

9: BUDDHISM AND THE TRANSFORMATION OF CHINESE HIGH CIVILIZATION: (9/96) TUTORIAL

1. Post-exilic Judaism, Christianity, and Islam are to each other as are
- Confucianism, Mohism, Daoism.
 - Buddhism, Confucianism, & Daoism.
 - Hinayana, Theravada & Mahayana.
 - Hinayana, Theravada & Tantrism
 - Hinayana, Mahayana & Tantrism.

e: i.e. three related faiths, each evolving out of its predecessor.

2. The cluster of faiths we label Buddhism might also be called
- Western Messianism.
 - Eastern Messianism.
 - Hinayana.
 - Theravada.
 - Mahayana.

b: a messiah being a savior god who intervenes onto earth to save believers.

3. Buddhism originated in ____ India with the interaction of the ____ and ____ peoples.
- NE, Aryan, Persian
 - NW, Aryan, Dravidian
 - NE, Aryan, Dravidian
 - SW, Aryan, Dravidian
 - NE, Hindu, Persian

c: The two peoples originally belonged to entirely separate civilizations. Hence from its origins Buddhism had to cross civilizational boundaries.

4. Prince Gautama's father
- was a widower.
 - tried to shield him from life's pains.
 - was an ethnic Dravidian.
 - "a" and "b," but not "c."
 - "a," "b," and "c."

d: He and his kingdom belonged to the Aryan invaders' group.

5. Prince Gautama became the Buddha when he
- let his sister turn into a nun.
 - founded the order of monks.
 - starved his senses.
 - abandoned the world.
 - learned the world was an illusion.

e: Abandoning the world made him long for it all the more. That was another form of starving his senses, which didn't work either. His disciples institutionalized themselves into the order of monks after his death.

6. The normal form of religion during ancient times was diffused rather than independently instituted.
- True.
 - False.

a: The connection between religion and state was too close (since rulers had to fairly literally re-present Heaven onto Earth to legitimize themselves) and hence had to diffuse religious activities into secular political and familial institutions.

7. Prince Gautama's disciples formed
- a diffused religion.
 - an independently instituted religion.
 - a religion like ancient Zhou's.
 - a sexually integrated monastic order.
 - an exclusively male religion.

b: To isolate its active members, the monks, from worldly distractions. That's why they had to keep the nuns separate from the monks. To pass across the many cultural divisions of S. Asia also required independent institutions that could survive such transfers.

8. As the Mauryan Empire carried Buddhism north, the religion likely came under ____ influence in ____ and turned into ____ Buddhism.
- Greek, Mesopotamia, Mahayana
 - Hindu, Afghanistan, Hinayana
 - Persian, Afghanistan, Mahayana
 - Chinese, Afghanistan, Tantrism
 - Dravidian, Afghanistan, Mahayana

c: This part of south central Asia is what is now called Afghanistan.

9. A Bodhisattva is a Buddha (a being who has achieved enlightenment), but one who refuses to transcend existence until He has brought all other sentient beings to enlightenment.
- True.
 - False.

a: i.e. the historical Buddha, Gautama, was only one manifestation of the Buddha nature.

10. Mahayana Buddhism
- had difficulty entering new cultures.
 - evolved into Hinayana Buddhism.
 - was influenced by Persian religion.
 - evolved out of Tantric Buddhism.
 - avoided constructing icons.

c: It evolved the concept of the Bodhisattva under the influence of Persian dualistic religion. It evolved out of Hinayana; Tantrism eventually evolved out of it.

11. Buddhism was world-____; the Chinese religions world-_____.
- denying, affirming
 - denying, denying
 - affirming, affirming
 - affirming, denying
 - loving, hating

a: This delayed Buddhism's acceptance until their native world-affirming faiths lost credence among the Chinese rulers.

12. Unlike the ancient Chinese faiths, Buddhism
- accepted the world.
 - was a diffused religion.
 - was intolerant of other faiths.
 - was essentially culture-bound.
 - easily crossed cultural frontiers.

e: That was partly a result of its independent institutions (which made it portable) and its tolerance (which disarmed opposition in places where it was new).

13. Buddhism first entered China
- during Warring States, but did not affect the rulers until Han times.
 - during Han, but did not affect the rulers until after Han fell.
 - when first brought by conquerors.
 - when Zhang Qian visited India.
 - when Lao Zi brought Daoism to India.

b: Zhang Qian opened the way to India from the Chinese side during the 130s BC (W. Han), but never got there himself. By E. Han, Buddhist merchants from C. Asia were beginning to domesticate Buddhism among non-ruling class Chinese.

14. Buddhism first became influential among China's rulers
- after merchants brought it in.
 - as a result of "barbarian" invasions.
 - in southern China.
 - in northern China.
 - (for reasons "b" and "d.")

e: This was after Han's fall. The rulers of these conquest states were themselves being raised up to the high civilized level by Buddhism, so they were "barbarians" only from a culturebound Chinese perspective.

15. Both Confucianism and Daoism had to all but disappear before the Chinese ruling class would begin to turn to Buddhism.
- True.
 - False.

b: Their proponents merely had to lose confidence in these native faiths' ability to explain unaided the big changes on Earth in recent centuries. Buddhism tolerantly embraced the native Chinese faiths as implicitly embodying the truths it had finally made explicit.

16. The term used in English equivalent to Western Civilization's "Judeo-Christian" label for East Asian civilization is
- Sino-Indian.
 - Confucian-Daoist.
 - Buddho-Daoist.
 - Buddho-Confucian.
 - Confucio-Buddhist.

d: Making Buddhism the adjective and Confucian the noun symbolizes the fact that Buddhism over the long run has been subordinated to Confucianism.

17. The great Buddhist cave-temples of China
- were built during Han by Chinese.
 - date as early as Warring States times.
 - were built by post-Han conquest states.
 - did not employ wood facades.
 - were uniquely Chinese in style.

c: Many of the workmen were Chinese. The wood facades made them look much different than they now appear. Their style mixed E.Asian, S. Asian & C. Asian elements.

18. By Sui and Tang times in China, the dominant faith among both the ruling ruled classes was
- Buddhism.
 - Confucianism.
 - Daoism.
 - Mohism.
 - Christianity.

a: Only from Song times did the Buddhist faith begin to wane among the ruling class.

19. Buddhism provided the new vision of Heaven for China's ____ stage of ____ civilization.
- second, high
 - first, high
 - last, early
 - beginning, early
 - third, high

a: Including its secular aspects.

20. In China, until the coming of Buddhism, linear time was
- practiced by neither rulers nor ruled.
 - widely practiced only in the north.
 - not needed for economic purposes.
 - practiced only by the rulers.
 - inconceivable for any purposes.

d: and only for tracing their links to Heaven.

21. Eventually, during the transition into the second stage of high civilization, circular time was replaced by linear time.
- True.
 - False.

b: Linear time merely supplemented circular time. We still celebrate birthdays, the Sabbath, etc.

22. A sense of time as running in a linear fashion was a prerequisite for people exercising the degree of their preference for "goods now" as opposed to "goods later."
- True.
 - False.

a: This is impossible merely using circular time, since a year hence is a repeat of now.

23. A sense of time as linear encouraged the development of
- banks.
 - pawn shops.
 - saving.
 - investing.
 - (All of the above.)

e: All of these are either institutions or practices on the "time market."

24. China's first pawnshops
- appeared soon after money did.
 - show up in Warring States times.
 - were run by Tang businessmen.
 - were run by Han businessmen.
 - were Buddhist monastic charities.

e: This suggests the truth of the thesis that time preference applied to market activities must have begun much later even than markets making extensive use of money.

25. The original prototype of the Chinese secular corporation was the
- Daoist monastic order.
 - Christian monastic order.
 - Buddhist monastic order.
 - Confucian clan-corporation.
 - Overseas Chinese fellow-townsmen society.

c: The Christian monastic order was a separate and parallel institutional development which had

analogous effects. The Daoist monastic orders, Confucian clan-corporations, and Overseas Chinese fellow-townsmen societies self-consciously imitated the Buddhist monastic order or its later Chinese imitations.

26. Buddhist "double-mindedness" reunited Heaven and Earth, but in a more sophisticated way than pre-civilization animistic religion did.
- True.
 - False.

a: because conceptually the two could still be differentiated, something the animist believers could not do. Their anima were completely enclosed by Earthly objects. Early civilization and the first stage of high civilization could differentiate the two from each other but could not have them interact in a very complex way. The first stage Heaven could merely be re-presented onto Earth.

27. The historical fact that one is tempted to explain by using Buddhism as its cause is that Sui-Tang was ____ and ____ Qin-Han.

- a bit larger, a bit more complex than
- a bit smaller, a bit less complex than
- as big as, as complex as
- much smaller, less complex than
- much bigger, more complex than

e: Enough so as virtually to constitute a different type of universal state.

28. The Buddhist term *karma* is essentially the equivalent of one's destiny, predetermined before time itself began.

- True.
- False.

b: Quite the opposite. One's behavior during one's previous incarnation is what causes one's present circumstances.

29. The absence of the idea of *karma* before Buddhism's arrival may be correlated with
- the rarity of written exams.
 - the non-existence of written exams.
 - the absence of men of merit.
 - the absence of bureaucracy.
 - (None of the above.)

a: It was just that merit was judged by looser methods, perhaps because before Buddhism came, no equivalent to karma was available from the older native Heavens to re-present onto Earth in the form of more rigorous because written exams.

30. *Karma* reinforced the traits of which segment of the ruling class?

- Aristocracy
- Meritocracy
- Plutocracy

b: Indeed karma would have intuitively have been grasped by meritocratic converts to Buddhism as a more elaborate Heavenly prototype for the Earthly templates of merit they already had.