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## **Compression of Indian and western historical view of happiness**

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DOI: <https://doi.org/10.33545/26648377.2021.v3.i1a.24>

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### **Abstract**

From many decades we all are curious in finding meaning, different ways to attained and different methods to increase happiness The psychological and philosophical pursuit of happiness began in China, India and Greece nearly 2,500 years ago with Confucius, Buddha, Socrates, and Aristotle. In this paper different historical views of happiness in western world, eastern worlds and Morden psychological views about happiness explained with the help of this paper we can find remarkable resemblances between the insights of these thinkers and the modern “Science of Happiness.”

**Keywords:** happiness, psychological, philosophical

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### **Introduction**

#### **What is happiness?**

Happiness is an electrifying and indescribable state. Philosophers, theologians, psychologists, and even economists have long sought to define it. Happiness is an emotional state characterized by feelings of joy, satisfaction, contentment, and realization. And since the 1990s, a whole branch of psychology-positive psychology-has been dedicated to pinning it down. More than simply positive mood, happiness is a state of well-being that includes living a good life, one with a sense of meaning and deep contentment. Attaining happiness is a global pursuit. Researchers find that people from every corner of the world rate happiness more important than other desirable personal outcomes, such as obtaining wealth, acquiring material goods, and getting into heaven<sup>[1]</sup>.

#### **Different Definitions of Happiness**

##### **According to Swami Vivekananda**

Swami Vivekananda has claimed that the purpose different meanings of *ānanda* and different traditions of achieving it are present in Hindu philosophy is that humans differ from each other, and each selects the most appropriate path to *ānanda* for him or herself.

##### **According to sri aurobindo**

Sri Aurobindo, happiness is the natural state of humanity, as he references in his book *The Life Divine* he informs about it as delight of presence. However, mankind develops dichotomies of pain and pleasure. Aurobindo goes on to say that the concepts of pain and suffering are due to behaviors developed over time by the mind, which treats success, honour and victory as pleasant things and defeat, failure, misfortune as disagreeable things.

##### **According to advaita vedanta**

According to the Vedanta school of Hindu philosophy, *ananda* is that state of uplifting delight when the jiva becomes free from all sins, all doubts, all desires, all actions, all pains, all sorrows and also from all physical and mental ordinary pleasures. Having

become recognized in Brahman it becomes jivanmukta (a being free from the cycle of rebirth).The Upanishads repeatedly use the word *Ānanda* to signify Brahman, the innermost Self, the Blissful One, which, unlike the individual self, has no real attachments.

##### **According to vedanta**

Based on a reading of the Bhagavad Gita, Dvaita vedanta interprets *ananda* as happiness derived via good opinions and good deeds that depend on the state and on the control of the mind. Through evenness of temper and mind, the state of ultimate bliss is reached in all aspects of one’s life.

##### **According to vishishtadvaita vedanta**

According to the Vishishtadvaita vedanta school which was projected by Ramanujacharya, true happiness can be only complete divine grace, which can be only achieved by submission of one's ego to the Divine.

##### **According to sri ramana maharshi**

According to Ramana Maharshi happiness is inside and can be known only through realizing one's true self. He proposes that *ananda* can be attained by inner enquiry, using the thought "Who am I?"

##### **History of Happiness**

The psychological and philosophical search of happiness began in China, India and Greece nearly 2,500 years ago with Confucius, Buddha, Socrates, and Aristotle. We can find remarkable likenesses between the insights of these thinkers and the modern “Science of Happiness.” On the following pages we explore the ideas of major thinkers, from East and West, who dedicated much of their lives to the search of happiness.

##### **The concept of happiness in India**

The philosophical and theoretical literature on happiness is abundant in India. Earliest texts and scriptures like the Vedas, the

Upanishads and the Bhagwad Gita have discovered the nature of happiness, and the insights gained from these writings are still applicable to Indian people, influencing their conceptions of happiness and guiding them on how to lead a happy life (e.g., Bhawuk, 2011) [2]. General Introduction 3 For instance, many verses in the Bhagavad-Gita, one of the most broadly praised religio-spiritual philosophical texts of the Hindus, focus on the idea of avoidance of extravagances and keeping a kind of steadiness or equilibrium to enjoy a state of happiness. Bhagavad Gita (verse 5.21) mentions that. He who is free to the external world and its objects, and is close to the inner Self, will achieve supreme happiness, which is everlasting. The Vedanta philosophy suggests that that in one's consciousness, there always exists a state of perfect peace and pure happiness [3]. But, desire and fear may agitate one's mind and unclear the happiness that always exists within (Padmanabhan, 2010). Such religio-spiritual concepts are very normally used in India for both physical and mental well-being (Kiran Kumar, 2003, 2004; Rangaswami, 1994). Though, not all Indian styles to happiness are spiritual. As Kiran Kumar (2004) points out. Inside Indian society itself we have both material and spiritual worldviews advocated in ancient times leading to different viewpoints on well-being [happiness]-hedonic, collective and transcendentall. The hedonistic perspective is an solely materialist view according to which accomplishment of desires, mainly of sensory nature, is the sole criterion of wellbeing that leads to pleasure orientation [5]. Frequently called the Chaarvaaka philosophy, this worldview never added much popularity in India, but is relatively familiar to most people across the globe. In disparity, the excellent perspective is rooted in an allen compassing universal vision, which aspires for the wellbeing of everyone in the universe. Happiness and wellbeing giving to this view is subjective in the sense that they do not depend on any objective circumstances of reality, including one's state of body General Introduction 4 and mind [6]. This vision is the spirit of Vedic and Upanishadic traditions of India and the ideal upheld by the Indian custom as the final in wellbeing. The collectivist viewpoint takes into account that while some people are purely hedonistic in their approach and a few are spiritual in nature, a vast popular fall in between, and that there are enormous individual. Keeping this in sight, the Indian seer and sage recognized a social framework and ground rules for good life, which ensures the wellbeing of all (Kiran Kumar, 2004). In such case happiness becomes dependent of needs, goals, rules and norms to confirm that everybody lives a happy life, thus this view is called the collectivist perspective. The Indian tradition, in general, has standard the natural desire of all human beings to be happy at every stage and in every aspect of life. Jiyo aur jeene do (live and let live) spread by the Jaina philosophy promotes a feeling of mutual growth and interdependent living. The interdependent perfect of happiness becomes more manifest in following prayer: "Sarve bhavantu sukhinaha, sarve santu niramaya Sarve bhadrani pasyantu, ma kaschid dukhabhaga bhavet." (May all be happy, may all be free from disease, May all perceive good and may not suffer from sorrow). This prayer (Let all people be happy) establishes the collective ideal of Indian mind – happiness and health is anticipated not only for own self but for s happiness by using the term 'khushi' than other terms like 'sukha' or General Introduction 5 'ananda'. This is also reproduced when the elders respond to the younger one's greetings with the blessings such as

'khush raho' (be happy). In their investigation of cultural and historical variation in concepts of happiness, Oishi and colleagues (2013) also suggested 'khushi' as the Indian equivalent of the term 'happiness'. Many other ancient texts of India intricate on the nature and sources of happiness. Indian treatise on medicine, the Ayurveda describes the concepts of sukh swarup (happy life), dukhswarup (unhappy life) and health (or swastha) [7].

### **The Concept of Happiness in Western World**

#### **Roman catholicism**

The chief meaning of "happiness" in various European languages includes good fortune, chance or happening. The meaning in Greek philosophy, however, refers mainly to ethics. In Catholicism, the eventual end of human existence contains in felicity, Latin equivalent to the Greek *eudaimonia*, or "blessed happiness", defined by the 13th-century philosopher-theologian Thomas Aquinas as a Beatific Vision of God's spirit in the next life [8].

According to St. Augustine and Thomas Aquinas, man's last end is happiness: "all men agree in eager the last end, which is happiness." However, where utilitarian's absorbed on reasoning about significances as the primary tool for reaching happiness, Aquinas agreed with Aristotle that happiness cannot be stretched solely through reasoning about values of acts, but also involves a pursuit of good causes for acts, such as habits according to virtue. In turn, which habits and acts that usually lead to happiness is according to Aquinas produced by laws: natural law and divine law. These laws, in turn, were giving to Aquinas caused by a first cause, or God.

According to Aquinas, happiness consists in an "operation of the speculative intellect": "Consequently happiness consists principally in such an action, viz. in the contemplation of Divine things." And, "the last end cannot consist in the lively life, which pertains to the real-world intellect." So: "Consequently the last and perfect happiness, which we await in the life to come, consists entirely in contemplation. But damaged happiness, such as can be had here, consists first and chiefly in observation, but secondarily, in an operation of the practical intellect directing human actions and passions."

Human difficulties, like reason and cognition, can harvest well-being or happiness, but such form is fractional and transitory (9). In temporal life, the contemplation of God, the infinitely Beautiful, is the supreme delight of the will. *Beatitudo*, or perfect happiness, as complete well-being, is to be accomplished not in this life, but the next.

#### **Psychological Explanation of Happiness**

Psychologists have also proposed a number of diverse theories to explain how people experience and pursue happiness. These theories include:

#### **Maslow's Hierarchy of Needs**

The hierarchy of needs promoters that people are inspired to pursue increasingly complex needs. Once more basic needs are satisfied, people are then motivated by more psychological and emotional needs. At the topmost of the hierarchy is the need for self-actualization, or the need to achieve one's full probable. The theory also stresses the position of peak experiences or

transcendent moments in which a person feels deep understanding, happiness, and joy.

### Positive Psychology

The pursuit of happiness is central to the field of positive psychology. Psychologists who study positive psychology are interested in learning ways to increase positivity and helping people live happier, more satisfying lives. Rather than focusing on mental pathologies, the field instead strives to find ways to help people, communities, and societies improve positive emotions and achieve greater happiness.

### Indirect approaches

Various writers, including Camus and Tolle, have written that the act of searching or seeking for happiness is incompatible with being happy<sup>[10]</sup>.

John Stuart Mill believed that for the great majority of people happiness is best achieved en passant, rather than striving for it directly. This meant no self-consciousness, scrutiny, self-interrogation, dwelling on, thinking about, imagining or questioning on one's happiness. Then, if otherwise fortunately circumstanced, one would "inhale happiness with the air you breathe."

### Naturally Occurring in Some People

William Inge observed that "*on the whole, the happiest people seem to be those who have no particular cause for being happy except the fact that they are so.*" Orison Swett Marden said that "some people are born happy."

### Conclusion

*Oxford English Dictionary's* description of "happiness" is a simple one: "*The state of being happy.*" Happiness may be demarcated as being in harmonization, synergy in the situation that I live in. "A state or situation in which I live, if there is synchronization in it then I like to be in that situation. Happy people live with purpose. They find joy in permanent relationships, working toward their goals, and living bestowing to their values. The happy person is not too much attached with material goods or luxury vacations. This person is fin pleasures in simple things of life—cuddling a dog, sitting and watching kids playing, enjoying a cup of coffee with their spouse. The physical facilities are not seen in terms of satisfying bodily needs. We can find amazing similarities between the insights of these thinkers and the modern "Science of Happiness."

### Acknowledgment

I would like to say thanks to this Universe who are show me path of happiness and inspired me to share it with all who are in very much need of it.

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