



## I. True/False questions

- (T) 1. 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 eternal life.
- (T) 2. 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.
- (T) 3. For Buddhists, death does not mean the “end” of all.
- (F) 4. There is no hope or future beyond death.
- (F) 5. For most religions, life continues in a cycle without end from previous lifetimes to succeeding lifetimes.
- (T) 6. Impermanence means that changes and improvements are possible.
- (T) 7. Impermanence and dependent origination are basically the same but related teachings.
- (F) 8. The First Dharma Seal can be considered as a very pessimistic teaching, leading one to depression.
- (T) 9. 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.
- (T) 10. Nirvana is a state of tranquility due to the elimination of greed, anger, ignorance, arrogance and doubt.
- (T) 11. Chan is not exclusive to Buddhism or any individual. Chan is the treasure that lies within everyone.
- (T) 12. The absence of a substantial self is a unique teaching that differentiates Buddhism from the other religious or philosophical doctrines.

- (T) 13. After understanding the Four Noble Truths, we should proceed to make the Four Universal Vows and work to cultivate and fulfill them.
- (T) 14. 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
- (T) 15. 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.
- (F) 16. Buddhism originated in China.
- (T) 17. 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.
- (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”.
- (T) 19. 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.
- (T) 20. 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 unite as one and reinstate Buddha’s original intents.
- (F) 21. “Buddhists must understand that life is filled with half and half” means that they must use the duality of the mind to remedy a particular suffering.
- (T) 22. An “Ultimate Truth” is defined by the following four characteristics: they must be universal, they are inevitable, they must be true in the past, and they must be true in the future.
- (T) 23. 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.

- (T) 24. Emptiness of the four elements means that everything in the world is composed of the four elements: earth, water, wind and fire.
- (T) 25. 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.
- (T) 26. Cyclic existence offers opportunities for life to change and start anew. It allows the possibility of realizing one's aspirations and atoning for past mistakes.
- (F) 27. The Six Sense Organs are – eyes, ears, nose, tongue, body and alaya.
- (T) 28. Precepts are not meant to be restrictive, because when observed well, true spiritual and physical freedom will be ensured.
- (T) 29. Diligence is called Right Effort because it is appropriate and beneficial for self and others.
- (F) 30. The practice of meditative concentration is to relax the mind.
- (F) 31. Prajna wisdom is the direct realization of intrinsic empty nature and there is something to be attained.
- (T) 32. The Four Universal Vows should not be chanted for the sake of buddhas and bodhisattvas; they should be practiced and realized in daily life.
- (T) 33. Four Means of Embracing means embracing all sentient beings with generosity, kind words, altruism, and empathy.
- (T) 34. When Buddha is revered as “the honored one among two-legged beings,” the two legs means human beings, as well as perfecting the cultivation of merit and wisdom.
- (F) 35. The Buddha is similar to a deity in that he can grant wishes, and he has the power to punish. He teaches that we are all not responsible for our own actions.
- (T) 36. If everyone practices harmony, society will naturally be free from conflict, and countries will naturally be stable and prosperous.

- (T) 37. Most Buddhists chant sutras and prostrate to the buddhas in the hopes of receiving the empowerment of the buddhas and bodhisattvas. However, it is important to transform one's reliance from empowerment through others to self-empowerment.
- (T) 38. Awakening can occur on many levels. Awakening is about questions, solutions and realization.
- (T) 39. Buddhism likens the mind to a field or ground. We need aspiration to develop the ground of our minds.
- (F) 40. The Eight Winds refer to the winds from eight directions— all of which stir up emotions everyday just like gusts of wind.
- (F) 41. Non-self in Buddhism means non-existing; the “self” is not in a constant state of change.
- (T) 42. According to Venerable Master Hsing Yun, suffering is a form of education, a form of strength, a form of sustenance and a type of training.
- (T) 43. Buddhism encourages people to make vows because faith requires aspiration and motivation to reach the established goal.
- (T) 44. Suffering is only temporary, not the sum total of life, in which joy and happiness are found.
- (F) 45. Karma refers to bad results from bad actions.
- (F) 46. The Four Noble Truths are not the skillful means to liberation as they do not lead to the development of the Four Universal Vows and the Six Paramitas.
- (T) 47. Dharma does not merely explain the phenomena of the universe and the human condition through the Four Noble Truths; the Dharma seeks to resolve them by integrating vows, cultivation, and actualization.
- (T) 48. The Five Precepts may seem like five separate aspects, but fundamentally speaking, there is only one core precept: to not violate others.
- (F) 49. Listening and contemplation of the Dharma alone can lead to self-realization, self-awakening, and the task of benefiting sentient beings.

- (T) 50. To fully understand and realize the Dharma, the insights gained from listening and contemplating should be practiced and delivered to the world so that everyone may benefit.
- (F) 51. The Buddha chose to teach the Four Noble Truth to his family during the first turning of the Dharma wheel.
- (T) 52. Upholding precepts does not mean adhering strictly to the form of the precepts; instead, one must apply the essence of precepts. Precepts depend on the intention, not just following written clauses.
- (F) 53. There are three categories of pure precepts in Mahayana Buddhism: (1) lay precepts, (2) monastic precepts, (3) bodhisattva precepts.
- (T) 54. The Buddha originally established precepts to maintain harmony and purity within the Sangha so that righteous Dharma will prevail in the world.
- (T) 55. Taking refuge is the first step to learning Buddhism, while upholding the Five Precepts is faith in practice.
- (T) 56. Taking refuge in the Triple Gem is not only about recognizing a master but to have faith in oneself and to take refuge in one's intrinsic nature.
- (T) 57. The Buddha is the founder, Dharma is the truth and Sangha is the teacher.
- (F) 58. The Triple Gem – Buddha, Dharma, and Sangha – is not the core of Buddhist faith.
- (F) 59. "Listen mindfully" means to listen intently and attentively while in meditation.
- (T) 60. "The Dharma is purely conveyed in voice and hearing." For this reason, sutras always begin with "Thus have I heard."
- (T) 61. Merit and virtue are accomplished and nurtured through aspiration. Among the many teachings of Buddhism, an aspiring mind is the most important.
- (F) 62. The more magnanimous one's mind is, the lesser the achievement. The firmer one's vow, the greater the achievement.

- (F) 63. In Buddhism, generosity is only giving of material objects.
- (T) 64. Patience should not be viewed as passively compromising nor holding in one's anger. It is kind and compassionate tolerance for others. Ending disputes with patience is the true display of Dharma.
- (T) 65. Monastics strike the wooden fish during morning and evening chanting, because the eyes of a fish never close. This is a symbolic reminder for monastics to cultivate diligently.
- (F) 66. Being able to suffer and be happy, increase and decrease, become big or small, day and night, omnipotent and omnipresent is "impermanence".
- (T) 67. To seek liberation, one must see through, become open-minded, not be calculative or compare, not seek gossip, not abide in greed, hatred, and ignorance, or associate with ignorance.
- (F) 68. Humanistic Buddhism attaches great importance to secular activities, and many of these activities have nothing to do with studying Buddhism.
- (F) 69. The Legacy of Chan Buddhism was passed down from the Buddha's smiling face at the Vulture Peak Assembly in India to Katayayana, and then to China.
- (T) 70. The Buddhist Exam is not just a Buddhist knowledge exam, but an examination of the content of our understanding of the Dharma and strengthening our own moral integrity.
- (F) 71. The reason Venerable Master Hsing Yun constructed the Waterdrop Tea house was to create a new source of revenue.
- (T) 72. Meat that is pure in three aspects are 1) not seen, 2) not heard, 3) no doubt that the animal was killed specially for that person.
- (F) 73. Humanistic Buddhism advocates the "Three Acts of Goodness" movement, emphasizing the purification of the three karma, and especially advocates that "praying for blessings" is more important than "eliminating karma".
- (T) 74. When the Buddha ascended to Trayastrimsa Heaven to teach the Dharma to his mother, the public longed for the Buddha, so King Udayana carved a Buddha

statue. This was the beginning of constructing Buddha statues.

- (T) 75. The Four Noble Truths are the Noble Truth of 1) suffering, 2) causes of suffering, 3) cessation of suffering, and 4) path leading to the cessation of suffering.
- (F) 76. Only retreats, meditation, reciting sutras, or chanting the Buddha's name are Buddhist practices.
- (T) 77. Upholding the five precepts and ten wholesome deeds can reap the karma of the human and heavenly realms.
- (F) 78. The Buddha attained complete enlightenment at Deer Park.
- (F) 79. The working creed of Fo Guang Shan is: Give others faith, give others joy, give others hope, and give others peace.
- (T) 80. Taking refuge in the Three Gem is democracy and equality, and taking the five precepts is freedom and respect.

## II. Multiple choice questions

The teachings of the following are commonly recognized as the earliest of the Buddha

- (E) 1. A. Suffering  
B. Emptiness  
C. Impermanence  
D. Selflessness  
E. All of the above

Buddha had intended for us to understand the natural process of life - birth, old age, sickness and death, and aspire for

- (D) 2. A. Virtue and enlightenment  
B. A broadened life  
C. An enriching future  
D. All of the above

The Buddha is someone who:

- (D) 3. 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

To listen to the Dharma teachings, one should:

- (C) 4. A. Deeply study the teachings  
B. Contemplate the teachings  
C. All of the above  
D. None of the above

Buddhists believe that everyone is able to become a

- (B) 5. A. God  
B. Buddha  
C. Immortal

- (B) 6. Which one is a wrong representation of Buddha's teaching?

- A. Suffering motivates us to strive and makes us stronger
- B. "Emptiness" means everything is empty
- C. Impermanence means nothing is fixed, we can improve and transcend
- D. Monetary donation is just one of the many ways to give

A Buddhist should:

- (A) 7.
  - A. Understand the law of cause and effect
  - B. Hold a life-releasing ceremony to get longevity
  - C. Pray to the Buddha to have wishes granted
  - D. Be the first to strike the bell on Chinese New Year to get good fortune

Refrain from killing was taught under what principle?

- (C) 8.
  - A. The wish to deliver all living beings
  - B. The respect and reverence for all lives
  - C. All of the above

Impermanence of life means

- (D) 9.
  - A. Life is short
  - B. Death is inevitable
  - C. Life continues in a cycle without end
  - D. All of the above

Nirvana means:

- (E) 10.
  - 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 of the above

While the Five Precepts may seem like five separate aspects, in essence, there is only one core precept:

- (B) 11.
  - A. To respect all lives
  - B. To not violate others
  - C. To have self-discipline
  - D. To give rise to merit

- (E) 12. 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

The Four Universal Vows are:

- A. Sentient beings are limitless, I vow to liberate them
- B. Afflictions are endless; I vow to eradicate them
- (E) 13. C. Teachings are infinite, I vow to learn them
- D. Buddha hood is supreme, I vow to attain it
- E. All of the above

The main motivation behind the Buddha's great renunciation was:

- A. To avoid problems raised in the family
- (B) 14. B. To seek the truth and liberate all beings
- C. To lead a single's lifestyle

The benefits of learning Humanistic Buddhism.

- A. Purifies the body and mind
- B. Enhances our moral ethics
- (E) 15. C. Makes us compassionate
- D. Helps us understand ourselves
- E. All of the above

Humanistic Buddhism advocates

- A. Harmonizing ultimate and conventional truth
- (D) 16. 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

In most sutras, when the Buddha responded to bodhisattva's request to expound the Dharma, the Buddha usually replied "Listen mindfully! Listen mindfully!" What did he mean?

- (D) 17. A. "Listening fully" and not taking the meaning of what was spoken out of context
- B. "Listening to all aspects" and not to be biased
- C. "Listening skillfully" and think positively

D. All of the above

Which of the following is NOT a correct way to learn Buddhism?

- A. To self-reflect of our actions, repent and correct unwholesome behavior
- B. To share insight to inspire others
- (C) 18. C. Be a bookworm and to read for enjoyment
- D. To read analytically to see causes and conditions and be mindful of unwholesome behaviors

According to the Buddha, what is the cure for mental affliction?

- A. Taking a tonic prepared by a vedic healer
- B. Chanting the Heart Sutra 50 times a day
- (C) 19. C. Practicing Noble Eightfold Path
- D. All of the above

How did Samantabhadra Bodhisattva cultivate to resolve suffering and its cause?

- A. Loving-kindness and compassion
- B. Great Wisdom
- (D) 20. C. Great Vows
- D. Power of practice

The ideals of Humanistic Buddhism are:

- A. To encourage others to practice compassion and loving-kindness
- (C) 21. B. To apply the Buddhist teachings in our daily lives
- C. All of the above

What is the purpose of taking refuge in the Triple Gem?

- A. To recognize a master
- B. To become a vegetarian
- (D) 22. C. To receive the Buddha's blessings
- D. To have faith in oneself and take refuge in one's intrinsic nature

What is nirvana?

- (C) 23. A. Synonyms used by Buddhists for 'death'
- B. The heavenly realm Buddhists aspire to reside after death

- C. A state of mind that is purified
- D. Nirvana is a place exclusive to buddhas and bodhisattvas

What are the first six consciousnesses?

- (A) 24.
  - A. Eyes, ears, nose, tongue, body and mind
  - B. Eyes, ears, nose, tongue, body and manas
  - C. Eyes, ears, nose, tongue, body and alaya
  - D. Ignorance, Feeling, Craving, Clinging, Becoming and Mental Formation

Which of the following statements are NOT the right understanding of Buddhism?

- (B) 25.
  - A. Impermanence is a perpetual truth
  - B. Impermanence encourages us to cultivate because something good will turn bad
  - C. Existence is inherently empty in nature because it comes from causes and conditions
  - D. The Four Elements and Five aggregates are both emptiness and existence

Which is the most suitable word to fill in the space, “When disaster strikes, people get hurt or die. However, since everything in this world is \_\_\_\_\_, we should treat this as an opportunity to learn and to strive.”

- (D) 26.
  - A. Eternal
  - B. Imperfect
  - C. Empty
  - D. Impermanent

Which of the following views of suffering is NOT advocated in Humanistic Buddhism?

- (A) 27.
  - A. Life is a sea of suffering, so put your hope in a better future rebirth
  - B. Suffering is an education. It nurtures diligence and determination, and will help develop beneficial lifetime habits.
  - C. Suffering is a form of strength. The more a person can withstand hardship, the greater the happiness they will find.
  - D. Suffering is a kind of sustenance. It gives people a change to adapt to the world and better survive.
- (D) 28. What is the true purpose of understanding suffering in life?

- A. To feel pain and the shortness of life
- B. To fear and retreat in the face of hardship
- C. To give rise to aversion in everything about life
- D. To train, educate, and sustain ourselves through adversity and hardship in order to find joy

In Buddhist concept, which of the following is false?

- A. The “self” is created by a god
- B. The “self” is a combination of numerous causes and conditions arising and dispersing
- (A) 29. C. “Non-self” means the ‘self’ is in a constant state of change therefore nothing can be pinned down as a ‘self’
- D. The “self” exists eternally and is in cyclic existence.

Which is a correct understanding of Cause and Effect?

- A. Wholesome deeds in this lifetime will eradicate all the bad karma from previous lives
- B. Wholesome deeds in this lifetime will definitely bring good karmic effect to next lifetime
- (D) 30. C. Wholesome and unwholesome actions do not include spoken words or thoughts
- D. None of the above

Which of the following is NOT the correct understanding of remorse?

- A. It means to feel ashamed when one's knowledge, aspiration, loving-kindness, and compassion are lacking
- (D) 31. B. It inspires a person to work vigorously and strive for mastery
- C. It enables a person to be cautious as well as to self-exhort and to self-reflect
- D. It reminds a person of one's failure and insufficiency

Unconditional loving-kindness involves the act of:

- A. To regard oneself and others as the same
- B. Amiable compliments or encouraging words
- (D) 32. C. Helping our loved ones and friends
- D. Being kind and compassionate even towards those whom one does not have affinities with

- A higher level of generosity than that of monetary donation is:
- A. volunteering one's time
  - B. Speak well of others' good deeds
  - C. Sharing one's skill and expertise
  - D. All of the above
- (D) 33.

- Which of the following does NOT entail the spirit of precepts?
- A. The significance of precepts is to not violate others
  - B. Upholding precepts is the foundation for practicing all wholesome and spiritual cultivation
  - C. Precepts are like a teacher that guides one through what should and should not be done
  - D. Precepts restrains our actions and limits our freedom so we do not do the wrong thing
- (D) 34.

- Which of the following is NOT part of the three levels of patience?
- A. Dlenching one's fist and swallow your anger
  - B. Patience of non-arising dharma
  - C. Dharma patience
  - D. Ordinary patience
- (A) 35.

- Which Dharma instrument symbolizes diligence in Buddhism?
- A. Big gong
  - B. Wooden fish
  - C. Handbell
  - D. None of the above
- (B) 36.

- Which is Fo Guang Shan's way of practicing the Four Immeasurables – Kindness, Compassion, Joy, and Equanimity – as taught in the Avatamsaka Sutra?
- A. Give others faith (is Kindness); give others hope (is Compassion); give others joy(is Joy), give others convenience (is Equanimity). Give with prajna wisdom
  - B. Reciting the Buddha's name and transferring the merits to all sentient beings
  - C. Participating in Dharma service to telepathically transfer the Four Immeasurables to family and friends
  - D. Give donation to charity (is Kindness); transfer of merit after chanting (is Compassion); participate in dharma study (is Joy); practice meditation (is Equanimity)
- (A) 37.

The goal of Humanistic Buddhism is:

- A. To return to the original intents of the Buddha and dispense with the legends surrounding the Buddha's birth
- B. To remove all beliefs that are inappropriate, incorrect, deified, and superstitious, that have separated Buddha from the human world
- (D) 38. C. To specify that to attain Buddhahood, one can only "rely on the self, rely on the Dharma, and rely on nothing else"
- D. All of the above

Righteous Buddhist belief includes:

- A. The Buddha is a human being, not a god
- (D) 39. B. The Buddha shares his learning but he cannot grant wishes
- C. Everyone is subject to the consequences of their own actions
- D. All of the above

Which of the following can we practice to achieve world peace?

- A. If all (individuals, organizations, and governments) apply Six Points of Reverent Harmony
- (A) 40. B. Handing out more severe punishments for crimes
- C. Everyone becomes vegetarians
- D. It is impossible to achieve world peace

Which one is NOT a reason for chanting sutras and prostrating to the buddhas?

- A. To be empowered with spiritual invigoration
- (C) 41. B. To calm body and mind to resolve difficulty
- C. To get a reward or protection from the buddhas
- D. None of the above

Where is the Dharma?

- A. Only printed sutras and established principles are Dharma
- (C) 42. B. Dharma is in the hearts of eminent masters only
- C. Dharma is in all worldly phenomena
- D. Dharma is in your home which is not to be shared

- (F) 43. In order to suit people's various capacities, the Buddha Dharma is skillfully

differentiated into a number of vehicles:

- A. Human
- B. Heavenly
- C. Sravaka
- D. Pratyekabudda
- E. Bodhisattva
- F. All of the above

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
- (D) 44. 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

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
- (D) 45. 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

The teaching of Impermanence intersects with

- A. The teaching of Emptiness
- B. The teaching of No-self
- (E) 46. C. The teaching of dependent origination
- D. The teaching of cause and effect
- E. All of the above

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.
- (E) 47. 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".
- C. According to the rational, perspective of the Buddhist teachings, there is no

such thing as a permanent and independent “self”.

D. From the moment of birth the human body is perpetually undergoing physiological changes as it grows, matures and ages

E. all of the above

The four unwholesome actions caused by speech are

- (C) 48. 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

Impermanence, no-self, and nirvana are called:

- (C) 49. A. The Triple Gems  
B. The Three Vehicles  
C. The Three Dharma Seals

All phenomena of existence are impermanent as they pass through stages of:

- (D) 50. A. Arising  
B. Abiding and changing  
C. Extinguishing  
D. All of the above

The Ultimate Truths must possess the qualities of:

- (D) 51. A. Universality  
B. Necessity or inevitability  
C. Be true in the past as in the future  
D. All of the above

From moment to moment the world moves constantly among the four state of:

- (E) 52. A. Being born  
B. Abiding  
C. Decaying  
D. Dying  
E. All of the above

The Buddha taught many ways, to help us to understand the true nature of life: He taught us that we are not here by accident, and

- (D) 53. A. That we are not a result of an act of a supreme intelligence  
B. That we are a result of our own intentional acts  
C. Responsibility on ourselves  
D. All of the above

Emptiness embodies:

- (E) 54. 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 of the above

Which of the following parables of the Triple Gem is incorrect?

- (C) 55. A. The Buddha is like light that nurtures all beings
- B. The Dharma is like water that nourishes all beings
- C. The Sangha is like medicine that cures all beings
- D. The Sangha is like a field that enables the planting of merit and virtue

Which one of the following is NOT one of the Six Paramitas?

- (A) 56. A. Compassion
- B. Morality
- C. Concentration
- D. Wisdom

Which one is false about the Five Precepts?

- (A) 58. A. If you are worried about failing to uphold the Five Precepts, it is best not to commit
- B. It is a practice to prevent wrongdoings and ensure wholesome deeds
- C. If precepts are broken to save many or the world, then this will not be regarded as breaking the precepts
- D. The core of the precepts is respect and not to violate others

Right View in the Noble Eightfold Path means to have:

- (C) 59. A. A mind free from erroneous and delusional thoughts, greed or desires.
- B. Pure and wholesome karma in one's action, speech and thoughts
- C. The correct understanding and principles of cause and effect
- D. A focused mind and spirit gained through proper meditative practice

Right Thought in the Noble Eightfold Path means to have:

- (B) 60. A. Pure and wholesome physical, verbal, and mental karma
- B. A mind free from erroneous and delusional thoughts, greed, or desires
- C. A mind that has ceased all conceptualization and discrimination
- D. Courage and diligence to pursue the truth

What process does the Twelve Links of Dependent Origination explain?

- (B) 61. A. Causes, conditions and effects of all phenomena
- B. Cycle of birth and rebirth
- C. Dependent origination
- D. Karmic retributions

Which of the following is NOT correct about cyclic existence of the three time periods?

- (B) 62. A. The beginningless and endless flow of life
- B. A punishment for our unwholesome karma
- C. A continuation of causes and effects resulting from our karma
- D. Life's process of formation, stability, decline, and extinction

The saying "the myriad Dharmas are only in the consciousness" comes from?

- (B) 63. A. Huayan school
- B. Faxiang school
- C. Tiantai school
- D. Chan school

What kind of monastics are held responsible for mis-representing Buddhism?

- (D) 64. A. When they promote deviant sayings in the name of Buddha
- B. When they impose precepts that cannot even be fully upheld by senior monks
- C. When their only motives are to receive gains and benefits
- D. All of the above

Through the practice of Humanistic Buddhism we will result in:

- (E) 65. 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

All teachings expounded by The Buddha has the primary purpose of:

- (B) 66. A. Helping us to reach Pure Land
- B. Remediating all minds
- C. Suppressing our fear in face of suffering
- D. Mitigating our unwholesome deeds in past and present life

- (B) 67. "To enter the Way, aspiration is paramount; only with an \_\_\_\_\_ can Buddhahood

be attained"

- A. inspirational mind
- B. aspiring mind
- C. inner mind
- D. immeasurable mind

"That which is unbreakable is not a diamond but \_\_\_\_"

- (C) 68. A. A Buddha
- B. The Truth
- C. A vow
- D. Eternity

According to the Great Perfection of Wisdom Treatise, which of the Six Perfections: Generosity, Precept, Patience, Diligence, Meditative Concentration, and Prajna Wisdom, is the foundation for achieving the other Five Perfections?

- (C) 69. A. Prajna wisdom
- B. Patience
- C. Diligence
- D. Precept

Meditative Concentration is typical of Chan. Which is a correct description of Chan?

- (B) 70. A. It is a practice of meditation that must be void of any motion
- B. It is lively. it can only be awakened to. It must be cultivated and experienced in daily life
- C. It is knowledge and can be learned
- D. All of the above

Which is a correct description of a bodhisattva's prajna wisdom?

- (D) 71. A. Able to see things as either wholesome or unwholesome, right or wrong, and beneficial or detrimental
- B. Possess supernatural powers and can predict future
- C. No one can achieve prajna wisdom unless it is endowed by the Buddha
- D. Understand the intrinsic empty nature and that nothing is to be attained even in the practice of Six Perfections

Which one is wrong about vows?

- (C) 72. A. All buddha's of the past had made vow(s) and kept them
- B. All the vows of the buddhas and bodhisattvas can be summarized into Four

Universal Vows: to liberate all sentient beings, to end all the afflictions, to learn all the teachings, to attain buddhahood

- C. None of the Above
- D. A and B

Which of the following is NOT one of the Four Means of Embracing?

- A. Generosity
- (B) 73. B. Diligence
- C. Altruism
- D. Empathy

Which one is false about the names/titles of the Buddha?

- A. Tathagata (Thus-Come-One) is the most widely known title
- B. Buddha was given ten names/titles by his father, King Suddhodana
- (B) 74. C. Buddhists have come to a consensus on referring to the Buddha as "the Buddha"
- D. These names/titles are bestowed onto the Buddha by his disciples to honor the Buddha

When the Buddha is revered as "the honored one among two-legged beings," the two legs mean human beings, and also which of the following?

- (C) 75. A. The two Dharma concepts, being cause and effect
- B. The two Dharma concepts, being impermanence and emptiness
- C. The two legs of cultivation, being merit and wisdom
- D. Our wholesome and unwholesome nature

Which of the following statements is false about the expression of "Amitabha Buddha" (Omitofo)?

- (B) 76. A. It is a Buddha's name which means "infinite light" and "infinite life"
- B. Wisdom will grow by reciting the expression diligently
- C. It represents liberation from birth and death
- D. It can be said in all occasions, happy or sad

Cultivation in Humanistic Buddhism focuses not on the mystical, but on:

- A. Cherishing cause and conditions as all phenomena arise through dependent origination
- (D) 77. B. Indiscrimination as we are all connected, there is no "self" versus "others"
- C. Magnanimity in our perspective - "one is many" and "many is one"
- D. All of the above

Which of the following is false about "Awakening"?

- (D) 78. A. Buddhists, whether learned or illiterate, can achieve something
- B. There are many levels of awakening. The final stage is the illumination of the universe
- C. Awakening requires an inquisitive mind
- D. Awakening is determined by seniority, i.e. years of practicing meditation

How should we deal with suffering and attain Buddhahood?

- (A) 79. A. Rely on self, rely on Dharma, rely on nothing else
- B. Rely only on the blessings of the Buddha and Sangha
- C. Rely on the divine power of deities
- D. Make peace with your enemies past and present

The founder of Fo Guang Shan is:

- (C) 80. A. Sakyamuni Buddha
- B. Avalokitesvara Bodhisattva
- C. Venerable Master Hsing Yun
- D. Dalai Lama

In Buddhism, practitioners who wish to cultivate should enter Samadhi through:

- (D) 81. A) Listening
- B) Contemplating
- C) Practicing
- D) All of the above

\_\_\_\_\_ is a phrase found at the beginning of almost every Buddhist sutra

- (B) 82. A) Thus have I seen
- B) Thus have I heard
- C) Thus have Ananda seen
- D) Thus have Ananda heard

No faith is better than \_\_\_\_\_, blind faith is better than \_\_\_\_\_, and right faith is better than \_\_\_\_\_.

- (C) 83. A) Blind faith, wrong faith, no faith
- B) Right faith, no faith, blind faith
- C) Wrong faith, no faith, blind faith
- D) Right faith, no faith, wrong faith

- (C) 84. To exist in this world, one needs to have a physical body, and within it, a soul – or

as Buddhism calls it, the eighth consciousness or the \_\_\_\_\_consciousness

- A) Mind consciousness
- B) Manas consciousness
- C) Alaya consciousness

\_\_\_\_\_ and \_\_\_\_\_ are the heart of Buddhist teachings

- A) Meditation and vegetarianism
- (B) 85. B) Loving-kindness and compassion
- C) Precepts and monastic life
- D) All of the above

When a person upholds the precept of refrain from killing, the person is

- A) Not killing
- (C) 86. B) Protecting life
- C) Not killing and protecting life
- D) None of the above

For the precept “Refrain from intoxicants”, intoxicants include:

- A) Alcohol
- (D) 87. B) Cigarettes
- C) Drugs
- D) All of the above

Not wasting and recycling materials is:

- A) An act of not killing
- (A) 88. B) An act of not stealing
- C) An act of not killing and stealing
- D) None of the above

Being a courteous driver is

- A) Doing good deed
- (D) 89. B) Saying good words
- C) Thinking good thoughts
- D) All of the above

Giving someone an opportunity to take the lead in projects and guiding them is giving that person:

- (B) 90. A) Joy
- B) Faith

- C) Convenience
- D) Hope

Other than giving material wealth, generosity is the giving of:

- A) Fearlessness
- (C) 91. B) Dharma
- C) Fearlessness and Dharma
- D) None of the above

A Buddhist practitioner who walks in the footsteps of the Buddha is someone who:

- (A) 92. A) Practice and cultivates in the footsteps of the Buddha
- B) Is vegetarian
- C) Eecites the sutras
- D) All of the above

Precepts can be practiced by:

- (D) 93. A) Doing good deeds
- B) Speaking good words
- C) Thinking good thoughts
- D) All of the above

Texting while driving is a violation of:

- (D) 94. A) Law
- B) Precepts
- C) None
- D) Precepts and law

Equanimity means to relinquish

- (A) 95. A) Discrimination, attachment, greed, fetters
- B) Money, emotions
- C) Life, social relationships
- D) None of the above

Who can be Avalokitesvara Bodhisattva?

- (B) 96. A) Only Avalokitesvara Bodhisattva
- B) Anyone who emulates Avalokitesvara Bodhisattva's compassion
- C) Sakyamuni Buddha
- D) Venerable Master Hsing Yun

Wearing a mask during the pandemic is following

- A) The law
- (C) 97. B) The precepts
- C) The law and precepts
- D) Neither the law nor precepts

When we make vows, we make the vow to:

- A) Ourselves
- (A) 98. B) Heaven and earth
- C) The monastics
- D) Gods and heavenly beings

Acting irrationally during the pandemic or any crisis is

- A) Acting according to conditions
- (C) 99. B) Acting as anyone would do
- C) Acting without wisdom
- D) Acting in accordance to emptiness

Being addicted to social media is the:

- A) Diligence and practice
- (B) 100. B) Greed and ignorance
- C) Doing good deeds and thinking good thoughts
- D) Listening and contemplating

The Buddha considered many aspects and conditions when establishing the precepts. For example, “no eating after noon” was set as his disciple Kalodayin

- A) Ate too much
- (C) 101. B) Lengthened his alms begging to get more food
- C) Went alms begging at night, resulting in a miscarriage of a pregnant lady
- D) Loved food too much that he neglected his practice

When the Buddha saw King Prasenajit wanted to lose weight but often gets angry easily and becomes afflicted, how did the Buddha guide the King?

- A) Eat moderately, but do not overeat to stay healthy and live a longer life
- (A) 102. B) Sign up for slimming classes, eat one meal a day
- C) Sign up for community classes and start running
- D) Plastic surgery to remove fat

- (D) 103. Which of the following is not the four offerings of the Sangha in the early days of

Buddhism?

- (A) Clothes
- (B) Food
- (C) Bedding
- (D) Banners

The Twelve Divisions of Sutras and the Tripitaka refers to

- (A) The content of the sutras
- (B) 104. (B) The classification of what the Buddha said according to the form and content
- (C) The number of scriptures

Which of the following is not part of the Five Harmonies

- (A) Individual harmony
- (B) Cultural harmony
- (B) 105. (C) World harmony
- (D) Social harmony
- (E) Interpersonal harmony

The two vehicles refer to:

- (A) Humans & heavenly beings
- (C) 106. (B) Wealthy and the poor
- (C) Sravakas and pratyekabuddhas

The first verse of the Ode to Triple Gem is:

- (A) Namō Sanghaya, Namō Dharmaya, Namō Buddhaya
- (B) 107. (B) Namō Buddhaya, Namō Dharmaya, Namō Sanghaya
- (C) Namō Buddhaya, Namō Sanghaya, Namō Dharmaya
- (D) Namō Sanghaya, Namō Buddhaya, Namō Dharmaya

To liberate relatives who have passed on, one must

- (A) Practice generosity to increase blessings
- (C) 108. (B) Chant the sutras and repent
- (C) All of the above

In Buddhism, one is taught to subdue the six senses, watch the mind, and concentrate at one spot. This is

- (A) 109. (A) Meditative concentration
- (B) Prajna

- C) Wisdom
- D) Compassion

The sutra which the Tiantai School follows is

- (B) 110. A) Avatamsaka Sutra
- B) Lotus Sutra
- C) Surangama Sutra

The Buddha uses many skillful means to liberate sentient beings. Some of them are generosity, kind speech, empathy, and altruism. These are the:

- (A) 111. A) Four means of embracing
- B) Three wisdom learnings
- C) Four universal vows
- D) Five precepts

Rebirth in the three lower realms is due to

- (A) 112. A) Greed, hatred, ignorance
- B) Arrogance, anger, and deceive,
- C) Arrogance, attachment, views

According to Venerable Master Hsing Yun, faith is:

- (D) 113. A) Self-expansion
- B) Self-sublimation
- C) Self-liberation
- D) All of the above

Why do Foguang people meet and wish each other auspiciousness?

- (D) 114. (A) It means perfection
- (B) It means no disaster, everything is a beautiful moment, a beautiful condition
- (C) Auspicious to everyone, all living beings, at all times
- (D) All of the above

“Sudhana visits 53 wise ones” come from

- (B) 115. A) Lotus Sutra
- (B) Avatamsaka Sutra
- (C) Amitabha Sutra

- (B) 116. What does Venerable Master Hsing Yun think of the true meaning of reciting "Amitabha"?

- (A) If you recite it, you will become enlightened, eliminate disasters, and increase blessings.
- (B) To chant Buddha is to take responsibility for oneself, and more importantly, to learn and practice Buddhism, and to serve the public.
- (C) The purpose of chanting Buddha is to rely on Amitabha for salvation.
- (D) Praying for rebirth in the Western Pure Land of Ultimate Bliss.

The four types of birth refer to birth from womb, egg, moisture, and

- (A) 117. A) Transformation
- B) As an animal
- C) Rebirth from death

Looking at the "Amitabha Sutra", from contemporary humanistic Buddhist concepts to reach the Land of Ultimate Bliss, which of the following concepts is wrong?

- (A) 118. (A) Not making vows
- (C) Get along with others in harmony
- (B) Tolerance, respect, and benefit people
- (D) Do good deeds, speak good words, and think good thoughts

Regarding the meaning of hospice care, which of the following is false?

- (A) 119. (A) To help funeral increase their performance
- (B) Help the dying receive proper physical and mental care
- (C) Reassure the dying not to be afraid
- (D) Lighten the burden on family members and provide spiritual comfort

Venerable Master Hsing Yun believes that the name "Ksitigarbha Bodhisattva" represents the function of the Buddha's Dharma body. Which of the following is wrong?

- (A) The earth can carry all living beings
- (B) 120. (B) Ksitigarbha Bodhisattva once said that he is the transformation of Sakyamuni Buddha
- (C) The earth can grow all things
- (D) The earth can store the world's resources