

## Hinduism in 'The World's Religions' by Huston Smith

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In his seminal work *The World's Religions*, Huston Smith illuminates human desires and their driving forces in the context of Hinduism:

As long as people are content with the prospect of pleasure, success, or service, the Hindu sage will not be likely to disturb them beyond offering some suggestions as to how to proceed more effectively. The critical point in life comes when these things lose their original charm and one finds oneself wishing that life had something more to offer. Whether life does or does not hold more is probably the question that divides people more sharply than any other. The Hindu answer to the question is unequivocal. Life holds other possibilities. (Smith 20)

Aspirations to gain power, success, wealth, and everything related to pleasure are inherent in human nature. However, from the perspective of Hinduism, even the greatest achievements are ephemeral because they "do not survive bodily death" (Smith 16). Prior to the aforementioned passage, Smith explains the concept of the Path of Desire that is used in Hinduism to summarize possible people's desires and their causes (Smith 16). Hinduism neither rejects nor condemns such objects of the Path of Desire as wealth, fame, and power, but it regards them "as if they were toys" (Smith 16). By Hinduism, tangibles and various visible rewards are only important until the transition to the Path of Renunciation.

Smith (17) states that despite some negative associations with this notion in the Western culture, Hinduism's Path of Renunciation encompasses far greater attractions in comparison with the Path of Desire. Carnal and emotional pleasures that a person can experience on the Path of Desire are the first step leading to spiritual perfection. Those who transfer to the Path of Renunciation consider the community and duty to be much more valuable than their personal interests. The author states that their will-to-get transforms into the will-to-give while their will-to-win changes into the will-to-serve (19). Smith identifies this personal growth as the first great step in Hinduism (19).

The literary style of Smith is not simplistic but clear and intelligible. The book in general and the chapter focused on Hinduism, in particular, include a great number of

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**Arthur James Wells**



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