

Philosophy of religion hinduism



**ASSIGN
BUSTER**

1. What does the name of the Hindu scripture Bhagavad-Gita literally mean?

“ Bhagavad- Gita “ means “ Song of God”. These are the words that God speaks (Smith, 13).

2. Four wants of man

A.) Man wants pleasure

These want does not adequately fulfill man fully because it is too trivial to satisfy man's total nature. Pleasure is essentially private, and the self is too small an object for perpetual enthusiasm. Man in the end wants more than momentary pleasure (Smith, 14).

B). Man wants success (wealth, fame and power)

Do not fulfill man because success is exclusive so that it is competitive and precarious. They often change hands. The drive also for success is insatiable, that is, success cannot be satisfied for the more that one possesses it, the more that he wants it to increase. It also unfulfilling because it aims to satisfy self which is too small for perpetual enthusiasm for man will then realize that he lack other things. Lastly, what makes success unfulfilling is because it does not last, that is, it does not survive bodily death (Smith, 15-16).

C). Man wants to be responsible in his discharge of duty

Do no fulfill man because the rewards of responsible discharge of duty, such as respect from others, gratitude and self-respect requires maturity to be

appreciated. In addition, it is insufficient because it too has ending (Smith, 19).

D). Wants to be liberated from being finite or having experiences that ends
Man wants to be infinite in his being, in his knowing and in experiencing joy.
In other words, what really fulfills man is to have no limits (Smith, 19-21).

3. Atman refers to the hidden infinite self of man that lies deep within.
Atman is no less than Brahman (the Godhead) for it is the “ God within” that
realizes the greatest potential of man. “ Atman” never dies, is never
exhausted and is unrestricted in consciousness and bliss (Smith, 21).

4. “ Yoga” is derive form the same English word called “ yoke” which either
means to “ unite together” (yoke together) or to place under discipline (to
bring under the yoke). Yoga, in Hinduism, is a method of training designed to
lead to integration or union (Smith, 27).

Four types of yoga:

A). Jnana yoga is intended for spiritual aspirants who have a strong reflective
bent. It is the path to oneness with the Godhead through knowledge.
Knowledge in Hinduism is the intuitive discernment that transforms, turning
the knower eventually into that which “ she” (knowledge) knows. This yoga
is for thinkers. The aim is to distinguish the surface self that is longing for
attention and the larger self that is out of sight so that man will realize that
he possess more than his finite self , therefore, his sense of self will shift to
a deeper level(Smith, 29).

B. Bhakti yoga

This type of yoga is for emotional people for it uses emotion (love) and not reason. Its main goal is to direct love to God, the Supreme Being who is recognized as apart from oneself. All this yoga do is to: 1) love God dearly in fact, 2) to love God only and, 3) to love God for no ulterior reason but for love's sake alone. This path is achieved through Hinduism's preoccupation with symbols of images and practice of rituals (Smith, 32-34).

C. Karma yoga

Karma yoga is for active people that uses the path to God through work. Man find God by throwing himself into work, to perform without attachment to one self but to offer the work devotedly to God. This type of yoga can be practice either through knowledge (jnana) or through devoted service (bhakti) (Smith, 37).

D. raja yoga

This is type of yoga is designed for people with scientific bent; it is the way to God through psychophysical experiments. This is to seek God in a laboratory fashion for Hinduism believes that God can also be approached empirically. However, the yoga experiments not on man's body but on his mind, therefore the experiment takes the form of prescribing mental exercises and observing their subjective effects (Smith, 42).

5. The Hindu's name for the Supreme Reality is Brahman. The Hindus conceive reality in two basic concepts: 1) as God with attributes (Saguna Brahman) and, 2) as God without attributes (Nitguna Brahman). As God with

attributes, God is conceived as personal possessing attributes such as merciful, omniscient or almighty. In relation to his handiwork, he is perceived as the creator, preserver and the destroyer. On the other hand, God as without attributes is conceived as transpersonal, who stands above the struggle of this world and aloof from the finite in every respect. Therefore, God is not affected by world's inherent ambiguity, imperfections and finitude (Smith, 60-62).

6. The Sanskrit word for Reincarnation is Samsara that literally means "endless passage through a sequence of bodies in an endless cycles of life, death and rebirth" (Smith, 63).

7. The Hindu concept of karma is the doctrine of cause and effect wherein man's present action unavoidably influences or dictates his condition in the future. It is like "man reaps what he sows". The first psychological implication of this doctrine is that man is held responsible for all his actions. He cannot make any excuses or blame anybody why his present condition is as such for what or who he is now is determined by what he did before. The other psychological implication of karma is to insist that man's actions are done on his own free will so that it is not fatalistic. Man's choices are controlled by his wants and wills (Smith, 64-65).

8. The Hindus do not advocate social progress nor they dream Utopia on earth for they recognizes or teaches that the earth is composed of both pleasure and pain, of good and evil , of knowledge and ignorance in equal proportions. The presence of such opposing condition impedes social progress nor make perfection on earth impossible (Smith, 68).

9. Maya literally means “ illusion”. This is how the world appears to us, that is, the world is real in the sense that they are around us but in reality, they are seen as real only through our conditioned perception. In actuality, our perception of reality is not what was real(Smith, 70) .

10. The word “ lila” literally means, “ God’s play”. God is looked upon as a Cosmic Dancer, a child at play, whose boundless and timeless energy flows into various reenactment in the world that results to the many perception of reality or that explains why a rope sometimes appear to be a snake. In other words, the complexities of the world is a result of God’s love for playing for he does not want things to be perceived in one single form only but in various ways (Smith, 71).

11. The Hindus believe that not one single religion should monopolize the path to God. They believed that God could be approached by man in many ways, or through practicing different forms of religion. This difference is with respect to man’s differences in culture, geography, history or collective temperament. Just as the summit of the mountain can be reached by starting in different bases, or that all paths, regardless of where it started at the base of the mountains, converge in the summit, so all religions leads to God (Smith, 72-73).