

**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
  - a. Confucianism, Mohism, Daoism.
  - b. Buddhism, Confucianism, & Daoism.
  - c. Hinayana, Theravada & Mahayana.
  - d. Hinayana, Theravada & Tantrism
  - e. Hinayana, Mahayana & Tantrism.
2. The cluster of faiths we label Buddhism might also be called
  - a. Western Messianism.
  - b. Eastern Messianism.
  - c. Hinayana.
  - d. Theravada.
  - e. Mahayana.
3. Buddhism originated in \_\_\_\_ India with the interaction of the \_\_\_\_ and \_\_\_\_ peoples.
  - a. NE, Aryan, Persian
  - b. NW, Aryan, Dravidian
  - c. NE, Aryan, Dravidian
  - d. SW, Aryan, Dravidian
  - e. NE, Hindu, Persian
4. Prince Gautama's father
  - a. was a widower.
  - b. tried to shield him from life's pains.
  - c. was an ethnic Dravidian.
  - d. "a" and "b," but not "c."
  - e. "a," "b," and "c."
5. Prince Gautama became the Buddha when he
  - a. let his sister turn into a nun.
  - b. founded the order of monks.
  - c. starved his senses.
  - d. abandoned the world.
  - e. learned the world was an illusion.
6. The normal form of religion during ancient times was diffused rather than independently instituted.
  - a. True.
  - b. False.
7. Prince Gautama's disciples formed
  - a. a diffused religion.
  - b. an independently instituted religion.
  - c. a religion like ancient Zhou's.
  - d. a sexually integrated monastic order.
  - e. an exclusively male religion.
8. As the Mauryan Empire carried Buddhism north, the religion likely came under \_\_\_\_ influence in \_\_\_\_ and turned into \_\_\_\_ Buddhism.
  - a. Greek, Mesopotamia, Mahayana
  - b. Hindu, Afghanistan, Hinayana
  - c. Persian, Afghanistan, Mahayana
  - d. Chinese, Afghanistan, Tantrism
  - e. Dravidian, Afghanistan, Mahayana
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.
  - a. True.
  - b. False.
10. Mahayana Buddhism
  - a. had difficulty entering new cultures.
  - b. evolved into Hinayana Buddhism.
  - c. was influenced by Persian religion.
  - d. evolved out of Tantric Buddhism.
  - e. avoided constructing icons.
11. Buddhism was world-\_\_\_\_; the Chinese religions world-\_\_\_\_.
  - a. denying, affirming
  - b. denying, denying
  - c. affirming, affirming
  - d. affirming, denying
  - e. loving, hating
12. Unlike the ancient Chinese faiths, Buddhism
  - a. accepted the world.
  - b. was a diffused religion.
  - c. was intolerant of other faiths.
  - d. was essentially culture-bound.
  - e. easily crossed cultural frontiers.
13. Buddhism first entered China
  - a. during Warring States, but did not affect the rulers until Han times.
  - b. during Han, but did not affect the rulers until after Han fell.
  - c. when first brought by conquerors.
  - d. when Zhang Qian visited India.
  - e. when Lao Zi brought Daoism to India.
14. Buddhism first became influential among China's rulers
  - a. after merchants brought it in.
  - b. as a result of "barbarian" invasions.
  - c. in southern China.
  - d. in northern China.
  - e. (for reasons "b" and "d.")
15. Both Confucianism and Daoism had to all but disappear before the Chinese ruling class would begin to turn to Buddhism.
  - a. True.
  - b. False.
16. The term used in English equivalent to Western Civilization's "Judeo-Christian" label for East Asian civilization is
  - a. Sino-Indian.
  - b. Confucian-Daoist.
  - c. Buddho-Daoist.
  - d. Buddho-Confucian.
  - e. Confucio-Buddhist.
17. The great Buddhist cave-temples of China
  - a. were built during Han by Chinese.
  - b. date as early as Warring States times.
  - c. were built by post-Han conquest states.
- d. did not employ wood facades.
- e. were uniquely Chinese in style.
18. By Sui and Tang times in China, the dominant faith among both the ruling ruled classes was
  - a. Buddhism.
  - b. Confucianism.
  - c. Daoism.
  - d. Mohism.
  - e. Christianity.
19. Buddhism provided the new vision of Heaven for China's \_\_\_\_ stage of \_\_\_\_ civilization.
  - a. second, high
  - b. first, high
  - c. last, early
  - d. beginning, early
  - e. third, high
20. In China, until the coming of Buddhism, linear time was
  - a. practiced by neither rulers nor ruled.
  - b. widely practiced only in the north.
  - c. not needed for economic purposes.
  - d. practiced only by the rulers.
  - e. inconceivable for any purposes.
21. Eventually, during the transition into the second stage of high civilization, circular time was replaced by linear time.
  - a. True.
  - b. False.
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."
  - a. True.
  - b. False.
23. A sense of time as linear encouraged the development of
  - a. banks.
  - b. pawn shops.
  - c. saving.
  - d. investing.
  - e. (All of the above.)
24. China's first pawnshops
  - a. appeared soon after money did.
  - b. show up in Warring States times.
  - c. were run by Tang businessmen.
  - d. were run by Han businessmen.
  - e. were Buddhist monastic charities.
25. The original prototype of the Chinese secular corporation was the
  - a. Daoist monastic order.
  - b. Christian monastic order.
  - c. Buddhist monastic order.
  - d. Confucian clan-corporation.
  - e. Overseas Chinese fellow-townsmen society.
26. Buddhist "double-mindedness" reunited Heaven and Earth, but in a more sophisticated way than pre-civilization animistic religion did.

- a. True.                      b. False.
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. a bit larger, a bit more complex than
  - b. a bit smaller, a bit less complex than
  - c. as big as, as complex as
  - d. much smaller, less complex than
  - e. much bigger, more complex than
28. The Buddhist term *karma* is essentially the equivalent of one's destiny, predetermined before time itself began.
- a. True.                      b. False.
29. The absence of the idea of *karma* before Buddhism's arrival may be correlated with
- a. the rarity of written exams.
  - b. the non-existence of written exams.
  - c. the absence of men of merit.
  - d. the absence of bureaucracy.
  - e. (None of the above.)
30. *Karma* reinforced the traits of which segment of the ruling class?
- a. Aristocracy              b. Meritocracy
  - c. Plutocracy