



World Interfaith Harmony Week -2019

1st Week of FEB-2019

**International online seminar on Peace-Harmony
Celebration**

[PAPER PRESENTATION]

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Valmiki's Ramayan – The Source of Peace and Harmony

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Peace and Harmony have been the universal and eternal human aspirations. In fact, all material or physical development is also finally targeted to enable all human beings to live in peace and harmony – adequately fulfilling their physical needs and inculcating skills, values and attitudes which are conducive to live in peace at the individual level, live in peace and harmony with other human beings and finally, be in harmonious co-existence with rest of nature.

Indian literary tradition holds Valmiki as the first poet, Adi Kavi and the Ramayan as the Adikavya, the first poem apart from the Vedic Rishis and their hymns. It has its forceful effects over the life of common or uncommon man, high or low, rich or poor, man or woman, husband or wife, mother or brother. It has a message for all, ideal for all and inspiration for all. The epics of India – The Ramayan and the Mahabharat – are not only the epitome of the cultural ethos of ancient India but also governing principles in structuring and shaping Indian Society and it's culture. The Ramayan is studied by scores of scholars but it is today the most popular epic dominating the cultural scenario over vast areas of the Asian continent. The Ramayan has become a world classic and that is the greatest cultural victory that India and Indians can very confidently and justly be proud of. It is impossible to be free from the lure of the Ramayan for any one Indian or non-Indian, who reads it, but once.

The Valmiki Ramayan determines laukika dharma, gharhasthya dharma, kul dharma and throughout the Ramayan, one is deeply aware of interrelations of these various dharmas and the consequent necessity of choosing just that appropriate response to each situation that will uphold the proper values for that situation. Rama's choice was to establish dharma so that kam and Artha can be enjoyed within genuine bounds. He puts first search for righteousness, knowing that all else will follow a lesson perhaps best illustrated by his choice of the forest. The story of Ram is the story of a man faced with a series of choices, many alternatives defaceable when he finally made his decisions, he did so without denying the values he decided against and therein is the greatness of the story and the reason it can function as an example. In good and evil the epics set the model of conduct in each country. The moral values upheld in the Ramayan are mostly noble and worthy it would not be cherished by the millions through all these ages. Even minor characters like Guhaka offered immense help not only to Ram, Lakshman and Sita but also to Bharat. Sugriva left the pleasures of dalliance with his long lost wife in order to help Ram and Sita. Jatayu laid down his own life in a bid to save Sita. Vasishtha put up with Vishwamitra's provocations with singular equanimity. Thus patience, forbearance, forgiveness, non-violence, kindness to all creatures - these values are still set up as worthy values in the Ramayan.

Rama fights Ravan in war not merely to recover his wife, but to vanquish the forces of 'adharma' represented by Ravan and his followers. Thus the personal motive, the domestic issue widens into an impersonal and cosmic issue. Rama doesn't kill indiscriminately and treats even the body of his enemy, Ravana with honour. He says with rare nobility of heart,

Maranantani Vairani nirvruttam nah prayojanam.
Kriyatamasya Samnskaro mamapyesa yatha tava.
(Ramayan VI – 112)

Tr "With death is the termination enmities. Our purpose has been accomplished. Perform his last rites. He is (a brother) to me too, as he is to you.

There are innumerable instances of this kind in the Ramayan because of the whole epic breaths the spirit of the ancient value,

Satyamev Jayate, nanrtam. (Truth alone triumphs, not untruth.) – Mundakopnishad (3.1.6)

According to the French historian Michelet, 'There I find my immense poem, vast as India's seas, blessed and made golden by the Sun, a book of divine harmony..... There reigns a lovable peace, and even in the midst of battle, an infinite softness, an unbounded fraternity extended to all that lives, a bottomless and shoeless ocean of love, piety and clemency. I have found what I was looking for; the Bible of kindness.'

In Valmiki Ramayana, the idea of the welfare of the state and the subject, including the idea of happiness and prosperity, peace and bliss of the people has been explained very lucidly. The first and foremost duty (dharma) of the king is said to be the protection of people, their property and livelihood. In Ayodhya Kanda, Chapter 100, and Verses 47 and 48, it has been explained why the king should protect the traders. The reason being the traders and the farmers are the backbone of the state's economy so their welfare leads to welfare of the society.

Sri Rama makes a query to his brother and says, "Are you cherishing all those who live by agriculture and cattle-rearing, O, dear brother? The people living on agriculture and cattle-rearing should indeed prosper well. I hope their maintenance is being looked after by you, in providing what they need and abstaining from what they fear. All the citizens are indeed to be protected by a king through his righteousness." (Ayodhya Kanda, Chapter 100, and Verses 47 and 48) Sri Rama was of the opinion that protecting the traders and farmers (Vaisya) the king can bring material wellbeing for his subjects. In Ayodhya Kanda, Chapter 100, Verses 43–47 references of the activities, which are beneficial to the people such as irrigation facilities, protection of cows, elephants, horses, building of temples, tanks and cultural centres for the public, trade routes and mines has been mentioned elaborately. The ideal ruler, according to Sri Rama should have absolute mastery over his senses and be a paramount of virtues. He

said, “Because O Bharata you are wise I hope that the brahmanas versed in the knowledge of the scriptures, the inhabitants of town and the country pray for your happiness” (Ayodhya Kanda, Chapter 100, Verse 64. This statement makes it clear that the followers respect a virtuous and wise leader and pray for his wellbeing. The effect of character and conduct of the leader on his followers or the king on his subjects has been emphasised in details in the verses of Valmiki Ramayana, Ayodhya Kanda, Chapter 100 and Verses 65–67. According to Sri Ram the fourteen vices which makes a leader ineffective are, lying, short tempered, fearful, laziness, licentious, autocratic, keeping unwise counsellors, denouncing the wise and learned people, delayed action on earlier decisions, non-secrecy, taking action on all the opposition party at a time, to cease all public interest programs, immoral and capricious. The reference of ten important matters relating to the state craft have been mentioned in Ayodhya Kanda, Chapter 100 and Verses 68–70 that are of utmost importance even for the political leaders of the present time. Sri Rama asked Bharata whether he knows about the following ten matters properly or not and have cautioned him to deal with them tactfully.

Here I would like to remember APJ Abdul Kalam – World creator of peace from Harmony

The wise sage Confucius said, “When there is beauty in the character, There is harmony in the home.’

The enlightened one, the Buddha added “When there is harmony in the home, There is order in the nation, When there is order in the nation, There is peace in the world.”

I would like to conclude with the poetry of Abdul Kalam,

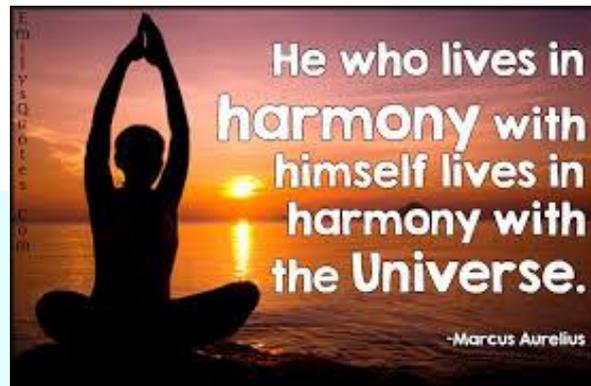
The Life Tree
Oh, my human race,
How, we were born,
In the Universe of near infinity,
Are we alone?

I was seeking answer for the great
Question of creation, weighing heavy
My mind as I am in seventieth orbit
Around sun, my little habitat, the star
Where my race living, lived billions of years
And will live billions of years, till the sun shines.
This is the millennium question of humanity,
And sought the help of our creator.

Peace and harmony is the first requirement humanity

Dr. Gayatriben C. Barot
I/C Principal, Nima Girls Arts College, Gozaria (HNGU)

“There is no way to peace; peace is the way”- Gandhi Bapu



Peace is a state of harmony and non-violence. When we talk about peace, it may refer to internal peace (non-physical conditions) or external peace (relating to physical or material beings.)



Peace and harmony is a basic prerequisite. Peace and harmony can bring a peaceful and stable order to society.

Peace and harmony is a necessary condition for the survival and development of mankind.



World deprived of peace and harmony certainly will fall apart and return to the jungle era in which the strong prey on the weak.

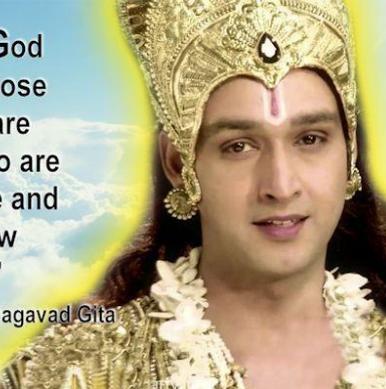
History shows that all the thoughts that are against peace and harmony are against the will of the people and shall perish by themselves.

“The peace of God is with them whose mind and soul are in harmony, who are free from desire and wrath, who know their own soul.”



-Krishna, Bhagavad Gita

<http://spiritual-artwork.org>

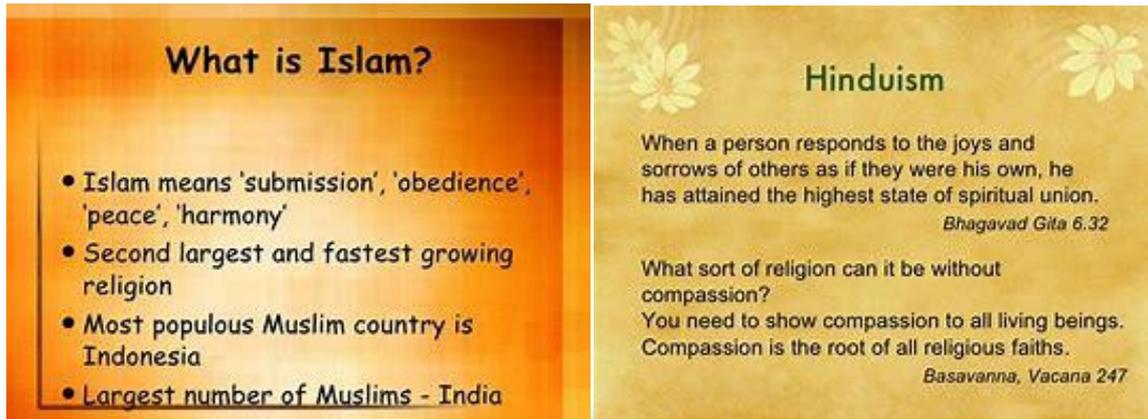


Spiritual and mental state that fully embodies health and morality, helping each individual obtain physical and mental serenity, harmony and happiness through traditional The prospect of peace and harmony.



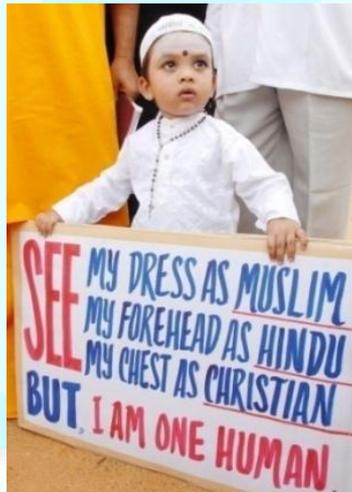
धरम का बवंडर है पीछे पड़ा
क्यों,
कुछ लफ़्ज़ सुन के पारा चढ़ा
क्यों?
इंसानियत से ही हर कौम
जन्मा,
तो मज़हब इंसानियत से बड़ा
क्यों?

Peace and harmony of all the human beings mean peace and harmony among all the nations, ethnic groups and religions. Meanwhile, it is peace and harmony of each nation, ethnic group and religion that constitute peace and harmony of all the human beings. The "Harmony Culture", an excellent tradition of Chinese civilization, has lasted for thousands of years and made tremendous contribution to promoting the harmonious coexistence of various ethnic groups and the convergence and fusion of religious cultures, thus it has immeasurable enlightening significance to the peace and harmony of mankind

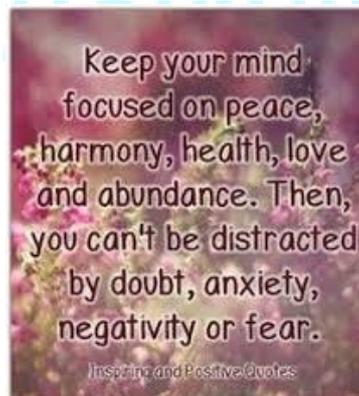


Peace and harmony is an essential benefit, an ideal path, long lasting value, high wisdom.

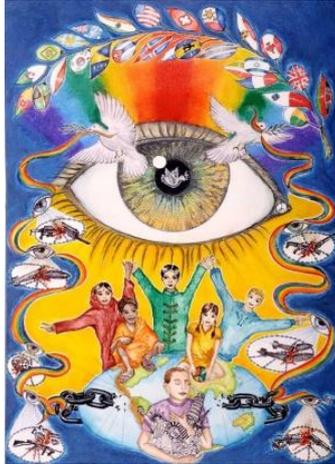
Everyone has to understand the power of peace and harmony, art of living and tranquillity in their life one day or the other. We all have too recognized that ego, guilt and shame are the things that can prevent an individual from attaining mental peace. These feelings can be nurtured by you or may be a result of some wrong advice.



Mental peace helps one in handling the toughest situations and makes life easy.



Peace and harmony correctly understood enables effective productivity and creativity



It is important to understand that true peace and harmony requires conflict, disagreements, differences, wealth and skill inequality, and many other conflict points oftentimes mistaken as the antithesis of peace and harmony. But all these diversities and tensions must exist with proper balance and respect.

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**WORLD INTERFAITH
HARMONY WEEK**

The Prayer For Utmost Peace

Dr. Geetaba Chavda

Asso. Prof, Sanskrit, Govt Arts College, Gandhinagar, Gujarat (India)

Manah Eva Manushyanam Karanam Bandha Moxyoho

That means

Peace The mind is the cause of moksha and bondage of the same person If the mind becomes clean, then If you get ready, it will be filled with the best values and thoughts, and if you publish it with the light of Vivek, then you can get rid of salvation. But if, on the contrary, and Spiritual knowledge only leads one to liberation from bondage thoughts happen, then bind the man Spiritual knowledge only leads one to liberation from bondage. But before achieving it, the mind must calm down And that is why the sage of Upanishad gives peace to the first person's mind to calm down If the person is happy all the way, but if there is no peace in life, it is easy for him to get Rishi to pray.

Rigveda

Peace lesson of Aitreyaopanishad

Om vang me Manasi pratisthita. Mano me vachi pratisthit maaviravirma edhi. Vedasya ma aanisthaha shrutam me maprahasihi anenadhitenahoratransandadhmyrutama vadishyami. Satyam vadishyami tanmamavatu. Tadvaktarmavatu. Avatu mamavatu vaktarmavatu vaktaram. Om shanti shanti shanti.

That means :

My speech becomes stable in the mind of the Supreme Lord And the mind becomes located in the speech Hey Prakash Swami Paramatma, you are ready for me. Mind And speech, both of you become Vedic knowledge imposed for me. My Shruti knowledge did not leave me Through this study I make one day and night will speak the best words and will speak the truth That Brahma protects me and it also protects Acharya.

Here is the prayer that the mind and the speech become one It means that both conspiracies and promises come together in one and the same way. It does not happen that the mind is thinking differently and expresses something differently through speech. There is a prayer that there is no discrepancy between speech and thought. The supreme element can be removed for me and my knowledge will always remain in my remembrance. And in the night, I recite and contemplate the Brahmavidya and I always like to listen, Experience speak similarly, Never blame through speech and always speak the truth.

Since God is a true form, there is peace in mind through its remembrance

Shukla Yajurveda

Peace lesson of Ishavasya Upanishad and brihadaranyaka Upanishad

*Om purnamadaha purnamidam purnat purmanmudachyate.
Purnshya purna maday purnameva vashishyate.*

That means:

That Brahman is complete. This world is full,

If we remove the whole world from the absolute Brahma. Only the complete Brahman remains.

Here the science of perfection is shown. Universal perfection is unqualified from a mathematical principle. The person accomplished with the knowledge of this perfection achieves peace, because there is no imperfection, there is leniency, or incomplete, there will never be peace.

Krushna Yajurveda

Peace lesson of Kathopnishd and shweta-shwtarupnishad

Om sahnnavavatu. Saha nau bhunaktu. Saha viryam karvavahe. Tejasvina vadhitamastu. Ma vidvishavahe. Om shanti shanti shanti.

That means:

That is the Paramatma, with our guru-disciple, follow us and follow us and we get strength as well as we become brilliant and we should not hate anybody.

Here is a prayer that the Guru Shishya should always remain with God's grace. There is no obstruction or obstacle in the relationship of a Guru Shishya and both the teachings become brilliant and there is a prayer that neither can inspire each other. Due to hatred, knowledge is not easily available in the educational institution. Everyone knows how much harm is caused by envy or hatred.

Even though this monster demon, dominates everywhere. Therefore, Gnan-Pippa should be able to cultivate knowledge that becomes hate-free.

Samveda

Peace lesson of kenopnishad and chhandogyonishad

Om aapyayantu mamangani vaak pranschakshuhu shrotamatho balamindriyani cha sarvani. Sarvam brahmopanioshadam maham brahma nirakuriya ma ma brahma nirakarot, anirakaranmastava nirakaranam meastu. Tadatmani nirte ya upanishatsu dharmaste mayee santu, te mayi santu. Om shanti shanti shanti.

That means:

My limbs, speech, soul, eyes, and power and all the indoors develop fully Brahman, who has been depicted in the Upanishad, is all this; I do not reject the Brahman and that Brahman also does not reject me. My disapproval does not happen. So the qualities which are said in the Upanishad are those qualities which remain constant in the Self. It is a prayer that all sensory ceremonies and body organs are bruised here. The body is the instrument for the attainment of Brahman. The body is a house, it is a temple, it is not right to ignore such body. The body should be brilliant and strong, but some people become careless towards the body, and to what extent is it appropriate? If the body is strong then God will be able to attain it. Otherwise, the impaired body will become inversion in the pursuit of God. That is why Kalidas also says that the body is indeed a tool of religion. Here is the suggestion of Jiva and Shiva that Lord Shiva and Brahma should always remain, and there is a good hope that neither can be accepted nor accepted by each other.

Atharva veda

Peace lesson of Prashnopnishad,mundakopnishad,mandukyopnishad

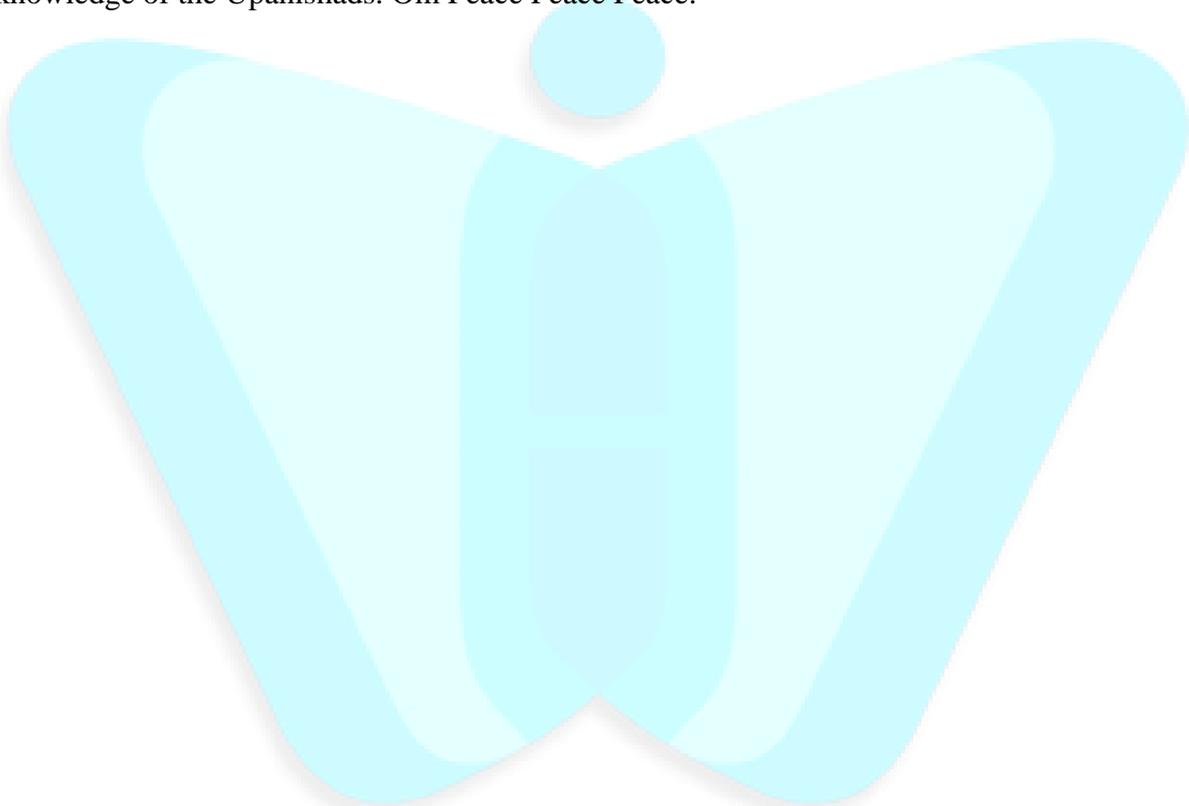
Om bhadram karnebhili shrunuyam devaa bhadram pashyemaksha bhir yajatraha. Sthirai rangai stushturva sasthanubhir vyashem devahitam yadayuhu.

That means :

O Gods, we hear all the good promises from Kano, and we always look at the best scenes from all eyes. As long as we are laden with good body and stay warm, we continue to spoil everything. There is a prayer that the ears, eyes and body activities will always be good. Always listen to the welfare of the ears, that is, ninda, chugli, abusive or other inauspicious talk. Listen to what is good in a nutshell .There is no reason to listen to everything that is wrong .If listening to what is good, then the mind is full of joy .While the mind becomes disturbed by inauspicious promises, in the same way, the eyes are always good for themselves. Should be seen as. There is no inauspicious scenes, because the idea of a person's eyes in the eyes comes in the behavior and speech, so only the person who is the welfare of the person says to hear or see. Here also there is the prayer of the goodness of the body and the whole life through such a superhuman body This is a prayer. Life is not a message of peace or tranquility, but it is a message to be passed in the Lord.

The thoughts and feelings of the above thoughts also lead to peace in life, and the calm mind can lead to life in the right direction, hence the Rishi has done the work of peace in the first place, if the peace of mind is established, then the good will be done. There is also an informal According to the system Shanti Paath is said twice in the beginning and end of the Upanishad, and for every expression of peace that can lead to physical, mental and spiritual peace, the word Shanti is pronounced three times for each Shanti Lesson. That is why a person receives the supernatural and spiritual peace.

If peace comes to peace with peace, then there will be absolute peace with the knowledge of the Upanishads. Om Peace Peace Peace.



**WORLD INTERFAITH
HARMONY WEEK**

Denis Mukwege: The Nobel Peace Prize 2018

Prof Dr Mina Vyas

*Associate professor, Shri P.K. Chaudhri Mahila Arts College
Sector-7 Gandhinagar, Gujarat (India)*

Denis Mukwege

The Nobel Peace Prize 2018

Born: 1 March 1955, Bukavu, Belgian Congo (now Democratic Republic of the Congo)

Prize motivation: "for their efforts to end the use of sexual violence as a weapon of war and armed conflict."

Life

Denis Mukwege was born in Bukavu in the Democratic Republic of the Congo. His father was a Pentecostal minister. Mukwege received the opportunity to study medicine in Bujumbura at the University of Burundi and graduated with a medical degree in 1983. To help women injured during childbirth, he continued his education in gynecology at the University of Angers in France. In 1999 he founded Panzi Hospital in Bukavu, where thousands of victims of sexual violence during armed conflicts have been treated. Although he has been a target of attempted murder, he is still active there.

Work

Sexual violence as a weapon of war and armed conflict constitutes both a war crime and a threat to peace and security. As a surgeon Denis Mukwege has helped thousands of victims of sexual violence in armed conflicts in the Democratic Republic of Congo. Both on a national and an international level he has repeatedly condemned impunity for mass rape and criticized the Congolese government and other countries for not doing enough to stop the use of sexual violence against women as a strategy and weapon of war

Nadia Murad - from rape survivor in Iraq to Nobel Peace Prize

Prof prakashraj kumavat

Kalol Institute of Management, Kalol, Gandhinagar, Gujarat (India)

Nadia Murad is an Iraqi Yazidi who was tortured and raped by Islamic State (IS) militants and later became the face of a campaign to free the Yazidi people.

In 2014, she was captured and endured three months as a sex slave at the hands of the militants after they swept through the area of northern Iraq where she lived with her family.

She was bought and sold several times and subjected to sexual and physical abuse during her captivity.

She became an activist for the Yazidi people after escaping in November 2014, campaigning to help put an end to human trafficking and calling on the world to take a tougher line on rape as a weapon of war.

She is the first Iraqi to win the Nobel Peace Prize.

How was she captured?

She was 21 when IS militants attacked her village in northern Iraq, close to the border with Syria. The militants killed those who refused to convert to Islam, including six of her brothers and her mother.

After being captured, she was taken by force to Mosul, the de facto "capital" of IS' self-declared caliphate.

There she was forced to convert to Islam and sold repeatedly for sex as part of IS' slave trade.

In a 2017 memoir about her ordeal, she wrote: "At some point, there was rape and nothing else. This becomes your normal day."

She initially tried to escape, but was immediately caught by one of the guards, she told the BBC in an interview in 2016.

Who helped her escape?

Under their rules, she said, a captured woman became a spoil of war if she was caught trying to escape. She would be put in a cell and raped by all the men in the compound.

This is what happened to Ms Murad, who says the militants called this practice "sexual jihad".

She says after this, she could not think of trying to escape again.

But later, the man she was staying within Mosul, who lived alone, told her he was going to "sell" her on to someone else. Ms Murad said she had managed to leave the compound and stopped at a house to ask for help.

The Muslim family there said they had no connection with IS and helped her to escape. She managed to cross into Iraqi Kurdistan and found refuge in camps with other Yazidis. She later reached Europe and now lives in Germany.

How else has she been honoured as a campaigner?

She has continued to campaign for the thousands of women who are still believed to be held captive by IS.

She was awarded the Vaclav Havel Human Rights Prize by the Council of Europe in 2016, and called for an international court to judge crimes committed by IS in her acceptance speech in Strasbourg.

That same year, she was also awarded the Sakharov Prize for Freedom of Thought by the European Parliament.

She was named the UN's first goodwill ambassador for survivors of human trafficking later that year.

It was the first time a survivor of atrocities was awarded the distinction, the UN said at the time.

WORLD INTERFAITH
HARMONY WEEK