



# A comprehensive and in-depth analysis of the differences between Western and Indian Philosophy

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**Abstract :** The differentiation between descriptive and analytical research stems from the nature of the inquiry being made. Descriptive research aims to identify, describe, or categorize what exists, while analytical research seeks to understand the reasons behind the observed phenomena or the processes that led to them. Descriptive research involves organizing, describing, comparing, and quantifying data, whereas analytical research delves into causality. For instance, examining the numerical data on the evolving trade imbalances between the United States and other countries from 2015 to 2018 falls under descriptive research. The Analytical approach is a systematic methodology that merges the principles of the Scientific method with the application of Formal procedures to address various issues. These Analytical techniques aid in enhancing the logical reasoning skills of students. The field of Philosophy, originating from Sanskrit, holds significant influence in the realm of Darshan, Analytical Research within the academic domain transitions into Applied Research, while Survey research evolves into Experimental Studies within the research sphere. Within Philosophy, the concept of Bramha in Vendanta plays a crucial role. This area of study involves Analytical Investigations into both Astika and Nastika philosophies. Indian Philosophy delves into research within the realms of Veda, Aranyaka, Tripitaka, and more.

## Introduction

Philosophy is the Study of the general and fundamental nature of reality, existence,

knowledge, values reason mind and language. The Ancient Greek word Philosophia was probably concerned by Pythagoras and the literally means “ Love of wisdom”. Philosophy has been divided into many sub-fields it has been divided Chronologically that is ancient and modern . The modern topics being epistemology Logic, Metaphysics. While Indian thinking is Characterised as Spiritual and mystical in nature, western thinking is

Scientific, Logical, rational materialistic and Individualistic . Indian Philosophy is based upon 4 Purusharthas of life that are known as artha, karma, dharma, and moksha. Looking at the world is called Indian Philosophy.

### Western Philosophy:

Western Philosophy refers to philosophical thinking in the Western world.

Beginning with Ancient Greece and Rome extending through Central and western

Europe since by Columbus the Americas, as opposed to Eastern or Oriental Philosophies

Comprising Indian, Chinese, Persian, Japanese and korean Philosophies . Western Philosophy has strongly influenced by Western religion. Science, mathematics, politics in the Ancient times. The word Philosophy was used to mean all Intellectual Endeavours. Absolute as the 17th century the natural since physics, astronomy biology were still referred to as branches of natural Philosophy.

Western society accepts the truth as given and is more interested in finding the balance. It has also influenced and in turn been influences by the teachings of the Abrahamic religions Jewish philosophy, Christian philosophy and Islamic philosophy. There are a common ways in which western philosophy can be usefully broken down or organized

- By Branch/Doctrine
- By Branch Historical period
- By Movement school
- By Individual philosophers

Western style of thinking and living is focused upon individualism. This is not to say that altruism good of the society is not taken about in the western world. How ever, In sharp contrast of the habit of saving in India. The people in the western world are materialist in nature philosophy in west and separate religion. Reason and logic and given primacy to other aspects of life. In western philosophy the people in west strive to find and prove truth.

### Indian philosophy :

Indian philosophy is the system of thought and reflections that were developed by the civilisations of the Indian subcontinent. They include both Orthodox systems namely the Naya, Vaisheshika, Sankhya, Yoga, Purva mimamsa and Vedanta school of philosophy and Unorthodox system such as Buddhism and Jainism Indian thought has been concerned with various philosophical problems significant among which are the nature of the world, the nature of reality, the logic, the nature of knowledge ethics and the philosophy of religion.

Indian philosophy comprises the philosophical traditions of the Indian sub continent. since 1000-1500 B.C Indian philosophical thought have been classified by the Bramhanical traditions as either orthodox or non orthodox depending on whether they regard the Vedas as an Infallible source of knowledge. There are six school of orthodox Hindu philosophy- Nyāya, Vaiśeshika, Sankhya, Yoga, Mimansa and Vedanta and three

heterodox school Jain, Buddhist and Charvaka *vidyāranya* for instance fies sixteen school of Indian philosophy by including thest belong to the *śaiva* and *Resesvara* tradition.

The main school of Indian philosophy were formalished chiefly between 1000 BCE to the early centuries of the common Era traditionally adistinction is made between Indian and Western thinking and this is exemplified is everything from religion to attire ,food to education thought process and relations and emotions.

While Indian thinking is characterized and spiritual and mystical in nature, western thinking is scientific, logical, rational, materialistic and individualistic looking at the world is called *Darsana* in Indian philosophy and this *darshana* comes form ancient scriptures like *mdal*. Indian philosophy is based upon 4 *purusarthas* of life that are known as *Artha*, *Karma*, *Dharma* and *Moksha*.

### **Differnce between Western philosophy and Indian philosophy:-**

1. Western philosophy comprises of western European philosophical traditions while Indian philosophy *Darsana* comprises the philosophical traditions of the Indian sub continent.
2. Western philosophy was influenced by western religion, science, mathematics and politics while Indian philosophy was influenced by nature of the world, the nature of reality, logic, the nature of knowledge, ethics and the philosophy of religion.
3. Indian thought is eventually ontological it loves the general knowledge while western thought is highly dislecting it does not mind engaging is variety and love alone the promise of an absolute unity .It loves the specifically of knowledge.
4. While western philosophy begin and end with chirstianity but Indian philosophy is a mix Hinduism, Islamic, Buddhism, Taoism etc.
5. Indian philosophy is Integrated with religion while western philosophy is opposite and Independent of religion.
6. *Moksha* and *nirvana* is the end of life and is the goal of life in Indian philosophy where as western phiolosphy stresses now and here and believes everything to the accounted for in this life.

While Indian philosophy thought in inner dependent but western philosophy thought is outer dependent.

### **The logical Analysis of Indian Philosophy & Western Philosophy :**

The first verse of the *Nyāya* –sutras, the so called al Journal of Hindi & Sanskrit Research Formal Logic of India, By under standing the essence of the norm and the object of knowledge, of doubt and motive of example, dogma, syllogism and scrutiny , of

discrimination, discussion, disputation, intrigue, sophism, trick, the futile answer and the flaw in argument, by all these sixteen foundations of logical arguments the highest religious aim of liberation is attained.

Chapter 3 *Pra-mana* is literally rendered measuring towrds. The act of preceving these realities is itself real and inevitably achieves the Logical field.

The 3rd Pramana, Upa-mana is the criterion of truth by means of analogy, which also has a somewhat different value from that assigned to it by Western logicians. But the Indian considers it as an empirical association of two or more equal data; and this analogical proof plays a strikingly important part in logic, since everything in India is on a common level and essentially alike, the tendency to identify apparently different objects being. Both Indian and Western Logic, India has advanced a fourth and distinctive methods of proof which finds no place whether in Occidental Formal Logic, although it is a factor in Western religions. This pramana, which is accepted in some form or other by all logical schools, is the *āpta-vacana* or *śabda*, that is the assertion (vacana- *vāda* – *śabda*) of an apta or authority this is called as Analysis of logic in the topic of Philosophy.

The four Indian pramanas concerned with Theory of Perception rest on the belief in the reality and effectiveness of all the nothing goes astray; the sense and the power of the world (aksaram) – all these alike are secure bases of pramanas.

The both philosophical Analysis are the Research field on the based the Sanskrit Darsan. The words of Sanskrit language are very powerful word convert to mana, nama-rupa or visaya, mūrti, tanu, prthak, etc.

### **The Aesthetics Analysis of Both Philosophy Conclusion :**

Philosophy is one of the three major tools most use in order to shed light on some of life's most profound questions the other two being science and religion.

Philosophy has many completing theories and practiced in many different ways. We value concrete tangible evidence and formulaic methodology but we would be wrong to believe that as is the only correct way to go about dealing with philosophy.

This article covers various aspects of both philosophical traditions, including their historical development, key concepts, and methods of inquiry. Here are some key takeaways from the article.

The Occidental definition of Aesthetics is the Philosophical, or rather mainly Psychological, theory of the Beautiful, Beauty again being regard as Satisfactory or pleasing to the aesthetic sense of at least a considerable number of normal spectators. This pleasure of satisfaction, still further, may arise from the appreciation of the reciprocal harmony of forms, or of the harmony between form and matter. Indian principle which sets all single events and personalities within the cosmic frame of events and personalities within the Indian poetry. the Western historian of literature; in Indian architecture, sculpture and painting the artist remains still further in the background. The both Philosophy Aesthetics pleasure in the 1st language Sanskrit in the Origin. Bharat Muni says the in Alankar Shastra Natya Shastra 1<sup>st</sup> Aesthetics come in Rasas. They are 1st included in eight rasas. This is the main theory of Natya Shastra. Nine rasas signifies the nine emotion of human nature. Bharat Muni had mentioned only eight rasas.

1. Shringara(love)
2. Hasyam(mirth)
3. Raudram (fury),

4. Karunyam (compassion)

5. Bibhatsam(disgust)

6. Bhayanakam (horror)

7. Viram (courage)

8. Adbhutam (Surprised)

Anand Vardhana added the Ninth rasa that is Santam (peace) but tenth rasa is added Viswanatha Kaviraja is Vatsalyam (dearest).

### **Key note The Sanskrit book of Natya Shastra.**

#### **Eight Sthayi bhavas**

Chapter vii of The Natya Shastra goes into great details about the bhavas, which are broken down into three categories. Bharata mentions eight Durable, permanent, or Constant emotional conditions called Sthayi bhavas: These emotional states are inherent to humans. They are basic as they inborn, understandable without explanation.

On the stage Sthayi bhavas are represented by certain Anubhavas, explained in Natya Shastra proved.

1. Rati (pleasure) – Smiling face, sweet words , contraction of eye-brows, sidelong glances and the like.
2. Hasa (joy) - Smile and the like, laughter, excessive laughter.
3. Shoka (Sorrow) –Shedding tears, lamentation, bewailing, change of color, loss of voice, looseness of limbs, falling on the ground. Crying , deep breathing, paralysis, insanity, death and the like.
4. Krodha( Malice) – Extended nostrils, unturned eyes, bitten lips, throbbing cheeks and the like.
5. Utsaha (Courage) – Steadiness, munificence, boldness of undertaking and the like.
6. Bhaya (Fear) – Trembling of the hands and feet , palpitation of the heart , paralysis, dryness of the mouth, licking lips, perspiration, tremor, apprehension of danger, seeking for safety, running away, loud crying and the like.
7. Jugupsa (Disgust)- Contracting all the limbs, spitting, narrowing down of the mouth, heartache and the like.
8. Vismaya (Surprise)- wide opening the eyes, looking without winking of the eyes and movement of the eye-brows, horriplilation, moving the head to and fro, the cry of well done and the like.

### **Keynote: The Sanskrit book of sahitya darpanam.**

Temperamental states are expressed on the stage using Sattvika abhinaya. In fact, all the gesticulation of vmental states may be designated as the Sattvika abhinaya. But the prominence given to the gesticulation of the temperamental states is due to the peculiar mental effort which is necessary for their presentation.

Keynote: The Sanskrit book of Natya Shastra.

The Sringara rasa are the first rasa dedicate in Aesthetics pleasure. Both Indian and Western Philosophy accept it. And the Analytical study my both Philosophy in my research opinion in this article based the Darsan is called the Sanskrit language are most important in this filed Western and Indian both important in this research areas.

## 7. Key Differences

1. Western Philosophy: Focuses on scientific, logical, and rational inquiry, with an emphasis on individualism and materialism.
2. Indian Philosophy : Emphasizes spiritual and mystical aspects, with a focus on the interconnectedness of all things and the pursuit of moksha (liberation).
3. Epistemology : Western philosophy relies heavily on empirical evidence and sensory experience, whereas Indian philosophy incorporates intuition, revelation, and scriptural authority.
4. Metaphysics : Western philosophy tends to focus on the nature of reality, time, and space, whereas Indian philosophy explores the nature of ultimate reality, consciousness, and the self.

## Aesthetics and Emotional Experience

1. Rasa Theory : Indian aesthetics emphasizes the experience of emotions (rasas) in art and literature, with a focus on the viewer's/reader's emotional response.
2. Western Aesthetics : Focuses on the appreciation of beauty, form, and harmony in art and literature.

## Conclusion

This article highlights the unique strengths and perspectives of both Western and Indian philosophical traditions. By acknowledging and respecting these differences, we can foster a deeper understanding and appreciation of the diverse ways in which humans have sought to understand the world and our place within it. Philosophy is one of the three major tools most use in order to shed light on some of life's most profound questions the other two being science and religion. Philosophy has many completing theories and practiced in many different ways. We value concrete tangible evidence and formulaic methodology but we would be wrong to believe that as is the only correct way to go about dealing with philosophy. This article covers various aspects of both philosophical traditions, including their historical development, key concepts, and methods of inquiry. Here are some key takeaways from the article.

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