

**Thesis Submitted to Madurai Kamaraj University for the Award of the
Degree of Doctor of Philosophy in Saiva Siddhanta Philosophy**

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SYNOPSIS

Ph.D Thesis Title: “Contribution of World Religion to Social Harmony”.

Background of the Research

In the contemporary society, religion plays a vital role. Institutionalized religions mobilize the people and held the influential role in politics, economics, business, media and education institutions in the society. Along with this influence, unfortunately religion has the wrong reputation for the reason of terrorism, fundamentalism, riots and division, so this research work is to explore the real intention of the religious origin and apply the harmony to the present world.

Religion is a foundational element of a human culture and society, and has been one of the unifying elements of human history. The word “Religion” is derived from the Latin word *‘religo’*. RE means ‘again ‘and LEGO means in the sense of choose, go over again, or consider carefully. Which According to Max Muller , the root English word religion, the Latin *religio* means belief and reverence for the gods, careful pondering of divine thing. The Latin root of religio is the verb *religare*, which means “to bind together”. Bundles of definition on religion are available in academic sphere. The simplest definition “religion is the belief in spiritual beings”. Durkheim says “A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community.

According to David A. Brown most religions include the following elements:

1. The beliefs of the community about God.
2. The beliefs of the community about God’s relationship with the world.
3. The ways in which the people of the community worship God and pray to him.
4. The rules which the community follows because of their beliefs about God.
5. The places and people which the communities believe to be holy and to belong to God in a special way.

Major classification of religion

Categorically some academics studying the Religions have divided into three broad categories.

1. World Religion- which refer to Trans cultural and international faith.
2. Indigenous Religion -which refer to smaller, culture specific or national specific religious groups
3. New Religious movement –which refers to recently developed faiths, Beliefs, Ritual and Worship, The Holy, Ethical codes, Response, Community, values, laws, customs, rites etc.

Relationship between society and religion

Religion is doing a basic role to sharpen the society’s behavior through its dogmas and belief system. This system interacts with culture, values, laws, customs, rites, and all social, psychological behavior patterns. For instance, ‘Ten Commandments’ given to Moses are a set of behavior rules that would bring order and harmony in the society that would allow the society to function in an organized manner. That’s why Religion may see as one social process among many social processes.

Objectives of Research

Takings into consideration of the socio political and philosophical and historical background of the world Religion, this research identify the following objectives:

- This research attempts to analyses the origin and contribution of World religions towards the social harmony.
- This research throws light on the basic teaching of the world major religions, such as Hinduism, Buddhism, Christianity and Islam.
- This research explores the common and unique teaching of the world religions.
- Finally the thesis attempts to suggest the Practical steps for the social harmony to the society.

Scope of the Research

Research Issues

This research analyses the following issues from the point of the religion and harmony. The definition, meaning and origin of religion in a historical perspective.

Exploring the basic teachings and contributions of Hinduism, Buddhism, Christianity and Islam in the light of social harmony. People's response to the other religion and followers recommended in this research.

Methodology of the Research

The research employs method of conceptual analysis in order to explore the origin and development of religion. And specifically explore the origin and development and basic teachings of Hinduism, Buddhism, Christianity and Islam. This research involves a methodology of analyzing the major world religions contribution to social harmony to apply to society for the eradication of division in the name of religions.

Chapters Divisions

This research has consists of five chapters excluding introduction and conclusion. Introduction includes the methodological formalities and limitation of the study for the proposed research, sources of information, and pioneers of related research has mentioned. Every chapter begins with small introduction and concludes with conclusion.

In the first chapter, Hinduism it deals with the origin, nature and how Hinduism called the Sanathana dharma the time immemorable nature and lack of the unified founder and uniform accepted Scripture. Pre Dravidian and Dravidian age nature, Rig, Yajur, Sama, Adarva Vedas, Upanishad, Aranyakas, Brahmanas, Upavedas, Upangas are explained in this chapter. Vaishnavism and Saivism and sthalapuranas and festivals customs and usage of Hinduism are also mentioned in this chapter.

In the second chapter, Buddhism it tells the orgin and nature of Buddhism. It deals with the background of the religion and reformation nature. The main focus is the life and mission of Lord Buddha and his teachings. Along with that this chapter deals about the scriptures of Buddhism and major sects.

The third chapter explains the origin and nature of Christianity and deals with the connection of Christianity to Judaism. The major focus is the life and mission of Lord Jesus Christ. How He interpret the Jewish Scripture in a new perspective and His ministry in Judea, Galilea, Samaria and his twelve disciples and expansion are explained in this chapter.

The fourth chapter the origin and nature of the Islam deals with the socio- political and religious nature of Arab world. The life and mission of Prophet Muhammad and his peculiar teaching on Monism deals in this chapter. Attributes of Allah, five pillars of Islam, expansion of Islam and Opposition and persecution of Prophet Muhammad are described in this chapter. The division between the Sunnis and the Shias, Sufism are covered in this chapter.

The fifth Chapter tells about the Religion and harmony and it deals with the etymological and philosophical connection between the religion and harmony. Unification is the common nature of the both area. How the religion contributed for the social harmony in the light of all religions founders' intention and prescribed religious text call and practical engagement for the individual and family and social peace building and harmony.

Sources:

For this research work the scholar attempt to study the original contribution of religion on social harmony researcher treat of original scripture of world major religion as the primary source of the study.

Interpretation commentaries and articles and other narration work on religion in the perspective of social harmony are treated as the secondary sources of this study. Bibliography is prescribed at the end of the thesis. Book and articles from research journal which contain material related to the topic to serve as secondary source material for this study.

Limitations of the Study

Religion itself is a vast area of subject with a complicated thing. The world religion, the researcher put the boundary on the basis of world expanded religion. By this background researcher choose the Hinduism, Buddhism, Christianity and Islam. These four major religions expanded many countries and have more than 50 crores followers. Within the four religions the researcher more concentrate on the authentic and major accepted Scripture for this research.

Significance of the study:

Majority of the people of the world belong to the different religious denominations. Religion is the powerful influence on human society. In this pluralistic reality the origin and objective of religion is the wellbeing of the humanity. However the contemporary reality and past religious history has deviated the origin of religion. In the context of injustice, war, human rights violates irascible, crusades and jihad the alternative remedy is turning back the objectives of religion text and its revelation of scripture. The realization of religion intention and adopting the religious value will heal the divided and wounded society. It is hope of social harmony.

Above said chapters deals the origin and development of Hinduism, Buddhism, Christianity, Islam and about the common nature of society and peace. This chapter is intentionally dealing the vision and practical suggestion for the social harmony. Generally all religions pronounce peace and harmony in society but in reality the society thriving for the disunity on the basis of caste, creed, and language. In several countries of our world, religion is diluted and misquoted to justify the division and the killing of human beings. However, the original spirit and essence of the religion is to promote harmony. From this concluding chapter, the researcher is summarising the findings and recommended to general public and government.

5.3 DEFINITION OF SOCIETY

Society has been defined in different ways by different social scientists. Following are the different definition society by the sociologist Leacock says, “Society is complex of forms or processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest.” Morris Ginsberg says, “Society is a collection of individual united by the certain relations or modes of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour.”

According to MacIver, “society is a system of usage and procedures, of authority and mutual aid of many groupings and divisions, of controls of human behaviour and of liberties. This ever-changing complex system, which we call society, is a web of social relationships.”

According to John F. Cuber says, “A society may be defined as a group of people who live together long enough to be organized to consider themselves and be considered as a unit more or less distinct from other units.”

The above definitions of eminent scholars on society focused the importance of interpersonal relationships, mutual relationships and the integrated culture of the society. Social relationship is one of the chief functions in the existing society. These relationships also become the basis of social structure and result in the formation of institutions, groups and communities.

5.4 CHARACTERISTICS OF SOCIETY

Following elements are the major characters of society.

1. Interdependence, 2. Interaction, 3. Co-operation, 4. Common culture, 5. Territory, 6. Organized systems

All societies have existing in the interdependence of its members. No one can do all things for their need on their own. They need to depend on others for the survival. This is seen in the family and area of social life. This is the interdependence and co operation.

5.5 RELATIONSHIP BETWEEN RELIGION AND SOCIETY

Religion is social because man is a social animal.ⁱ All aspects of social life are influenced by religion, and religion has been an important dimension even of all societies. So that the study of society and religion are quite important even in the case of contemporary societyⁱⁱ.

In many aspects religion is a socially conditioned process. Religions influenced by the society and society influenced by the religion in reciprocally. We could not separate the religion from the society. In everywhere the religion tries to solve the problems and challenges of the society towards the further reach.

Religion is originated and deeply speeded in the society. So that religion must be examine in the light of the sociological approach. Typically it is the product of society and there is a close relation between religion and society. Reason that we cannot understand the inner form of a society unless we understand its religion.ⁱⁱⁱ In order to evaluate the contribution of sociological purview of the religion, Thomas F. Odea define the sociology of religion as the study of the significant, and often subtle, relationship which prevails between religion and social structures and between religion and social process.^{iv}

5.14 HINDUISM AND HARMONY

Vedic period theological concept is truly the natural beings. It shows the presence of the Gods like Indra, agni, Varuna, Mitra, Surya etc. to maintain itself in the way that all the creatures should be in harmony with each other without being mechanical.

The original function of religion is to bond large social communities, and in some respects religions still remain that function. Yet religions seem to have an extraordinary to capacity to fractionate into cults and sects. There is no world religions is exception in schism and other division. One of the object of the religion is to unite the society with co existence of all family.

The researcher has a opinion that if the followers of all religions join hands, they can build a great and strong India and world where brotherhood and sisterhood, social justice, equality, true love, spirit of self sacrifice, spirit of forgiveness, compassion, and the principle of non-violence will find holistic and communitarian expression.

Hindu religion is not based on persons but principle. Hinduism did not come through the authority or even an incarnation. Lord Krishna is not the authority of Vedas but the Vedas are authority of Krishna himself. His glory is that he the greatest preacher of Vedas that ever existed among all incarnation and sages.

Sathya Sai Baba says, "There is only one religion, the religion of love and there is only one God. He is Omnipresent. "Sathya" meaning "Truth" is the thinking aspect of love, "Dharma" meaning "Right is the doing aspect of love, Shanthi meaning 'peace' is the feeling aspect of love and Ahimsa 'Non-violence' is the understanding aspect of love.

5.14.1 VASUDHAIVA KUDUMBAKAM

Hindu concept of Vasudhaiva Kudumbakam means the world is one family. To experience the silent peace of mind in Hinduism in the midst of all turmoil on the social level of Maya.^v Aarti, the Hindu Prayer which is sung morning and evening. The Prayers contain nothing that can be considered objectionable to any religion. The God of the Christians does not have a name. He is the Father. Ishvar is the Nirguna brahma and Buddhism, Jainism, and traditional religions and Sikhism do not have any name for their Gods. So why do we fight for increasing the market share of our religion.

5.14.2 GLOBAL WELL BEING WISH

The famous study of inscriptions of the Rulers of the Sangam Dynasty by the well known historian Balakrishna Raja Gopal finds the famous quote of “Loka Samastha Sukhino Bhavantu”^{vi} it means, may the whole world live in happiness, may all the worlds live in happiness. It reflected the Indian world view on the well being of the universal humanity. The Rig Veda says, Ekam Sat Vipra Bahudha Vadhanthi Agnim yamam Mathariswaanam aahoha. The meaning is the truth is one and the wise men call in a different name such as fire, yama and mathaariswaan.

5.15 BUDHISM AND PEACE

All Buddhists believe that ultimate and lasting peace can only be found in Nirvana. A basic Buddhist principle is that within oneself thirst together with delusion as its root, and greed, hatred and selfishness as its manifestations are to be overcome through the development of their opposite. That is through striving after nirvana by developing insight, generosity, loving kindness and selflessness. In that sense the Dhammapada verse 223 says, Conquer anger by love, conquer evil by good, conquer the stingy by giving, and conquer the liar by truth. This verse means the appropriate reaction to violence must not be counter violence.

According to Dr. Karam Singh Raju, “the Buddha Dhamma is fundamentally altruistic. The Dhamma was proclaimed by the Buddha for the good of the many, for the benefit of the many out of compassion for the world. It teaches the right relationship between man and man in all spheres of life. Dhamma is social necessity, may even a social responsibility of a cultured society.”^{vii}

The scriptural records of Buddha’s life provide in Majjhima nikaya was the effective examples of how the Buddha himself confronted to violence. Even the criminal and murderer Angulimala terrorized the king Pasendi of Kosala kingdom. The king was unable to get hold of him, the Buddha went there to meet Angulimala and establish the peace by converting him and enabling him to understand the existential roots of his violent behaviour.

According to Buddha jataka story, when a conflict between two tribes over rare water reservoirs, the Buddha succeeded to solve war by teaching the hostile parties the great value of human lives, the disadvantage of war and the advantage of peace.

One of the major doctrine and requirement of Buddhism is Non Violence. It is expressed by the fact that do not harm or kill any beings. This is one of the major teachings for the path of salvation. According to Vinaya Pitaka, Monks are not allowed to watch military parade. Similarly

ordinary believers not allowed earning their livelihood by trading arms. The ancient Vedic belief was that an army personal who dies during the battle will go to heaven. But Buddha strongly rejected the Vedic view and Buddha taught that such a person will go to hell.^{viii} Contributions from Buddhism:

Buddhism is a righteous path purely dedicated to the attainment of world peace. The fundamental principle of Buddhism is to bring about peace and harmony in the world. First stanza Dhammapadam teaches us that all unrest, all conflicts and all disturbances are first born in mind. War and conflicts are nothing but external manifestations of greed, hatred, ill will, violence, ignorance in the minds of men. Buddhism in some countries even today justifies against non-Buddhists. So both good and bad or the sacred and profane form parts of every Problem arise when some people compare the ideal of their own religion with the real of the religions. This is a selective interpretation of religions arising mainly out of ignorance on some of intentional propagation. There is no peace within, there cannot be peace without.

Buddha says,

“Sukha Sawghasa Samaggi, Samagganam Tapo Sukhi”

It means Pleasant is concord among the many, but more pleasant is concord in those who have self control.^{ix}

5.16 CHRISTIANITY AND HARMONY

Christianity is a strong imperative for peace or, to be more precise, for the making of peace at the heart of the faith. In the opening lines of his most celebrated sermon Jesus said, “Blessed are the meek.” so said, “Love your neighbour as yourself”, a command second only in importance to all – love for God. Christianity strongly advocates the love, peace, service, compassion and non violence. If a man at peace, he can see peace everywhere.

Bible says that peace is all important. In old testament root word is Shalom. This noun means holistic peace and well being. There can be associations of satisfaction, contentment and feelings of wholeness. It can be apply to individual as well as groups.^x New testament root word for peace is eirene, this noun means a state of concord, peace, and harmony among parties. There is no necessary implication of a previous state of discord. The word can also signify an internal sense of well being. It often refers to the peace between god and human beings made possible through Christ.^{xi}

One of the names of Jesus is prince of peace. Isaiah chapter nine verse 6 is the prophetic verse for Messiah. It says, “For a Child is born to us, a son is given to us, and the government will rest on his shoulders. And he will be called wonderful counsellor, Mighty God, Everlasting Father, and Prince of Peace”.^{xii}

So that Christians believes that Jesus Christ is the Prince of peace. The birth of Jesus Christ is the symbol of a divine message of peace and harmony. The Luke gospel second chapter fourteen verses says, “Glory to god in the highest, And on earth peace to men on whom His favour rests.”^{xiii} Matthew Gospel chapter five verses nine says, “God blesses those who work for peace, for they will be called the Children of God.”^{xiv}

According to Christian doctrine peace is the absence of enmity and the presence of God's salvation. St. Paul's letter to Ephesians chapter two verse fourteen says,

“ For Christ himself has brought peace to us. He united Jews and Gentiles into one people when, in his own body on the cross he broke down the wall of hostility that separated us”.^{xv}

In Mark Gospel chapter nine verse 50, Jesus Christ says,

“salt is good for seasoning, but if it loses its flavour, how do you make it salty again? You must have the qualities of salt among yourselves and live in peace with each other.”^{xvi}

The first word of the resurrected Christ to the disciples is peace.^{xvii}

The letter of James in the Bible chapter three verse eighteen says, those who are peacemakers will plant seeds of peace and reap a harvest of righteousness.^{xviii}

According to the new testament of the Bible peace results from God's forgiveness and is the ideal relation with one's brother. Peace is a mark of serenity to be sought after and it summarizes the gospel message. It is a fruit of the Spirit and will benefit the whole humanity.^{xix}

5.17 ISLAM AND HARMONY

Islam strongly emphasis the unity and universal brotherhood. The word Islam comes from the root 'Salam' which literally means "peace". Muslim is never allowed to initiate war; he can only fight in self-defence or to defend his freedom and worship. The Koran says, "Fight those we are fighting with you (In order to deprive liberty or conscience) but do not commit any excess. Allah does not love those who do so. 2. Muslim's 5 times proclamation-

“Allahu Akbar, Ashhadu Allah itaahailla- lah

Ash Haduanna Muhammadarrasuulullah

Haya alas Salaah Salaatukhayarun Mina Naum

Allahuakbar Laailaahailalah

The word peace itself is one among the ninety nine names of Allah. Religion of Islam is strongly opposing the all kind of violence and aggressions to human being. The social concept of teaching of Islam is based on the principle of Love, peace, unity cooperation. The Holy Quran says, let not the hatred of some people in shutting you out of the Sacred Mosque lead you to transgression. Do help one another in righteousness and piety.^{xx}

In Holy Quran, peace and non violence go hand in hand. Peace and harmony is the fundamental step for the existence of society. The scripture calls the final place of the followers of Allah is in the afterlife as Dar al Salam. To following Allah, all Islam believers are to be peaceful and Allah calls muslim to the abode of peace.^{xxi} As per the doctrine, goal of Islam is to form this universe a place of peace, welfare and harmony. The Holy Quran is strongly instructing to all Muslim for expressing the tolerance and dignity to other people's faith. The translation of the Holy Quran 6:108 means, Do not revile those unto whom they pray beside God, lest they wrongfully revile God through ignorance.^{xxii}

The principle of Tawhid also expresses the fundamental unity of all humankind and the co existence of all elements in the nature. This doctrine calls all muslims to understand the co existence of all being and especially all human beings and people of Islam to work towards establishing peace and harmony among all religions. Holy Quran 5:48 says, To each among you have we prescribed a Law and an Open way. If Allah had so wiled, He would have made you a single people, but His plan is to test you in what He hats given you, so strive as in a race in all virtues.^{xxiii}

5.19 RELIGION IS THE BRIDGE FOR DIVISIVE SOCIETY

In the context of conflicts and divisive society religions would be the bridge and agent for the peace and unity. Fundamentally, religions visions are not merely source of division. Exploring the real intention and vision the society need the communication and collaboration for the effective understanding of other religion for harmony. Religions play an important role to create our attitude and thought process and all kind of behaviour.

Every religion is unique dogmas and regional traditions and historical facts. The formation and articulation of each religious beliefs and core values differ from place to place and individual. Religious fanaticism and hateful intolerance are contrary to the very nature and purpose of every religion. Peace and love in the world will be impossible without peace among the people of different faiths. The genius and inclusive power of religion in holding together the different traditions into an organic whole.

Understanding other religious faith and people is so relevant in the multi religious context of India and world. Diversities provide unique character to the proper understanding of the other people's faith. The plurality characterizes a unique character of harmony among different religious identities. It provides the new model of integration.

5.22 RELIGION AND PEACE INTIATIVE

WORLD CONFERENCE OF RELIGION FOR PEACE

WCRP was founded in 1970 in the context of the destructive nuclear armament and other threats endangered the survival of humankind. WCRP was established as an international interreligious association in order to contribute to the creation of common, just and peaceful future. It is based upon respect for religious differences as well as the conviction that religious person and group can cooperate with great value on shared commitments for peace with justice.

WCRP convenes meeting and assemblies to promote dialogue in turn, provides a basis for commitment to common actions in eight program areas.

These are include,

1. Conflict Transformation and Reconciliation
2. Disarmament and security
3. Economic and Social development
4. Environmental protection

5. Human Rights and Responsibilities to fight against Racism and discrimination
6. Peace Education
7. Refugees and Displaced Persons
8. Rights of children and youth and family.

Following religions regularly participate as members in WCRP. Christianity, Buddhism, Hinduism, Islam, Bahaism, Judaism, Sikhism, etc. World assemblies acting as basic structure of WCRP

REMEDIAL MEASURES

5.21 INTERRELIGIOUS DIALOGUE

Dialogue is thus a process by which partners communicate themselves to each other in order to know and understand each other. A sense of sharing and understanding of religious experience is an essential aspect in this intercommunication. In this interreligious dialogue is seeing the other or experiencing the other side. This means dialogue is a mutual opening and unfolding in order to know and to be in related. In other words it is an act of exploring into each other's religious depths, seeking grounds of mutual relationship. All kind of conflicts, division, and war on the basis of religion, caste, language, and region will create the violence to the society so that as individual and government we need to prevent the valid preventive mechanism in these particular issues. Here the researcher recommends the concrete remedial measure as following.

POLITICAL REFORMS

To eradicate the communalism challenges all the political parties and its leader's obligation that they have to try to maintain the social harmony rather than the social disunity for the vote bank politics. Individually the general public of this word and particularly nation of India should not allow those political leaders to grow as involved in dirty politics of communalism and hate speech on the basis of religion. In this regard, Political reforms are needed to prevent the hate speeches on the basis of religion. The strong action must be taken under the law against those who involved in promoting communal violence. Politicians must stop using religion as a platform for their political interest

MUTUAL RESPECT

Mutual respect is an inevitable need for the peace and social harmony and the co existence among religion. One should know how to respect one's own mother religion. This self respect will help the person to have respect to all other religion. All the religious people must search the common teachings and differences from other religious faith. For promoting the social harmony we need to recognise the principle of oneness in the midst of diversity. Everybody must recognise the history, values, teachings and uniqueness of all religions.

SOCIAL HARMONY THROUGH EDUCATION

The teachings of harmony of World religion must teach to all disciplines

SCHOOL CURRICULAM

There is also a need to teach mutual tolerance and harmony so that every people of this world will experience the peace, unity and harmony. Plurality is a fundamental human reality and experience in this world. Religion are many. People approach almighty god in a variety of ways and experienced the God revelation in a different way. this plurality is the beauty and beginning point of the harmony and coexistence. According to Dr. Sebastian Painadath, “Diversity is not something to be regretted and abolished, but to be rejoiced over and promoted, since it represents richness and strength. The test of the true harmony lies in the acceptance of diversity as richness”¹

Inter religious Live together, Inter religious Dialogue, Interreligious Prayer meetings (Satsangh), Pilgrimages, ^{xxiv} Publications of common theme about the world religion scripture, Consultation, ^{xxv} Research Seminar on other faith Scripture and tradition, Participation in the rituals of other religions. These experiences will help the common people to understand and experience the truth from other religion. It will help for the social harmony by the world religion.

NATIONAL RELIGIOUS HARMONY DAY

The researcher recommend the state and union government to set up the national religious harmony day for promote the social harmony and oneness among different religion. It will create the awareness to the general public to learn other religion and their basic teachings and respect each other.

AWARENESS OF RELIGIOUS SCRIPTURE

Most of the believers in every religion are satisfied with the ritualistic activities performed in their customary practice than to follow the principle of prescribed religious text. The reason behind is the ignorance of each individuals on their own religious scripture. In this particular ignorant stage the majority people don't know the actual religious scriptures of other religion and its basic tenants. So that for maintaining the harmony in society all people must understand and follow their own religious scripture and its fundamental principles. Along with that everybody must understand the religious scriptures of other faith people.

The great opportunities of the religion is to inspire oneness, harmony and act of peace making. Dalai Lama says “where ignorance is our master, there is our master, there is no possibility of real peace.”^{xxvi}

¹ Vincent sekhar, Claretian Publications, Banglore , P.16

LOCAL LEVEL COMMITTEE FORMATION

It is necessary that at the each village, panchayat block, municipal, district level religious and social harmony committees have to be constituted to promote social harmony among the members of society. The researcher recommend to the government to form the social harmony committee to every grama panchayat and promote the peace on the basis of common religion.

COLLABORATIVE EFFORTS

All the religions must engage the collaborative effort to promote the peace and harmony for this world. Among all religious Holy Scriptures, peace, ethics, harmony, unity are the key factors of scriptures. Inter religious live together. Dialogue, Interreligious Prayer meetings (Satsangh), Pilgrimages ,participation in the rituals of other religions.

CONCLUSION

Social harmony on the basis of religion is a vital course for peace and universal development. It strengthens the unity and comprehensive development in the society. Religious heads, the government, political leaders, all individual should strive to promote the harmonious society on the basis of religion. We always respect neighbours and other religious and ethnic group. This is the integration and the system which all society irrespective of caste, creed, colour are incorporated into a social structure of the country and all the nation of the world. The world religion is contributed lot for the social harmony and unification of the word, because unity in the religious world is much materialize by the following teaching of all religion. The world thinker, Hans Kung expressed his view that “no peace among the nations without peace among the religions”.

All the religions need to see themselves as the collective messengers for the harmony of the society. The researcher recommend to the general public and the government to follow the religions for the social harmony and national integration. All religions are heading towards the same vision and destination that all human beings have the same general values. The real religion is not a part of the social problem but a part of the solution and construction of the society. Religious harmony will work for the betterment of universe and religion should become a catalyst and promoting the dialogue of life.

ⁱ Darshna Tyagi, *Religious Anthropolgy*, Anmol Publication, New Delhi,2008, P.9

ⁱⁱ Mukhopadhyay, Rajatsubhra. *Society and Religion*, Pearson, Delhi,2012,p.1.

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- ⁱⁱⁱ S.Robertson, *Approaching Religion in a Pluralistic Context*, SATHRI, Bangalore,2009, P.27
- ^{iv} Ibid ,p. 30.
- ^vS.Robertson, *Approaching Religion in a Pluralistic Context*, SATHRI, Bangalore, 2009, P.31.
- ^{vi} [http://en.m.wikipedia.org/wiki/Lokaksema_\(HINDU_Prayer\)](http://en.m.wikipedia.org/wiki/Lokaksema_(HINDU_Prayer))
- ^{vii} Karam Singh Raju, *Ethical Perceptions of World Religions*, Guru Nanak Dev University, Amritsar, 2002, P.191.
- ^{viii} S.Robertson, *Approaching Religion in a Pluralistic Context*, SATHRI, Bangalore, 2009, P.41.
- ^{ix} Karam Singh Raju, *Ethical Perceptions of World Religions*, Guru Nanak Dev University, Amritsar, 2002, P.3.
- ^x NLT Study Bible, p.2220.
- ^{xi} Ibid, P. 2221.
- ^{xii} New Living Translation Bible, Isaiah: 9:6
- ^{xiii} New International Version Bible luke 2.14.
- ^{xiv} Ibid Matthew 5:9
- ^{xv} Ibid Ephesians 2.14
- ^{xvi} Ibid Mark9:50
- ^{xvii} Ibid, Luke 24:36.
- ^{xviii} Ibid James 3:18
- ^{xix} New international Bible Dictionary, p.761
- ^{xx} Surah 5, verse 2.
- ^{xxi} Holy Quran !0:25
- ^{xxii} Holy Quran 6:108
- ^{xxiii} Holy Quran 5:48
- ^{xxiv} *Pracice and Thelogy of Interreligious dialogue*, Jose Kuttianimattathil, sdb , banglore; Kristu Jyoti publications p106
- ^{xxv} Ibid p 202
- ^{xxvi} <http://www.rhizome.org/artbase/exhibitions/view/779/>