**Chapter 3 – Test Bank**

# Multiple-Choice Questions

1. The word that means “liberation” is

a. moksha.

b. karma.

c. ahimsa.

d. maya.

Answer: a

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2. The word *Vedas* is related to the English word

a. visit.

b. vision.

c. vex.

d. vertical.

Answer: b

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3. Vedic worship primarily involved

a. offerings to nature gods at fire altars.

b. solemn circular dances.

c. fasting for a month, beginning at the new moon.

d. silent meditation.

Answer: a

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4. A symbolic object associated with Krishna, indicative of the playful aspect of the divine, is a

a. shell.

b. flame.

c. flute.

d. flower.

Answer: c

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5. A mantra is a

a. sacred painting.

b. form of meditation.

c. breath exercise.

d. short chant.

Answer: d

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6. Which animal receives special veneration in Hinduism?

a. mule

b. antelope

c. horse

d. cow

Answer: d

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7. Which of the following is an idea that the Hindu mystic Ramakrishna is famous for propagating?

a. The many religions are so many paths to God.

b. The supreme being causes no harm and forgives all.

c. Be the change you wish to see.

d. In the conquest of the demon within lies true wisdom.

Answer: a

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8. The Vedic god of fire is

a. Soma.

b. Indra.

c. Agni.

d. Varuna.

Answer: c

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9. In Hinduism, the notion that the everyday world is full of change, as well as of struggle and suffering, is called

a. samsara.

b. dharma.

c. moksha.

d. maya.

Answer: a

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10. The oldest and most important of the Vedas is

a. Sama Veda.

b. Yajur Veda.

c. Atharva Veda.

d. Rig Veda.

Answer: d

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11. In Hinduism, the Upanishads are a record of

a. philosophical and religious ideas that arose in meditative traditions.

b. rituals practiced by those who left society to become forest ascetics.

c. practical prayers and charms to protect people against snakes and sickness.

d. appropriate procedures to follow when performing ceremonies for the gods.

Answer: a

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12. When was the Bhagavad Gita written?

a. 2000–1500 BCE

b. 1000–800 BCE

c. 400 BCE–400 CE

d. 700–900 CE

Answer: c

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13. The Bhagavad Gita is part of a long Indian epic poem called the

a. Iliad.

b. Purana.

c. Gita Govinda.

d. Mahabharata.

Answer: d

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14. The prince who is counseled by Krishna in the Bhagavad Gita is

a. Arjuna.

b. Ganesha.

c. Lakshmi.

d. Hanuman.

Answer: a

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15. The term *maya* may be translated as

a. liberation.

b. nonharm.

c. bliss.

d. illusion.

Answer: d

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16. *Bhakti* means

a. freedom from suffering.

b. studying the sacred texts.

c. devotion to a god.

d. working for the good of others.

Answer: c

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17. The god Rama is frequently paired with

a. Devi.

b. Sita.

c. Lakshmi.

d. Ganesha.

Answer: b

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18. The Vedic god of storm and war is

a. Soma.

b. Surya.

c. Indra.

d. Agni.

Answer: c

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19. Which god—ordinarily shown with the face of a monkey—helped return Sita after her abduction to Sri Lanka?

a. Hanuman

b. Ganesha

c. Ganga

d. Lakshmi

Answer: a

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20. The ideal of causing no harm to living beings is

a. karma.

b. moksha.

c. jnana.

d. ahimsa.

Answer: d

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21. The modern Indian who used nonviolent means to help lead India to independence in 1947 was

a. Mohandas Gandhi.

b. Ram Mohan Roy.

c. Rabindranath Tagore.

d. Ramakrishna.

Answer: a

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22. The religious practice of the majority of Hindus is

a. bhakti, the devotion to a god or gods.

b. dhyana, the practice of meditation.

c. yoga, the practice of spiritual and discipline.

d. sannyasin, the renunciation of possession.

Answer: a

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23. In Hinduism, the moral law of cause and effect that determines the direction of rebirth is

a. moksha.

b. bhakti.

c. karma.

d. dhyana.

Answer: c

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24. A major social class sanctioned by Hinduism is known as

a. karma.

b. caste.

c. monism.

d. stratum.

Answer: b

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25. Raja yoga primarily promotes

a. knowledge.

b. physical exercise.

c. meditation.

d. devotion.

Answer: c

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26. In Hinduism, a brahmin is a member of the

a. priestly caste.

b. warrior caste.

c. peasant caste.

d. merchant caste.

Answer: a

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27. In the context of Hinduism, the goddess associated with destruction and rebirth is

a. Sita.

b. Kali.

c. Usha.

d. Lakshmi.

Answer: b

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28. A major city of pre-Vedic culture in the Indus River valley was

a. Harappa.

b. Benares.

c. Madras.

d. Pataliputra.

Answer: a

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29. Which of the following Hindu devotional practices can be traced back to the Harappa culture?

a. the anointing of phallic stones

b. the belief in a singular divine being

c. the worship of gods at outdoor fire pits

d. the veneration of horses as symbols of power

Answer: a

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30. Which deity is often shown with blue skin?

a. Lakshmi

b. Hanuman

c. Shiva

d. Krishna

Answer: d

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31. A guru is a

a. religious teacher.

b. tree spirit.

c. drink used in Vedic rituals.

d. trance state.

Answer: a

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32. An important symbol of Shiva is the

a. stupa.

b. lingam.

c. banyan tree.

d. candle.

Answer: b

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33. In Hinduism, *dharma* refers to

a. postures used in meditation.

b. one’s social duty.

c. a style of drumming.

d. faith in a teacher.

Answer: b

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34. In Hinduism, the term *Brahman* originally referred to

a. the cosmic power present in the Vedic sacrifice and chants.

b. a form of knowledge that can only be gained by living a pious life.

c. the illusionary nature of the everyday world.

d. a cosmic law that governs the direction of rebirth of all souls.

Answer: a

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35. A sannyasin is a

a. craftsman or merchant.

b. nature spirit.

c. warrior-noble.

d. wandering renunciant.

Answer: d

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36. In the context of the Vedanta school of Hindu philosophy, the position that all apparently separate realities are ultimately one is known as

a. monism.

b. samadhi.

c. ahimsa.

d. theism.

Answer: a

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37. Hinduism is the dominant religion of

a. Myanmar (Burma).

b. Bangladesh.

c. Nepal.

d. Sri Lanka.

Answer: c

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38. The goal of ultimate liberation from egotism and rebirth is called

a. moksha.

b. samsara.

c. bhakti.

d. jnana.

Answer: a

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39. *Puja* is

a. an object held in the hand when worshiping the goddess Durga.

b. a devotional ritual.

c. a sacred dance.

d. a special powder placed on the images of deities.

Answer: b

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40. Krishna is considered to be an incarnation of

a. Shiva.

b. Durga.

c. Vishnu.

d. Kali.

Answer: c

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41. In Hinduism, the three gods, Brahma, Vishnu, and Shiva, are often linked together and called the

a. Trimurti.

b. Devi.

c. Kundalini.

d. Atman.

Answer: a

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42.The elephant-headed god, who is a symbol of abundance, is

a. Saraswati.

b. Kali.

c. Rama.

d. Ganesha.

Answer: d

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43. The goddess of good luck is

a. Durga.

b. Lakshmi.

c. Saraswati.

d. Kali.

Answer: b

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44. Transcendentalism is the name for

a. an American movement influenced by Hinduism.

b. a type of Hindu metal sculpture design that specializes in statues of Shiva.

c. a movement in Hinduism that emphasizes the use of the body for spiritual purposes.

d. a political movement that emphasizes nonviolence.

Answer: a

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45. Facts lending support to the “Aryan invasion theory” include

a. the advanced ancient civilization discovered in the ruins found in the Indus River valley.

b. ancient seals showing someone seated in a yogic meditation posture.

c. ancient Sanskrit’s relation to Greek and Latin.

d. important concepts found in the Upanishads.

Answer: c

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46. Critics of the “Aryan invasion theory” and the “Aryan migration theory” often maintain that these theories are

a. not substantiated in the Vedas.

b. contradicted in the Upanishads.

c. used to justify the caste system.

d. a continued relic of Western cultural imperialism.

Answer: d

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47. In Hindu practices of meditation, the state of complete inner peace resulting from meditation is known as

a. samadhi.

b. moksha.

c. dhyana.

d. bhakti.

Answer: a

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48. The yoga path that involves performing all useful work, unselfishly and without a desire for reward, is

a. raja yoga.

b. karma yoga.

c. kundalini yoga.

d. hatha yoga.

Answer: b

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49. The yoga path focused on meditation is

a. raja yoga.

b. karma yoga.

c. kundalini yoga.

d. jnana yoga.

Answer: a

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50. The yoga path that focuses on various stretching postures and balancing is

a. jnana yoga.

b. karma yoga.

c. bhakti yoga.

d. hatha yoga.

Answer: d

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# Essay Topics

51. Describe three geographical features of India that relate to Hindu devotional practice, and explain the connection.

52. Explain the different theories that account for the emergence of the Vedic period. Include the evidence that scholars have used to substantiate their views and challenge other theories. Which seems the most plausible to you, and why?

53. What are the four Vedas about? Please describe them.

54. Describe the roles of the river Ganges in Hindu practice.

55. Define the concept of *Atman*, and describe how it is similar to, and also different from, the typical Western concept of self.

56. Define the concept of *maya*, and describe the impact of this concept on the Hindu understanding of death.

57. Describe the categories of the caste system, and explain how they function within Hindu thought and practice.

58. What are the four stages of life, and what are the obligations associated with each?

59. Describe three of the yogas, and explain how they function within Hindu practice.

60. Name the three gods of the Trimurti. Describe the basic identities and roles of each of the gods.

61. Identify two Hindu deities usually portrayed in feminine forms. Describe a key characteristic of each.

62. Explain the concept of the guru. Offer two or three reasons why the concept has attained popularity in the Western world.

63. Explain the Hindu veneration of the cow in a way that would allow a Westerner to understand the basic Hindu belief behind the practice.

64. Describe two well-known examples of Hindu sculpture.

65. Describe how Hinduism of the past and the present shapes the roles of women.

66. List three ways in which Gandhi has contributed to contemporary social issues. Describe how one of those contributions has resulted in political action beyond the traditional Hindu realm of influence.

67. Describe three areas of Hindu influence outside of India.

68. Assume that you have been asked to arrange a tour of the three most significant Hindu sites. What would they be? Why would you choose those sites?

69. Have you ever encountered someone in your culture who could be considered a sannyasin? Describe the characteristics that would allow you to make such an identification.