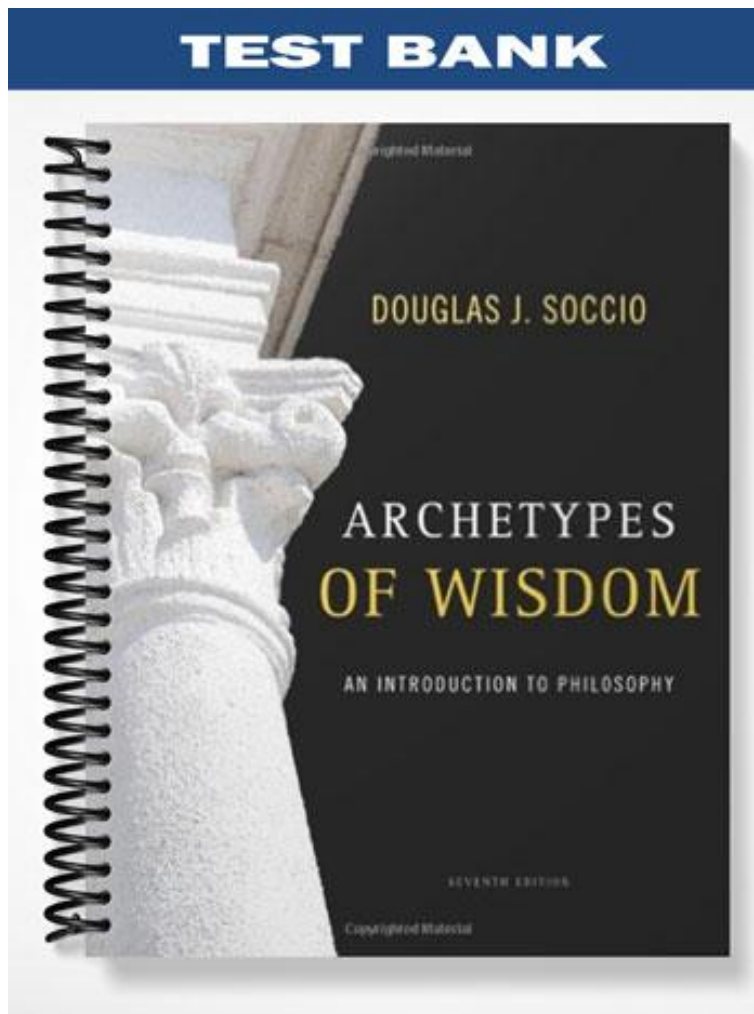


TEST BANK



Chapter 2--The Asian Sages: Lao-tzu, Confucius, and Buddha

Student: _____

1. "Lao-tzu" is a nickname that has been translated to mean, among other things, "Old Man."
True False
2. Lao-tzu is credited with writing the *Analects*.
True False
3. The literal meaning of "*tao*" is "power (virtue)."
True False
4. If one word characterizes the overall approach of the ancient sages, it is "humanism."
True False
5. Confucius said that man can make the *Tao* great.
True False
6. Although he was an effective teacher, Confucius was a failure as a political reformer.
True False
7. Confucius characterized the *Tao* in terms of a tension or struggle that produced the Golden Stalemate.
True False
8. According to Confucius, the only way to produce a stable, harmonious society is by mastering and honoring *li*.
True False
9. *Jen* is the central harmony or Golden Mean upon which Confucian humanism rests.
True False
10. The *chun-tzu* thinks of humanity and the *hsiao-jen* thinks of himself.
True False

11. Ascetics turn away from pleasure and severely limit all sensual appetites.
True False
12. The Buddha rejected the practice of asceticism.
True False
13. The Buddha's search for enlightenment ended under the Bodhi tree.
True False
14. Nirvana is a state of great pleasure and ecstasy.
True False
15. "*Bodhisattva*" is the term used to describe a wandering monk.
True False
16. While he was dying, the Buddha thanked the man who had poisoned him.
True False
17. The Buddha's teaching rests upon the Four Supreme Truths.
True False
18. Psychologists do not use the word "ego" to mean the same thing as Buddhists do.
True False
19. The Buddha's guidelines for living are known as the Eightfold Path.
True False
20. The Buddha established two different schools of Buddhism "so that each type of soul may find peace."
True False
21. At the core of the Buddha's doctrine is a primal sense of "satisfactoriness" generated by the human condition.
True False
22. The Buddha identified three "realities": egolessness, suffering, and impermanence.
True False

23. The notion of free will is central to the teachings of the Buddha.
True False
24. According to Buddhist tradition, karma is the law of moral causation.
True False
25. The *Tao* does not refer to a system or moral truth, but to a way of life.
True False
26. *Wu wei*, or “non-action,” literally means “inactivity.”
True False
27. In Asian cultures, the _____ combines religious inspiration with a love of wisdom.
A. sage
B. prophet
C. shaman
D. bodhisattva
28. _____ is the name given to any philosophy that emphasizes human welfare and dignity and belief that human intelligence is capable of improving life.
A. Taoism
B. Buddhism
C. Humanism
D. Confucianism
29. Confucius is credited with writing which document?
A. *Secret Wisdom*
B. *Tao te Ching*
C. *Analects*
D. *Yin-Yang*
30. *Tao* literally means "_____."
A. secret
B. way or path
C. wisdom of nature
D. insight

31. In Lao-tzu's teachings, he _____.
- A. presented a philosophic system known as Taoism
 - B. struggled to express what cannot be trapped in words, the underlying principle of "the way all things are"
 - C. struggled to express the exact nature of "the way all things are"
 - D. discovered the principle of yin-yang
32. Lao-tzu is credited with writing the _____.
- A. *Secret Wisdom*
 - B. *Analects*
 - C. *Tao te Ching*
 - D. *Yin-Yang*
33. By Lao-tzu's time, yin and yang were thought of as _____.
- A. mutually exclusive forces, the presence of one prevented by the action of the other
 - B. the "two faces of the Great Mother"
 - C. coexisting together, each being an expression of the other
 - D. irrelevant, outdated concepts left over from Taoism's Hindu origins
34. In ancient Chinese cosmology, _____ is passive, weak, negative, dark, and destructive.
- A. ignorance
 - B. yin
 - C. yang
 - D. the Tao
35. In ancient Chinese cosmology, _____ is active, strong, positive, light, and constructive.
- A. wisdom
 - B. yin
 - C. yang
 - D. the Tao
36. According to Taoist doctrine, _____ produces the good.
- A. only the good heart
 - B. the bad
 - C. science
 - D. knowledge

37. According to Lao-tzu, the wise person is patient when things seem to be going poorly because he or she _____.
- A. knows how to direct events and can change them at will
 - B. realizes that all conditions change
 - C. views life as a delusion
 - D. quickly loses the will to live
38. Lao-Tzu's teachings in the *Tao te Ching* are characterized by _____.
- A. pairs of opposites
 - B. matching pairs
 - C. rational terms
 - D. rhyming pairs
39. "Do nothing (and great deeds are accomplished)" characterizes the teachings of which sage?
- A. Confucius.
 - B. the Buddha
 - C. Chuang-Tzu
 - D. Lao-Tzu
40. The *Tao* that can be "told of" _____.
- A. can be described with precision
 - B. is not the absolute Tao
 - C. was discovered by Lao-tzu
 - D. is the true Tao
41. The principle of _____ is named after a story by Chuang-tzu that illustrates how the sage goes with the flow of *Tao*.
- A. the Monkey's Dilemma
 - B. Three Coconuts
 - C. Two Rafts in the River
 - D. Three in the Morning
42. _____ is the Taoist principle of "inaction."
- A. *Wu wei*
 - B. *Tao-te*
 - C. *No-do*
 - D. *Te-ching*

43. According to Lao-tzu, the problem with action is that _____.
- A. it takes effort
 - B. it takes time
 - C. our own desires interfere with our intuition of the Tao
 - D. not everyone is strong enough to get much done
44. The _____, or *chung-yung*, is central to Confucius's philosophy.
- A. way things are
 - B. way things ought to be
 - C. wise or superior person
 - D. Golden Mean
45. In ancient Chinese cosmology, *yin* and *yang* represent _____.
- A. Heaven and Earth, respectively
 - B. the "two faces of the Great Mother"
 - C. Earth and Heaven, respectively
 - D. rituals and rites
46. *Chung-yung* literally means _____.
- A. harmony and virtue
 - B. centrality and universality
 - C. science
 - D. knowledge
47. In the *Analects*, Confucius confines the meaning of *Tao* to _____.
- A. centrality and universality
 - B. the proper course of human conduct
 - C. *te* or virtue
 - D. the path of the *chung-yung*
48. Traditionally, *te* meant _____.
- A. the lord's son
 - B. the power to affect others without using physical force
 - C. humanitarianism or general human virtue
 - D. "Tao in action"
49. Confucius believed that a harmonious society is only possible when people master and honor _____.
- A. the *hsiao-jen*
 - B. *jen*
 - C. *li*
 - D. the Golden Thread

50. The term "*jen*" refers to _____.
- A. the small or vulgar man
 - B. general human virtue
 - C. ceremony or ritual
 - D. the "way of Earth"
51. The _____ is the opposite of the *chun-tzu*.
- A. *hsiao-jen*
 - B. *tao-te*
 - C. *chun-yung*
 - D. great or noble soul
52. According to Confucius, by following _____, we become gracious and well-mannered.
- A. *hsiao-jen*
 - B. *chun-yung*
 - C. *li*
 - D. *jen*
53. Siddhartha's parents tried to protect him from _____.
- A. women
 - B. false religious practices
 - C. knowledge of suffering
 - D. self-indulgence
54. One of the Four Signs was _____.
- A. a thunderbolt
 - B. a beggar
 - C. black crows circling a corn field
 - D. a sudden wind
55. Another of the Four Signs was _____.
- A. a horse dropping dead in the street
 - B. a body being prepared for cremation
 - C. a prostitute
 - D. children playing in the street
56. Siddhartha had only _____ to talk with about his troubling questions.
- A. his wife
 - B. his charioteer
 - C. a childhood friend
 - D. his cousin

57. The Buddha rejected both self-indulgence and asceticism, preferring instead _____.
- A. harmonic convergence
 - B. the Third Way
 - C. the Inner Path
 - D. the Middle Path
58. Tiring of the search for enlightenment, the Buddha _____.
- A. entered a temple and prayed until he saw truth
 - B. sat under a fig tree and did not move until he "awakened"
 - C. distracted himself with sweetmeats and music until enlightenment sought him out
 - D. took his famous Ten-Year Excursion
59. The Buddha's vision revealed that _____.
- A. suffering is good
 - B. all life is part of one continuous chain of being
 - C. the pursuit of truth is worthless
 - D. sooner or later everyone will be saved
60. Through diligent practice of meditation, Buddha reached a state of bliss and utter detachment known as _____.
- A. grace
 - B. theravada
 - C. narayana
 - D. nirvana
61. A _____ is an enlightened being who chooses to postpone his own "supreme release" in order to help other conscious life forms find release.
- A. sage
 - B. guru
 - C. bodhisattva
 - D. dharma
62. The first noble truth is that _____.
- A. no one can deny that suffering is the condition of all existence
 - B. suffering comes to people for no reason
 - C. life is good if we are good, bad if we are bad
 - D. the ego-soul is god

63. The second noble truth is that _____.
A. suffering comes to people for no reason
B. pride cannot be conquered
C. suffering comes to people because they are self-centered
D. the choice of livelihood determines one's destiny
64. The Buddha taught that we suffer because _____.
A. we are partial to ourselves
B. the great dharmas decree that we suffer
C. humans sinned against the Great Spirit-Being
D. underneath "each takes delight in discomfort"
65. The Buddha taught that release from suffering comes from which of the following?
A. learning to live among others without resentment
B. changing one's viewpoint
C. practicing self-denial and ascetic rituals that cleanse the spirit
D. analyzing one's problems and figuring out who or what helped to create them
66. _____ comes from annihilation of the ego.
A. Bodhgaya
B. Loss of self-respect
C. Nirvana
D. Zen
67. The Buddha identified three "realities": _____.
A. nature, spirit, and truth
B. the Fourfold Way, the Eightfold Path, and the Four Noble Truths
C. karma, dharma, and sila
D. egolessness, suffering, and impermanence
68. According to Buddhist tradition, _____ is the law of moral cause and effect.
A. karma
B. dharma
C. panna
D. nirvana
69. The first step on the Buddha's path to enlightenment is to _____.
A. see what's wrong
B. get into action
C. live right
D. speak only truth

70. Which of the following is *not* part of the Eightfold Path?
- A. Right worship
 - B. Right purpose
 - C. Right meditation
 - D. Right effort
71. According to the Buddha, the Way _____.
- A. cannot be achieved by study
 - B. must be studied with great care
 - C. does not exist
 - D. exists only after we are enlightened
72. The Buddha founded _____ school(s) of Buddhism.
- A. four
 - B. two
 - C. one
 - D. no
73. The Buddha explained _____.
- A. that the world is eternal
 - B. that the world is not eternal
 - C. the teachings of past masters
 - D. the origin of misery
74. According to Confucius, realization of _____ leads to “full humanness.”
- A. *li*
 - B. *shu*
 - C. *ren*
 - D. *jen*
75. Discuss the relationship between the social conditions under which Lao-tzu and Confucius lived and their philosophies? Note the fundamental differences between their philosophies.

76. Why did Lao-tzu express his philosophy in poetic form? What is he trying to tell us (or not tell us) by writing poetically?
77. Compare and contrast Taoism with Stoicism (Chapter 8) in terms of their responses to social uncertainty and chaos. As part of your comparison, contrast *Tao* with the *Logos*.
78. Discuss the doctrine of inaction, distinguishing between "inaction" and "doing something." Why is inaction recommended over "doing something"?

79. What is the relationship between *jen* and *li* in Confucianism? Be sure to define and explain the terms *jen* and *li*.
80. Compare and contrast the *Tao* with the *Logos*.
81. Compare and contrast the Confucian and Aristotelian (Chapter 7) mean in terms of each philosopher's understanding of virtue.

82. Explain how Confucius uses the concepts of the *chun-tzu* and the *hsiao-jen* to exemplify his notion of *jen*.
83. Compare the *chun-tzu* and the *hsiao-jen* to the overman and underman (Chapter 17). How are they alike? How are they different?
84. What are the Four Noble Truths and how do they lead to happiness?

85. Write a reflective essay on the concept of “unsatisfactoriness” as it relates to Buddhist teaching.

86. Explain the relationship between suffering and ego according to Buddha. What is the cure for suffering according to Buddha? Is his account adequate or are there forms of suffering that Buddha cannot cure? Be specific and explain.

Chapter 2--The Asian Sages: Lao-tzu, Confucius, and Buddha

Key

1. "Lao-tzu" is a nickname that has been translated to mean, among other things, "Old Man."

TRUE

2. Lao-tzu is credited with writing the *Analects*.

FALSE

3. The literal meaning of "*tao*" is "power (virtue)."

FALSE

4. If one word characterizes the overall approach of the ancient sages, it is "humanism."

TRUE

5. Confucius said that man can make the *Tao* great.

TRUE

6. Although he was an effective teacher, Confucius was a failure as a political reformer.

TRUE

7. Confucius characterized the *Tao* in terms of a tension or struggle that produced the Golden Stalemate.

FALSE

8. According to Confucius, the only way to produce a stable, harmonious society is by mastering and honoring *li*.

TRUE

9. *Jen* is the central harmony or Golden Mean upon which Confucian humanism rests.

FALSE

10. The *chun-tzu* thinks of humanity and the *hsiao-jen* thinks of himself.

TRUE

11. Ascetics turn away from pleasure and severely limit all sensual appetites.
TRUE
12. The Buddha rejected the practice of asceticism.
TRUE
13. The Buddha's search for enlightenment ended under the Bodhi tree.
TRUE
14. Nirvana is a state of great pleasure and ecstasy.
FALSE
15. "*Bodhisattva*" is the term used to describe a wandering monk.
FALSE
16. While he was dying, the Buddha thanked the man who had poisoned him.
TRUE
17. The Buddha's teaching rests upon the Four Supreme Truths.
FALSE
18. Psychologists do not use the word "ego" to mean the same thing as Buddhists do.
TRUE
19. The Buddha's guidelines for living are known as the Eightfold Path.
TRUE
20. The Buddha established two different schools of Buddhism "so that each type of soul may find peace."
FALSE
21. At the core of the Buddha's doctrine is a primal sense of "satisfactoriness" generated by the human condition.
FALSE
22. The Buddha identified three "realities": egolessness, suffering, and impermanence.
TRUE

23. The notion of free will is central to the teachings of the Buddha.

TRUE

24. According to Buddhist tradition, karma is the law of moral causation.

TRUE

25. The *Tao* does not refer to a system or moral truth, but to a way of life.

TRUE

26. *Wu wei*, or “non-action,” literally means “inactivity.”

FALSE

27. In Asian cultures, the _____ combines religious inspiration with a love of wisdom.

- A.** sage
- B. prophet
- C. shaman
- D. bodhisattva

28. _____ is the name given to any philosophy that emphasizes human welfare and dignity and belief that human intelligence is capable of improving life.

- A. Taoism
- B. Buddhism
- C.** Humanism
- D. Confucianism

29. Confucius is credited with writing which document?

- A. *Secret Wisdom*
- B. *Tao te Ching*
- C.** *Analects*
- D. *Yin-Yang*

30. *Tao* literally means "_____."

- A. secret
- B.** way or path
- C. wisdom of nature
- D. insight

31. In Lao-tzu's teachings, he _____.
- A. presented a philosophic system known as Taoism
 - B.** struggled to express what cannot be trapped in words, the underlying principle of "the way all things are"
 - C. struggled to express the exact nature of "the way all things are"
 - D. discovered the principle of yin-yang
32. Lao-tzu is credited with writing the _____.
- A. *Secret Wisdom*
 - B. *Analects*
 - C.** *Tao te Ching*
 - D. *Yin-Yang*
33. By Lao-tzu's time, yin and yang were thought of as _____.
- A. mutually exclusive forces, the presence of one prevented by the action of the other
 - B. the "two faces of the Great Mother"
 - C.** coexisting together, each being an expression of the other
 - D. irrelevant, outdated concepts left over from Taoism's Hindu origins
34. In ancient Chinese cosmology, _____ is passive, weak, negative, dark, and destructive.
- A. ignorance
 - B.** yin
 - C. yang
 - D. the Tao
35. In ancient Chinese cosmology, _____ is active, strong, positive, light, and constructive.
- A. wisdom
 - B. yin
 - C.** yang
 - D. the Tao
36. According to Taoist doctrine, _____ produces the good.
- A. only the good heart
 - B.** the bad
 - C. science
 - D. knowledge

37. According to Lao-tzu, the wise person is patient when things seem to be going poorly because he or she _____.
A. knows how to direct events and can change them at will
B. realizes that all conditions change
C. views life as a delusion
D. quickly loses the will to live
38. Lao-Tzu's teachings in the *Tao te Ching* are characterized by _____.
A. pairs of opposites
B. matching pairs
C. rational terms
D. rhyming pairs
39. "Do nothing (and great deeds are accomplished)" characterizes the teachings of which sage?
A. Confucius.
B. the Buddha
C. Chuang-Tzu
D. Lao-Tzu
40. The *Tao* that can be "told of" _____.
A. can be described with precision
B. is not the absolute Tao
C. was discovered by Lao-tzu
D. is the true Tao
41. The principle of _____ is named after a story by Chuang-tzu that illustrates how the sage goes with the flow of *Tao*.
A. the Monkey's Dilemma
B. Three Coconuts
C. Two Rafts in the River
D. Three in the Morning
42. _____ is the Taoist principle of "inaction."
A. *Wu wei*
B. *Tao-te*
C. *No-do*
D. *Te-ching*

43. According to Lao-tzu, the problem with action is that _____.
A. it takes effort
B. it takes time
C. our own desires interfere with our intuition of the Tao
D. not everyone is strong enough to get much done
44. The _____, or *chung-yung*, is central to Confucius's philosophy.
A. way things are
B. way things ought to be
C. wise or superior person
D. Golden Mean
45. In ancient Chinese cosmology, *yin* and *yang* represent _____.
A. Heaven and Earth, respectively
B. the "two faces of the Great Mother"
C. Earth and Heaven, respectively
D. rituals and rites
46. *Chung-yung* literally means _____.
A. harmony and virtue
B. centrality and universality
C. science
D. knowledge
47. In the *Analects*, Confucius confines the meaning of *Tao* to _____.
A. centrality and universality
B. the proper course of human conduct
C. *te* or virtue
D. the path of the *chung-yung*
48. Traditionally, *te* meant _____.
A. the lord's son
B. the power to affect others without using physical force
C. humanitarianism or general human virtue
D. "Tao in action"
49. Confucius believed that a harmonious society is only possible when people master and honor _____.
A. the *hsiao-jen*
B. *jen*
C. *li*
D. the Golden Thread

50. The term “*jen*” refers to _____.
A. the small or vulgar man
B. general human virtue
C. ceremony or ritual
D. the "way of Earth"
51. The _____ is the opposite of the *chun-tzu*.
A. *hsiao-jen*
B. *tao-te*
C. *chun-yung*
D. great or noble soul
52. According to Confucius, by following _____, we become gracious and well-mannered.
A. *hsiao-jen*
B. *chun-yung*
C. *li*
D. *jen*
53. Siddhartha's parents tried to protect him from _____.
A. women
B. false religious practices
C. knowledge of suffering
D. self-indulgence
54. One of the Four Signs was _____.
A. a thunderbolt
B. a beggar
C. black crows circling a corn field
D. a sudden wind
55. Another of the Four Signs was _____.
A. a horse dropping dead in the street
B. a body being prepared for cremation
C. a prostitute
D. children playing in the street
56. Siddhartha had only _____ to talk with about his troubling questions.
A. his wife
B. his charioteer
C. a childhood friend
D. his cousin

57. The Buddha rejected both self-indulgence and asceticism, preferring instead _____.
- A. harmonic convergence
 - B. the Third Way
 - C. the Inner Path
 - D.** the Middle Path
58. Tiring of the search for enlightenment, the Buddha _____.
- A. entered a temple and prayed until he saw truth
 - B.** sat under a fig tree and did not move until he "awakened"
 - C. distracted himself with sweetmeats and music until enlightenment sought him out
 - D. took his famous Ten-Year Excursion
59. The Buddha's vision revealed that _____.
- A. suffering is good
 - B.** all life is part of one continuous chain of being
 - C. the pursuit of truth is worthless
 - D. sooner or later everyone will be saved
60. Through diligent practice of meditation, Buddha reached a state of bliss and utter detachment known as _____.
- A. grace
 - B. theravada
 - C. narayana
 - D.** nirvana
61. A _____ is an enlightened being who chooses to postpone his own "supreme release" in order to help other conscious life forms find release.
- A. sage
 - B. guru
 - C.** bodhisattva
 - D. dharma
62. The first noble truth is that _____.
- A.** no one can deny that suffering is the condition of all existence
 - B. suffering comes to people for no reason
 - C. life is good if we are good, bad if we are bad
 - D. the ego-soul is god

63. The second noble truth is that _____.
- A. suffering comes to people for no reason
 - B. pride cannot be conquered
 - C.** suffering comes to people because they are self-centered
 - D. the choice of livelihood determines one's destiny
64. The Buddha taught that we suffer because _____.
- A.** we are partial to ourselves
 - B. the great dharmas decree that we suffer
 - C. humans sinned against the Great Spirit-Being
 - D. underneath "each takes delight in discomfort"
65. The Buddha taught that release from suffering comes from which of the following?
- A. learning to live among others without resentment
 - B.** changing one's viewpoint
 - C. practicing self-denial and ascetic rituals that cleanse the spirit
 - D. analyzing one's problems and figuring out who or what helped to create them
66. _____ comes from annihilation of the ego.
- A. Bodhgaya
 - B. Loss of self-respect
 - C.** Nirvana
 - D. Zen
67. The Buddha identified three "realities": _____.
- A. nature, spirit, and truth
 - B. the Fourfold Way, the Eightfold Path, and the Four Noble Truths
 - C. karma, dharma, and sila
 - D.** egolessness, suffering, and impermanence
68. According to Buddhist tradition, _____ is the law of moral cause and effect.
- A.** karma
 - B. dharma
 - C. panna
 - D. nirvana
69. The first step on the Buddha's path to enlightenment is to _____.
- A.** see what's wrong
 - B. get into action
 - C. live right
 - D. speak only truth

70. Which of the following is *not* part of the Eightfold Path?
- A.** Right worship
 - B. Right purpose
 - C. Right meditation
 - D. Right effort
71. According to the Buddha, the Way _____.
- A.** cannot be achieved by study
 - B. must be studied with great care
 - C. does not exist
 - D. exists only after we are enlightened
72. The Buddha founded _____ school(s) of Buddhism.
- A. four
 - B. two
 - C. one
 - D.** no
73. The Buddha explained _____.
- A. that the world is eternal
 - B. that the world is not eternal
 - C. the teachings of past masters
 - D.** the origin of misery
74. According to Confucius, realization of _____ leads to “full humanness.”
- A. *li*
 - B. *shu*
 - C. *ren*
 - D.** *jen*
75. Discuss the relationship between the social conditions under which Lao-tzu and Confucius lived and their philosophies? Note the fundamental differences between their philosophies.

Answer not provided.

76. Why did Lao-tzu express his philosophy in poetic form? What is he trying to tell us (or not tell us) by writing poetically?

Answer not provided.

77. Compare and contrast Taoism with Stoicism (Chapter 8) in terms of their responses to social uncertainty and chaos. As part of your comparison, contrast *Tao* with the *Logos*.

Answer not provided.

78. Discuss the doctrine of inaction, distinguishing between "inaction" and "doing something." Why is inaction recommended over "doing something"?

Answer not provided.

79. What is the relationship between *jen* and *li* in Confucianism? Be sure to define and explain the terms *jen* and *li*.

Answer not provided.

80. Compare and contrast the *Tao* with the *Logos*.

Answer not provided.

81. Compare and contrast the Confucian and Aristotelian (Chapter 7) mean in terms of each philosopher's understanding of virtue.

Answer not provided.

82. Explain how Confucius uses the concepts of the *chun-tzu* and the *hsiao-jen* to exemplify his notion of *jen*.

Answer not provided.

83. Compare the *chun-tzu* and the *hsiao-jen* to the overman and underman (Chapter 17). How are they alike? How are they different?

Answer not provided.

84. What are the Four Noble Truths and how do they lead to happiness?

Answer not provided.

85. Write a reflective essay on the concept of “unsatisfactoriness” as it relates to Buddhist teaching.

Answer not provided.

86. Explain the relationship between suffering and ego according to Buddha. What is the cure for suffering according to Buddha? Is his account adequate or are there forms of suffering that Buddha cannot cure? Be specific and explain.

Answer not provided.