(RESEARCH ARTICLE)

Check for updates

A comparative study of Indian philosophical human values with western philosophy

M Kireeti Bharadwaj [1, *], Aditya Hemantrao Akolkar [1] and Mohammed Siddiq Azam [2]

[1] Department of Languages, Avinash College of Commerce, Himayathnagar, Hyderabad, Telangana, India.
[2] Department of Computer Science, Avinash College of Commerce, Himayathnagar, Hyderabad, Telangana, India.

Abstract

A comparative analysis of Western and Indian philosophy reveals the differing viewpoints on basic issues like existence, knowledge, and ethics. Western philosophy, which can be traced back to ancient Greece and modern thought, examines ideas like rationality, empiricism, and existentialism. Indian philosophy, on the other hand, is based in ancient books like the Vedas and Upanishads and emphasizes concepts like dharma, karma, and moksha. This comparative examination reveals both areas of convergence and divergence across different traditions by exploring their differing techniques, metaphysical presumptions, and ethical frameworks. It aims to expand our comprehension of human cognition and experience via critical analysis, promoting intercultural communication and enhancing philosophical conversation in a global setting.

Keywords: Vedas; Upanishads; Ramayana and Mahabharata; Nyaya; Socrates; Aristotle

1   Introduction

The study of philosophy includes a wide range of ideas from many historical periods and cultural contexts. Indian philosophy and Western philosophy stand out among the many traditions as two pillars of intellectual inquiry, each with its own viewpoints, approaches, and contributions to humanity's search for an understanding of reality, the essence of life, and the human predicament. A comparative analysis of Western and Indian philosophies provides an enlightening look at the many ways that various societies have wrestled with important philosophical issues and developed unique responses to them.

Indian philosophy is a rich tapestry of metaphysical, epistemological, ethical, and teleological questions, with its origins firmly entrenched in ancient texts such as the Vedas, Upanishads, and the epics of Ramayana and Mahabharata. It covers a broad range of philosophical traditions, such as Vedanta, Nyaya, Vaisheshika, Samkhya, Yoga, and Mimams, among others, all of which give distinctive viewpoints on reality, knowledge, ethics, and the ultimate goal of human existence.

Conversely, the history of Western philosophy may be traced back to the Greek philosophers Socrates, Plato, and Aristotle, who established a tradition of rigorous investigation, logical analysis, and dialectical discussion. From the rationalism of Descartes and Leibniz to the empiricism of Locke and Hume, from the existentialism of Kierkegaard and Nietzsche to the analytical philosophy of Russell and Wittgenstein, and beyond, Western philosophy has developed over the centuries through a variety of movements and schools of thought.

The common themes and concerns of Indian and Western philosophies are as follows: both traditions address questions about the nature of reality, the existence of a transcendent or divine reality, the boundaries of human knowledge, the nature of the self, the basis of morality, and the ultimate purpose or goal of human life. However, the methods each tradition employs to address these issues differ greatly, giving rise to distinct intellectual, cultural, and religious environments in which each tradition has grown.

---

* Corresponding author: M Kireeti Bharadwaj

Both Indian and Western philosophies address questions about the nature of reality, the existence of a transcendent or divine reality, the limits of human knowledge, the nature of the self, the foundation of morality, and the ultimate purpose or goal of human life. But the approaches each tradition takes to these questions are very different from one another, resulting in unique intellectual, cultural, and religious environments in which each tradition has developed.

1.1   Objectives of the Study

- Comparing the historical, social, and cultural backgrounds that influenced Western philosophy with Indian philosophy might help us better understand cultural context.
- **Analysis of Basic Ideas:** Look at basic ideas in both Indian and Western traditions, such as ethics, morality, justice, and the nature of reality.
- **Examining Ethical Frameworks:** Analyze and contrast Western philosophical frameworks (such as utilitarianism, deontology, and virtue ethics) with those found in Indian philosophical traditions (such as Buddhism, Jainism, and Hinduism).
- **Examination of Metaphysical Beliefs:** Examine Indian and Western philosophical traditions' metaphysical views on the nature of life, consciousness, and the self.
- **Assessment of Epistemological Views:** Evaluate the Western and Indian philosophical systems' respective epistemological stances on knowing, truth, and the methods of inquiry.
- **Influence on Society and Individual conduct:** Examine the ways in which human values and philosophical concepts from both traditions affect societal structures, political systems, and individual conduct.

2   Research Design

The research strategy for a comparative study of Indian and Western philosophy should include a methodical procedure for gathering, examining, and interpreting material from both traditions.

- **This is a brief synopsis:** Using techniques including textual analysis, comparative analysis, and literature review, the study will use a qualitative research design.
- **Review of the Literature:** To determine important themes, concepts, and philosophical schools, do a thorough analysis of primary texts, secondary sources, and academic literature on Western and Indian philosophies.
- **Choice of Texts:** Select literature for examination that are representative of the Western and Indian philosophical traditions, such as the writings of Nietzsche, Aristotle, Kant, and the Upanishads.
- **Textual Analysis:** Applying close reading and textual analysis methods, analyze the arguments, viewpoints, and philosophical content offered in the chosen works from both traditions.
- **Comparative Analysis:** Identify commonalities, contrasts, and areas of convergence or divergence between Indian and Western philosophies by methodically comparing and contrasting their metaphysical, epistemological, ethical, and teleological elements.
- **Interpretation and Synthesis:** Examine how these philosophical traditions have influenced and been influenced by their individual civilizations by placing the results in a larger framework of cultural, historical, and intellectual factors.

3   Literature Review

This In a literature review, existing scholarly works, research papers, books, and articles discussing the parallels, discrepancies, and interactions between these two philosophical traditions are typically gathered and analyzed. This is especially true for studies that compare and contrast Indian and Western philosophy. Here is a quick summary of what might be included in such a literature review: Look at publications that give a historical account of the emergence, evolution, and relations between Indian and Western ideologies.

Within each tradition, identify important historical people, writings, and movements, then investigate the ways in which they have affected one another. Metaphysical Comparisons: Examine works that explore the philosophical underpinnings of Indian and Western thought, drawing comparisons between ideas like existence, reality, awareness, and the self. Look for comparisons and contrasts between assessments of particular metaphysical doctrines, such as idealism in Western philosophy and Advaita Vedanta in Indian philosophy. Burch, G. B. (1957)

Indian Human Values Philosophy: Vyasa's "The Bhagavad Gita" The nature of the self (atman), duty (dharma), righteousness (adharma), and other human ideals are all explored in this ancient Hindu text "Upanishads": Philosophical ideas covered in these writings include the nature of reality (Brahman), the meaning of life, and the

significance of virtues like compassion, honesty, and non-violence (ahimsa). "Yoga Sutras of Patanjali ": The Yoga Sutras of Patanjali describe how to achieve spiritual enlightenment via self-control, moral behavior, and meditation.

Aich, Tapas Kumar. January (2013) Western Philosophy: "The Republic" by Plato: Plato emphasizes the value of virtue in creating a just society while debating justice, morality, and the ideal state. Aristotle's "Nicomachean Ethics" explores the essence of happiness (eudaimonia) and the significance of virtues—such as bravery, temperance, and wisdom—in leading a happy life. Marcus Aurelius' "Meditations": The pursuit of virtue in the face of hardship, self-improvement, and resilience are some of the themes explored in this Stoic literature. Barth, L. A. (1980)

Thomas McEvilley's book "The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies" compares and contrasts the philosophical traditions of India and Greece, emphasizing their divergences and parallels in the areas of metaphysics, ethics, and epistemology. Archibald Edward Gough, "The Philosophy of the Upanishads and Ancient Indian Metaphysics": Gough examines the Upanishads' philosophical precepts and contrasts them with concepts from Western philosophy to highlight the similarities and differences between the two schools' viewpoints. Thomas McEvilley (1939)

Global Ethics: Examine how ideas from Western and Indian philosophical traditions might add to the current debates about social justice, environmental ethics, human rights, and global ethics.

Cross-Cultural Communication: Consider how crucial it is to have cross-cultural communication and understanding in order to address global issues and advance respect for one another and collaboration. Mehta, J. L. (1970).

4   Philosophical Ideology

Human values serve as the foundation for philosophical study in all cultures, influencing personal conduct, ethical frameworks, and society conventions. The philosophical systems of India and the West present different interpretations of human values that are based on their respective cultural, historical, and spiritual backgrounds. The objective of this comparative analysis is to investigate and compare the core human values upheld by Indian philosophical traditions, including Buddhism, Jainism, and Hinduism, with those that are commonly found in Western philosophical ideas. This examination looks at ethical theories, conceptual paradigms, and guiding principles in an effort to clarify the similarities and differences between these two rich philosophical traditions.

Indian philosophy comprises an extensive array of human ideals that have developed over thousands of years and are profoundly embedded in the subcontinent's cultural and spiritual fabric. The following fundamental human values are supported by different Indian philosophical traditions:

Dharma: This concept, found in Hindu, Buddhist, and Jain traditions, refers to righteousness, duty, moral order, and the ethical principles that govern human conduct. It emphasizes living in harmony with the natural order and fulfilling one's responsibilities in society.

Ahimsa (Non-violence): Ahimsa, which is fundamental to Jainism and also important to Buddhism and Hinduism, promotes non-violence in speech, thought, and deed. It promotes compassion, empathy, and peaceful coexistence with all living beings

Karma: According to the law of karma, which is widely accepted in Buddhism, Hinduism, and Jainism, every action has repercussions and people are accountable for their choices. It places a strong emphasis on moral responsibility and the notion that one's present decisions influence their future.

Satya (Truthfulness): In Indian philosophical traditions, truthfulness is highly esteemed. Honesty, integrity, and openness are encouraged in social and personal interactions by Satya. It is viewed as necessary for moral and spiritual growth.

Santosha (Contentment): contentment, is a concept derived from Hinduism and yoga that encourages acceptance of one's circumstances and contentment with what one has. It promotes appreciation, tranquility within, and disengagement from worldly wants.

Seva (Selfless Service): Seva is a concept that stresses serving others without expecting anything in return. It has its roots in the teachings of Sikhism, Hinduism, and other faiths. It develops compassion, empathy, and a feeling of kinship with the community.

Aparigraha (Non-possessiveness): Aparigraha, a principle of Jainism and also found in Hinduism, advocates for non-attachment to material goods. It encourages spiritual freedom via separation from the material world, simplicity, and minimalism.

Atma-Gyan (Self-realization): The concept of Atma-Gyan, or self-realization, is fundamental to Hindu philosophy and describes the realization of one's actual essence that lies outside of the ego. To achieve freedom (moksha) from the cycle of birth and death, it entails reflection, meditation, and the pursuit of spiritual knowledge.

Indian philosophical traditions, which have their roots in antiquated books and scriptures, place a strong emphasis on the inherent value of each person and the interdependence of all living things. The idea of Dharma, which includes morality, obligation, and righteousness, is fundamental to Indian philosophy. Dharma directs people toward moral behavior and contented coexistence with society. Furthermore, in Indian philosophy, the quest for Artha (financial well-being), Kama (sensual pleasure), and Moksha (escape from the cycle of rebirth) clarifies the complex nature of human existence. Furthermore, the ethical principles of Ahimsa (non-violence), Satya (truthfulness), and Karuna (compassion) serve as examples of behavior that fosters kindness, empathy, and the avoidance of harming any sentient being.

Advaita Vedanta - Advaita Vedanta's philosophical principles also emphasize the oneness of the self (Atman) and the ultimate reality (Brahman), which promotes a sense of spiritual connectivity and universality. The idea of karma clarifies the moral rule of cause and effect, which states that moral responsibility and future repercussions are shaped by one's past deeds. Indian philosophy provides avenues for developing inner harmony, self-realization, and transcendence through exercises like yoga, meditation, and introspection. Ethics of Humanity in Western Philosophy: Western philosophical traditions provide a variety of viewpoints on human values, ethics, and the nature of existence. These traditions date back to ancient Greece and have developed through numerous intellectual revolutions. The ethical theories that emphasize the development of moral character and the pursuit of eudaimonia (flourishing) such as virtue ethics were made possible by the philosophical investigations of Socrates, Plato, and Aristotle.

Furthermore, Judeo-Christian ethics place a strong emphasis on the value of moral precepts, divine laws, and the inherent dignity of every person as a creature of God. The ethical ideal of reciprocity and empathy towards others is exemplified by the Golden Rule, which finds resonance in diverse religious and philosophical traditions. The Enlightenment also saw the emergence of humanism, rationalism, and secular ethics, which promoted ideas like the social contract theory, individual autonomy, and reasoned discussion. Additionally, in the face of absurdity and existential agony, existentialist philosophy—which is best represented by intellectuals like Sartre, Nietzsche, and Kierkegaard—explores issues of personal responsibility, freedom, and authenticity. In the absence of fixed ideals or ultimate truths, the emphasis on subjective experience, choice, and existential daring stresses the search for meaning and self-actualization.

philosophical traditions in India - Though philosophical traditions in India and the West differ in terms of metaphysical presuppositions, cultural settings, and religious frameworks, they agree on a number of essential ethical concepts and human values. The goal of human happiness, compassion, and moral integrity are valued in both religions. Furthermore, ideas like justice, truth, and the pursuit of wisdom are universal even though they take on different forms in various philosophical discourses and cultural manifestations.

There are, nevertheless, significant distinctions in how selfhood, moral agency, and the ultimate goals of human existence are conceptualized. Indian philosophy provides a comprehensive worldview that goes beyond temporal concerns and human identity, with a focus on karma, rebirth, and spiritual emancipation. Conversely, individual liberty, logical reasoning, and secular ethics—which are grounded on human reason and ethical reasoning—are frequently given priority in Western philosophy.

It could be interesting to compare the human values found in Indian mythology with those found in Western philosophy. Both Indian mythology and Western philosophy offer rich traditions of thought on ethics, morality, and the human condition, though they arise from distinct cultural contexts and historical backgrounds.

Indian mythology - Indian mythology places great emphasis on values like dharma (duty/righteousness), karma (action and consequence), ahimsa (non-violence), and moksha (liberation), especially in texts like the Vedas,

Upanishads, Ramayana, and Mahabharata. These principles frequently stress the need of carrying out one's obligations, the connection of all beings, and the pursuit of spiritual enlightenment.

Conversely, Western philosophy examines ideas like justice, morality, individualism, and reason. Its proponents range from the ancient Greeks Socrates, Plato, and Aristotle to contemporary philosophers like Nietzsche, Kant, and existentialists. Western philosophical traditions have contributed to notions like utilitarianism, virtue ethics, existentialism, and deontology, each with its own emphasis on human values and ethical principles.

In comparing these two traditions, one might find several points of convergence and divergence. For instance:

Concept of Self: Indian mythology often emphasizes the dissolution of the self (ego) in the pursuit of spiritual enlightenment, while Western philosophy has a more individualistic approach, focusing on the development and fulfillment of the self.

Ethical Frameworks: While both faiths give ethical norms, the emphasis and logic behind them may differ. For example, Indian mythology frequently bases ethical ideas in cosmic order (dharma) and the interdependence of all beings, while Western philosophy may draw ethics from reason, social contract, or the pursuit of individual wellbeing.

Approach to Action: Indian mythology often stresses the importance of detached action (karma yoga) and non-attachment to the fruits of one's actions, while Western philosophy may prioritize intention, consequences, or moral duty in ethical decision-making.

View of Reality: While Western philosophy may explore linear views of time and reality, such as progressivism or nihilism, Indian mythology frequently presents a cyclical view of reality, where life, death, and rebirth are part of a cosmic cycle (samsara).

It can be interesting to compare Western and Indian philosophical conceptions of human values. Both traditions have long histories and have made substantial contributions to the formation of moral and ethical systems. This is a comparison study:

4.1   Metaphysical Bases

Indian Philosophy: The ideas of Atman (the self) and Brahman (the ultimate reality) are frequently emphasized in Indian philosophical traditions including Samkhya, Yoga, and Vedanta. The idea of freedom (moksha) from the cycle of life and death (samsara) is central to many religions. Western Philosophy: Metaphysical ideas such as the nature of reality, the existence of gods, and the meaning of life are frequently the subject of Western philosophical traditions, particularly those that have their roots in Greek philosophy. Examples of fundamental ideas are Aristotle's notion of eudaimonia, or human flourishing, and Plato's theory of Forms.

Frameworks for Ethics:

Indian Philosophy: The ideas of Dharma (duty/righteousness), Karma (activity and its repercussions), and Ahimsa (non-violence) are frequently central to Indian ethics. Systems such as Buddhism place a strong emphasis on easing pain and fostering compassion.

Western Philosophy: Different schools of thought have affected Western ethics. For example, Aristotle's virtue ethics places a strong emphasis on the formation of moral character. According to utilitarianism, which was put out by thinkers like John Stuart Mill and Jeremy Bentham, the greatest happiness for the greatest number of people should come first.

Logic and Epistemology in Indian Philosophy: Advanced logic and epistemological systems, such Nyaya and Vaisheshika, were created in Indian philosophical traditions. These systems investigate reasoning techniques as well as the nature of knowledge (pramana). Western Philosophy: The rationalist-empiricist controversy has had a significant impact on Western epistemology. Whereas empiricists like Locke place a higher value on sensory experience, rationalists like Descartes emphasize the function of reason in the acquisition of knowledge. Indian Philosophy: Atman, the self, and its link to Brahman are central themes in many of the country's philosophical writings. Many people see the idea of the self as being entwined with everything that exists. Western Philosophy: The nature of selfhood has been the subject of much discussion in Western philosophies. Western thought stems from Descartes' well-known "Cogito, ergo sum" ("I think, therefore I am") and extends to contemporary notions of personal identity.

The ultimate aim of existence, according to many Indian philosophical traditions, is to be freed (moksha) from the cycle of birth and death (samsara). Self-discovery and spiritual realization lead to this emancipation.

Western Philosophy: Various life objectives have been offered by Western philosophical traditions, ranging from the fulfillment of personal needs and aspirations to the pursuit of happiness (eudaimonia) in virtue ethics. Indian philosophical traditions emphasize ideas like dharma (duty/righteousness), karma (activity and its consequences), and moksha (liberation). These traditions have their roots in books like the Vedas, Upanishads, and epics like the Mahabharata and Ramayana. These traditions frequently place a high value on realizing one's own self, connecting with all other beings, and comprehending Brahman, the ultimate reality.

On the other hand, Western philosophical traditions—which date back to the ideas of Ancient Greece and extend to contemporary European philosophy—have concentrated on concepts like reason, individualism, and the pursuit of happiness. Western philosophy has been influenced by the works of influential thinkers such as Socrates, Plato, Aristotle, Descartes, Kant, and Nietzsche. These thinkers frequently approached ethics, epistemology, and metaphysics from a rationalist or empirical standpoint.

A rich tapestry of human values that have developed over ages and continue to influence many facets of modern life is encompassed by Western philosophical philosophy. The following important principles are frequently connected to Western philosophy:

Human Dignity: The idea that each person has intrinsic value and dignity is at the heart of many Western philosophical systems. A number of ethical theories, human rights frameworks, and social justice movements are based on this idea.

Freedom: Individual liberty and self-determination are highly valued concepts in Western philosophy. Political ideologies that support individual liberty, freedom of speech, and democratic government all represent this principle.

Rationality and Reason: For a considerable time, Western philosophy has extolled the virtues of reason and critical thought as essential instruments for comprehending the world, resolving issues, and arriving at moral judgments.

Justice and Fairness: Western philosophy is firmly rooted in the ideas of justice, fairness, and equality. Philosophers have debated issues regarding the allocation of resources, the treatment of marginalized groups, and the characteristics of a just society since Plato's Republic and John Rawls' theory of justice.

Truth and Knowledge: Through a variety of epistemological investigations and approaches, Western philosophy has attempted to ascertain truth and pursue knowledge. Philosophers have examined the nature of truth and the methods by which it can be found, starting with Plato's idea of forms and continuing with the scientific method.

Ethical Principles: A variety of ethical frameworks, such as utilitarianism, deontology, virtue ethics, and existentialism, have been created by Western philosophical traditions. These frameworks offer differing opinions on how people should live ethically fulfilled lives and make moral decisions.

Individualism: The rights, goals, and accomplishments of the individual are frequently honored in Western culture. Philosophical works that place a high value on an individual's autonomy, self-expression, and self-determination demonstrate this stress on individuality.

Secularism and the Distinction between Church and State: A number of Western nations have adopted secular principles, supporting the distancing of religious establishments from political power. This philosophy is based on the values of rationality, tolerance, and pluralism that characterized the Enlightenment.

These principles are but a small portion of the vast fabric of Western philosophy. Over time, many movements, thinkers, and historical settings have all influenced how these principles have developed and changed.

There are notable overlaps as well as these distinctions. The nature of reality, morality, and existence are issues that are addressed in both religions. For instance, ethical frameworks for leading virtuous lives are explored by both Indian and Western philosophies, however with different emphasis on ideas like obligation or personal fulfillment.

Furthermore, there is a growing amount of integration and conversation across these intellectual traditions in the modern, globalized world. Philosophers and academics frequently incorporate ideas from both Indian and Western traditions to deepen their comprehension of moral quandaries and the human condition.

5 Conclusion

A comparative analysis of Western philosophy and Indian philosophical human values reveals both common and unique frameworks for comprehending human values. Indian philosophy, which has its roots in texts such as Vedanta, places a strong emphasis on harmony, interconnectivity, and the search of inner tranquility via karma and meditation. Three fundamental principles are moksha (liberation), ahimsa (non-violence), and dharma (duty/righteousness).

Western philosophy, on the other hand, emphasizes individuality, rationality, and the quest of knowledge via critical inquiry. It originated in Greek traditions and developed through the works of intellectuals such as Plato, Aristotle, and subsequent existentialists. Liberty, justice, and autonomy are among the most important values.

Both faiths aim to address important issues about ethics and human existence, but they differ in their approaches and priorities. In contrast to Western philosophy, which places more emphasis on reason and scientific research, Indian philosophy frequently incorporates spiritual and metaphysical elements into its ethical framework.

In the end, a synthesis of these viewpoints might provide a more thorough comprehension of human values, incorporating elements of both Western and Eastern traditions to enhance ethical dialogue and advance world peace.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

References

[1] Allen, N. J. (2005). Thomas McEvilley: The Missing Dimension. *International Journal of Hindu Studies*, *9*(1/3), 59–75. http://www.jstor.org/stable/20106911

[2] Barth, J.L., & Shermis, S.S. (1981). Social Studies Arguments without Historical and Philosophical Foundations are Still beside the Point, or…. *Theory and Research in Social Education, 9*, 93-98.

[3] Burch, G. B. (1957) The Problem of Universals in Philosophy of Education Educational Theory 7(3): 216-220 ISSN/ISBN: 0013-2004 Accession: 088554659

[4] D Indrawati, A H Z Septiana, I Rahmawati, D A Siwi, N Mariana, W Wiryanto, F Istianah, Ethnomathematics on Surabaya Regional song notation, Journal of Physics: Conference Series, 10.1088/1742-6596/1987/1/012043, 1987, 1, (012043), (2021).

[5] McEvilley, T (2012). The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies, 9781581159332, https://books.google.co.in/books?id=KmqCDwAAQBAJ

[6] https://books.google.co.in/books?hl=en&lr=&id=U2fmDwAAQBAJ&oi=fnd&pg=PA1&dq=+Literature+Review++general+about++study+of+indian+philosophy+and+western+philosophy+&ots=KZFCzkrvwC&sig=hlzkQGhezQ-wlQFDdncORS4Moi0#v=onepage&q&f=false

[7] https://gupea.ub.gu.se/handle/2077/34915

[8] https://www.indianjournals.com/ijor.aspx?target=ijor:ijpss&volume=5&issue=12&article=007

[9] Joshanloo, M. Eastern Conceptualizations of Happiness: Fundamental Differences with Western Views. J Happiness Stud 15, 475–493 (2014). https://doi.org/10.1007/s10902-013-9431-1

[10] P. T. Raju. (1947). The Western and the Indian Philosophical Traditions. The Philosophical Review, 56(2), 127–155. https://doi.org/10.2307/2181967

[11] https://journals.lww.com/yomi/fulltext/2020/52010/concept_of_mind_in_indian_philosophy,_western.5.aspx

[12] https://www.linkedin.com/pulse/why-indian-philosophy-superior-modern-western-praseed-pai-k-t-/

[13] Krishnappa, Durga Tanisandra; Sridhar, Melukote Krishnamurthy; Nagendra, H. R.. Concept of mind in Indian philosophy, Western philosophy, and psychology. Yoga Mimamsa 52(1): p 25-28, Jan–Jun 2020. | DOI: 10.4103/ym.ym_24_19

[14] Inbadas H. Indian philosophical foundations of spirituality at the end of life. Mortality (Abingdon). 2017 Jul 19;23(4):320-333. doi: 10.1080/13576275.2017.1351936. PMID: 30294243; PMCID: PMC6157526

[15] http://ndl.ethernet.edu.et/bitstream/123456789/29769/1/357.pdf

[16] Mohanty, J. N. (2024, February 8). Indian philosophy. Encyclopedia Britannica. https://www.britannica.com/topic/Indian-philosophy

[17] Nath, Rajakishore (2018). The Meaning of Life in Indian Philosophy: A Contemporary Reconstruction. Journal of the Indian Council of Philosophical Research 35 (2):249-265.

[18] Joshanloo, M. Eastern Conceptualizations of Happiness: Fundamental Differences with Western Views. J Happiness Stud 15, 475–493 (2014). https://doi.org/10.1007/s10902-013-9431-1

[19] https://journals.lww.com/hrpjournal/abstract/2004/03000/an_introduction_to_spiritual_psychology__overview.3.aspx

[20] Aich, Tapas Kumar. Buddha philosophy and western psychology. Indian Journal of Psychiatry 55(Suppl 2):p S165-S170, January 2013. | DOI: 10.4103/0019-5545.105517

[21] Vaziri, H., Tay, L., Keith, M. G., & Pawelski, J. O. (2019). History, literature, and philosophy: A systematic review of positive functioning. The Journal of Positive Psychology, 14(6), 695–723. https://doi.org/10.1080/17439760.2018.1545041

[22] Singh, J. and Singh, H. (2015), "Continuous improvement philosophy – literature review and directions", Benchmarking: An International Journal, Vol. 22 No. 1, pp. 75-119. https://doi.org/10.1108/BIJ-06-2012-0038

[23] Kase, K., Slocum, A., Zhang, Y.Y. (2011). Literature Review: Philosophical Perspectives on Knowledge and Cognition. In: Asian versus Western Management Thinking. The Nonaka Series on Knowledge and Innovation. Palgrave Macmillan, London. https://doi.org/10.1057/9780230306974_2

[24] Murthy, C. S. H. N. (2012). Indian Cinema as a Model for De-Westernizing Media Studies: A Comparative Study of Indian Philosophical and Western Cultural Theories. Asia Pacific Media Educator, 22(2), 197-215. https://doi.org/10.1177/1326365X13498167

[25] Mangaroo-Pillay, M. and Coetzee, R. (2022), "A systematic literature review (SLR) comparing Japanese Lean philosophy and the South African Ubuntu philosophy", International Journal of Lean Six Sigma, Vol. 13 No. 1, pp. 118-135. https://doi.org/10.1108/IJLSS-11-2019-0118

[26] Raju PT. The State of Philosophical Studies in India. Philosophy. 1949;24(91):342-347. doi:10.1017/S003181910000749X

[27] Halbfass, W. (1985). India and the Comparative Method. Philosophy East and West, 35(1), 3–15. https://doi.org/10.2307/1398678

[28] Mehta, J. L. (1970). Heidegger and the Comparison of Indian and Western Philosophy. Philosophy East and West, 20(3), 303–317. https://doi.org/10.2307/1398312

[29] Barth, L. A. (1980). [Review of Philosophy East/Philosophy West: A Critical Comparison of Indian, Chinese, Islamic, and European Philosophy, by B.-A. Scharfstein, I. Alon, S. Biderman, D. Daor, & Y. Hoffmann]. Philosophy East and West, 30(2), 278–281. https://doi.org/10.2307/1398854

[30] Murthy, C. S. H. N. (2012). Indian Cinema as a Model for De-Westernizing Media Studies: A Comparative Study of Indian Philosophical and Western Cultural Theories. Asia Pacific Media Educator, 22(2), 197-215. https://doi.org/10.1177/1326365X13498167

[31] https://doi.org/10.1504/IJHRCS.2018.093983

[32] Dahlsgaard, K., Peterson, C., & Seligman, M. E. P. (2005). Shared Virtue: The Convergence of Valued Human Strengths across Culture and History. Review of General Psychology, 9(3), 203-213. https://doi.org/10.1037/1089-2680.9.3.203

[33] Snarey, J. R. (1985). Cross-cultural universality of social-moral development: A critical review of Kohlbergian research. Psychological Bulletin, 97(2), 202–232. https://doi.org/10.1037/0033-2909.97.2.202

[34] Turnbull, D. (2000). Masons, Tricksters and Cartographers: Comparative Studies in the Sociology of Scientific and Indigenous Knowledge (1st ed.). Taylor & Francis. https://doi.org/10.4324/9780203304587

[35]   Cabral, C., & Dhar, R. L. (2020). Ecotourism research in India: from an integrative literature review to a future research framework. Journal of Ecotourism, 19(1), 23–49. https://doi.org/10.1080/14724049.2019.1625359

[36]   [Review of Contemporary Indian Philosophy, by S. Radhakrishnan & J. H. Muirhead]. Philosophy East and West, 7(1/2), 49–56. https://doi.org/10.2307/1396834 https://www.researchgate.net/publication/350847289_WESTERN_VERSUS_INDIAN_PHILOSOPHY_AND_THE_ EMERGENCE_OF_A_GLOBAL_PHILOSOPHY

Author's short biography

Kireeti Bharadwaj is an accomplished Sanskrit educator with over 10 years of teaching experience. He holds a BA and an MA in Sanskrit, both of which he completed with distinction. Kireeti has a deep passion for the language and has honed his skills through teaching at the degree level, where he has helped numerous students excel in their studies. His dedication to education and extensive knowledge makes him a highly respected figure in the field of Sanskrit teaching.	
Aditya Hemantrao Akolkar is a distinguished Sanskrit Vaidik scholar from India with 11 years of teaching experience. His achievements include receiving the prestigious International Achievers Award, alongside many other accolades recognizing his contributions to the field of Sanskrit and Vedic studies. His extensive work in promoting traditional knowledge and education has earned him significant recognition.	
Mohammed Siddiq Azam working as Associate Professor in Avinash College of Commerce having more than 18 years of experience, he is having two post-graduation degrees, M. Sc. (Maths with Computers), MCA. He published many articles in Information Technology, he is proficient in programming languages such as C, C++ and Java. He also published 3 articles in international journals and contributed in text book chapters.	