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 The continuities and changes experienced by Buddhism as it spread during the postclassical period were: the way it was believed a person gained karma, the areas of the world the religion was accepted, and the role of monks in not having families.

 At the beginning of the postclassical period, circa 600 CE, there was just one way to gain karma, which was through meditation to remove attachment. This was because that was the way that the Buddha had been able to reach nirvana. Along with this, the monks didn’t have families because they would become attached to said family. It was important that the monks did not become attached to a family because they were trying to focus on reaching nirvana, and if they had that familial attachment, they would be unable to reach that state. As for the areas that Buddhism was accepted, it was mainly accepted around the Indian region. This is because India was where Buddhism developed.

 Changes involved by the end of the postclassical period involved adding another way to gain karma, the focus on gaining wisdom rather than having a family, and the religion becoming accepted around China, Japan, and south Asia. By this time, people could gain the karma necessary to reaching nirvana by praying to the Bodhavistas, who would grant you karma. This method was developed because the lower classes of people would not have time to perform all of the necessary meditation to gain the karma through that way. The change in the reason for the monks to not have a family was that it was considered to be replacing the joy of having a family for the joy of gaining wisdom. This way of thinking about the issue was added because the Confucians in China put great value on the family, so the pursuit of wisdom made the idea more acceptable. By the end of the period, Buddhism was widely accepted through the rest of Asia. This is because there had not before been a salvationist faith in the region, so when the Buddhist missionaries came and taught this, the people with hard lives wanted to rely on a salvation.

 The continuities in Buddhism were that people still practiced meditation to gain karma, monks still avoided attachment by not having families, and Buddhism still existed in India. The method of gaining karma through meditation to relieve attachment was still alive, though admittedly less so, at the end of the postclassical period. This was because the aristocracy had a lot of time that could be spent in this way. The monks still generally avoided having families to avoid the attached attachment, because the purpose of becoming a monk was still based on reaching nirvana sooner and more easily. Buddhism still existed in India, despite its decline of practice there. This is because the influences still remained even though it had gained a connotation to the foreign rulers that had adopted the religion.

 The ways of gaining karma, the role of monks as not having families, and the areas that accepted Buddhism were all a part of the changes and continuities of the religious society as it spread during the postclassical period.