



人向佛教 佛陀本懷

Humanistic Buddhism

Holding True to the
Original Intents of Buddha

2017 Buddhist Examination Question Bank

Date: 18/6/2017

Time: 1.30PM

Venue: Nan Tien Temple & branch temples in Sydney



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2017 Fo Guang Shan Nan Tien Temple Buddhist Examination

Exam Study Guide – Adult Section

CONTENT

Adult Section	P. 2
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Important Remark for Candidates

1. Date & time of examination: 18th June 2017 at 1:30 p.m.
Duration of the examination: 2.5 hours.
2. Exam results will be posted on 2nd July 2017.
3. Books, notes, texts and cell phones are not permitted in the exam.
4. Candidates are responsible to bring their own stationery including black or blue pen for writing answers. Do not write with red pen or pencil.
5. If you are unclear about a question during the examination, please raise your hand and ask an exam invigilator for clarification.
6. Write your answers on the examination booklet: For true or false questions, please mark “T” for true and “F” for false. For multiple choice questions, please write only one answer (A, B, C or D). For fill in the blanks questions, please write your answers in the brackets.
7. Candidates must hand in all examination materials after completion.
No one is allowed to leave the exam site for the first 20 minutes of the exam.
8. Please keep the examination site clean and tidy at all times. Please refrain from talking loudly outside the examination site.
9. Please print your full name clearly on all answer sheets and examination booklet.
10. Please turn off your cell phones and other electronic device before you enter the examination site.

2017 Fo Guang Shan Nan Tien Temple Buddhist Examination Exam Study Guide - Adult Section

I. True or False

- (T) 1. Buddhism was founded by Sakyamuni Buddha about 2600 year ago and he was not a god but simply a human being and so we call that Humanistic Buddhism
(*P. ii, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 2. The Ch'an master, Sixth Patriarch Huineng, stated that “Dharma can only be found in the world, and enlightened in this world which cannot be attained away from it.” This urges Buddhists to unit as one and reinstate Buddha’s Original intents.
(*P. iii, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 3. The most arduous tasks required of traditional Buddhism is to clarify false understandings and reinstate the true goal of Buddhism by tracing it back to the Buddha’s humanistic character.
(*P. iii-iv, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 4. Due to political persecutions, and as a result that Buddhists were driven from cities into mountain forests, the focus shifted to mere metaphysical discussions and inappropriate means of teaching Buddhism that hold a passive attitude in encouraging seclusion from the world rather than actively helping people.
(*P. iv-v, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 5. The core concepts of Humanistic Buddhism are found within Dependent Origination, the Middle path and its mission found in guiding modern day people in finding peace and stability.
(*P.vi, Humanistic Buddhism-Holding True to the Original Intents of Buddha*).
- (T) 6. Suffering is our teacher, our strength, our factor of success, which makes us admirable. It is like gold, which must be subjected to extreme temperature to become refined and pure. (*P. 89, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 7. One becomes the best of the best by enduring the worst of the worst. Eminent Buddhist masters of the past all endured the greatest hardships in order to achieve spiritual attainment.
(*P. 89, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 8. Once the cycle of old age, sickness and death is complete, although the physical body dies, our True Essence as Buddha Nature lives on as the eternal life.
(*P. 94, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)

- (T) 9. After understanding the Four Noble Truths, we should proceed to make the Four Universal Vows and work to cultivate and fulfill them.
(*P. 14, Humanistic Buddhism for Everyday Life*)
- (T) 10. Impermanence means that changes and improvements are possible.
(*P. 104, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (F) 11. For most religions, life continues in a cycle without end from previous lifetimes to succeeding lifetimes.
(*P. 93, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (F) 12. “Buddhists must understand that life is filled with half and half” means that they must use the duality of the mind remedy a particular suffering.
(*P. 95, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 13. Emptiness of the four elements means that everything in the world is composed of the four elements: earth, water, wind and fire.
(*P. 98, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 14. Impermanence and dependent origination are basically the same but related Teachings.
(*P. 104, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 15. An “Ultimate Truth” is defined by the following four characteristics: they must be universal, they or inevitable, they must be true in the past, and they must be true in the future. (*P.49, The Core Teachings by Master Hsing Yun*)
- (F) 16. Buddhism originated in China.
(*P. 3, Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 17. The Four Reliances are to: rely on the Dharma, not on people; rely on the wisdom, not on the knowledge; rely on the meaning, not on the words; rely on the definitive meaning, not on the provisional one.
(*Chapter II - The Core Teaching by Venerable Master Hsing Yun*)
- (T) 18. Nirvana means cessation: cessation of suffering and attachment; cessation of delusion; cessation of duality; cessation in a belief of a separate self; cessation of belief in a permanent absolute anything anywhere; and the cessation or end of the cycle of birth and death of that “self”. (*P. 54-55, The Core Teachings by Ven. Master Hsing Yun*)
- (T) 19. The Truth of Impermanence: means that all things, forms, actions or phenomena change over time; nothing stays the same. All phenomena are constantly interacting with each other, are constantly influencing and constantly causing each other to change. (*P. 50-52, The Core Teachings by Venerable Master Hsing Yun*)

- (T) 20. Having “no-self” nature means nothing can exist independently, all phenomena, including formed or formless things, all events, mental acts, and laws cannot exist independently or alone. (P.52-54, *The Core Teachings by Ven. Master Hsing Yun*)
- (T) 21. The absence of a substantial self is a unique teaching that differentiates Buddhism from the other religious or philosophical doctrines. (P. 102-103, P106-112, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (T) 22. The human body is composed of Five Aggregates; which are form, sensation, perception, mental volition and consciousness. Each of these does not have a tangible self-nature. (P. 98-100, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
- (F) 23. The First Dharma Seal can be considered as a very pessimistic teaching, leading one to depression. (P. 49-52, *The Core Teachings by Venerable Master Hsing Yun*)
- (T) 24. Nirvana is a state of tranquility due to the elimination of greed, anger, ignorance, arrogance and doubt.
(*Chapter XI Nirvana-The Core Teachings by Venerable Master Hsing Yun*)
- (F) 25. There is no hope or future beyond death.
(P. 93 *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)

II. Multiple Choice Questions:

(I) 1. The benefits of learning Humanistic Buddhism:

- A. Purifies the body and mind.
- B. Enhances our mortal ethics.
- C. Makes us compassionate.
- D. Helps us understand ourselves.
- E. Gives us strength to rely on ourselves.
- F. Inspires us to help and accept others.
- G. Teaches us the Truth of Dependent Origination.
- H. Go beyond the mundane world and attain liberation.
- I. All of the above.

(P. vii, Humanistic Buddhism-Holding True to the Original Intents of Buddha)

(E) 2. Through the practice of Humanistic Buddhism we will result in:

- A. The purification of body and mind.
- B. An open mind transcend all differences between the self and others.
- C. Freeing yourself from attachment, delusion and affliction.
- D. The joy of Chan and Dharma.
- E. All of the above.

(P. vii-viii, Humanistic Buddhism-Holding True to the Original Intents of Buddha)

(F) 3. In order to suit people's various capacities, the Buddha Dharma is skillfully differentiated into a number of Vehicles :

- A. Human Vehicle,
- B. Divine Vehicle,
- C. Sravaka Vehicle,
- D. Pratyekabudda Vehicle,
- E. Bodhisattva Vehicle, nevertheless the Buddha's original intention is one Vehicle.
- F. All of the above.

(P. 44-45, The Way to Buddhahood)

(D) 4. Humanistic Buddhism advocates:

- A. Harmonizing ultimate and conventional truth.
- B. It is presented in a positive, optimistic, and joyful manner.
- C. To truly uphold the original intents of the Buddha.
- D. All of the above.

(Pg. 86, Humanistic Buddhism-Holding True to the Original Intents of Buddha)

- (E) 5. The teachings of the following are commonly recognized as the earliest of the Buddha:
- A. Suffering.
 - B. Emptiness.
 - C. Impermanence.
 - D. Selflessness.
 - E. All of the above.
- (P. 87, Humanistic Buddhism-Holding True to the Original Intents of Buddha)*

- (D) 6. Buddha had intended for us to understand the natural process of life - birth, old age, sickness and death, and aspire for:
- A. Virtue and enlightenment.
 - B. A broadened life.
 - C. An enriching future.
 - D. All of the above.
- (P. 95, Humanistic Buddhism-Holding True to the Original Intents of Buddha)*

- (E) 7. The Four Universal Vows are:
- A. Sentient beings are limitless, I vow to liberate them.
 - B. Afflictions are endless; I vow to eradicate them.
 - C. Teachings are infinite, I vow to learn them.
 - D. Buddhahood is supreme, I vow to attain it.
 - E. All of the above.
- (P. 15-17, Humanistic Buddhism for Everyday Life)*

- (E) 8. The Four characteristics of an “Ultimate Truth” are:
- A. They must be universal.
 - B. They must be necessary or inevitable.
 - C. They must be true in the past.
 - D. They must be true in the future.
 - E. All of the above.
- (P. 49, The Core Teachings by Venerable Master Hsing Yun)*

- (E) 9. Impermanence is illustrated by the following:
- A. From the viewpoint of time, all things are impermanent.
 - B. All things, all phenomena arise or are formed by the combination of different causes and conditions.
 - C. All phenomena are constantly interacting with each other, constantly influencing each other and constantly causing each other to change.
 - D. When the necessary causes and conditions disintegrate, or are removed, the things affected will cease to exist in their perceived forms and are therefore impermanent...
 - E. All of the above. *(Chapter Three, Humanistic Buddhism-Holding True to the Original Intents of Buddha)*

(E) 10. Buddhism uniquely explains:

- A. Cosmology in an infinite and cyclical manner.
- B. Time is defined as beginningless and endless, a sequence of change.
- C. The cycle of life: as from old age, sickness, death & rebirth.
- D. In being empty, the Four Elements are in fact not empty.
- E. All of the above.

(Chapter Three. Humanistic Buddhism-Holding True to the Original Intents of Buddha)

(E) 11. The Buddhist teaching of emptiness:

- A. The greatest misunderstanding of Buddhism is the fear of Emptiness.
- B. Early teachings on Dependent Origination brought about the word Sunyata.
- C. Sunyata was interpreted as “nothingness” & “emptiness”, creating misconceptions.
- D. “Emptiness of the Four Elements” teaches that all things as being nothing & empty.
- E. All of the above.

(Chapter Three. Humanistic Buddhism-Holding True to the Original Intents of Buddha)

(D) 12. Impermanence of life means

- A. life is short;
- B. death is inevitable;
- C. life continues in a cycle without end;
- D. All of the above.

(P. 93, Humanistic Buddhism-Holding True to the Original Intent of Buddha)

(E) 13. The teaching of Impermanent intersects with

- A. the teaching of Emptiness;
- B. the teaching of No-self;
- C. the teaching of Dependent Origination;
- D. the teaching of cause and effect;
- E. All the above.

(P. 93, Humanistic Buddhism-Holding True to the Original Intent of Buddha)

(E) 14. In Buddhism:

- A. The Five Skandhas are form, perception, volition, mental formation & consciousness.
- B. The Five Skandhas refer to our mind and body.
- C. The Four Elements refer to our form, the components that comprise our body.
- D. Perceptively it can be said that form is emptiness and emptiness is form.
- E. All of the above. *(Chapter Three. Humanistic Buddhism-Holding True to the Original Intents of Buddha)*

- (C) 15. Refrain from killing was taught under what principle?
 A. the wish to deliver all living beings.
 B. the respect and reverence for all lives.
 C. All of the above.
(P. 6-10, Humanistic Buddhism-Holding True to the Original Intents of Buddha)
- (E) 16. Emptiness embodies:
 A. The teaching of Dependent Origination, the meaning of causes and conditions.
 B. The truth about everything in the universe.
 C. A table for example: is the result of many causes & conditions coming together.
 D. The foundation of all forms of existence.
 E. All the above.
(P.97-104, Humanistic Buddhism-Holding True to the Original Intents of Buddha)
- (D) 17. The Buddha is someone who:
 A. has permanently eliminated all negative qualities from their mind.
 B. acts with perfect wisdom in all things.
 C. is completely free from all kinds of suffering.
 D. All of the above.
(Chapter Two, Humanistic Buddhism-Holding True to the Original Intents of Buddha)
- (F) 18. Nirvana means;
 A. The cessation of suffering, attachment, delusion and illusion.
 B. The cessation of the cycle of birth and death.
 C. The cessation of duality
 D. The cessation in a belief of a separate self.
 E. The cessation of the belief in a permanent absolute anything, anywhere.
 F. All of the above.
(P.105, The Core Teachings by Venerable Master Hsing Yun)
- (D) 19. The Truth of No Self-Nature;
 A. Nothing can exist independently, all phenomena, including formed or formless things, all events, mental acts, and laws cannot exist independently or alone.
 B. Human beings like to cling to the “self” and believe that “I” or my “self” as the centre of the universe, as if nothing would exist without “I”.
 no such thing as a permanent and independent “self”.
 C. From the moment of birth the human body is perpetually undergoing physiological changes as it grows, matures and ages.
 D. All of the above.
(P.52-54, The Core Teachings by Venerable Master Hsing Yun)

- (C) 20. The four unwholesome actions caused by speech are
 A. lying, tongue biting, wrong views and irritation.
 B. slandering, ill will, harsh words and killing.
 C. lying, slandering, harsh words and frivolous talk.
 D. lying, stealing, sexual misconduct and killing.
(P.9-10, Humanistic Buddhism-Holding True to the Original Intents of Buddha)
- (B) 21. The main motivation behind Buddha's great renunciation was
 A. to avoid problems raised in the family.
 B. to seek the truth and liberate all beings.
 C. to lead a single's lifestyle.
(P.3-5, Humanistic Buddhism-Holding True to the Original Intents of Buddha)
- (C) 22. Impermanent, No-self and Nirvana are called;
 A. The Triple Gems.
 B. The Three Vehicles.
 C. The Three Dharma Seals.
(P.49, The Three Dharma Seals, The Core Teachings)
- (D) 23. All phenomena of existence are impermanent as they pass through stages of:
 A. Arising.
 B. Abiding and changing.
 C. Extinguishing.
 D. All of the above.
(P.104, Humanistic Buddhism-Holding True to the Original Intents of Buddha)
- (C) 24. To listen to the Dharma teachings, one should
 A. deeply study the teachings.
 B. contemplate the teachings.
 C. All of the above.
 D. none of the above.
(P.7, The Core Teachings by Venerable Master Hsing Yun)
- (E) 25. Nirvana means:
 A. Extinction of "clinging".
 B. Elimination or eradication of the obstacles of defilement.
 C. End to the cycle of birth and death.
 D. Extinction of all notions and ideas.
 E. All the above.
(P.105, The Core Teachings by Venerable Master Hsing Yun)

- (D) 26. The Ultimate Truths must possess the qualities of
- A. universality.
 - B. necessity or inevitability.
 - C. and be true in the past as in the future.
 - D. All of the above.
- (The Three Dharma Seals, The Core Teachings by Venerable Master Hsing Yun)*
- (E) 27. From moment to moment the world moves constantly among the four states of;
- A. being born,
 - B. abiding,
 - C. decaying,
 - D. and dying,
 - E. All of the above.
- (Chapter Three, Humanistic Buddhism-Holding True to the Original Intents of Buddha)*
- (C) 28. The ideals of Humanistic Buddhism are
- A. to encourage others to practice compassion and loving-kindness.
 - B. to apply the Buddhist teachings in our daily lives.
 - C. All of the above.
- (B) 29. Buddhists believe that everyone is able to become a
- A. God.
 - B. Buddha.
 - C. Immortal.
- (D) 30. The Buddha taught many ways, to help us to understand the true nature of life. He taught that we are not here by accident.
- A. That we are not a result of an act of a supreme intelligence.
 - B. That we are a result of our own intention acts, thus placing the
 - C. Responsibility on ourselves.
 - D. All the above.

III. Fill In the Blanks:

1. Venerable Master Hsing Yun has spend his entire mission promoting Humanistic Buddhism through Buddhist [education], [culture,] charity, and propagation of the [Dharma].
(P. I, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
2. In 1967 Fo Guang Shan Monastery was founded by Master Hsing Yun and he has dedicated his entire life to propagate [Humanistic Buddhism] .
(P. I, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
3. The reason for Master Hsing Yun highly promoting Humanistic Buddhism in his entire life is because that the [various traditions] have caused [deviations] from the [earliest form of Buddhism] .
(P. ii-iii, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
4. The founder of Fo Guang Monastery, [Master Hsing Yun], tries to eliminate [fallacious Views], correct biases and rediscover the [right view] and right thought.
(P. iv, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
5. By learning and practicing [Humanistic Buddhism], a ray of hope to society shall bring [happiness] and provide the means of [liberation] to all.
(P. iv, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
6. The essence of Humanistic Buddhism is found within the Threefold Trainings-[discipline, concentration and wisdom].
(P. vi, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
7. The suffering caused by greed can be resolved by [contemplation of impurity].
8. The suffering caused by ignorance can be alleviated by [understanding causes and conditions].
9. The suffering caused by anger can remedied by [compassion].
10. In the same way, lethargy can be relieved by [diligence] and arrogance by [respect].
11. Sunyata was interpreted as [nothingness] & [emptiness].
12. The Four Elements are [earth], [water], [wind] & [fire].
13. Emptiness gives rise to [existence].

14. “The Heart Sutra” states: [Form] is emptiness and [emptiness] is form.
15. Out of the Three Jewels – [Buddha], [Dharma], and [Sangha] – the Dharma is the most supreme, for it is what the Buddha relied on to attain Enlightenment.
(P. 86, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
16. The Four Noble Truths are fundamental teachings of Buddhism. They are [realized], [experienced] and [taught] by the Buddha himself, they encapsulate the true nature of [life] and [universe].
(P. 3, *Humanistic Buddhism for Everyday Life*)
17. The Three Dharma Seals teach us that all phenomena arise due to [causes] and [conditions], and also bound by [impermanence].
(P. 86, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
18. Suffering is categorized into [Physical illness] and [Mental illness].
(P. 92, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
19. Humans are [spiritual] beings, and [religion] is like the [sunlight and water] without which we cannot live.
20. Broadly defined, faith refers to [belief], trust, or [confidence] in something, though not necessarily involving [religion].
21. Faith in a religion requires [careful choices], for to fall into beliefs that cause [harm] to ourselves or others is no different than drinking [poison].
22. The ultimate form of religious faith is, of course, a correct or right-minded faith, one that is [ethical], [virtuous] and subscribes to the principle of causing [no harm].
23. Regardless of the religion in which we believe, a [rational choice] must be made based on whether or not its teachings correspond to [the truth].
24. The Bodhisattva vehicle is founded upon developing [bodhi mind], which aspires to [awakening], and wishes to benefit others and [liberate the world].
25. Taking refuge and the act of worship represent different aspects of Buddhist practice. The former involves [vows of faith] for a lifetime, while the act of worship is a moment of [paying respect].
26. Some ignorant people speak of hell to [frighten and terrify] people. Why can we not use the notion of the beauty of the [heavenly realms] to attract people?

27. Suffering is the [most fundamental teaching] of the Buddha. Suffering [inspires and Encourages] us to endure hardships and make us stronger.
28. Maintaining [morality] is also an important part of the Buddhist learning process which requires the upholding [of a standard of discipline-five precepts].
29. Learning Buddhism is simply the practice of the Bodhissatva Path [four Immeasurable], the [four embracing virtues] and the [six perfections].
30. After the Buddha entered parinirvana and the discourses of the Buddha began to be compiled, many people with ulterior motives taught [fake teachings] in the name of the Buddha and therefore, in the Tripitaka, there are many [apocryphal sutras] and a great amount of [false teachings].

IV. Short Essay Questions: (Not more than 100 words)

1. Why do we have to specify the belief of Humanistic Buddhism?
(P. ii-iii, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
2. Do you like to learn from a faith that only encourages individual cultivation away from society without having any regards for people ?
(P. v, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
3. In Buddhism, what is the inevitable truth of life? What are the so-called Eight Sufferings?
(P. 95, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
4. Please write briefly in your own words about your overall understanding on Humanistic Buddhism-the Original Intents of Buddha
(P. i-x, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
5. What are the remedies the Buddha has prescribed for the suffering caused by greed, anger and ignorance?
(P. 95, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)

6. What is the cause of our fear of suffering? And what is the purpose of suffering which it has to offer us?
(P. 95-97, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
7. Please explain “Life is filled with half and half” (referring to the duality of the mind; the world is comprised of half Buddha, half mara)
(P. xx, number 17-*Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
8. How is the Buddhist faith different from the faiths of other religions?
(P. xv-xvi, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
9. If you are faith directed, how do you know that the path you are following is the right one?
(P. xv-xvi, *Humanistic Buddhism-Holding True to the Original Intents of Buddha, Chapter IV-The Four Noble Truth-The Noble Eightfold Path and Chapter VI. Three Dharma Seals-The Core Teachings*)
10. How and by what measures should you use to reasonably ensure that the Buddhist sutras and teachings conform to the original intents of the Buddha?
(*Chapter One-Humanistic Buddhism-Holding True to the Original Intents of Buddha, Chapter VI. Three Dharma Seals-The Core Teachings*)
11. From the view of Humanistic Buddhism what does the teaching of emptiness contribute to our life, as taught by the Buddha?
(P. 98-99, 104, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
12. What steps in our daily practice can we take to implement and realize: accepting being happy with what we already have?
(P. 61-2-3, 64-65, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
13. How can the Five Precepts bring us contentment?
(P. 62, 64, *review precepts; no killing, stealing, lying, sexual misconduct & intoxicants Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
14. In Buddhism, what is an inevitable truth of life? What are the so-called Eight Sufferings?
(P. 95, *Humanistic Buddhism-Holding True to the Original Intents of Buddha*)
15. What are the six characteristics of Humanistic Buddhism? Do you think that engaging Humanistic Buddhism in the community is possible?
(*The Core Teachings P. 163-169*)