

## PHILOSOPHY AND OUR PRACTICAL LIFE

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I think it will not be an exaggeration to say that each and every student and teacher of philosophy uses to face a bitter question: has philosophy got any importance in our day to day life? This question is raised not only by the lay men but by the so called educated persons of our society. Perhaps, putting this question they like to mean that philosophy is not as practical as science and technology. If for the sake of argument, this view is taken for granted then I think that this objection is equally applicable in the case of literature and music. Literature, music and philosophy none of them can satisfy our practical need in the same way in which science and technology do. In this sense, they can be brought under the shade of one and the same umbrella.

But if a close scrutiny is made then it can be understood that philosophy like science is also equally important in our practical life. Initially, one cannot agree with me on this point. He may argue that science and technology have made our life easy and comfortable through various remarkable inventions. No one can deny the fact that it is due to the contribution of science and technology that our society has reached at the top of its progress and development. In each and every step of our life we use to take the help of science and technology. Our life and society today go hand in hand with science and technology. The moment they give up the hands of science and technology they will lose their existence. In this sense obviously, philosophy is not important in our life and society. Philosophy has nothing to do with either making our life easy and comfortable or helping our society to be developed and progressed in this way. Keeping this in view it is said that it is better to think of bread rather than keeping engaged in philosophical thinking.

But I think this objection against philosophy is groundless. When the upholders of the above objection maintain that philosophy has nothing to do with ensuring the progress and development of our life and society then they,

actually, fail to understand the meaning of life and society. They also commit a blunder in understanding the meaning of the terms ‘progress’ and ‘development’ of the same. In fact, development or upliftment of our life and society does not only mean the material development, like financial or technological upliftment, it also includes the spiritual progress. Man is said to be superior to other animals like cow, dog, etc. The superiority of man lies in the fact that human being unlike animal not only consists of body he also consists of mind and soul. Rabindranath Tagore says that there is something ‘surplus’ in man which actually animal lacks. The surplus entity is called spirit or soul. This surplus entity is called by Rabindranath in various ways like a *Jīvan Devatā*, *Moner Mānuṣ*, *Baro Āmī*, *Viśva Mānaba*. So unlike animal the need of human being is of two folds: the need of his body and the need of his mind or soul. And none of them should be ignored. An ideal person must be balanced. A person developing only one of the aspects either physically or spiritually is nothing but a handicapped one.

This view is beautifully expressed particularly in the philosophy of Swami Vivekananda. He says that Islamic body and Vedantic brain should be combined together. Only our body can be satisfied with the development and progress brought about by science and technology. So, in bringing the spiritual upliftment the science and technology have no role to play. Spiritual upliftment can be taken place only by philosophy. Thus it is seen that the development and progress occurred by science and technology is partial. So, no person or society can be developed in true sense without the co-operation of philosophy. The persons by whom the above objection has been raised have seen only the one half of the whole truth but the other half has been overlooked by them.

In this context, the opponents may further argue that their view has been denied by virtue of the admission of soul which is different from our body. But soul, actually, is nothing but the invention of philosophy itself. As they do not believe in philosophy, they do not believe in philosophical inventions like soul. So, their view cannot be properly denied on the basis of

soul. This argument also can be countered. Even if the existence of soul is somehow denied, the existence of mind cannot be ignored by them. The existence of mind or consciousness of body has been admitted even by the crude materialists like *Cārvākas*. The existence of the same has been re-affirmed by psychologists. Psychology is a science. So, the admirer of science and technology cannot deny what is admitted by psychology. The psychologists are of the opinion that like body our mind also has some demands. They also observe that our body and mind are closely connected. So, one can be effected by another. If the demand of our body is not satisfied then it adversely affects our mind and the *vice-versa*. This truth has been reflected in the philosophy of the great French thinker Rene Descartes. He describes this view elaborately in his remarkable philosophical theory called interactionism. In that sense again we have something surplus in us and this is our mind. So, we cannot be satisfied with the fulfillment of the demands of our body only. Had it been so, we could not claim ourselves to be superior to lower animals like cow and dog. In this context we can remember the famous statement of John Stuart Mill, can be remembered “It is better to be a dissatisfied Socrates than to be a satisfied pig”. The demand of our body may be satisfied by science and technology but the demands of our mind are satisfied mainly by philosophy. Mind is a faculty of our curiosity, doubt, emotion, wonder and reasoning. Some of the philosophers are of the opinion that philosophy begins in wonder, but some, on the other hand, hold that it begins in doubt; some again think that it begins in curiosity. So, philosophy is introduced to satisfy our doubt, wonder and curiosity, in a word to satisfy our mental needs. Sometimes a series of questions peep into our mind, like - who am I? Am I merely a body or a soul? What does actually death mean? Is everything finished with the destruction of this body? Is there really any place like heaven and hell? How has this world been created? Has it been created automatically or by God? Is there really God? If the answer is positive, then what is the nature of Him? Is he personal or impersonal? If personal, then is

He loving? Is he omnipotent, omnipresent and omniscient? If God is loving and omnipotent both then why are there so evils in the world? Is there really any law of *Karma*? If the law of *Karma* is taken for granted then why are the moral and good persons seen to suffer a lot and non-moral or bad persons, on the other, are seen to enjoy their happy life? Is there really any state called *Mokṣa*? If *Mokṣa* is a fact then how it can be attained? To have the answer of these questions we knock the door of philosophy. The day on which these questions cease to be raised in our mind we shall remain no more a man, either we shall turn into a beast or a machine. If these mental needs are not satisfied then, sometimes persons are seen to be mad. A society is composed of different individuals. So, if the individuals are healthy then the society also will be healthy. The importance of philosophy in making an ideal man and good society cannot be ignored.

From the discussion so far we may tend to think that we go to the door of philosophy in a very rare occasion. But a close scrutiny shows that in our day to day life almost in each and every step we use to take the help of philosophy either consciously or unconsciously. Philosophy has a number of branches, and our day to day life is being influenced more or less by all the branches. Let us first deal with logic. Human being is called a rational being. Rationality is an inherent nature of us. In fact, logic is the grammar of our thinking. We cannot think as we like. Our thinking has to follow certain guidelines. It is logic which provides with these guidelines. If a person breaks these guidelines at the time of thinking or speaking (speaking is the expression of our thinking) his thinking or speaking becomes inconsistent and the person concerned be treated as abnormal. One has to follow these guidelines more strictly at the time of a particular process of thinking called argument or inference. An argument will either be valid or invalid. If an argument is as per rules or guidelines framed by logic then it will be valid but if otherwise, it will turn into an invalid one. In our everyday life very often either we establish our own view or we deny the view of our opponents on the ground of arguments

and thus we take the help of logic. If one can speak logically, one can gain popularity within a short span of time. Socrates, for example, was exceptionally expert in arguing logically; consequently, he became successful very easily in defeating the so-called scholars of Athens at that time and winning the mind of the people. Even logic directly helps to lead the livelihood of some persons like advocates and sometimes that of the politicians. The very motive of the profession of an advocate is to establish the stand of his own client and to reject the stand of the client of his opponent primarily through the exercise of argument. Likewise, today the principal purpose of political leader is to establish his own stand by refuting his opponent's stand through the exercise of argument. So, they must be acquainted with the rules which make an argument valid. In that case they are indebted to logic.

Now let us turn to ethics. Western ethics in general and Indian ethics in particular are highly practical. If logic is the grammar of our thinking then ethics is the grammar of our life. If life is taken as language, then ethics is positively the grammar of it. Without grammar no language can be meaningful. Likewise, no life becomes meaningful and worthy if it does not follow any ethical code. Ethics is the guiding principle of human life. If one does not bother to follow ethical or moral principles in one's life, he will not be treated as a human being; but as a beast. So, it is stated that "*Dharmaṇa hīnāḥ paśubhiḥ samānāḥ*". It is important to note that here the term *dharma* has been used in the sense of ethics. In Indian Philosophy '*dharma*' and ethics are so closely related that one cannot be distinguished from another. *vidhi* and *niṣedha* are like punctuation of our life. If we go through a sentence without having any pause then it does not make any sense. Similarly, in the case of leading our life if we do not care for any pause, i.e. do's and don'ts then our life also does not bear any meaning. Punctuation are the indications of where and how much pause has to be taken at the time of reading a sentence. In the same way *vidhi* and *niṣedha* are the marks which indicate where and how

much pause we have to take in leading our life. In Indian Philosophy four *puruṣārthas* i.e. *dharma*, *artha*, *kāma* and *mokṣa*, have been prescribed. From this list of *puruṣārthas* it is understood that Indian philosophy has given due importance to *artha* and *kāma*. But at the same time it also warns us that in the case of enjoying *artha* and *kāma* we have to follow certain guidelines imposed by the *śāstras*, say for instance, *śāstra* suggests us to use money which are essential for leading our livelihood as simply as well as poorly as possible and the excess money one earns has to be distributed among the poor. Likewise, our life has been classified into four stages (*āśramas*) *brahmaçarya*, *gārhaṣṭhya*, *bānaprastha*, and *sanyāsa*. Among them only in the stage of *gārhaṣṭhya* restricted sexual life is suggested to enjoy. If we lead our life abiding by the guidelines of *śāstras*, our society will turn into an ideal and healthy one. So, I think, no conscious person will blame philosophy as lacking practical importance as it helps to construct an ideal person and ideal society. Yoga philosophy strongly recommends us to follow *Aṣṭāṅgika yoga*. Among them particularly *āsana* and *prāṇāyāma* help to keep us physically fit. Can any one deny the practical utility of physical exercise? *Āsana* and *prāṇāyāma* are nothing but one type of systematic pattern of physical exercise. Medical science is regarded as having practical importance only because it helps us in curing our disease. Likewise, Yoga philosophy helps us both in curing and preventing the disease. The statement ‘prevention is better than cure’ is perfectly applicable in the case of *āsana* and *prāṇāyāma*. Then why is philosophy not considered as having practical utility? In my view *Yoga* philosophy goes further than Medical science. *Āsana* and *prāṇāyāma* help to keep our mind sound and thus they also help to attain *mokṣa*, the ultimate goal of human life. The rest of the *angas* of *yoga* are also highly important in our practical life. Among them *yama* in particular is worthy to mention. *Yama* consists of five units’ *ahimsā*, *satya*, *asteya*, *brahmaçarya* and *aparigraha*. The proper exercise of these units in our society alone is sufficient to make our society a heaven. If all of the members of a society follow the path of *ahimsā*,

*satya*, *asteya* and *brahmaçarya* then that society will turn into not a less peaceful place than the heaven. The same is true in the case of *Buddhism*. If any society follows the *aṣṭāṅgika mārgas* such as *samyak dṛṣṭi*, *samyak saṃkalpa*, *samyak vāk*, *samyak karmānta*, *saymak ājīva*, *saymak vyāyāma*, *samyak smṛti* and *samyak samādhi* advocated in *Buddhism* then our society will be so peaceful that we cannot imagine. The proper exercise of the three steps of *Brahmavihara* i.e. *maitrī*, *karuṇā*, and *muditā* is enough to bring a revolutionary positive change in a society. Jaina philosophy also is not exception to it. *Samyak jñāna*, *samyak darśana* and *samyak caritra*, the *triratna* of Jaina philosophy are really as valuable as jewels in our day to day life. In this school the supreme importance has been given to *ahiṃsā*. Mahatma Gandhi has rightly understood the importance of *ahiṃsā* and *satya* in our life. Here he tried his best to implement these two ideals in our society. He has practically shown how an individual as well as a society can be benefited through the proper implementation of these two ideals.

I think the *Śrīmadbhagavadgītā* also can play an important role to solve the problems of our day to day life. The *Bhagavad-Gītā* has been written in the form of dialogue held between Kṛṣṇa and Arjuna. Here Arjuna is, in fact, nothing but the representative of the whole people of our society. So, the problem of Arjuna amounts to the problems of us and of our society. Arjuna was able to overcome the problems of his life by following the teaching of Śrī Kṛṣṇa. So, it is quite legitimate to think that if the ethical principles of the *Gītā* are implemented properly in our society then, no doubt, our society can be made free from the problems it faces today.

All the problems of our society are created, directly or indirectly, by us. Through our different types of activities we give birth to all the problems of our society. But the activities of us are the reflections of our own thinking. Our thought again, in turn, is governed by our mental set-up. This mental set-up is constructed by a number of factors of which our education and culture

are the principal ones. At present our education and culture are mainly materialistic. So, all our thinking and activities are motivated and determined by this materialistic teaching and culture. Due to this type of learning and culture the demands of us are increasing at a rapid rate crossing all the limits. To meet this limitless demand, we are becoming highly selfish; we have no scope of thinking for the welfare of our near and dear ones of the society. We do not hesitate to satisfy our own interest even at the cost of other's life. We know that darkness can be pushed back only by light. Likewise, materialistic teaching and culture can be pushed back only by the spiritualistic teaching and culture. I hope the *Gītā* can provide our society with such type of spiritualistic teaching and culture following which all problems mentioned can be solved.

Now let us turn into *Vedānta* Philosophy. Once people used to think that, *Vedānta* Philosophy is purely theoretical. It does not have any practical utility. But Swami Vivekananda shows how much practical *Vedānta* philosophy may be. Vivekananda says that if the ideology of *Vedānta* philosophy is applied in our society then our society can be made free from the problems it suffers today. He himself has followed the ideology of *Vedānta* Philosophy in his day to day life and showed how the crisis prevailing in our society can be overcome. Mainly two concepts of *Vedānta* school- “*Sarvam khalvidam Brahmaṁ*” and “*Jīva Brahmaiva nāparaḥ*” have been strictly followed by Swamiji. He also advises the whole world to follow the same. Following *Vedānta* Philosophy Vivekananda declares that man is not as limited and finite as he appears to be. In fact man himself is God. So he is actually as unlimited and infinite as God. In his own words ‘*Yatra Jīvaḥ tatra Śīvaḥ*’ and ‘*Nararūpe Nārāyaṇa*’. Vivekananda has seen that today the young generation is suffering from the lack of self-confidence. No one can be successful if he does not have any confidence upon himself. Therefore, Swamiji says “First believe in yourself and then in God”. If one considers himself to be God then the question of lacking self-confidence does not arise. In this case the problem the young generation is facing such as hopelessness;

mental disease etc. can be overcome easily. Other problems of our society such as selfishness, intolerance, killing, religious fundamentalism, rioting, communalism etc. arise mainly from the lack of the sense of oneness. If the members of our society are being taught about the concept of *Advaita Vedānta* that the Ultimate Reality is only one and all of us have come into being from the one and the same reality then our society will be capable of overcoming those problems also. Realizing this truth Swamiji says without any hesitation “The whole world is my family” and “My sisters and brothers of America”. If we know that all persons are virtually God then all of us are equal, in that case, the sense of superiority and inferiority, upper and lower are dismissed. We will be ensure about rendering our service keeping the lesson taught by Swamiji in mind, “*Vahurūpe sammukhe tomār chhāri kothā khunjichha Iswar, Jīve prem kare jei jan sei jan sevichhe Iswar*”. Thus the philosophy of *Advaita Vedānta* formerly known as the philosophy of jungles, of saints and sages, has been brought by Swami Vivekananda into our society and light has been shown to our society by Swamiji about how through the application of the ideology of this philosophy unity in diversity can be established. But unfortunately, our society today ignores this truth taught by Swamiji and *Advaita Vedānta* and our society is facing the adverse result of it hand in hand. A famous German philosopher, Schopenhauer rightly says, “In the whole world there is no study so beneficial and as elevating as that of the *Upaniṣads*. It has been the solace of my life; it will be the solace of my death.”

Western ethics is also not exception to it. Today it is seen that Western ethics is spreading its different branches in the various field of our practical life, such as environmental ethics, business ethics, and medical ethics and so on. All of them belong to the territory of Practical Ethics. The name ‘practical ethics’ implies that side by side there is also an ethics which is theoretical. But I think this is nothing but a misconception. Any type of ethics is necessarily practical. The theories of the ethics which are not known as practical is generally either teleological or deontological. In that ethics also these theories

are prescribed to follow in our day to day life of course, but not in any utopian society or world. Practical ethics is nothing but a process of keeping the old wine in a new bottle. Here, in this practical ethics more or less the same traditional ethical theories, may be to some extent in the reformed way, are being applied in a specific field of our day to day life and an attempt to solve the problems within this field accordingly is being made. Now let us give some hints about how the different branches of practical ethics deal with their respective problems of our practical life. Today our society is highly concerned with some ethical problems within the medical field among them the problems of euthanasia, suicide, surrogate mother, cloning are most important. In the case of environmental ethics the most burning problem is – whether the environment has any value of its own. Are water, fire, air and even the lower animals valuable only because they are used by human being or are they valuable for their own sake, independent of the use of the human beings? In other words, whether anthropocentrism or non- anthropocentrism is ethically acceptable? Which view is acceptable is a controversial issue. But I think here Indian philosophical and ethical ideology play an important role in preserving environment and maintaining ecological balance. Actually, environmental problems arise mainly because of the abuse of the environment. And the environment is abused by us due to the materialistic attitude we have shown towards it. But the attitude towards environment made by Indian ethics excepting *Cārvāka* ethics is primarily spiritualistic. In *Jaina philosophy* environment is treated as having life. Keeping this in view practically the *Digambar Jainas* does not even use to put on clothes. *Vedānta* Philosophy advocates, “*Sarvam Khalvidam Brahma*”. So each and everything of the universe is Brahman. Naturally, the question of abusing the environment simply does not arise. The reflection of the same type of thinking is also traced in Hindu religion. In Hindu religion the sun, the moon, air, water and even the lower type of animals are worshiped. The tiger, ox, peacock, rat, for example, are said to be the carrier of *Durga*, *Shiva*, *Kārtika* and *Gaṇeśa* respectively.

Besides, God is believed to be incarnated in the form of tortoise, fish, pig etc. in different ages. Land and river like *Gangā*, *Yamunā* and *Sarasvatī* are looked upon as mother. So, they are highly respected. From the discussion so far one can easily understand that if the Indian philosophical and ethical ideology is nourished in our society then the environmental pollution, like the pollution of land, the pollution of air and water can easily be checked. In the broad sense pollution is of two types - environmental pollution and social pollution. In fact, the source of both of them is our mental pollution. Indian Philosophy helps us to purify our mind. Thus, through the purification of our mind Indian Philosophy saves our society from being polluted environmentally as well as socially.

Indian philosophy says of four *puruṣārthas*. People may tend to think that out of them the first three i.e. *dharma*, *artha* and *kāma* are important in our practical life, but the *mokṣa*, the last one bears no importance in our practical life. But here I beg to differ from them. *Mokṣa* or *mukti* as it is stated by Indian Philosophy generally has its two stages - the first one is *jīvan mukti* and the second one is *videha mukti*. Indian Philosophers observe that our life is, in fact, full of sorrows and suffering. Buddhism for example, says ‘*sarvaṃ duḥkham*’. The ultimate aim of each and every human being, according to Indian philosophy, is to get rid of this sorrow and suffering. This can be done only through the attainment of the state of liberation. So, the sorrow and the sufferings we get rid of by attaining the state of *mokṣa*, the summum bonum, is the sorrow and the sufferings of this life in this world but not that of any utopian life in any utopian world. Besides this, the person attaining *jīvana mukti* continues to work. But he has nothing to gain for himself. His activities are only meant for ensuring *lokasaṃgraha*, the betterment and wellbeing of the society. Here we can cite the famous statement of *Sri Krishna* in the *Śrīmadbhagvat Gītā*, “*Karamanye vādihikā raste mā phalesu kadācana. Mā karmaphalāheturbhūrmā te sangatastvakarmani*”.<sup>1</sup> So, again through the exercise of the disinterested activities performed by a person attaining *jīvana*

*mukti* the betterment and the wellbeing is ensured in this society. Thus it is proved once again that *mokṣa* which is considered by Indian Philosophy to be the ultimate goal of our life does not lack practical utility also.

It is most unfortunate to mention that even a great number of rulers of most of the countries are ignorant about the importance of philosophy. But the great thinkers like Plato and Aristotle repeatedly mentioned that an ideal ruler of a country should not merely be conscious of the importance of philosophy but at the same time he also himself be a philosopher. An ideal ruler must be a philosopher mainly for two reasons. First, the responsibility of governing the whole country is shouldered by him. He has been entrusted with that responsibility. So, he gains enormous power which he can use or abuse as he likes. Hence the loss or the gain for a country that may be ensured by him cannot be compared with that of any ordinary person. Secondly, the ideology of a ruler is generally followed by the other members of a country. So, if the ruler of a country himself leads a moral life then it is expected that the other members of the country also will do the same and in that case that country will turn into a heavenly place. But if the ruler of a country, on the other hand, leads an immoral life then it is generally expected that the other members of that country also will lead an unethical life and in that case that country will turn into hell. This truth is realized in our day to day life. Today a number of rulers of most of the countries are seen to lead an unethical life, as a result our society is suffering a lot from its ill consequences. The history and the *śāstras* bear witness that all the ideal rulers of the past were highly conscious about the moral and logical principles. King Janaka was a leaving example of it. Keeping the importance of Philosophy in governing a country in view different *Samhitās* advise the rulers to have knowledge about *Anvīkṣikīvidyā* (Philosophy) along with the knowledge of *Trayī*, *Vārtā* and *Daṇḍanīti*.<sup>2</sup> More or less the same types of advice is traced in *Mahābhārata* which prescribes the king to go through logic along with *Śabdaśāstra*.<sup>3</sup> *Sri Krisna* and *Valarāma* also were seen having profound knowledge of *Anvīkṣikīvidyā*.<sup>4</sup>

We are highly concerned with the education system of today. At present education necessarily means the education about science and technology, and hence it lacks value education. As a result our society is running through the different types of crisis. The relationship between the teacher and the taught, the relationship among the students, the relationship among the teachers are going to be bitter day by day at a rapid rate. Every now and then one student is being tortured physically as well as mentally by another student. The teacher is seen to be heckled and assaulted by his students. Snatching, stealing, murdering and raping become a common phenomenon in our society. Our society will be in a position to overcome this crisis if value education is implemented properly.

We, all of us face a common question today - is science blessing or curse? The obvious reply to the question runs thus - science is neither blessing nor curse independent of its use. So whether science will be good or bad is purely dependent upon its manner of use. If science is used for ensuring the betterment and well being of our society then it is a blessing, no doubt. But if it is used otherwise then it is a curse. But without philosophical and ethical ideology science cannot be used for ensuring the betterment and well-being of the society. If any society gives up the hand of philosophy then science and technology lead to the destruction of our society, but if, on the other hand a society is based on the moral ideology then science and technology positively be used leading to the betterment of our society. So the observation that philosophy has nothing to do with ensuring the progress and development of our society cannot be accepted.

Here the critics may argue that for leading a moral life we need not go through ethics, a branch of Philosophy. In our everyday life some persons are found to lead moral life strictly though they do not go through ethics and philosophy. It may happen than they do not offer Philosophy either an honours

or an elective subject or they do not read ethics themselves even at their home or they are purely illiterate.

In reply to this objection it can be said that actually education is of two types- formal and non-formal. In the case of formal education one gets educated formally. Say for example, one takes admission in a particular institution and is taught by teachers and ultimately he earns certificate as recognition of his qualification. But in the case of non-formal education no such formality is maintained. Yet he learns a lot from his family and society both. One from the very childhood to the last day of his life uses to take moral or value education from his family and society either consciously or unconsciously. From the very childhood we use to learn from our seniors- we should tell the truth, our parents, teachers and all other seniors should be respected, we should help the poor, we should stand by others in their ill days, we should not break our promise, we should not hurt others either physically or mentally and so on. So all of us in the case of leading moral lives are indebted to moral philosophy. In order to make this point clear an example may be cited. Almost all of the vegetable sellers do not take mathematics either as honours or elective subject; some of them do not go to school even. In spite of this, most of them are more expert than us in common mathematical calculation. They have learnt the process of calculation in non-formal ways. But after all they are indebted to mathematics. They use to learn the process from their parents and become expert in the course of running their business. The same is true in the case of Philosophy.

In respect of bringing the betterment and the upliftment of an individual the role of philosophy is far reaching than that of science and technology. The role of science and technology in ensuring the betterment and wellbeing of the individual and society is confined within this life and this spatio-temporal world but philosophy does the same within and beyond. If one sincerely follows the path as it is suggested by philosophy one can attain

*mokṣa*, the summum bonum, the highest goal, the highest wellbeing of human life.

The concept of God plays an important role to maintain and restore rules and regulation in our society. Whether God really exists or not is a controversial issue. But it is a fact that a great number of people of our society do not evolve in unethical and anti social activities just due to the fear of God. Those who believe in God consider Him Omnipotent, Omnipresent and Omniscient. Consequently, they believe that whatever is done by us either moral or immoral must be recorded by God. We can escape the eye of the police if any illegal and immoral activity is done by us secretly and carefully. But nothing can be done escaping God. As God is Omniscient He can even know what we are thinking about. God is also conceived as a good judge. So, if we perform good and moral activities then we must be rewarded, but if we do the bad and immoral activities we must be punished by God either in this life or thereafter. Keeping this in mind a good number of people are abstain from doing immoral activities. This, in turn, helps to make our practical life peaceful and pleasurable. Thus it is shown that philosophy, in no way, is less important than science and technology in our practical life.

#### References:

1. *Śrīmadbhagvatgītā*, 47/2.
2. “*Traividebhyastrayīm vidyāddaṇḍ nītiṅca sāsvatīm/  
anvīkṣikīñcātmavidyām vārtārambhāñśca lokataḥ//*” - *Manusainghitā* 7/43
3. “*Prajāpālana-yuktaśca na kṣatiṁ labhate kvacit/  
yuktiśāstraṅca te jñeyam sabdaśāstraṅca bhārata//*”.- *Anuśāsana parva-  
134/148*
4. “*Sarahasyam dhanurbedam dharmān nyāya pathāñstathā/  
Tathā cānvīkṣikīm vidyām rājanītiṅca śadvidhām//*”.-10/45/34
5. *Nyāyapathān mīmāṃsādīn / anvīkṣikīm tarkavidyām - Śrīdharasvāmī.*