

# **EROSION OF VALUES**

**CAUSES, CONSEQUENCES AND REMEDIES**

**RANJIT KUMAR BARMAN**



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## Erosion of Values: Causes and Remedies

*Purnima Das*

At the outset a question can be raised what may be the characteristic features of a human being. In fact, the question of morality comes in the context of human being only. An individual with morality becomes the true human being while a human being minus morality is a beast (*Dharmenāhīnāḥpaśubhiḥsamānāḥ*). An effort will be made to show that humanity and morality are the two sides of the same coin. In this connection the fact of erosion of values in every sphere of life has been put forth. At the same time the causes of such erosion of values have been looked into and ultimately the remedies or means of restoration of values have been suggested.

In Buddhism there is a concept of sat (existence), which is determined in terms of causal efficacy (*arthakriyākāritva*). An object is taken to be sat if it has the capacity of serving our purpose and fulfilling any action. On the other hand, the object having no causal efficacy is called *asat*. An individual may be called sat after keeping his causal efficacy (*arthakriyākāritva*) in the form of doing social welfare etc. or adopting *maitrī*, *karuṇā* etc.<sup>1</sup> In the *R̥gvedic* *mantra* seers are always found to pray for the same status of all human beings irrespective of caste, creed etc. It is prayed so that all of us can go together, speak together have same equal mental status.<sup>2</sup> That is why, both the teacher and student used to pray so that God may protect both of them, bring them up equally and strengthen the capacity of grasping of what is taught.<sup>3</sup> The seed of such inclusion is found even in the Yajurveda in the following