

**GLOBAL HISTORY & GEOGRAPHY I Honors**  
**BUDDHISM & INDIAN EMPIRES ASSIGNMENTS**

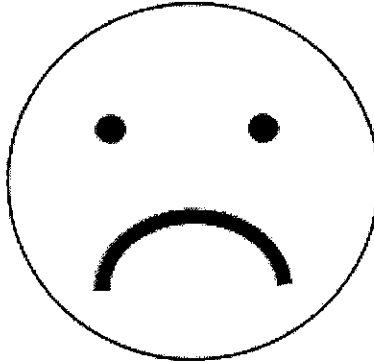
**MR. REGAN**

Date	Classwork	Homework
Wed. 10/16	What was the context for the founding of Buddhism?	Complete through the middle part of p. 3 by Thurs. 10/17.
Thurs. 10/17	What are the major beliefs and practices of Buddhism?	Complete through the Venn Diagram on p. 8 of the Unit Packet by Fri. 10/18
Fri. 10/18	How did Buddhism spread?  Test Prep	Complete through p. 10 of the Unit packet by Mon. 10/21.  Prep for Unit Test on Mon. 10/21.
Mon. 10/21	Test, Ancient India, Hinduism, Caste System, & Buddhism	Work on MP # 1 Project Presentation.
Tues. 10/22	Picture Day  How did the Mauryan Empire use their beliefs systems and philosophical ideas to gain, consolidate, and maintain power?	Complete through the question on the top of p. 14 of the Unit Packet by Wed. 10/23.
Wed. 10/23	What led to the Gupta Golden Age? How did the Gupta Golden Age impact India, other regions, and later periods in history?	Complete the Unit packet by Thurs. 10/24.  Prep for quiz, Maurya & Gupta Empires on Thurs. 10/24.
Thurs. 10/24	Collect Unit Packet  Maurya / Gupta quiz	



# What was the context for the founding of Buddhism? What are the major beliefs and practices of Buddhism? How did Buddhism Spread?

**Introduction** - Answer the questions below and be prepared to share them with other classmates.



Based on your experience, list three reasons why people suffer.

Based on these three reasons, what do you think is the “root cause” of suffering?

## What is Buddhism?

**Buddhism** is a belief system that originated in **India** in the **mid - 400's BCE**. Buddhism was founded by **Siddhartha Gautama**, better known as the **Buddha** (the Enlightened One) who was born a prince in northeastern India, around 480 B.C.E., but then devoted his life to finding answers to spiritual questions.

Buddhism's sacred text is called the **Tripitaka**, or **Three Baskets of Wisdom**, and is made up of the teachings of Buddha as they were passed down over generations.

Buddhism originated from a time and place the was dominated by Hinduism. As a result the two belief systems share some concepts, but differ in others.

The **major beliefs** and concepts of Buddhism are:

- **Reincarnation**
- **Enlightenment**

- Nirvana
- The Four Noble Truths
- The Eightfold Path
- Rejection of the Caste System

**Slide # 1** -- Percentage of Buddhist Population in Each Nation Worldwide 2014

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**Slide # 2** -- What was the context for the founding of Buddhism?

Directions: Watch clips of the BBC Documentary, "The Life of Buddha" (6:44-10:24, 11:26-22:47) and take notes on some of the events in his life. Then, sketch out a storyboard that depicts the events you learned about from the video clips.

**Take notes / draw an image on 3 of the the events mentioned in the video clips in this space:**

Storyboard:		
<b>Caption:</b>	<b>Caption:</b>	<b>Caption:</b>

### The Sacred Books of Buddhism

The **Tripitaka** (Sanskrit) or **Tipitaka** (Pāli), meaning "**three baskets**," is the formal term for the earliest surviving Buddhist teachings. It is also called the "Pali Canon" named after the language it was written in.

The teachings were passed down orally for around 200 years after the Buddha's death before they were finally written down by Buddhist monks.

The Pali Canon falls into **three general categories**, or **baskets**, the first was the code of ethics to be obeyed by the early monks and nuns. The second category consists primarily of accounts of the Buddha's teachings. The third category contains early commentary on the Buddha's teachings from his followers.

1. Who wrote the Tripitaka?
2. What is contained in the Tripitaka?
3. Before the Tripitaka was written down, how were the stories in it passed from generation to generation? For how long were they passed down in this way?
4. As a source, why might a historian question the reliability of the Tripitaka as a historical document?

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## What are the major beliefs and practices of Buddhism?

Directions: Read the notes below and answer the questions that follow.

**Philosophy or Religion?** Many people debate whether Buddhism is a **philosophy** or a **religion**. We refer to it as a "belief system" which includes both religions and philosophy.

Those who argue that Buddhism is a philosophy note that there is no worship of gods in the beliefs and practices associated with Buddhism. Instead, one's spiritual journey is guided by their own determination and their teacher. In this way, Buddhism is different than Hinduism which has thousands of gods.

- 1a. Why do some people consider Buddhism a philosophy rather than a religion?

**Reincarnation, Enlightenment, and Nirvana.** Like Hindus, Buddhists believe that there is escape from the cycle of reincarnation. For Buddhists, the goal of spiritual life is to reach “**nirvana**” after death. It is similar to *moksha* that Hindus strive for. Nirvana, in Sanskrit, means “blown out,” as in a candle. It is the state of a still and empty mind. This can be accomplished by reaching a state of **enlightenment** like the Buddha did through intense **meditation**.

**Slide # 3 -- See image on screen, ‘The Reclining Buddha.’**

2a. Do Buddhists believe in reincarnation?

2b. What is nirvana?

2c. How do Buddhists believe one can achieve enlightenment?

**3. The Middle Path.** Before devoting his life to seeking spiritual truth, according to legend, Siddhartha Gautama lived a life of luxury. When he left his father’s palace, he became an ascetic, a person who practices extreme self-discipline and denies themselves any comfort. He found that neither route brought him enlightenment. Instead, it was the Middle Path, sometimes called the Middle Way. Buddha’s teachings are meant to lead his followers down the Middle Path to enlightenment.

**Read it from the Sacred Text!**

The following text is an excerpt from Buddha’s sermon in which he describes the Middle Way. It is known as “Setting in Motion the Wheel of Law [Dharma].” This story was passed down orally by Buddhists until it was written down about two hundred years later in a collection known as the Three Baskets of Wisdom, or the *Tipitaka*.

**Excerpt 1 from “Setting in Motion the Wheel of the Law[Dharma]” from the *Tripitaka***

*And the Blessed One thus addressed the five Bhikkhus [men that later became Buddha’s followers]:  
‘There are two extremes ... which he who has given up the world, ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble [shameful], and profitless; and a life given to mortifications:<sup>1</sup> this is painful,*

*ignoble, and profitless. By avoiding these two extremes ... the Buddha has gained the knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi,<sup>2</sup> to Nirvâna.<sup>3</sup>*

T.W. Rhys Davids and Herman Oldenberg, trans, *Vinyaya Texts*, in F. Max Mueller, ed., *The Sacred Books of the East*, 50 vols., (Oxford: Clarendon, 1879-1910), *Vol 13*. pp. 94-97, 100-102 repr. in Alfred J. Andrea and James H. Overfield, *The Human Record: Sources of Global History, Vol 1*, 2d. ed., (Boston: Houghton Mifflin, 1994), pp. 72-74 <http://acc6.its.brooklyn.cuny.edu/~phalsall/texts/bud-ser1.html>

3a. What are the "two extremes" that Buddha warns his disciplines about?

3b. Why is each extreme "profitless?"

3c. What does the Buddha suggest his disciples strive for instead of the "two extremes?" Why?

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**4. Four Noble Truths.** Buddha taught four principles that he believed to be true. They are called the Four Noble Truths. Put simply they are:

1. The Noble Truth of Suffering: **Life is suffering.**
2. The Noble Truth of the Cause of Suffering: **Suffering is caused by desire.**
3. The Noble Truth of the Cessation [Stopping] of Suffering: **To end suffering, one must end desire.**
4. The Noble Truth of the Path: **To end suffering, follow the Eightfold Path.**

**Excerpt 2 from "Setting in Motion the Wheel of the Law [Dharma]" from the *Tripitaka***

'This, O Bhikkhus, is the Noble Truth of Suffering: Birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of objects we hate, is suffering; Separation from objects we love, is suffering; not to obtain what we desire, is suffering. Briefly...clinging to existence is suffering.

'This, O Bhikkhus, is the Noble Truth of the Cause of Suffering: Thirst, that leads to rebirth, accompanied by pleasure and lust, finding its delight here and there. (This thirst is threefold), namely, thirst for pleasure, thirst for existence, thirst for prosperity.

'This, O Bhikkhus, is the Noble Truth of the Cessation of Suffering: It (suffering) ceases with the complete cessation of this thirst, --a cessation which consists in the absence of every passion, --with the abandoning of this thirst, with the doing away with it, with the deliverance from it, with the destruction of desire.

'This, O Bhikkhus, is the Noble Truth of the Path which leads to the cessation of suffering: that holy Eightfold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation....

4a. What does the Buddha list as examples of suffering?

4b. Buddhists believe that the 2nd Noble Truth, "Suffering is caused by desire," is true. Do you? State a claim and provide evidence (examples from your experience) to support it.

4c. According to Buddha, how can one end suffering?

**5. Eightfold Path.** Buddhism's Four Noble Truth states, "To end suffering, follow the Eightfold Path." The **Eightfold Path** describes how one should act to eliminate desire and thus suffering. The Eightfold Path is the **moral code of conduct** for Buddhists, similar to the Ten Commandments in Judaism and Christianity.

**Slide # 4 -- The Eightfold Path & The Wheel**

**Excerpt 3 from "Setting in Motion the Wheel of the Law [Dharma]" from the *Tripitaka***

'Which ... is this Middle Path the knowledge of which the Buddha has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvâna? It is



the holy Eightfold Path, namely, Right Belief,<sup>4</sup> Right Aspiration,<sup>5</sup> Right Speech,<sup>6</sup> Right Conduct,<sup>7</sup> Right Means of Livelihood,<sup>8</sup> Right Endeavour,<sup>9</sup> Right Memory,<sup>10</sup> Right Meditation.<sup>11</sup> This ... is the Middle Path the knowledge of which the Buddha has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvâna.

'But since I possessed, O Bhikkhus, with perfect purity this true knowledge and insight into these four Noble Truths...then I knew ... that I had obtained the highest, universal Sambodhi....

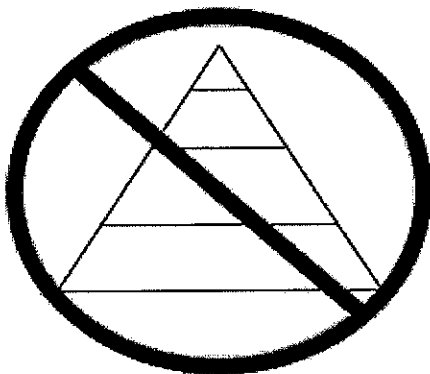
'And this knowledge and insight arose in my mind: "The emancipation of my mind cannot be lost; this is my last birth; hence I shall not be born again!"'

5. What do Buddhists suggest people do to alleviate suffering?

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**6. Rejection of the Caste System.** Buddhism started in a region of the world where Hinduism dominated, but **Buddha rejected a major part of Hindu society: the caste system.**

Buddha taught that anyone, regardless of their place in society, could achieve enlightenment if they realized the Four Noble Truths and followed the Eightfold Path.



6a. If you were a member of the Brahmin caste, how would you react to Buddha's teachings? Why?

<sup>4</sup> belief that life is suffering, that the Eightfold Path is a the way to eliminate suffering and that it is possible to do.

<sup>5</sup> The process of removing bad thoughts, desires, and cruelty from one's mind before embarking on the path to Enlightenment.

<sup>6</sup> Not lying, cursing, or speaking badly about others.

<sup>7</sup> Conducting one's self honestly, and without killing or stealing.

<sup>8</sup> Only doing jobs that do not harm others.

<sup>9</sup> Avoids all distractions and bodily desires.

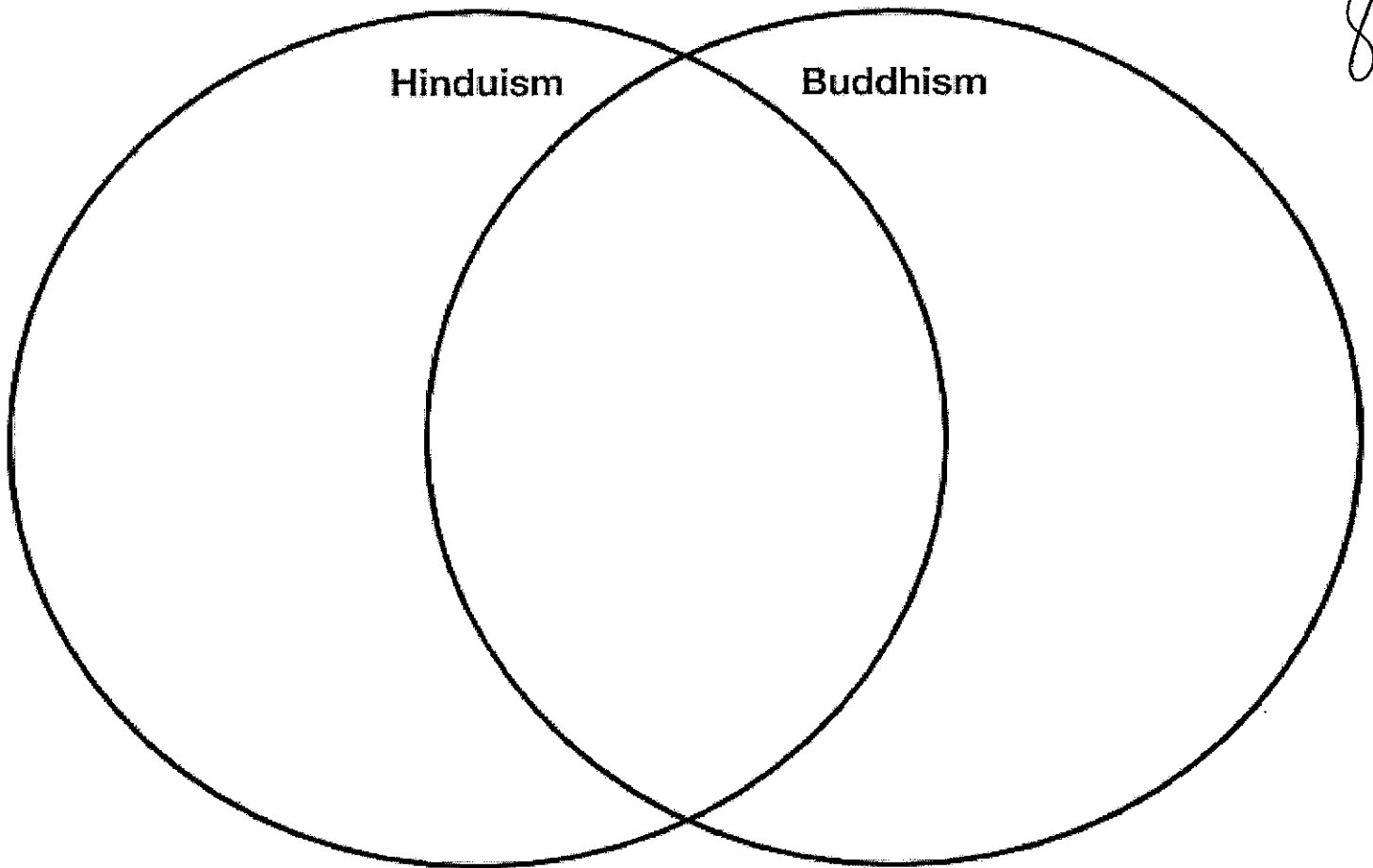
<sup>10</sup> The act of focusing one's mind only on important topics like life, suffering and death.

<sup>11</sup> Focused concentration that can lead to Enlightenment

6b. If you were a member of the Untouchables or the Shudras caste, how would you react to Buddhism? Why?

**How are the beliefs, practices, and effects on social order of Hinduism and Buddhism similar? How are they different?**

Directions: Review what you've learned about Hinduism and Buddhism, then fill in the Venn Diagram below to show what the belief systems have in common and how they differ.



# The Spread of Buddhism

**Slides # 5 & 6** -- Examine the images on the screen, then answer the questions that follow on the right.

1. What is similar about the statues pictured? What is different?
2. Based on the map on Slide # 6 and your knowledge of Buddhism, how do you think Buddhism spread to the places where these statues are located?

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## Slide # 7 -- The Geographic Context for the Spread of Buddhism

Directions: Examine the map on the screen, then answer the questions that follow.

1. Which continent is pictured in this map?
2. Describe the location of the original core of Buddhism relative to two geographic features (note: the Himalayas are a mountain range).
3. Name two bodies of water and two geographic features on land that Mayana Buddhism spread over from the 5th century AD

## How did Buddhism spread?

Directions: Read the text and use the map on the screen to answer the questions that follow.

During the time of Ashoka's reign in India (Mauryan Empire), trade routes were opened through southern India. Some of the merchants using these roads were Buddhists who took their religion with them. Buddhist monks, some of which were sent by Ashoka, also used these roads for missionary activity. Buddhism entered Sri Lanka during this time. A Buddhist chronicle known as

the *Mahavamsa* claims that the ruler of Sri Lanka, Devanampiya Tissa, was converted to Buddhism by Mahinda, Ashoka's son, who was a Buddhist missionary...After reaching Sri Lanka, Buddhism crossed the sea into Myanmar (Burma)...After Myanmar, Buddhism travelled into Cambodia, Thailand, Vietnam, and Laos, around 200 CE. The presence of Buddhism in Indonesia and the Malay peninsula is supported by archaeological records from about the 5th century CE.

### **BUDDHIST EXPANSION ACROSS CENTRAL & EAST ASIA**

Buddhism entered China during the Han dynasty (206 BCE-220 CE). The first Buddhist missionaries accompanied merchant caravans that travelled using the Silk Road, probably during the 1st century BCE. The majority of these missionaries belonged to the Mahayana school. 10

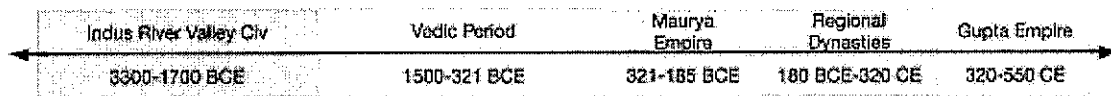
[...]Buddhism managed to build a solid presence in China towards the fall of the Han dynasty in 220 CE, and its growth accelerated during the time of disunion and political chaos that dominated China during the Six Dynasties period (220-589 CE) ... From China, Buddhism entered Korea in 372 CE, during the reign of King Sosurim, the ruler of the Kingdom of Koguryo, or so it is stated in official records. There is archaeological evidence that suggests that Buddhism was known in Korea from an earlier time.

1. Describe two ways that Buddhism spread from India to other parts of Asia. Identify which ruler had a major role in spreading Buddhism within and outside of India.
2. Explain how Buddhism spread from India to Korea. What regions did it pass through? How did it spread to those regions?

**Slide # 8 -- Does Buddhism exist in modern North Korea?**

**How did the Mauryan Empire use their beliefs systems and philosophical ideas to gain, consolidate, and maintain power? What led to the Gupta Golden Age? How did the Gupta Golden Age impact India, other regions, and later periods in history?**

### Timeline of Indian History through the Classical Age



**Slides # 1 & 2** -- Examine the map of the Mauryan Empire on the screen. Then, watch the video “Ashoka the Great” from Mocomi Kids and read the text below then answer the questions that follow.

The **Mauryan Empire** ruled parts of India from 321 BCE until 185 BCE. In 269 B.C.E. **Ashoka Maurya** inherited the throne of the Mauryan Empire in India. His family created an empire by conquering other kingdoms in brutal wars. When Ashoka became the king he continued to fight wars and expand the empire. In his eighth year as the king, he went to war against the rulers of a section of India called Kalinga. Ashoka’s armies won the Kalinga War in which, according to historical sources, 100,000 people were killed and 150,000 people were forced to leave their homes. As he stated in one of his edicts, Ashoka “felt profound sorrow and regret” for the “slaughter, death, and deportation” his war caused. As a result, **Ashoka converted to the peaceful religion of Buddhism**. From that point onwards he based all of his government policies on Buddhist teachings. To inform the people he ruled, he had his new laws inscribed on rocks and stone pillars that were put up in public places throughout the empire. These policies are known as **Ashoka’s Rock and Pillar Edicts**. An edict is an official order.

How did Ashoka expand his empire before he converted to Buddhism?

Why was the Battle of Kalinga important to Ashoka’s story?

After his conversion to Buddhism, what actions did Ashoka take to improve the lives of the people in his empire? How might these actions have helped Ashoka gain, consolidate, and maintain his power?

### **Slide # 3 -- Ashoka’s Rock and Pillar Edicts**

**Directions:** Respond to the questions using the map & image on the screen, and text provided below.

After the war of Kalinga, Ashoka controlled all the Indian subcontinent except for the extreme southern part and he could have easily controlled that remaining part as well, but he decided not to. Some versions say that Ashoka was sickened by the slaughter of the war and refused to keep on fighting. Whatever his reasons were, Ashoka stopped his expansion policy and India turned into a

prosperous and peaceful place for the years to come.

Around 250 BC, Ashoka began to issue one of the most famous edicts in the history of government and instructed his officials to carve them on rocks and pillars, in line with the local dialects and in a very simple fashion. In the rock edicts, Ashoka talks about religious freedom and religious tolerance, he instructs his officials to help the poor and the elderly, establishes medical facilities for humans and animals, commands obedience to parents, respect for elders, generosity for all priests and ascetic orders no matter their creed, orders fruit and shade trees to be planted and also wells to be dug along the roads so travellers can benefit from them. To this day, only nineteen of the pillars survive, six of them with Ashoka's lion symbol on the top. They average between 40 and 50 feet in height.

**Who** wrote *Ashoka's Rock and Pillar Edicts*?

**When** was *Ashoka's Rock and Pillar Edicts* written? **Where** was *Ashoka's Rock and Pillar Edicts* located?

What type of source is *Ashoka's Rock and Pillar Edicts*?

**Why** were *Ashoka's Rock and Pillar Edicts* written?

How might *Ashoka's Rock and Pillar Edicts* be useful evidence in determining what life was like under the Mauryan empire in India? How might it be not useful?

In what ways are *Ashoka's Rock and Pillar Edicts* similar to *The Code of Hammurabi*?

**How did the Mauryan Empire use their beliefs systems and philosophical ideas to gain, consolidate, and maintain power?**

All men are my children. What I desire for my own children, and I desire their welfare and happiness both in this world and the next, that I desire for all men.

[Y]our aim should be to act with impartiality [fairness; evenhandedness]. It is because of these things -- envy, anger, cruelty, hate, indifference, laziness or tiredness -- that such a thing does not happen. Therefore your aim should be: "May these things not be in me." And the root of this is non-anger and patience...Failure in duty on your part will not please me. But done properly, it will win you heaven and you will be discharging your debts to me.

Happiness in this world and the next is difficult to obtain without much love for the Dharma, much self-examination, much respect, much fear (of evil), and much enthusiasm. But through my instruction this regard for Dharma and love of Dharma has grown day by day, and will continue to grow. And my officers of high, low and middle rank are practicing and conforming to Dharma, and are capable of inspiring others to do the same. Mahamatras [Ashoka's officials responsible for making sure Dharma was followed] in border areas are doing the same. And these are my instructions: to protect with Dharma, to make happiness through Dharma and to guard with Dharma. 13

[King Ashoka] honors both ascetics [religious people] and the householders of all religions [...] By so doing, one's own religion benefits, and so do other religions, while doing otherwise harms one's own religion and the religions of others. Whoever praises his own religion, due to excessive devotion, and condemns others with the thought "Let me glorify my own religion," only harms his own religion. Therefore contact (between religions) is good. One should listen to and respect the doctrines professed by others.

Whatever good deeds have been done by me, those the people accept and those they follow. Therefore they have progressed and will continue to progress by being respectful to mother and father, respectful to elders, by courtesy to the aged and proper behavior towards Brahmans and ascetics, towards the poor and distressed, and even towards servants and employees.

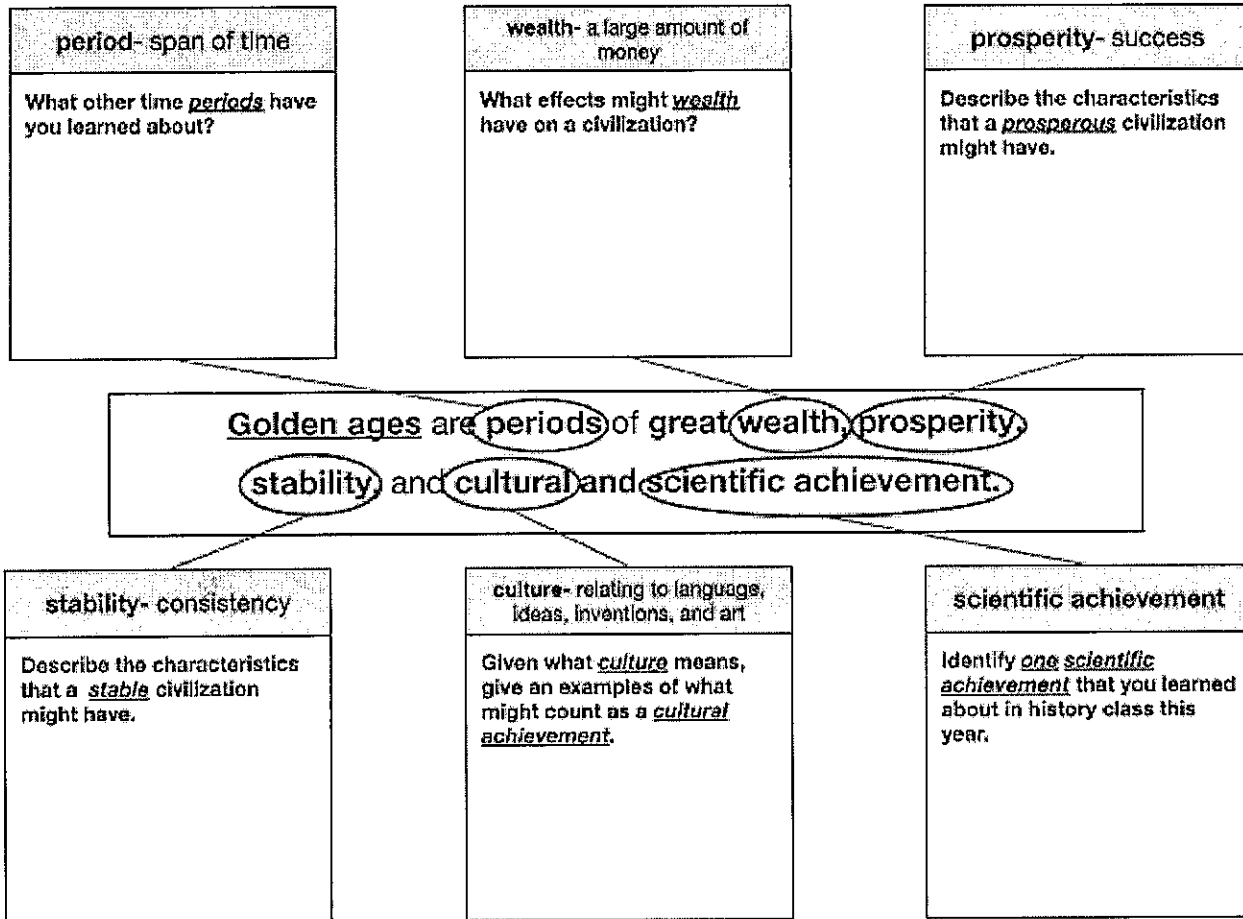
There is no gift like the gift of the Dharma...One benefits in this world and gains great merit in the next by giving the gift of the Dharma.

- How does Ashoka plan to spread "the Dharma?"
- What is Ashoka's policy on religions other than Buddhism?
- How does Ashoka want the people in his empire to act?

- According to Ashoka, why should people act the way he suggests?

## Introduction

Historians refer to certain time periods of some civilizations as **golden ages**.



## Why Golden Ages are Important to Historians

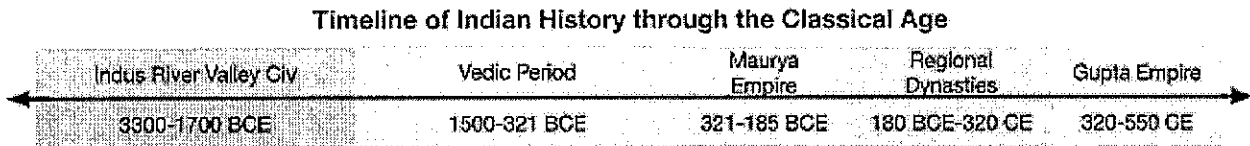
During Golden Ages, a lot of new ideas and **innovations** are produced in **visual arts**, **architecture**, **literature**, **philosophy**, and **science** and **technology** in a relatively short period of time in one geographic area, but these new ideas and ways of doing things do not stay in one place for long. They are carried to other civilizations through **cultural diffusion** and passed down to new generations through the process of **collective learning**. **Golden Ages move human intellectual and technological life ahead by leaps and bounds**. These spurts of growth in our collective ability to understand the world around us, express it through art, and invent new



ways of doing things have been important in getting the human race to where it is today.

## The Gupta Golden Age Museum Walk

### Slide # 4 -- Exhibit A: The Gupta Empire (320-550 CE)



The Gupta Empire ruled parts of India from 320-550 CE. **Chandragupta II** was one of the most powerful emperors of the Gupta empire. His rule spanned from 375 to 415 C.E. when the Gupta empire was at its height, often referred to as the *Golden Age* of India. He attained success by pursuing both favorable **military alliances and an aggressive expansionist policy**. Chandragupta II controlled a vast empire, from the mouth of the Ganges to the mouth of the Indus River and from today's North Pakistan south to the mouth of the Narmada.

In addition to military prowess, Chandragupta II elevated culture, art, mathematics, philosophy, religion, and astronomy during his reign.

### Slide # 5 -- Exhibit B: Trade, Prosperity, and Wealth

#### Standardized Money

Golden Ages require a lot of wealth. For artists and scientists to devote themselves to their work, they need someone to pay them for it so they can focus on their scholarly pursuits. Usually wealthy families or governments provide this support.

The government funded many of the innovations during the Gupta Dynasty. The government regulated and taxed trade and earned money from the mines and land it owned. As evidence of the Gupta government's control and support for trade in the economy, archaeologists have unearthed many coins created by the Gupta government. The coins show that the Gupta had the technology and power to mass-produce them, and the power needed to get merchants to use them. This also made it possible for the government to more easily tax business transactions.

## Slides # 6 & 7 -- Exhibit C: Trade, Prosperity, and Wealth

### On Trade Routes Between Rome and China

See the maps on the screen: The Gupta ruled the largest and most **prosperous** empire in India, but in the first centuries CE it was not the most powerful in the world. To the west, **Rome** ruled the area around the Mediterranean Sea, and to the east, the **Han Dynasty** controlled China. The stability that the Roman, Han, and Gupta Empires brought to Asia spurred trade on the **Silk Roads**. This greatly benefited all three empires and the areas in between. Wealth and ideas passed along the trade network providing the money and ideas necessary for Golden Ages.

## Slide # 8 -- Exhibit D: Trade, Prosperity, and Wealth

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### Visual Arts and Architecture: Gupta Cave Shrines

Most of the examples we have of Gupta sculpture and architecture were inspired by Hinduism and Buddhism. The most well preserved and impressive of these examples are reliefs carved out of caves.

#### Udayagiri Caves

The image on the left side of the screen is of a sculpture carved out of a cave wall of the Hindu god Vishnu in a boar-headed incarnation. It is roughly 23 feet tall and 13 feet wide.

#### Ajanta Caves

The Ajanta Caves are covered in carvings and paintings that depict the lives of the Buddha. These are the images in the center and on the right of the screen

### Exhibit E: Literature

Some sources state that Chandragupta II supported literature and science in his empire directly by providing for a circle of scholars known as the **Nine Gems** in his court. A writer named **Kalidasa** stood as the greatest among them. He authored numerous pieces of literature, poems and plays, earning him the title of “the Shakespeare of India.”

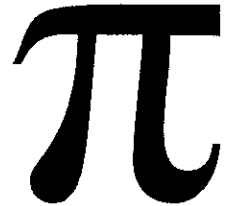
Source: Adapted from [http://www.newworldencyclopedia.org/entry/Chandragupta\\_II](http://www.newworldencyclopedia.org/entry/Chandragupta_II)

## Slide # 9 -- Exhibit F: Mathematics

Watch an excerpt of “Ancient India’s Contributions to the World” (7:37- 10:33) and read the text below on other achievements in mathematics and made by Gupta scholars then answer the questions that follow.

Scholars during the Gupta period, made important **advances in mathematics** including:

- a close approximation of the value of  $\pi$  (pi)
- advances in **trigonometry**
- the use of **negative numbers**
- the use of **decimal points**
- The **concept of zero**
- “Arabic Numbers”



## Slides # 10 & 11 -- Exhibit G: Science and Technology

### Stepwell Architecture

Watch an excerpt of “Ancient India’s Contributions to the World” (23:16-27:53) about stepwells.

### Metallurgy and the Iron Pillar of Delhi

Indian metal workers were known for their expertise in ancient times. Their swords used by their soldiers were admired by other armies for their strength and the officers carried metal bows. In Delhi, there is an iron pillar from the Gupta era that stands 23 ft tall. It is over 1,500 years old but has very little rust or wear.