

EROSION OF VALUES

CAUSES, CONSEQUENCES AND REMEDIES

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The Role of Virtues to Resolve Crisis

Nirmal Kumar Roy

We are running through numberless crisis. But today the most fatal crisis we are going through is nothing but the pandemic called covid-19. It poses so many threats in our life. Naturally our society is looking for a way out to resolve this crisis. But I think the solution of this problem may be of two types-- one is to discover the medicine to cure the patient affected by the pandemic and another is the prevention of the pandemic itself. The first one is the concern of medical science but the second one I think is the concern of our Śāstras. I think the role of our Śāstras is more important than that of medical science. We all are acquainted with the proverb "prevention is better than cure". Had the pandemic covid-19 been prevented from taking its birth then the question of discovering the medicine to cure the patient attacked by the same would have been pointless. So the question is how can the pandemic like covid-19 be prevented? As far as my observation is concerned, the proper solution to this problem can be traced in another type of pandemic called social one. I think pandemic is of two types-one is natural and another is social. Covid-19 belongs to the first category and man itself belongs to the second category. I think most of the people are harmful and affected by the dangerous virus like covid-19. And it is worthy to note that the first one is the cause of the second one since, in fact, the former one gives birth to the latter one. But here question comes: what are the reasons for considering man as pandemic like covid-19? Man is considered as a pandemic like covid-19 in the suggested sense. We know that Asutosh Mukherjee

This *śloka* implies that God is all pervading; there is no place where there is no God. This means that the whole world is a temple or mosque or church. It is already discussed that in a temple we remain as a virtuous person. So, we do not have any scope for the cultivation of our vices. The *Gītā* says the same thing in a different way also,

“*brahmārpaṇam Brahma-havirbrahmāgnoubrahmaṇāhūtam. brahmaivatena gantavyam brahmakarmasmādhinā.*” [*Gītā*:24/4]

The implication of these teachings goes further. If the whole world is a temple, then all persons necessarily turn into worshipper forever and all our activities become worships. This is why; the *Gītā* says,

“*yatkaroṣiyadaśnāsiyajjuhoṣidadāsiyat. yattapasyasikaunteya tat kuruṣvamadarpaṇam.*” [*Gītā*:27/9]

An instance may be cited to illustrate the same. A woman, for example, sweeps house in the morning. If the whole world is a temple, then our house must be a temple too. Sweeping a temple is nothing but worship in the broader sense. In fact, any work meant for God must be worship. So, her act of sweeping is a worship. Next she cooks for her family members. A true *karma yogī* also sees God in each and every person. Thus she must see Gopala in her children and Krishna in her husband. Cooking for them amounts to cooking for God and in this way her act of cooking turns into a worship. Likewise, a teacher should see God in his students. A businessman and a person doing his work in a bank should see God in their customers. If we do so then our actions will be more perfect. Our society will be benefited and relation among people will be close and intimate. Society will restore discipline and peace. Thus we can establish our relation and kinship with the whole world which is the real religion according to Tagore.

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