

**A Seminar**  
**On**  
**“Philosophy: A Psychological**  
**Dimenasion”**  
**Presesnted**  
**By**  
**Dr.ArjunCharanNayak**  
**Former Head,**  
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**Kendrapara.**  
**22nd february2019**



**Department of Philosophy**  
**Pattamundai college,**  
**Pattamundai.**

## Report

An extramural seminar was organised by Department of Philosophy, Pattamundai college, Pattamundai on dated 27<sup>th</sup> February 2019 on the topic “Philosophy: A Psychological Dimension”. The resource person of the seminar was Mr. Debabrata Pradhan, Former Principal, Pattamundai College, Pattamundai , Kendrapara. Mr. Srimanta Kumar Jena, Head of the Department chaired the session. R N Madhusmita Parida, lecturer in Philosophy, introduced and welcomed the guest on the dais and participants. Head of the department also gave a key note on the topic. The meeting was anchored by Miss Sinarani Achariya, +3 2<sup>nd</sup> year honours student of the department of Philosophy. Most of the students of the +3 Philosophy honours were present in the seminar, and a number of lecturers from the Department of Economics, Education and English had also participated in this programme. The meeting was ended with vote of thanks by Miss. Supritee Barik + 3 2<sup>nd</sup> year honours student of the Department of Philosophy.

**“Philosophy: A Psychological  
Dimenasion”**

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**Dr. Arjun Charan Nayak**  
**Former Head,**  
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**Kendrapara Autonoumous College, Kendrapara,**  
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## Philosophy – A Psychological Dimension

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The present scientific civilisation, which facilitates an advanced and sophisticated life, once the logical prove of everything. It is suspicious about moral and spiritual values. Philosophy is treated as a theoretical study with conviction that is hardly helps in solving the day to day problem. It is a theoretical inquiry into the mysteries of creation, the place of the self in such a creation, yet a deep look into the nature or philosophical studies reveals that the modern scientific and technological civilisation provides material affluence but drastically fails to guarantee the peace of mind and happiness in life, while philosophy does.

That the philosophy is just a theoretical study is merely a misconception. India philosophy and culture mostly rests on the ideas content in the Vedas and Upanishads. The divine authorities of Vedas and Upanishads are rarely challenged. The seers and Prophets in the Indian traditions could arrive at truths through insight and revelation. As depicted in the Vedas and Rishis by their aesthetic power could have controlled over nature. Indian Philosophy makes no difference between Philosophy and practice the central point of Philosophy is liberation. Indian Philosophy, therefore, is called Moksha Shastra. Indian Philosophy is a Shastra and it has a purpose of serving practical life. It is not just a quest for wisdom. It is a cure of diseases: (1) of Kaya (Body), (2) of Vakya (Speech) (3) of Buddhi (Thought). If body becomes ill we go to doctors for treatment (Chikitsa). This is possible by Ayurveda. The use of harsh and arrogant words makes others feel pain but sweet word make people calm and happy. Communication requires language and a hearer and hence it is a social phenomenon. The character of a society is determined by its language that the individual use. If once thought is evil, it affects the body and in turn affects the action and society as well. Hence, for the cure of thought or Buddhi, the Philosophy is prescribed.

Let us look into the practical aspect of different Indian thoughts. Ayurveda and Sankhya talk of three elements of body. One talks of vata, pitta and kafa, and if these three elements remain proportionately balanced the body remains healthy. Sankhya talks of Sattva Rajas and Tamas, and they are equilibrium makes the body sound then healthy. Rajas mean dust that covers the real nature of reality as well as our vision. So it has the capacity of

concealing things. Tamas mean darkness that covers our eyes. Thus, Raja and Tamas are the nature of covering us. But the balancing quality is Sattva. Sattva comes from sat which means true existence. Sat, if means honest it implies that one justifies his existence by doing good work in the society. Asat or negative existence is equal to none-existence. As per example, having been disgusted with the son a father says, "even if I have son, I have no son". In Kabir's bhajan it is said that a tree that has no shade is not (in the social sense). Hence, Sankhya ultimately says the human existence can be justified by having social significance. It teaches that by developing sattva quality one can have the taste of living. Sattva is not a spiritual quality. It is most practical and it is the human personality itself. As inspiration and perspiration are different parts of the same process, likewise along with Sattva, Tamas also is required. Rumbles on the road are not obstructions in the process of journey, rather it makes journey safe. Failure by Tamas is the pillar of the success. Without putting a chain or restriction in action discipline does not come into the being. This is why it is said that Srnukhala (Discipline) comes from Srnukhala (Chain) otherwise it is ucchrunkhala (having no discipline at all) which is not desirable in our society. We have the story of Adam and Eve being banished from suroloka because of the non-adherence the prohibitive injunction of not tasting the fruit of the tree of knowledge. Hence, the discussion on Sattva, Rajas, Tamas and the Vedic injunctions are meant for practice in the individual and social living. Superstition in the society are not due to natural sciences, but it is due to the way we understand them – outlook. The philosophy is the thought which is pure and not affected by any outside agencies. Hence, it has quite impact on human life and thought.

Indian Philosophy talks of three kinds of suffering: (1) Adivautika- this refers to bodily sufferings and can be cured by doctors. (2) Adidaivika- the cause of the suffering is supernatural events like flood cyclone etc. and there is a laukika way of preventing them. (3) Adhyatmika- this is spiritual and the usual way to get of spiritual suffering is by practising Sattva. In the Mahabharata Arjun expressed his psycho-somatic nervousness to fight against his keens. It is due to dominance of Tamas and the treatment was the Krishna- Sattva. The dusts Tamas from the mind are removed by Sattva (counselling). Thus, divind Krishna (Yogeswar or Purusa) and Partha (Dhanurdhar or activity) taken together contribute to moral order or 'Shree' in the society.

Yoga is the practical way not only to good health: it also is not merely the elimination of evil things but also the establishment of the self. Now patanjali yoga is practised all over

the world and it is proved to have the potency of ensuring a happy life which money and material belongings fail to meet.

Nyaya vaishesika is dravya shartra. This makes us know the nature of things and their relations. Thus it teaches that if in our practical life, we know the qualities of dravya out of which we are made then we can know our selves. Happiness and sorrow life in knowing.

Mimansa's view is to convince others regarding the nature of things through reasoning or logic. Logic sometimes clears and sometimes creates confusion in our thought and hence bondage. In the vedas same commandments (dos) are there. One such is 'vrhyaje' which means that sacrifice should be performed by paddy. But in case paddy is not available, it is substituted by a grain belonging to that category. Paddy here is taken in the sense of universal. In order not violate the vedic commandment the practical side of things in question may be taken into consideration.

Vedanta is the name of the discipline that accepts Brahmasutra and Upanisada as the authority. The teaching brings that the discipline close to Brahman and establishes him in Brahma -vidya. One cannot remain without knowledge. But the question is; how can the knower be known? It is Vedanta that can help us with the technique of widening the horizon and there by reaching the highest. The social and philosophy of advainta is the essential unit of man, thus leading with to the formation of an ideal society with peace and harmony. So long as there is a duality, there is a separation and sorrow. But when there is identity then there is happiness.

Charvaka is the philosophy of merry making. It provides the philosophy of keeping the body fit for the self and ultimately for the society as well.

Jaina philosophy is known for its rigorous practices. The practice of the five vows of jainas may lead to a happy life. It preaches love not only towards other fellow human beings but also to other creatures including the smallest insects. This global vision of the jainas can help establishing world peace.

The same line of thought is echoed in buddhism. Astangika marga for the eight fold path to liberation, if practice can bring purity of inner consciousness and progress towards enlightenment. The love and ahimsa of Buddhism is the greatest contribution not only for harmonious individual living but for world peace as well.

Indian philosophers are vedic rishis who have the thrilling idea of controlling weather. According to the vedic scriptures, vedic seers could make rain and anti-rain, could change the direction and speed of wind, could remove air pollution effectively and could control different types of diseases and epidemics at their will if and when necessary with the help of yajna. Thus the technique of yajna as depicted in the Indian Shastras, might have much importance in the present context of controlling weather, over the modern scientific ones and as such the relevance of philosophical sayings of the vedic rishis might have much scientific value in the present age of globalisation.

Thus from our above discussion, it follows that philosophy is not just a theoretical study. It rather is a guide to ideal practical life. Different schools of Indian philosophy prescribe in their own way of controlling chitta chanchalya (fickleness). For this counselling, upasana, doing aesthetic things like raga, and raginis etc. have been prescribed. It includes within it, logic, economics, politics, jurisprudence etc. Philosophy, therefore, is not just a love of wisdom. But it is knowledge when it spills over to the society for the good of it and it is a free search for truth.

Arjun Charan  
Nayak

# Philosophy: A Psychological dimension

Department of Philosophy Pattamundai College, Pattamundai

Students Attendance on the seminar dt. 27.02.2019

Sl No	Roll No	Signature of the Student
1	BA-18-096	Sipra Sethi
2	BA-18-090	Sabita Dalai
3	BA-18-225	Subha Ranu Choudhary
4	BA-18-252	Purnellisa Behera
5	BA-18-170	Rajalaxmi Biswal
6	BA-18-261	Swatara Taral
7	BA-18-109	Kiran malin Das
8	BA-18-183	Tapaswini Behera
9	BA-18-257	Lotima Priyadarshini Das
10	BA-18-260	Barsha Ranil Mohick
11	BA-18-70	Bandita Kund
12	BA-18-259	Lopamudra Das
13	BA-18-256	Isabell Das
14	BA-18-121	Priyanka Saha
15	BA-18-175	Swetaranee Sahoo
16	BA-18-239	Priyanka Das
17	BA-18-173	Manishi Das
18	BA-18-205	Rashmita Panda
19	BA-18-253	Jagdish Ojha
20	BA-18-258	Sumitreea Behera
21	BA-18-251	Minalkhi Mohanty
22	BA-18-221	Abinash Das
23		+3 11 <sup>th</sup> year
24	BA-17-260	Sebhastree Prahalad
25	BA-17-262	Pritya Pritya Karan Swain
26	BA-17-220	Lipika Mohick
27	BA-17-283	Mama Shree Setai
28	BA-17-247	Supriya Sethi
29	BA-17-209	Sharmistha Mohanty
30	BA-17-270	Jyoti Behera
31	BA-17-096	Satyabrata Nayak
32	BA-17-234	Gidana Ranjan Behera
33	BA-17-214	Sinarani Acharya

+31<sup>st</sup> year

+31<sup>st</sup> year

34	BA-17-238	Manisharani Sahoo
35	BA17-141	Supritee Barik
36	BA-17-254	Rasmita Das
37	BA-17-265	Soni Nayak
38	BA-17-287	Ronali Swain
39	BA-17-213	Sumanlata Sahoo
40	BA-17-216	Sunasini Das
41	BA-17-243	Suprava Dash
42	BA-17-215	Sumatra Behura
43	BA-17-255	Susmita Dalai
44	BA-17-224	Geetijali Panda
45	BA-17-052	Sushree sangeta Inepathy
46	BA-17-067	Arpita Biswal
47	BA 17-083	Sudepta Das
48	BA 17-167	Priyaranjan Sethi
49	BA 17-232	Lekshmi Rekha Das
50		to 2nd year
51	BA-16-236	Bichitra Sethi
52	BA-16-163	Amrita Pradyumnashree
53	BA-16-286	Binayani Pradhan
54	BA-16-222	Rasmita Barjee
55	BA-16-252	Suneta Malik
56	BA-16-250	Ashalata Sethi
57	BA-16-240	Dipak Sethi
58	BA-16-289	Manalissa Samal
59	BA-16-185	Rasmita Behera
60	BA-16-254	Alok malik
61	BA-16-177	Anulata sethy
62	BA-16-276	Amit Swain
63	BA-16-156	Dosina malik
64	BA-16-253	Tapas Kumar Jena
65	BA-16-229	Prajnaparamita Nayak
66	BA-16-288	Rita Maick
67	BA-16-251	Deejan Behera
68	BA-16-289	Sasmita malik
69	BA-16-271	Dehendra Sutar
70	BA-16-275	Sushree Chinnaye Biswaprava Jena
71	BA-16-241	Sumitra Malik

B3111  
year



**ପଟ୍ଟାମୁଣ୍ଡା  
କଲେଜରେ  
ଆଲୋଚନାଚକ୍ର**

ପଟ୍ଟାମୁଣ୍ଡା, ୨୩(ଆପ): ପଟ୍ଟାମୁଣ୍ଡା କଲେଜ ଦର୍ଶନ ବିଭାଗ ପକ୍ଷରୁ ଦର୍ଶନ ଓ ମନୋବିଜ୍ଞାନ  
ଶାଖା ଆଲୋଚନାଚକ୍ର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ରମେଶ ଚନ୍ଦ୍ର ସାହୁଙ୍କ  
ପୌରୋହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ ପ୍ରଧ୍ୟାପକ ଡ. ଅକ୍ଷୟ ଚରଣ ନାୟକ,  
ଅଧ୍ୟାପକ ବିଜୟ କୁମାର ମହାନ୍ତି, ଦର୍ଶନ ବିଭାଗ ମୁଖ୍ୟ ଅଧ୍ୟାପକ ସୁମତ୍ତ କୁମାର ଜେନା ପ୍ରମୁଖ  
ଯୋଗ ଦେଇଥିଲେ । ଅଧ୍ୟାପିକା ଆର୍. ଏନ୍. ମଧୁସୂତା ପରିତା ଧନ୍ୟବାଦ ଦେଇଥିଲେ ।