressed harsh laws and punishments (page 97)
Mandate of Heaven	a belief during the Zhou dynasty that kings received their authority to command, or mandate, from Heaven (page 92)
One	the proper “way” that a king was expected to rule in order to please the gods and protect the people (page 92)
Filial piety	the duty of members of a family to subordinate their needs and desires to those of the male head of the family (page 93)

Reteaching Activity

Ask students to define and list the basic ideas of Confucianism, Daoism, and Legalism.

4 CLOSE

Organize the class into two teams. Appoint one person as scorekeeper. Have the teams take turns challenging each other by giving specific names or occurrences and having the other team identify the ruler or dynasty under which the person lived or the event occurred. **L2**

“The universe is sacred. You cannot improve it. If you try to change it, you will ruin it. If you try to hold it, you will lose it.”

Legalism A third philosophy that became popular in China was **Legalism**. Unlike Confucianism or Daoism, Legalism proposed that human beings were evil by nature. They could only be brought to follow the correct path by harsh laws and stiff punishments. Legalists were referred to as the “School of Law” because they rejected the Confucian view that government by “superior men” could solve society’s problems. Instead, they argued for a system of impersonal laws.

The Legalists believed that a strong ruler was required to create an orderly society. Confucius had said, “Lead the people by virtue and restrain them by the rules of good taste, and the people will have a sense of shame, and moreover will become good.” The Legalists did not believe this. To them, people were not capable of being good. Fear of harsh punishment would cause the common people to serve the interests of the ruler. The ruler did not have to show compassion for the needs of the people.

Reading Check Summarizing What three philosophies became popular in early China?

The chief ideas of Daoism are discussed in a short work known as *Tao Te Ching* (*The Way of the Dao*). Scholars have argued for centuries over its meaning. Nevertheless, the basic ideas of Daoism, as interpreted by followers of the doctrine, are straightforward. Like Confucianism, Daoism does not concern itself with the underlying meaning of the universe. Rather, it tries to set forth proper forms of behavior for human beings on Earth.

Daoism’s point of view is quite different from that of Confucianism. Followers of Confucius believe that it is the duty of human beings to work hard to improve life here on Earth. Daoists believe that the true way to follow the will of Heaven is not action but inaction:

“Without going outside, you may know the whole world. Without looking through the window, you may see the ways of heaven. The farther you go, the less you know. Thus the sage [wise man] knows without traveling; He sees without looking; He works without doing.”

The best way to act in harmony with the universal order is to act spontaneously and let nature take its course by not interfering with it:

SECTION 3 ASSESSMENT

Checking for Understanding

1. **Define** aristocracy, Mandate of Heaven, Dao, filial piety, Confucianism, Daoism, Legalism.
2. **Identify** Xia dynasty, Shang dynasty, Zhou dynasty, Confucius, Laozi.
3. **Locate** Huang He, Mongolia, Chang Jiang, Yellow Sea.
4. **Explain** the importance of filial piety to the Chinese. How does the concept of filial piety relate to the Confucian view of how society should function?
5. **List** some of the agricultural advances developed in ancient China and explain how they increased food production.

Critical Thinking

6. **Evaluate** What are the advantages and disadvantages of a society based on Legalism?
7. **Taking Notes** Using an outline format, describe the Confucian ideas of the Five Constant Relationships.
 1. The Five Constant Relationships
 - A. Parent and Child
 1. parents should be loving, children should revere their parents
 - B. Older Sibling and Younger Sibling
 - C. Ruler and Subject
 1. rulers should be benevolent, subjects loyal

Analyzing Visuals

8. **Analyze** the Shang bronze vessel shown on page 90. What artistic or cultural ideals are represented? Why are these bronze vessels considered to be among the greatest cultural achievements of the ancient world? How were these vessels used by the Chinese people?

Writing About History

9. **Expository Writing** Write a paper about the philosophical traditions of Confucianism, Daoism, and Legalism. Use newspapers, magazines, and the Internet to identify examples of the influence of these three philosophies in historic and contemporary world events.

SECTION 3 ASSESSMENT

1. Key terms are in blue