

Study Questions Huston Smith, The World's Religions

Chapter 2 Hinduism

1. Hinduism is the religion of which area of the world?
2. What were the achievements of Mahatma Gandhi?
3. Why do you think Smith begins this chapter with the story about Oppenheimer?
4. How does Smith epitomize the central affirmation of Hinduism?
5. T/F In Hindu thought pleasure is not a legitimate goal.

6. The word "ascetic" fits best with :

- A. Hedonist
- B. Power loving
- C. Denying of physical pleasure
- D. Exalting philosophy

7. T/F In Hinduism, pleasure is regarded as a goal suitable only for peasants.

8. T/F Hinduism rejects pleasure as an ultimate not because it is evil but because it is too partial.

9. The three aspects of worldly success for the Hindu are \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

10. Worldly success is seen as one step closer to true religion than pleasure as a goal for humans because while pleasure is \_\_\_\_\_, success is \_\_\_\_\_.

11. Smith lists four reasons why Hinduism claims worldly success to be ultimately unsatisfying. Summarize each reason in one sentence.

A.

B.

C.

D.

12. What is the point to the parable of the carrot and the donkey?

13. The "Path of Desire" has two goals: \_\_\_\_\_ and \_\_\_\_\_.

14. "Mature humans have worked their way through a primary interest in toys."  
"Toys" in this statement refers to the Hindu attitude toward  
the \_\_\_\_\_ of \_\_\_\_\_.

15. Renunciation as a life style can have two strikingly different motivations.  
They are:

A.

B.

16. The Path which follows the Path of Desire in normal human spiritual  
evolution: \_\_\_\_\_.

17. How does Hinduism account for different attitudes toward pleasure and  
success among those who have successfully sought them?

18. According to Hinduism, true religion begins with the quest for meaning and  
value beyond our \_\_\_\_\_ interests and wants.

19. Renunciation for the sake of the \_\_\_\_\_ is the third great aim of  
life for Hinduism.

20. There are two reasons given why the human community, taken in isolation, is  
not a fit subject for ultimate concern. They are:

A. It is finite.

B. Some humans just aren't worth that much.

C. We can never know if we're doing the right thing.

D. It implacably resists perfection.

E. Some humans lack the capacity to grow.

21. Hinduism claims human beings have three ultimate wants, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_. Each of these is desired in an  
degree or extent.

22. T/F In Hinduism joy is the opposite of boredom.
23. \_\_\_\_\_ is the Hindu term for release from the limitations of present existence.
24. Hinduism analyzes the human person into three foundational elements. These are:
- A.
  - B.
  - C.
25. The basic challenge to the Hindu thesis about the nature of persons can be phrased, "If we are infinite in our being, why is this not more \_\_\_\_\_."
26. Things tend to come in three's in Hinduism. Name the three things that prevent humans from experiencing joy.
- A.
  - B.
  - C.
27. T/F All disappointments are united in that each one is a let down of some specific expectation of the individual self.
28. T/F In Hinduism, the self is totally defined by the content of current experience.
29. In Hinduism, the true nature of the inner self is
- A. hidden
  - B. must be created.
30. A single moment is to a whole life as \_\_\_\_\_ are to the true self.
31. In Hinduism, directions for the process of actualizing our fullest nature are called \_\_\_\_\_.
32. T/F The etymology of yoga points to it as a method of training that leads to integration.
33. In Hinduism, it is assumed that different \_\_\_\_\_ imply different paths to the human's ultimate goal.

34. T/F Control of the physical body is an agreed upon preliminary to all forms of yoga.

35. Hinduism identifies four basic sorts of Yoga for four different types of person. These four basic personal traits are:

- A.
- B.
- C.
- D.

36. T/F The practice of moral living is a necessary first step to all forms of Yoga.

37. The Parable of the Charioteer is primarily identified with which sort of Yoga?

38. T/F The knowledge sought by the practice of Jnana Yoga is an intuitive grasp of truth which carries transforming power.

39. There are three basic stages to Jnana Yoga. Which of the following **are not** among them?

Learning, Daily Meditation, Regular worship, A shift in self-identification, The achieving of trance, Thinking, The perfection of ascetical self-denial.

40. In the metaphor of the Charioteer the Charioteer stands for \_\_\_\_\_.

41. The story of the Charioteer is used during which stage of the Jnana Yoga's progression?

42. The third stage of the Jnana Yoga's development involves which of the following:

- A. Thinking of the events of one's life in the third person
- B. Reading profound philosophical books
- C. Prayer
- D. The metaphor of the chess board

43. Jnana Yoga encourages thinking of oneself in the third person as a spiritual exercise. This is intended to accomplish two things:

- A.

B.

44. The most popular Yoga in contemporary India is \_\_\_\_\_.
45. From the Hindu perspective what Western religion is mainly an example of Bhakti Yoga?
46. The 16th Century Hindu poet Tulsidas is identified with which form of Yoga?
47. T/F In Yoga based on love (Bhakti) what one loves is the deep or true self.
48. T/F The function of myth or image in Bhakti Yoga is to bridge the gap between ordinary life and the divine.
49. The practice of repeating the name of God is \_\_\_\_\_.
50. The practice of analyzing the different types of human love and assigning each type to God is called \_\_\_\_\_.
51. T/F Many Hindus would admit to the divinity of Jesus.
52. T/F Since Hinduism has numerous gods and goddesses, most Hindus discourage devotion to one special deity and encourage an indiscriminate worship of a number of gods.
53. T/F The idea of god assuming human form is unique to Christianity.
54. To avoid having our actions encumber the ego further and separate us from God, all work needs to be done \_\_\_\_\_.
55. An "ishta" is
- A. The Hindu god of worship
  - B. God's form as visible and local
  - C. The particular form of God chosen by a Bhakti as the primary object of his/her devotion
  - D. The Hindu term for a divine beings who takes on a human form to reveal truth of human beings
56. T/F Karma Yoga has as its objective to teach human beings who to work in completely unselfcentered ways.

57. T/F The object of Karma Yoga is to work so that deeds leave no mark on the mind for good or evil.
58. T/F India lacks an approach to religion which is empirical and experimental.
59. "To work you have the right, but not to the fruits thereof." This quote from the Bagavad-Gita reflects which division of Karma Yoga: Jnana or Bhakti?
60. Hindu anthropology in Raja Yoga posits four layers to a human being. They are:
- A.
  - B.
  - C.
  - D.
61. Raja Yoga has \_\_\_\_\_ (number) basic steps.
62. T/F The first step in Raja Yoga involves the nine abstentions.
63. Hindu discoveries for avoiding the distractions of the body during meditation and thought are called \_\_\_\_\_. (Hindu term)
64. The most famous bodily posture used in Hinduism for meditation is the \_\_\_\_\_.
65. "The light of a lamp does not flicker in a windless place." This quote from the Bagavad-Gita refers to which important aspect of Raja Yoga?
66. T/F The primary hypothesis of Raja Yoga is that the truth of life is within, therefore the distractions of the outward world in their various ways need to be controlled and discarded.
67. The fifth step in Raja Yoga is that of the ability to shut out the impressions of the 5 \_\_\_\_\_.
68. T/F The sixth step is to develop the ability to concentrate intensely for longer and longer periods of time.

69. The seventh step moves the person beyond dualism. The mind is no longer aware of \_\_\_\_\_ as separate from the object Contemplated.
70. The final state in Raja Yoga is called, in Hindi, \_\_\_\_\_.
71. T/F In the final state of Raja Yoga the mind perceives the true forms of the divine.
72. T/F To practice one form of Yoga means to ignore other forms. They are exclusive.
73. Of the four Yogas, the two most basic are
- A.
  - B.
74. Hinduism divides people not only according to personality traits but also according to which stage of \_\_\_\_\_ they are currently in.
75. The Four Stages in the Hindu life are:
- A.
  - B.
  - C.
  - D.
76. T/F During the student stage the Hindu generally lives in a boarding school.
77. In the second stage, where human interest and effort begin to turn outward, this turning happens on three fronts. They are:
- A.
  - B.
  - C.
78. T/F The traditional name for people in the fourth stage of life is "Forest Dwellers."
79. "One who neither hates nor loves anything." This quote from the Bhagavad-Gita describes a \_\_\_\_\_.
80. T/F The history of the development of Caste is clear and direct.
81. T/F "Untouchables" are a sub-group of the lowest Caste, the Shudra.

82. How many basic cast divisions are there?  
 A. 3 B. 4 C. 5 D. 6 E. no one knows
83. The Hindu term for God conceived as the supreme person is \_\_\_\_\_ or \_\_\_\_\_.
84. T/F The punishment for crime theoretically varies with one's cast membership. The higher the caste the less serious the punishment.
85. The Hindu name for the supreme reality is \_\_\_\_\_.
86. T/F For Hinduism, words point towards God but don't define God accurately.
87. The Hindu word for God-with-attributes is \_\_\_\_\_.
88. The Hindu word for God-without-attributes is \_\_\_\_\_.
89. T/F Hinduism feels strongly the seriousness of the logical conflict between the two concepts of God mentioned in # 71 and 72.
90. T/F The mechanism by which individual souls enter the world is believed by the Hindus to be clear and well-known.
91. What are the components of the nature of Brahman? (Hint: There are three of them.)
92. What image or metaphor does Huston Smith use to explain the differences between the personalist and transpersonalist approaches to religion?
93. T/F The soul's advancement is largely automatic until it is embodied in a human being.
94. In Hindu thinking, the belief in chance or accident as determining human destiny is simply a cover for \_\_\_\_\_.
95. T/F One way to phrase the object of Hinduism is to reduce the attachment to the particular things of the world to nothing so that things can be seen

for what they really are, so that the person can participate in the infinite being that underlies all finite being.

96. Samsara is the Sanskrit word for \_\_\_\_\_.

97. The status of human beings when they are reborn is determined by the law of \_\_\_\_\_.

98. Contemporary Hinduism has three major or central deities. Each deity has an essential function in the process of the universe. Name the three functions and give the Hindu name for the deity that goes with each function.

A.

B.

C.

99. The Hindu word for an individual soul is

A. Saguna

B. Jiva

C. Bagavad

d. Sri

100. In enquiring about the world's metaphysical status, the main division within Hinduism is between \_\_\_\_\_ and \_\_\_\_\_.

101. The Hindu word for the usual but incomplete appearance of the world is \_\_\_\_\_.

102. Does the question as to why reality appears many rather than one, marred rather than perfect, have an answer in the Hindu scheme of things?

103. The Hindu word for the "Cosmic Dance" of God which produces the infinite variety of the apparent reality of ordinary life is

- A. Maya
- B. Samsara
- C. Lila
- D. Krishna

104. What was the attitude of the 19th century Hindu religious leader Ramakrishna to differences of religion?

105. The New Testament idea "As a person sows so he shall reap." expresses which of the following Hindu ideas:

- A. Ahimsa
- B. Samadhi
- C. Lingam-yoni
- D. Karma

106. Hindu society is divided into four basic groups each of which has many sub-groups. Each group or sub-group is called a \_\_\_\_\_.

107. Match the caste with its traditional duties.

Vaishya	Serves other castes
Shudra	Warriors
Kshatriya	Priests and teachers
Brahmin	Merchants or Independent farmers

108. Which of the following statements are true about caste?

- A. One does not marry outside one's caste.
- B. Caste is hereditary.
- C. Caste does not restrict who one eats with.
- D. One is always reborn into the same caste.

109. Much Hindu thought is monistic. This means:

- A. There is only one true God.

- B. All reality is divided into separate, discrete units.
- C. All reality is ultimately one.
- D. There is some sense in which the distinctions of the phenomenal world are illusory.

110. In the process of transmigration the soul can move into which of the following states of existence.

- A. Animal
- B. Demonic
- C. Divine
- D. Any caste of human

111. T/F The Hindu sees the "Path of Desire" as something to be rejected rather than outgrown.

112. Hinduism points out several different ways to salvation. Which of the following are not among the four traditional ways?

Duty, Knowledge, Philosophy, Worship, Ethical Living, Experiment, Love, Study.

### **Answer Key to Questions about Hinduism**

1. Primarily the Indian Subcontinent, secondarily South-East Asia, especially Indonesia. In the contemporary world Hinduism is becoming world-wide in scope.
2. British withdrawal from India in peace (a somewhat exaggerated claim), lowering of barriers against the untouchables.
3. Establishes its credibility with the western readers.
4. "You can have what you want."
5. F
6. C.
7. F
8. T
9. wealth, fame and power

10. egocentric, individualistic, private; outward looking, social.
11.
  - A. Competitive and therefore precarious (No ultimate security.)
  - B. Such desires can never be satisfied by the object of desire.
  - C. Centers value and meaning in a self that lacks real ultimacy. (Self too small to sustain such interest.)
  - D. The achievements of this seeking are ephemeral.
12. The more one tries to satisfy oneself with wealth, power or fame the more one needs to be satisfied. (No matter how fast the donkey goes to reach his goal (the carrot) it is still the same distance in front of him and he still doesn't "have it.")
13. Pleasure and worldly success: fame, wealth, power
14. Path of Desire
15.
  - A. Disillusion and despair
  - B. Confidence in life's high calling and a willingness to surrender some things in order to achieve it. Discipline, the renunciation of the trivial for the profound, a sense of the high value of the future compared to the present etc.
16. Path of Renunciation
17. Some people have experienced these things many times in previous lives, some others only a few. For the latter they still possess the attraction of novelty; for the latter they possess the boredom of satiety.
18. finite, private
19. duty or service
20. A and C
21. Joy, immortality (life), awareness ---- each to an infinite extent
22. T
23. Mukti (Moksha)
24.
  - A. Physical body
  - B. Personality -- The unique pattern of life experiences.
  - C. The Atman -- The infinite center of every life.

25. apparent, visible, etc.
26. A. Physical pain  
B. Thwarted desire  
C. Boredom with life
27. T
28. F
29. A
30. lives, incarnations
31. yoga
32. T
33. personality types
34. F
35. A. Basically reflective  
B. Basically emotional  
C. Basically active  
D. Basically empirical or experimental
36. T
37. Jnana
38. T
39. Daily meditation, achieving trance, regular worship, perfection of ascetical self-denial
40. the true self
41. second
42. A
43. A. Drives a wedge between one's perception of oneself and one's surface self.

- B. Focuses self-identification on a deeper and more universal level of the self.
44. Bhakti
  45. Christianity
  46. Bhakti
  47. F
  48. T
  49. Japam
  50. ringing the changes on love
  51. T
  52. F
  53. F
  54. without attachment to the result
  55. C
  56. T
  57. T
  58. F
  59. Jnana
  60.
    - A. Body
    - B. Conscious personality
    - C. Individual subconscious
    - D. Being itself
  61. eight
  62. Five abstentions, not nine.
  63. asanas

64. lotus position

65. control of the breath (Step 4)

66. T

67. senses

68. T

69. subject-object dualism, itself

70. samadhi

71. T

72. F

73. jnana and Bhakti

74. life

75.   A. Student  
      B. Householder  
      C. Retirement (Forest-Dweller)  
      D. Sannyasin

76. F

77.   A. Family  
      B. Vocation  
      C. His community

78. F (Third stage)

79. Sannyasin

80. F

81. F

82. B, 4

83. Ishwara or Bhagavan

84. F

85. Brahman

86. T

87. Saguna brahman

88. Nirguna Brahman

89. F

90. F

91. Infinite bliss, infinite awareness, infinite being

92

93. T

94. ignorance

95. T

96. reincarnation, "passing through intensely", transmigration of the soul

97. karma

98. Brahma ----- Creator  
Shiva ----- Destroyer  
Vishnu ----- Preserver

99. B. Jiva

100. Personalist and non-personalist

101. Maya

102. No

103. Lila

104. They are all different routes to the same goal

105. D. Karma

106. Caste

107. Brahmin ----- Priests and teachers  
Kshatriya ----- Warriors and administrators  
Vaishya ----- Merchants or independent farmers  
Shudra ----- Serves other castes

108. A, B

109. C, D

110. A,B,C,D (All)

111. F

112. philosophy, worship, ethical living, study.

