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Buddhism started out when the Buddha preached his enlightened message on how the world was and how humans should get by in it. In document 1, we start off with the Buddha's Four Noble Truths which outlined his look on things. Herein lies the fact that sorrow is the major pain in the world and alleviating it is done by way of eliminating desire. When the Han dynasty fell in China, we see a period of sorrow emerge in the land.

China during this horrible period of its history was facing many problems and its people needed something it could look to. In document 2, Zhi Qun mentions to the people that embracing Buddhism, alleviating sorrow and desire, and keeping an open mind would benefit the people of China in a good way. Some people in the land had doubts about the religion and questioned its purpose. In document 3, it is seen that people wondered why Confucius never mentioned Buddhism or why the monks did what they did. The answer in document 3 told the people that the Confucian writings did not contain everything and weren't being biased in doing so. With the comforts offered by Buddhism and the release from the troubled times, many Chinese embraced the faith and saw it as a useful tool in their lives. They realized that even though the Buddhist monks did not embrace
worldly pleasures, they were still happy by following
the Way. In document 3, these answers convince the
people that Buddhism offers a chance to escape the
worldly chains and many people jump on the chance
to take that way out.

Also, in China, there was a negative backlash to
Buddhism in the royal court where many believed
that embracing the faith in China was a negative form
of cultural diffusion that would only corrupt the
masses and China itself. In document 4, Han Yu tells
the ruler that Buddhism goes against everything China
has stood for and goes against the Confucian philosophy
that many in China believed was to be followed. He
claims that Buddha was a foreigner doing nothing
to do with China and the Chinese so his message
does not apply here. He also says that worshipping
Buddha’s relics goes against the Confucian principle
on keeping ghosts and spirits far away. Another example
of Buddhism breaking the rules of Confucianism.

In document 5, the Emperor finally responded to these
claims and issued an edict strongly against the faith
embracing much of what Han Yu had to say. He claimed
that Buddhism distracted the people and was detrimental
to the economy as well as destroying marital relations.
This edict looked at Buddhism as an evil to get rid
Write in the box the number of the question you are answering on this page as it is designated in the examination.

On and struck down anything in favor of keeping the faith.

In order to fully evaluate the extent of Buddhism's appeal, you would need more documents addressing the manner of it in China. There would have to be a document from a peasant's point of view on it, positive or negative, that would show how the common people viewed the religion. Like in document 1a, you would need more accounts from scholars of either Confucian or Buddhist sides, to analyze how important the faith was on people, economy, on the culture. Examining all the different points of view would put the issue in a clearer light and would give a better perspective on what the majority of China was in favor of.

Examining all the different points of views and the impact they had on elite, general opinion or anything else, Buddhism caused a huge ripple in Chinese society. Whether in favor or against, Buddhism impacted everybody. Buddhism was never fully accepted, yet never fully denied a place in China and led its fair share of supporters and enemies. Buddhism is a perfect example of cultural diffusion in China and is a perfect instance of a new way of thinking about things when it comes to cultural clashes.
Write in the box the number of the question you are answering on this page as it is designated in the examination.

As Buddhism spread from India to China beginning in the first century C.E., it was met with mixed results. Many Chinese accepted Buddhism and defended its policies while others scrutinized Buddhism's absence from past texts and used it as a scapegoat for political and social problems. Still others remained indifferent, wishing to meld the aspects of belief systems in China to create a unique Chinese culture. Documents 2, 3, and 4 defend and support Buddhism in China, while documents 4 and 6 scrutinize it and discourage its spread. Documents 1 and 5 neither encourage nor discourage the religion's spread, but merely state that but provide a third perspective on how it should be dealt with. An additional document that shows the actual numbers of converts to Buddhism during this time, preferably in a graph, would be useful in determining whether or not the worries of the authors in documents against Buddhism were grounded.

Documents 2 and 3 defend and support the spread of Buddhism in China during
Write in the box the number of the question you are answering on this page as it is designated in the examination.

**Part A**

first century C.E.  Document 1

speaks of the many joys of joining the Buddhist religion. However, the author, Zhi Duan, is of the upper class of China and, as such, his testimony does not tell how lower classes felt. Yet, in a time when Asian steppe nomads were invading northern China, Zhi Duan could have easily targeted Buddhism as a means of foreign corruption, but he does not. Document 3 counters the scrutiny of anti-Buddhists with logic. However, since the author is anonymous, his bias in this document is difficult to pinpoint, yet his role as a scholar certainly dictates a slight upper class bias, as in document 2.

Documents 4 and 6 all discourage the spread of Buddhism in first century C.E. China. Document 4 ridicules Buddhism as "a cult of barbarian peoples," citing Confucian sayings as the truth amongst Buddhist lies. Han Yu's position in the imperial court certainly makes his ideas a standard in the state, yet the Emperor acts otherwise.
Write in the box the number of the question you are answering on this page as it is designated in the examination.

and the peasants might not share
the same opinions. Document 6
presents Buddhism as the cause for
numerous problems in Chinese society.
Since the author is Emperor Wu
himself, it is likely that his opinions
carried a lot of weight in his nation,
yet many times citizens will adopt
prohibited acts merely in an attempt
to rebel.

Documents 1 and 6 neither
discourage or encourage Buddhism's
spread in China, but attempt to
make a compromise. Document 1 is
directly from Buddhist tradition, laying
down the basic principles to attaining
a happy and enlightened life. Since
the document is taken straight from
sacred texts, it is certain that
all other Buddhists shared these same
beliefs. Document 5 attempts to
create a compromise among the conflicts
of belief systems in China. Although
Zong Mi's intentions may seem unbiased,
he is himself a Buddhist scholar so his ideals might simply be an attempt to defend Buddhism.

The spread of Buddhism in China during the first century was met with many different responses—conflicts such as this that arose in China due to foreign ideals were the main reasons for China's isolationist policies later in its history.
Write in the box the number of the question you are answering on this page as it is designated in the examination.

Although Buddhism began in India, it gradually transferred to China in the 200's. There, it was met by mixed reviews in all classes. Some dynasties preferred its philosophy and promise of afterlife to the rigid Confucian ideals that were previously imposed. Although the Chinese turned to Buddhism for its promises of eternal enlightenment during times of hardship and invasion, the period that followed led to many attempts to reconcile the religion with the traditional Confucianism, increasing many views that Buddhism was a barbaric foreign invasion.

The period that followed the Han dynasty was known as the Warring States period, during which China suffered frequent invasions from Central Asia. The documents of "Four Noble Truths" (Doc 1), and "Dharmakirti" (Doc 2) demonstrate the initial compatibility of Buddhism with the time period. The Buddhist sermon outlines the many steps in the path of stopping all misery, and the Dun document demonstrates the Chinese peoples' embrace of this form of salvation as a
response to putting control in their own hands. If they couldn't control the nomadic invaders, at least they could follow many rituals with the promise of release from the material world. However, the sermon preached by Buddha was meant for a large audience—so it had to have mass appeal—especially toward the lower castes, in order to reconcile them with their suffering. The Dun document was a political statement. Its purpose is to convey to the people a sense of sanctuary. Being from the point of view of an upper-class scholar, it does not reflect the number of Chinese who actually accepted the Buddhist doctrine.

As time continued, outside stresses to the Chinese decreased—and an increasing conflict between Confucianism and Buddhism arose. The "Disposition of Error" (Doc 3) and the Zong Mi essay (Doc 5) illustrate attempts to allow both to coexist. The "Disposition of Error," written by an upper-class scholar, addresses some points of conflict between the two. White document.
Write in the box the number of the question you are answering on this page as it is designated in the examination.

These documents were written at different time periods—Document 3 toward the end of a political disunity and Document 5 in the early Tang. Both show the desire of the Chinese to incorporate Buddhist beliefs without threatening the teachings of Confucius. However, Document 3 was written again by an upper class—means that the qualities expressed about the compatibility of Confucianism and Buddhism might not have applied to lower classes. Document 5 was written during the Tang—who partly drew legitimacy from these Buddhist beliefs. The persuasive purpose, then, may not actually represent what the whole of China believes but rather what the government wants them to.

Later documents address the spread of Buddhism as an indirect foreign invasion into the superior China. Han Yu’s memorial (doc 4) and the Emperor’s edict (doc 6) both blame Buddhism for tainting the people of China. The Memorial (doc 4) addresses nationalism.
Write in the box the number of the question you are answering on this page as it is designated in the examination.

Feelings growing in China—part of worship for a return of Confucianism, which originated in China. The emperor's edict (Doc. 6), on the other hand, reflects not a strengthening of the state, but a weakening. The beginning of the decline of Tang was all blamed on the spread of Buddhism by the imperial court. It again expressed nationalistic views. The Buddhism should be eradicated to preserve the purity of Chinese society. Document 4, however, was clear bias by the fact that the author is a Confucian scholar, and a court official at that. It could be influenced by a personal desire to maintain the hierarchy which places him near the top. Document 6, also seemed to blend troubles of Buddhism. The emperor cannot personally know conditions of people actually working, so he only infers by state of economy. However, it was viewed Buddhism as spread throughout China, an endured in with the Jin Dun document (Doc 2) and wu's edict (Doc 6). Both show that however it was officially viewed, it spread nonetheless among common people who wished to get out of the rigid hierarchy.
Write in the box the number of the question you are answering on this page as it is designated in the examination.

of Confucianism. Both documents, being of imperial or upper class nature, however, cannot be completely relied on for statement of condition in these lower classes.

All in all, Buddhism was a powerful force both in political and in everyday life. It was a tool of the ruling class to appease the people in times of hardship — such as the political disunity between dynasties. However, when the times changed, it was also blamed for much of the trouble, and for edging out the much more strict doctrine of Confucianism. Most of the documents presented indicate a spread nonetheless of Buddhism among the people. Additional documents to further evaluate the responses to Buddhism include a possible source of a slightly lower class — such as a merchant, or a view from a convert to Buddhism — since most views seem to be from Confucian scholars.