

 人向佛教 佛陀本懷

Humanistic Buddhism

Holding True to the
Original Intents of Buddha

Venerable Master Hsing Yun

translated by Venerable Miao Guang

2019 Buddhist Examination STUDY GUIDE

Date: 9/8/2019

Time: 2.00PM

Venue: Nan Tien Temple & branch temples in Sydney



佛光山南天寺 Nan Tien Temple 180 Berkeley Road, NSW 2506. Tel: 02-4272 0600

國際佛光會雪梨協會 Buddha's Light [International] Association Sydney 22 Cowper St, Parramatta NSW. Tel: 02-9893 9390





BLIA Buddhist Examination Study Guide

Date & Time: 8th September, 2PM
Venue: Nan Tien Temple, all Sydney temple branches
Organiser: BLIA Sydney
Co-organiser: BLIA Sydney West-1 sub chapter

(A) Multiple Choices (40 Questions)

(D) 1. How many years of austerity did Buddha go through before becoming awakened?

- A 12 years
- B 10 years
- C 8 years
- D 6 years

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p89

(E) 2. What are the four elements?

- A Earth
- B Water
- C Wind
- D Fire
- E All of the above

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p98

(B) 3. Since the law of causes and conditions operates in a cyclical manner, then emptiness or the great void would be:

- A Finite and bounded.
- B Infinite and boundless
- C Limited and measurable
- D Definite and limited.

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p102-103*

- (B) 4. The Buddhist doctrine of selflessness is to:
- A Make us deny ourselves.
 - B Teach us not to stick to that smaller and ignorant self.
 - C Teach us to conform with the impure self.
 - D Make us reject ourselves.

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p106-107*

- (D) 5. In addition to the giving of money and Dharma, there exists an even more important form of giving:
- A Giving of treasure
 - B Giving of love
 - C Giving of fame
 - D Giving of fearlessness.

*Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 3
p113*

- (B) 6. Which statement is incorrect in describing patience?
- A The greater your patience, the closer you are to success.
 - B Patience puts us at a disadvantage.
 - C Patience enables us to understand, accept, confront and resolve life's problems.
 - D One who is patient will find the courage to endure all suffering and adversity.

*Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 3
p115-118*

- (A) 7. The true way of Chan should be something :
- A Active and lively.
 - B Rigid and dull.
 - C Passive and restrictive.
 - D Quiet and lifeless.

*Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 3
p121*

(B) 8. True transcendence of life means:

- A to be attached to life.
- B to never compare.
- C to cling to everything.
- D to see death as destruction.

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3
p128*

(E) 9. True faith is to follow the Bodhisattva path of aspiring for the willingness:

- A To sacrifice;
- B To give;
- C To serve;
- D To propagate and practice dharma
- E All of the above.

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3
p128*

(E) 10. The Buddha's original intent was to:

- 1 Embrace all forms of existence.
- 2 Encourage coexistence.
- 3 Encourage mutual respect.

- A 1 only
- B 3 only
- C 1 and 3 only
- D 2 and 3 only
- E 1,2,3

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3
p129-130*

(E) 11. The eastward diffusion of Buddhism to China brought with it fruits and vegetables that are still consumed till today. Which of the following are included?

- A cucumber
- B jackfruit
- C watermelon
- D walnut
- E all of the above

Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 4
p141-142

(C) 12. Which of the following is NOT a function of tea in Chinese Buddhist monastery traditions?

- A Tea was served in the reception halls of monasteries to welcome guests
- B Tea was used to clear a weary and tired mind caused by long periods of sitting meditation
- C Sprinkling of tea was used in purification ceremonies
- D Drinking of tea, as a ritual duty, is contained in the daily practices of Chan Monasteries

Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 4
p142-143

(B) 13. The first Buddhist temple in China was built during the Eastern Han Dynasty (58-75). What was the name of this temple?

- A Luoyang Temple
- B Honglu Temple (White Horse Temple)
- C Shaolin Temple
- D Eastern Han Temple
- E Dayueshi Temple

Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 4
p145

(A) 14. What do these disciples of the Buddha have in common?

Upali
Sudatta the Elder
Lady Visakha

- A They are generous and practises benefitting both self and others.
- B They are highly skilled in sutra study.
- C They are ascetic practitioners.
- D They are part of the assembly at the first turning of the Dharma Wheel.
- E All of the above

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4
p149*

(E) 15. Buddhist temples provided the following educational functions since their early days in China.

- A Temples provided free schooling, private tutoring, and learning centers, inviting distinguished teachers and masters as visiting instructors.
- B Shrines served as classrooms, and sutra repositories as libraries.
- C Temples and monasteries became locales for thinkers and the knowledgeable.
- D Many outstanding scholars stayed at temples to study, some for the imperial examination.
- E All of the above

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4
p150-151*

16 Any endeavour that benefits living beings is an instrument of the bodhisattva path, which ties Humanistic Buddhism to society. Match the historical activities below with the type of endeavours it belongs to.

- (C) 1. In the Tang and Song Dynasties, monasteries began building grinders and rice mills.
- (A) 2. Master Mingyuan planted ten thousand pine, cypress, and camphor trees to prevent floods in Sizhou.

- (B) 3. Zhejiang Tiantong Temple cultivated reclaimed lands and increased the annual harvest by over fifteen thousand litres.
- (E) 4. Tanyao (407-463) utilized the provisions from the “incalculable grains” (Senqisu) storages to relieve people from famines.

- A Environmental protection and forestation
- B Turning wastelands into farmlands
- C Raising the value of local agriculture
- D Medical services and support
- E Relief aid
- F Paving roads and bridges

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p151-161*

- (E) 17. Fo Guang Shan has been spreading the Dharma through dance, drama and songs. These activities include:
- A Buddha’s Light Youth Philharmonic Orchestra in Vienna
- B Siddhartha: The Musical, created by artists of the Guang Ming College Academy of Performing Arts in the Philippines
- C Dunhuang Dance Troupes in Taiwan
- D Gathering of eight thousand youth in Malaysia to sing beautiful Buddhist songs, such as “I am the Future of Buddhism.”
- E All of the above

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4
p172*

- (D) 18. He is known as the Bodhisattva Emperor.
His work “On Refraining from Drinking Alcohol and Eating Meat” was the cause for Chinese monastics to practice vegetarianism.
When he took and observed the Bodhisattva Precepts, forty-eight thousand people joined him.
He was also the first Chinese emperor to renounce.

Who was he?

- A Emperor Taizu of Northern Wei
- B Emperor Taizong of Northern Wei

- C Emperor Yao Xin of Qin
- D Emperor Wu of Southern Liang
- E None of the above

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4
p191*

- (D) 19. The task of translation has enabled the spread of the Buddha's profound teachings. The Five Great Translators translated a large corpus of Buddhist sutras, thereby completing the system of Buddhist thoughts. These translators were:

- A Ananda, Amoghavajra, Paramartha, Xuanzang and Yijing
- B Ananda, Amoghavajra, Kumarajiva, Paramartha and Xuanzang
- C Amoghavajra, Ananda, Kumarajiva, Paramartha and Yijing
- D Amoghavajra, Kumarajiva, Paramartha, Xuanzang and Yijing
- E Ananda, Amoghavajra, Kumarajiva, Paramartha and Xuanzang

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4
p199*

- (E) 20. Throughout the two thousand years of Buddhism's development in China, the golden eras of Humanistic Buddhism took place during the following periods:

- A the reigns of Emperor Ming of Eastern Han
- B the Wei and Jin Dynasties
- C the Northern and Southern Dynasties
- D the Sui and Tang Dynasties
- E All of the above

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4
p230*

- (E) 21. The contemporary development of Humanistic Buddhism includes the following aspects:

- A Cultural publications
- B Education endeavours to nurture talents
- C Charitable activities to aid society
- D Internationalization

E All of the above

*Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 5
p252*

(A) 22. Amidst the Civil War, numerous Buddhist masters and intellectuals turned to _____ to maintain their propagation efforts of Humanistic Buddhism, thus safeguarding Buddhist culture.

A Taiwan, Hong Kong, Singapore, and Malaysia

B Taiwan, Hong Kong, Singapore and Indonesia

C Taiwan, Hong Kong, Thailand and Myanmar

D Taiwan, Singapore, Malaysia and Myanmar

E Hong Kong, Singapore, Malaysia and Indonesia

*Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 5
p258-259*

(B) 23. Venerable Master Hsing Yun founded the _____ Newspaper in 2000, which later became listed among Taiwan's Four Major Newspapers, bringing Buddhist beliefs of truthfulness, virtue, and beauty into society and families on a daily basis.

A Buddhism Today

B Merit Times

C Wisdom Torch

D Lion's Roar

E Buddhist Youth

*Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 5
p260*

(E) 24. Venerable Master began to actively recruit youths to Buddhism in Yilan starting from 1953. Subsequently, the following groups were established.

A Dharma propagation team

B Buddhist Youth Choir

C Youth group

D Children's class and Sunday classes

E All of the above

- (E) 25. The following are some of the efforts of Fo Guang Shan in nurturing talents to revitalise Buddhism:
- A Organising summer camps for college students
 - B Founding Pu-Men Senior High School in 1977
 - C Founding Primary and Secondary Schools in Nantoua and Taitung.
 - D Founding the University of the West (formerly Hsi Lai University), which is the first Chinese Buddhist-affiliated tertiary institute in the West
 - E All of the above

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5
p275-276

- (E) 26. The following are TRUE about BLIA:
- A BLIA stands for Buddha's Light International Association
 - B The founding of BLIA has opened a door for lay Buddhists to take part in the work of Dharma propagation.
 - C In 1994 the BLIA Young Adults Division (BLIA- YAD) was founded with Venerable Hui Chuan as President.
 - D To date, BLIA has over one hundred and seventy chapters, around two thousand sub- chapters, and millions of members in more than seventy countries worldwide, across the five continents.
 - E All of the above

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5
p304-305

- (B) 27. Which of the following is the title of Venerable Master's keynote speech at the first BLIA General Conference?
- A Happiness and Peace
 - B Joy and Harmony
 - C Bodhisattva and Volunteer
 - D Equality and Peace
 - E Consensus and Openness

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5
p304

- (E) 28. Fo Guang Shan initiated prison programs to nurture compassion and self-awareness. The programs include:
1. Performance by the Changhua Prison Guwu Percussion Troupe at the Buddha Memorial Centre
 2. Triple Gem Refuge Ceremony for inmates of Kaohsiung Women's Prison
 3. Eight Precepts Retreat, Triple Gem Refuge Taking Ceremony, and Short-Term Monastic Retreats insides prisons to assist in the process of rehabilitation and purification

- A 1 only
B 3 only
C 1 and 3 only
D 2 and 3 only
E 1,2,3

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5
p316-317*

- (C) 29. Cloud and Water Mobile Clinic
Fo Guang Senior Citizen's Home
Da Ci Children's Home
Truthful, Virtuous and Beautiful Media Award
Three Acts of Goodness School Awards
Cloud and Water Mobile Library

What do these programs have in common?

1. They carry the mission of spreading Buddha's loving-Kindness and compassion to the world and in enhancing people's faith in the Dharma.
2. They are run in Taiwan only, not in other parts of the world.
3. They are all means through which the meaning of charity is further enriched and elevated.

- A 1 only
B 3 only
C 1 and 3 only
D 2 and 3 only
E 1,2,3

*Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5
p320-321*

- 30 Match the following tertiary education institutes with their locations:
- (C) 1. Guang Ming College
 - (E) 2. University of the West
 - (A) 3. Nan Tien Institute
 - (D) 4. Nan Hwa University

- A Australia
- B Brazil
- C the Philippines
- D Taiwan
- E USA

*Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 5
p332-333*

- (B) 31. The twelve links of Dependent Origination in its right order:
- A Ignorance - mental formations - becoming - birth - old age and death - consciousness - name and form - six sense organs - contact - feeling - craving - clinging
 - B Ignorance - mental formations - consciousness - name and form - six sense organs - contact - feeling - craving - clinging - becoming - birth - old age and death
 - C Ignorance - mental formations - consciousness - name and form - birth - six sense organs - contact - feeling - craving - clinging - becoming old age and death
 - D Becoming - birth - ignorance - mental formations - consciousness - name and form - six sense organs - contact - feeling - craving - clinging - old age and death
 - E Birth - becoming - ignorance - mental formations - consciousness - six sense organs - contact - feeling - craving - clinging - name and form - old age and death

The Core Teachings, Dependent Origination, p18-29

- (B) 32. Which of the following is NOT the Three Dharma Seals?
- A All conditioned phenomena are impermanent.
 - B Life is suffering.

- C All phenomena are without an independent self.
- D Nirvana is perfect tranquillity.

The Core Teachings, The Three Dharma Seals, p49-60

- (A) 33. Sentient beings are limitless, I vow to liberate them.
Afflictions are endless, I vow to eradicate them.
Teachings are infinite, I vow to learn them.
Buddhahood is supreme, I vow to attain it.

The above are:

- A The Bodhisattva's Four Universal Vows
- B The Four Noble Truths
- C The Four Foundations of Mindfulness
- D The Four Immeasurables
- E The Four Elements

The Core Teachings, Becoming a Bodhisattva, p141-152

- (E) 34. We can come to recognize emptiness from observing the following phenomena of existence:
- A Continuous Succession - Nothing in the world is permanent or unchanging, and as all things fade away they will be replaced by what comes after.
 - B Compounding of Elements - All phenomena are formed through the union of causes and conditions. For example, our body is composed of flesh, blood, sinew, and many other parts. If we separate all the constituent parts, the human body would no longer exist.
 - C Relative Existence - All things are defined by their relationship to other things.
 - D Cycles - Everything in the universe is subject to cause and effect, which often manifests in the form of natural cycles. Causes lead to effects, and effects become causes.
 - E All of the above

The Core Teachings, Emptiness, p61-70

- (E) 35. A bodhisattva applies the four means of embracing so that sentient beings can be happy. What are the four means of embracing?
- A giving, kind words, altruism, and meditation
 - B giving, meditation, altruism, and empathy

- C giving, altruism, empathy and precepts
- D giving, meditation, precepts and kind words
- E giving, kind words, altruism, and empathy

The Core Teachings, Becoming a Bodhisattva, p141-152

(C) 36. We should take _____ as the goal in our cultivation of diligence. They are: to prevent unwholesome states that have not yet arisen, to end unwholesome states that have arisen, to develop wholesome states that have not yet arisen, and to strengthen wholesome states that have arisen.

- A the Six Paramita
- B The Four Foundations of Mindfulness
- C the Four Right Efforts
- D the Five Precepts
- E the Middle Path

The Core Teachings, The Four Noble Truths, p30-39

37 Who are the Four Great Bodhisattva?

- (D) Avalokitesvara Bodhisattva
- (C) Manjusri Bodhisattva
- (B) Ksitigarbha Bodhisattva
- (A) Samantabhadra Bodhisattva

- A The Bodhisattva of Great Conduct. He has Ten Great Vows, which are the scope of practices in Buddhism.
- B The Bodhisattva of Vows. This Bodhisattva vowed to go to the hell realm and remain there helping everyone until all sentient beings are released.
- C The Bodhisattva of Wisdom, often depicted with a sword that symbolizes cutting through ignorance.
- D The Bodhisattva of Compassion, whose name in Sanskrit means "Observing the sounds of the world."
- E This Bodhisattva's name in Sanskrit means "One Who Has Obtained Great Power". He awakens in humans their need to be liberated from Samsara.

Being Good, p151-159

- (E) 38. Venerable Master Hsing Yun gave the Keynote Speech on 'Consensus and Openness' at the 2016 BLIA General Conference at Fo Guang Shan Temple, Taiwan. In his speech, the ten points on consensus include:
- A Consensus on Humanistic Buddhism
 - B Consensus on Cross-sectarian Respect
 - C Consensus on General Equality among Buddhists
 - D Consensus on Accessibility and Wide Dissemination of the Dharma
 - E All of the above

BLIA World Headquarters General Conference, October 2016

- (E) 39. The purpose(s) of the Eight Precepts Retreat include:
1. To allow lay Buddhists a chance to practise traditional Buddhist etiquettes.
 2. To allow lay Buddhists a chance to experience the monastic lifestyle.
 3. To allow lay Buddhists a chance to purify the mind and encourage self-cultivation.
- A 1 only
 - B 3 only
 - C 1 and 3 only
 - D 2 and 3 only
 - E 1,2,3

Nan Tien Temple, <http://www.nantien.org.au/>

40 What are the significance of these holy sites to Buddhists?

- (C) Deer Park
- (A) Lumbini Garden
- (B) Kusinagara
- (D) Bodhi Gaya

- A Birthplace of Sakyamuni Buddha.
- B This is the place where Sakyamuni Buddha entered "Mahaparinirvana"
- C This is where the Buddha became enlightened.
- D This is where the First Turning of the Dharma Wheel took place.

(B) Fill In The Blanks (50 Questions)

- 1 Suffering is our ___ 【teacher】 ___, our ___ 【strength】 ___, our factor of success, and what makes us admirable.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p89

- 2 In the sutras, suffering is categorized into ___ 【physical】 ___ illness: old age, sickness, death and rebirth; and ___ 【mental】 ___ illness: greed, anger, and ignorance.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p92

- 3 Once the cycle of old age, sickness, and death is complete, although the physical body dies, our ___ 【true Thusness】 ___ – ___ 【buddha-nature】 ___ lives on as eternal life.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p94

- 4 For rebirth, the forces of our ___ 【good and bad karma】 ___ guide us in great accuracy and fairness.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p94

- 5 The suffering caused by greed can be resolved by the ___ 【contemplation of impurity】 ___. The suffering caused by anger can be remedied by ___ 【compassion】 ___. ___ 【Understanding causes and conditions】 ___ can alleviate the suffering caused by ignorance.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p95

- 6 The five Skandhas - ___ 【form】 ___, ___ 【perception】 ___, ___ 【volition】 ___, ___ 【mental formation】 ___ and ___ 【consciousness】 ___, refer to our body and mind.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p100

- 7 When myriad phenomena go through the cycle of ___ 【becoming】 ___, ___ 【existing】 ___, ___ 【deteriorating】 ___, and ___ 【emptiness】 ___, emptiness does not mean nothingness but the availability of space that allows a building to be rebuilt.

- 8 Emptiness is the foundation of __ 【existence】 __. __ 【Form】 __ arises from the presence of conditions. Conditions comprise __ 【emptiness】 __.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p104

- 9 The Six Paramitas are: __ 【generosity】 __, __ 【discipline】 __, __ 【patience】 __, __ 【diligence】 __, __ 【meditative concentration】 __, and __ 【prajna wisdom】 __.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p112

- 10 The most significant meaning of giving, according to the Dharma should be remembered as: “the __ 【giver】 __ and the receiver are __ 【one and the same】 __.”

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p114

- 11 The Diamond Sutra says: no marks of __ 【self】 __, no marks of __ 【people】 __, no marks of __ 【sentient beings】 __, and no marks of living beings.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p115

- 12 In the Agamas, patience can be divided into: __ 【ordinary patience】 __, __ 【dharma patience】 __, and __ 【patience of non-arising dharmas】 __.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p117

- 13 Buddha taught four ways to practice diligence (the Four Right Efforts):

To __ 【prevent evil from arising】 __ when there is none.

To __ 【eradicate evil】 __ when there is some.

To __ 【prompt the arising of virtue】 __ when there is none.

To __ 【enhance the growth of virtue】 __ when there is some.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p119

- 14 Prajna wisdom, attained by __ 【inner searching】 __, is wisdom perfected by gaining an insight into the law of __ 【Dependent Origination】 __ and the nature of __ 【emptiness】 __ within all phenomena.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p122

- 15 The most important messages within the BLIA verses are __ 【equanimity】 __ and __ 【patience】 __, which represent the ultimate teachings of the Buddha.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p128

- 16 The Three Dharma Seals are: 1) Everything is impermanent】 __, 2) __ 【Nothing has a substantial self】 __, and 3) __ 【Nirvana is the ultimate peace】 __.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 3 p133

- 17 To celebrate __ 【Buddha's Enlightenment Day】 __, every 8th December of the lunar calendar, Buddhist temples would cook __ 【Laba Congee】 __ and distribute it gratuitously. Each year, Fo Guang Shan temples worldwide dispense over a million bowls of __ 【Laba Congee】 __.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p142

- 18 In Chinese Buddhism, vegetarianism advocates the spirit of __ 【compassion】 __. The integration of Buddhist and __ 【Confucian】 __ culture encouraged vegetarianism as a way of life and established it as a core concept in Humanistic Buddhism.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p144

- 19 Although Buddhism is not against the consumption of meat, its advocacy of not killing demonstrates the __ 【equality】 __, __ 【compassion】 __, and oneness befitting all lives. This is in perfect accord with the modern ideals of __ 【environmental】 __ and animal protection.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p144

20 Buddhist practitioners emphasise on daily practices of appropriate conduct whilst walking, standing, sitting, and reclining. Particularly, to “walk like ___ 【the wind】 __, sit like ___ 【a bell】 __, stand like ___ 【the pine】 __, and recline like ___ 【a bow】 __” demonstrates the proper demeanor of a spiritual practitioner.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p147

21 Examples of Buddhist art including Ajanta Caves in India and Dunhuang, Yungang, and Longmen Caves in China have been listed as Cultural Heritages. by the ___ 【UNESCO】 __.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p161

22 At Fo Guang Shan, the ___ 【Buddha Memorial Center】 __ is a representation of the Buddha Gem.

Fo Guang Shan Monastery represents the ___ 【Sangha Gem】 __ while the Sutra Repository represents the ___ 【Dharma Gem】 __.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p170

23 The poet Bai Juyi asked, “What is the essence of the Dharma?”

“___ 【To cease all evil】 __, ___ 【practice all good】 __, and ___ 【purify your own mind】 __. Such is the teaching of all buddhas.” recited the Chan Master.

Very disappointed, Bai Juyi replied, “This is too easy even for a three-year-old child.”

“Sure. What is understandable to a three-year-old toddler is but impossible to an eighty-year-old man.”

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p182

24 1. Buddhism believes in ___ 【reason】 __, not superstition.

2. Buddhism believes in ___ 【involvement】 __ with society, not ___ 【seclusion】 __ from it.

3. Buddhism believes in ___ 【equality】 __, not discrimination.

4. Buddhism believes in ___ 【self-reliance】 __, not dependence.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p196

- 25 The great translator Master Xuanzang established the rule for the ___ 【Five Untranslatables】 ___, the five instances under which only transliterations are rendered: Secret, Polysemy, ___ 【Foreign】 ___, Deference to the past, To inspire respect and righteousness.

Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 4 p200

- 26 Fill in the blanks with the most appropriate word from the list below:

List of words: Impermanence, Karma, Kalpa, Awakening, Delusion, Condition, Emptiness, Dukkha

___ 【Karma】 ___: deed or action that give rise to retributions.

___ 【Awakening】 ___: to help the self and others to realize or be clear about the Truth.

___ 【Dukkha】 ___: a state of physical or mental dissatisfaction categorized into three, eight and mundane types.

___ 【Kalpa】 ___: an ancient Indian unit of time. This word also bears the meaning of calamity.

___ 【Emptiness】 ___: the essence of being, and the basis upon which matters arise.

Humanistic Buddhism: Holding True to the Original Intent of Buddha, Ch 4 p228

- 27 Briefly explain the historical causes of the decline of Chinese Buddhism.

___ 【Resistance and Exclusion by Local Religions】 ___

___ 【The Prosperity of Buddhism as a Cause of Apprehension】 ___

Seclusion from Society

Emphasis on Metaphysical Investigation over Human Concern

___ 【Chanting and Repentance Services Leading to the Decline of Moral Ethics】 ___

___ 【Troubles Caused by Beliefs in Deities and Spirits】 ___

___ 【Distorted Views on Buddhism Caused by Heretics】 ___

Buddhism Replaced by Neo-Confucianism

___ 【The Inevitable Influence of Western Culture】 ___

The Intimidating Large Corpus of Buddhist Texts

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p230-249

- 28 As we passively prevent unwholesome doings, we should also actively do good actions by practicing the Three ___ 【Acts of Goodness】 ___, Four ___ 【Givings】 ___, and Five ___ 【Harmonies】 ___. Only then can we realize a life that is perfect and complete.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p237

- 29 The Five Precepts can be regarded as equivalents to the Five Constant Virtues:

1. ___ 【No killing】 ___ equals benevolence
2. No stealing equals ___ 【righteousness】 ___
3. No sexual misconduct equals ___ 【propriety】 ___
4. ___ 【No lying】 ___ equals integrity
5. ___ 【No intoxicants】 ___ equals knowledge

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 4 p247

- 30 Sequence the following events in the history of Chinese Buddhism in the right order:

- 1 Qing, Han, Wei, and Jin eras: The eastward spread of Buddhism through translation of texts
- 2 Sui, Chen, Li and Tang eras: Founding of the Eight Schools
- 3 The Five Periods, Zhao and Song eras: Competing positions of the Chan and Pure Land Schools
- 4 【Yuan and Ming eras: Royal patronage of the Esoteric tradition】

- 5 Manchurian, Qing, and Republic of China eras: Repentance services and worships period
- 6 【20th Century till present: Humanistic Buddhism period】

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5 p253-254

- 31 All monastics including __ 【bhiksu and bhiksuni】 __ were given the role of “guiding venerables” at Fo Guang Shan’s ordination ceremonies, for the Dharma values aspiration and will. Regardless that one may be a man or woman, lay or monastic, only by attaining the spirit of __ 【equality】 __ can our minds truly connect with that of the Buddha.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5 p294

- 32 For householders who hold a deep appreciation for monastic life but are unable to relinquish their family commitments, Fo Guang Shan offers the opportunities of one-day __ 【Eight Precepts Retreat】 __ introduced by the Buddha, as well as __ 【Short-Term Monastic】 __ Retreat.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5 p296

- 33 Chinese Buddhist masters stipulate pure regulations as an alternative for precepts. For example, the Fo Guang Shan Order also has the __ 【Fo Guang Shan Pure Regulations Handbook】 __ for members to adhere to.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5 p298

- 34 The four kinds of giving are to __ 【give others faith】 __, __ 【give others joy】 __, __ 【give others hope】 __, and __ 【give others convenience】 __.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 5 p313

- 35 According to Master Taixu, the attainment of Buddhahood is concurrent with __ 【the perfection of our human characters】 __. The Dharma should help each Buddhist find spiritual peace and __ 【eradicate】 __ one’s greed, anger, and afflictions so as to find a home in life, maintain harmony within the family, love oneself as well as others, and enjoy life.

Humanistic Buddhism: Holding True to the Original Intents of Buddha, Ch 6 p363

- 36 When the Buddha first awakened, he taught eight methods for cultivating the Way towards awakening in order to liberate all sentient beings from affliction and suffering. Together they are called the “Noble Eightfold Path.” They are:
__ 【Right View】 __, __ 【Right Thought】 __, __ 【Right Speech】 __, __ 【Right Action】 __, __ 【Right Livelihood】 __, __ 【Right Effort】 __, __ 【Right Mindfulness】 __, __ 【Right Meditative Concentration】 __

The Core Teachings, The Noble Eightfold Path, p131-140

- 37 As Buddhist practitioners searching for the Dharma, we must rely on four guidelines to keep us on the right path. These “four reliances” are: to rely on the __ 【Dharma】 __, not on an individual teacher; rely on __ 【wisdom】 __, not on knowledge; rely on the __ 【meaning】 __, not on the words; and rely on ultimate truth, not on relative truth.

The Core Teachings, How to Study Buddhism, p8-17

- 38 The word “bodhisattva” is derived from two Sanskrit words: bodhi and sattva. Bodhi means “to awaken” and sattva means __ 【“sentient being”】 __. Therefore, bodhisattva means __ 【a “sentient being who is seeking awakening.”】 __

The Core Teachings, Becoming a Bodhisattva , p141-152

- 39 In the Lotus Sutra, whenever Sadaparibhuta Bodhisattva was bullied, hurt, insulted, or scolded by others, he not only did not get mad, but he would respectfully say, “I dare not disrespect you, for I regard you all as Buddhas.” From his example, we should understand that the __ 【equality of Buddha nature】 __ means that __ 【respecting others】 __ is the same as respecting oneself.

The Core Teachings, Buddha Nature, p88

- 40 Sangha is a Sanskrit word meaning __ 【“community in harmony.”】 __. It refers to the community of monastics who live together in harmony while committing their lives to learning and teaching the Dharma. The sangha is a community that complies with the six points of reverent harmony:
1. __ 【Harmony in view】 __ through sharing the same understanding, such that there is a common point of view.
 2. Moral harmony - through sharing the same __ 【precepts】 __, such that everyone is subject to the same regulations.
 3. __ 【Economic harmony】 __ through sharing material things and benefits equally
 4. Mental harmony through shared happiness, through a common commitment to the Way.
 5. Verbal harmony through avoiding disputes by using __ 【kindness】 __ in one’s speech.
 6. __ 【Physical harmony】 __ through living together, such that everyone gets along happily and does not violate one another.

The Core Teachings, The Triple Gem, p109-121

- 41 The Buddha, Dharma, and Sangha are called __ 【the Triple Gem】 __” to show their supreme virtue, for they transcend the value of all worldly treasures. They can relieve our mental suffering and lead us to __ 【liberation from the cycle of birth and death】 __.

The Core Teachings, The Triple Gem, p109-121

- 42 Humanistic Buddhism allows for both __ 【existence】 __ and emptiness, for having many possessions and no possessions, and for community and solitude. By finding __ 【the Middle Way】 __ in all things, __ 【Humanistic Buddhism】 __ allows people to achieve a beautiful and wonderful life.

The Core Teachings, Humanistic Buddhism

- 43 The Buddha’s life as a __ 【human being】 __ can serve as inspiration and as a model for spiritual practice in our own lives. We call the teachings of the Buddha __ 【“Humanistic Buddhism”】 __ to emphasize that they can be integrated into all aspects of our daily lives.

The Core Teachings, Humanistic Buddhism

- 44 Although the five precepts are different, their fundamental spirit is __ 【to not violate others】 __. When we do not violate others but respect them, we will have __ 【freedom】 __.

The Core Teachings, The Five Precepts, p122-130

- 45 The most important teaching for developing the bodhisattva path is that of the __ 【Six Perfections】 __. Called the __ 【Six Paramita】 __ in Sanskrit, it means “leading to the other shore” or having accomplished the goal of awakening.

The Core Teachings, Becoming a Bodhisattva , p141-152

- 46 When the second Dharma Seal of __ 【No-Self】 __ is understood, it allows us to more fully participate in life, because it provides a basis for us to cooperate with other sentient beings. Knowing that all phenomena lack __ 【an independent self】 __ teaches us to get along with others because it clearly shows that we are sustained by many conditions, and others are too. In the same way that we need others, they need us too.

The Core Teachings, The Three Dharma Seals, p49-60

- 47 The Treatise on the Stages of Yogacara Practitioners says, “When right view is strengthened, thought without anger and harmfulness arises; this is right thought.” Therefore, right thought means to not have thoughts of __ 【greed】 __, __ 【anger】 __, and __ 【ignorance】 __.

The Core Teachings, The Noble Eightfold Path, p131-140

- 48 Buddhist sutras generally agree in saying that the four most important things we should be grateful for are: 1) __ 【the Triple Gem】 __, 2) __ 【our parents】 __, 3) __ 【our teachers】 __ and 4) __ 【our nations】 __.

Being Good, p110

- 49 The Ten __ 【Wholesome Deeds】 __ are no killing, no stealing, no sexual misconduct, __ 【no lying】 __, no duplicity, no harsh words, __ 【no flattery】 __, __ 【no greed】 __, no anger, and no ignorance.

Being Good, p151-159

50 The name of Amitabha Buddha means ___ 【boundless light】 ___ and ___
【boundless life】 ___. Amitabha is one of the most popular Buddhas for devotion
among Mahayana Buddhists. He presides over the Pure Land of Ultimate Bliss.

Being Good, p151-159

(C) Short Essay Questions

1. Name the eight sufferings.

Suffering caused by birth, old age, sickness, death, union with foes, separation from loved ones, unfulfilled desire, and burning of the Five Skandhas.

Humanistic Buddhism: Holding True to Buddha's Original Intent, Ch 3 p91

2. Why is emptiness not to be feared?

The truth is, emptiness is not to be feared. Instead, it should be something we pursue. Imagine if there were no empty lands, where would I build my house? If there were no empty fields, where would I plant my crops? Without crops, how can there be a harvest? If my pockets weren't empty, where would I put my money? If my bowl were not empty, where would I place the rice and vegetables? Emptiness allows us to have and to hold something, which is said in the phrase, "Out of true emptiness arises wondrous existence."

Humanistic Buddhism: Holding True to Buddha's Original Intent, Ch 3 p98

3. Explain how impermanence makes life wondrous and infinite.

Impermanence means that I have a chance for change. Be it our daily life surroundings or future dreams, impermanence means change and improvement are possible. On a different level, impermanence can be said to embody a positive and aspiring attitude towards life.

Humanistic Buddhism: Holding True to Buddha's Original Intent, Ch 3 p104-105

4. What is the "I" in "who am I"?

The "I" within the question "who am I" is not that physical body but a true self that must be understood and attained. Once we enter that state of eternal and undying self, we shall no longer fear or have delusive thoughts.

Humanistic Buddhism: Holding True to Buddha's Original Intent, Ch 3 p108-109

5. Does discipline mean restriction or freedom?

Discipline means to prevent wrongdoings and cease unwholesome acts. If you can achieve this, discipline will no longer be a restriction and ultimately is freedom.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 3 p18

6. Does patience put us at a disadvantage or an advantage?

Patience is really an advantage. One who endures places oneself at an advantage, and one who fails will be at a loss. The ability to endure makes us stronger and wiser. Never be a pot that calls the kettle black. Being able to endure, I should strive to rise above and be better than others. That is why various Mahayana Sutras encourage the practice of the Bodhisattva Path, especially by focusing on the practice of the paramita of patience.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 3 p116

7. The BLIA verses composed by Venerable Master Hsing Yun are:

May kindness, compassion, joy and equanimity pervade all Dharma realms;
May all people and heavenly beings benefit from all blessings and friendship;
May our ethical practice of Chan, Pureland, and Precepts help us to realize equality and patience;
May we undertake the Great Vows with humility and gratitude.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 3 p127-128

8. What are the factors contributing towards the successful spread of Buddhism throughout the Chinese society?

The successful spread of Chinese Buddhism throughout society can be attributed to its key humanistic characteristics inherited from the Mahayana and Theravada traditions;

Societies as a whole, from the Emperors to the ordinary citizens, were given equal chance to share in the rich and diverse elements of Buddhist culture;

Promotion of moral ethics through the teachings of the Five Precepts and Ten Wholesome Deeds.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 4 p140

9. How does Humanistic Buddhism caters to the need of different eras in the efforts of cultural publications?

By making the best use of technologies to publish Buddhist texts in the different eras, from etchings on wood or stone to publications of magazines, journals, newspapers and digital media.

By spreading information in the most suitable form in the given extant era.

By publishing books of literary quality written in languages that are easy to read and understand, as well as pertinent to life.

By catering to the aptitudes and needs of all living beings.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 5 p266

10. What are the important factors needed to revive Chinese Buddhism in modern times?

In order for the revival of Chinese Buddhism to be possible, Buddhists must actively interact with both society and people, whilst holding true to the Buddha's original intents by contributing to the wellbeing of people, broadly develop good affinities, and establish education institutes at all levels of schooling.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 5 p277-278

11. Why does Humanistic Buddhism place *emergency relief* as priority over *poverty* in its charitable endeavours?

The charitable endeavours of Humanistic Buddhism place emergency relief as priority over poverty, because the essence behind these is *Dharma propagation*. The greatest form of charity lies in the *salvation of human minds* rather than aids provided in the material or monetary forms. While material and monetary support will eventually end, *the gift of Dharma will offer a lifetime's benefit*, and even lifetimes of benefits.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 5 p314-315

12. What is the guiding principle of charity and relief work of Fo Guang Shan?

The giver and receiver are equal in merits. The act of receiving what is given also has its merits. Relief work must be done with a sense of dignity, and charity must be given under the circumstances that people feel at ease in receiving it.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 5 p319

13. Humanistic Buddhism has brought about numerous achievements and innovations in Dharma propagation. List examples in any three areas:

- a) Education: Primary, secondary, and tertiary schools, Buddhist colleges, institutes of Buddhist studies, Chinese schools, devotees seminars, urban Buddhist College programs, and public education trust funds. Media: Magazines, newspaper, radio station, television station, and online courses.
- b) Art: Exhibition centers, art galleries, publication of the Encyclopedia of World Buddhist Arts, and museums such as the Buddha Memorial Center.
- c) Food: Vegetarian restaurants and Water Drop Teahouses to provide vegetarian meals.
- d) Charity: Cloud and Water Mobile Clinic, children's homes, retirement homes, sickbays, hospice rooms, Community Service Team, and Mentality Protection Center Vehicles.
- e) Activities: Summer camps, Young Adults Divisions, children's classes, BLIA Scouts, Devotees' Dharma Gathering, alms processions, social movements, Buddhist weddings, Dharma lectures, pilgrimages to India, pilgrimage groups, Cloud and Water Mobile Library Trucks, Forums, Million-Member Fundraising Campaign, correctional center Dharma programs, Dharma visits to Armed Forces and remote islands.
- f) Sports: Basketball teams, baseball teams, gymnastic teams, soccer teams, and cheer squads, augmenting the Buddhist faith among athletes.
- g) Conferences: International conferences such as the Symposium on Humanistic Buddhism, International Sangha Conference, World Buddhist Forum, various Cross- Strait Buddhist and cultural forums, World Fellowship of Buddhists general conferences taken beyond Asia into FGS branch temples in America and Australia.
- h) Academic publications: Publishing houses, collections of papers from various international academic conferences, A Collection of Contemporary Buddhist Works: Chinese Buddhist Academic Series, Universal Gate Buddhist Journal, Humanistic Buddhism: Journal, Arts and Culture, and hundreds of other magazine and journal publications.
- i) Spiritual cultivation: Holiday retreats, Humanistic Buddhist Reading Association, Short-Term Monastic Retreats, and Triple Platform Full Ordination Ceremonies.
- j) Music and dance: Music groups, Buddhist choirs, and Buddhist music concerts.
- k) Constitution: Establishment of organizations, advocating equality between monastic and lay Buddhists, the BLIA Lay Dharma Lecturer, Sudana and Sumagadhi Lecturer's systems, advocating gender equality, and petitioning for Buddha's Birthday to be listed as a national holiday.

Humanistic Buddhism: Holding True to Buddha's Original Intentions, Ch 6 p360-362

14. What is Humanistic Buddhism? (list any five points below)

- a) Humanistic Buddhism is, 'What was taught by the Buddha, needed by human beings, that which purifies, and that which is virtuous and beautiful.'
- b) Humanistic Buddhism holds true to Buddha's original intents.
- c) Humanistic Buddhism is Buddhism in its truest form.
- d) Humanistic Buddhism is for humanity.
- e) Humanistic Buddhism is universal Buddhism.
- f) Humanistic Buddhism is a ray of hope for the future of humanity. Buddhism is a compass for life.
- g) Humanistic Buddhism is a spiritual provision for life.
- h) Humanistic Buddhism offers a mental and spiritual home.
- i) Humanistic Buddhism serves as a remedy to political, social and economic inadequacy.
- j) Humanistic Buddhism shall enrich human minds. Buddhism shall enhance social norms.
- k) Humanistic Buddhism will be a cause for social stability.
- l) Humanistic Buddhism shall enrich individual harmony through wellbeing, interpersonal harmony through respect, family harmony through deference, social harmony through cooperation, and world harmony through peace.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 6 p355,364-365

15. What does localization of Buddhism mean?

Localization is about contribution and fellowship. Localization means to follow each culture, each place, and each custom to develop a unique feature in different ways. Localization does not imply the 'removal' of any elements but to 'giving.' It is hoped that through Buddhism, the people in each local area are given a more enriching spiritual life. This is exactly how Humanistic Buddhism holds true to Buddha's original intent — To be accepted by people.

Humanistic Buddhism: Holding True to Buddha's Original Intents, Ch 5 p327

16. What are the four kinds of Right Speech?

- a. Words of truth. These are words that are true, honest, and not duplicitous.
- b. Words of compassion. These are words that are kind, soft, and give others confidence.
- c. Words of praise. These are words that encourage others and bring them joy.
- d. Words of altruism. These are words that help and benefit others.

The Core Teachings, The Noble Eightfold Path, p131-140

17. What is the right attitude in listening to the Dharma?

When we listen to the Dharma, we must concentrate and we must be careful not to allow fixed ideas to prevent the Buddha's message from fully penetrating our minds. Our purpose in listening to the Dharma must be to learn; if we think we already know what the Buddha is going to say or if we think that we know more than the Buddha, we will not be in the right frame of mind to benefit from his teachings. Even after we believe we have really come to understand some aspect of the Dharma, we must always keep our minds open so that even higher levels of understanding can become available to us.

Being Good, Listening to the Dharma, p58