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## **World Interfaith Harmony Week -2019**

**1st Week of FEB-2019**

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

**[POSTER PRESENTATION]**

**Organized By:**

**Shri Akhil Anjana Kelavani Mandal Sanchalit**

**Shri P.K. Chaudhari Mahila Arts College Sector -7, Gandhaingar – 382007, Gujarat  
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International E - Seminar  
On Peace And Harmony  
2019

“Where there is righteousness in the heart, there is beauty in the character. When there is beauty in the character, there is harmony in the home. 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.”

— APJ Abdul Kalam

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

→ A country is at peace and harmony if she is not engaged in warship and aggression. A peaceful nation is free from anti-social and disrupting elements. There is communal harmony in a peaceful society.

→ Political stability and economic betterment is possible if there is an environment of peace and harmony. If there is an atmosphere of suspicious distrust, or fear and aggressiveness, it is not possible to think of constructive progress.

→ Only one section of the people should not be taken care of. Interests of all the sections must be kept in mind, all the religions should flourish and all the languages should be encouraged.

### ★ Some Quotes on Peace & Harmony:

- To survive in peace and harmony, united and strong, we must have one people, one nation, one flag.
- Observe good faith and justice towards all nations. Cultivate peace and harmony with all  
- George Washington
- There is no way to peace;  
peace is the way.  
- Mahatma Gandhi



# Peace

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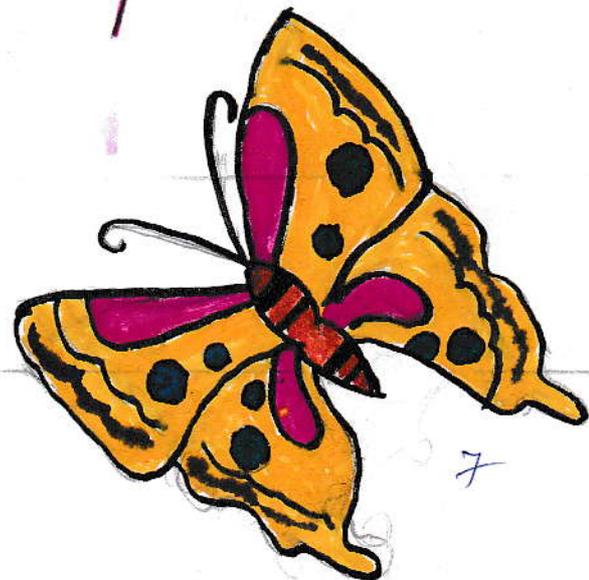
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# Peace

Suman kanya Siro grivam  
dharayam aculam Sthirah  
Sumpreaksyu nasikugram Svam  
discus Cunuvulokayam

Prasentatma vigata - bhia  
brahmucari - vacite Sthitah

munch Samyamya mac - citto

Yukta usita mit - pascu

( Geeta Adhyay - 6 Slok-13-14)

## Translation :

One should hold one's body,  
neck and head erect in a straight  
line and stare steadily at the tip of  
the nose. Thus, with an unagitated,  
subdued mind, devoid of fear,  
completely free from sex life, one  
should meditate upon me within

the heart and make me the  
ultimate goal of life.

purpose :-

The goal of life is to know  
Krishna, who is situated within the  
heart of every living being as  
paramatma, the four-handed Vishnu  
form. The yoga process is practiced  
in order to discover and see this  
localized form of Vishnu and not  
for any other purpose. The  
localized Vishnu-murti is the plenary  
representation of Krishna dwelling  
within one's heart. One who has  
no program to realize this Vishnu  
murti is uselessly engaged in  
mock yoga practice.

In the rules of Celibacy written by  
the great Sage Yajñavalkya it is  
said :

Sarvavasthasu Sarvada

Sarvateva maithuna - tyago

brahmacharyam prakshate

"The vow of brahmacharya  
is meant to help one completely  
abstain from Sex Indulgence in  
work, words and mind at all  
time, under all circumstances,  
and in all places."

Vishvaya vinivartante

niraharsasya dehinch

rasu - Varjam raso py asya

puram drishtva niastate





☆ Peace ☆

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# Peace

Peace:-

Peace is our natural state. Man is essentially soul or Atman- which has three inherent qualities which are SAT, CHAT, ANANDA or Truth and knowledge give us peace of mind which result in unending happiness or Bliss which has no opposite like opposite of heat is cold. We are peaceful when there is no turmoil inside us.

And unless we are peaceful, we cannot be happy. Bhagavad Gita clearly states that when there is no peace, there can be no happiness. peace is not 17

silence. One can remain in silence and yet be not peaceful. Peace is not a passive state. Peace gives clarity of thoughts stability of mind detachment, maturity and right understanding. Selfishness disturbs peace of mind so one has to be completely unselfish to remain peaceful. A light mind with fewer positive and elevated thoughts gives peace of mind your mind becomes peaceful when the mind is pure and mind becomes pure when you do not talk ill of others, when you are unselfish, when you have complete faith in God. when you love God you do not expect anything from any one else as 19

you are totally dependent on God. When you expect from others you are on a wanting mode which disturbs peace of mind. peace also means freedom from anxiety. Doing good to others, dedicating yourself to a higher cause, serving others considering them as your own self gives you an elevated feeling which results in peace of mind.



# Peace

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# Peace

Uncountable noun :-

Peace is a state of undisturbed quiet and calm.

Uncountable noun :-

When there is peace in a country it is not involved in a war.

Then they made a wish for world peace. at peace.

Peace in a place. bring peace to somewhere. keep the peace. Peace talks / negotiations a peace conference. Plan settlement agreement decy. world international region peace a

lasting permanent uneasy peace

..... you have the right to work

but never to its fruits.

..... Let not the fruits of  
action be your motive.

..... let your attachment be  
the cause of inaction.

His Purpose was to restore  
Peace and Freedom.

I'm pleased that peace  
talks are going to commence  
in Afghanistan. For peace and  
quiet in the bedroom?

- Peace processes thus become  
sacrosanct and must be kept  
going at all costs.

- So, is he for war and peace?

- We bring peace to our country

This is the place to find real  
peace is restored. There is an  
amazing feeling of peace and

calm. This could risk destabilising the peace process will the not end with a peace treaty. will the peace process go with it?

A peaceful place or time is quiet calm and undisturbed mornings are usually quiet and peaceful in theytown.

I shay not be at peace till you promise me this the Gene at peace and calm at his core returned us her energy followed though him. heave me in peace his look. seemed to say. I feel at peace and settled. There was peace and happiness I will not

Propose that we should.

"give peace a chance."

And through this peace is promoted.

Not a moment's peace in my  
own house!

In peace let us pray unto the

lord. This promotes peace and

deters war.



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Sem: II

Roll No: 615

Topic: Peace

Guider: Dr. Meenaben Vyas.

Peace

⇒ Naasti buddhisyuktaya na chaayuktasya  
bhaavani  
na chaabhavayataha shaantirashaantasya  
Kutaho Sukham ||

⇒ Shri Krishna so far extolled the virtues of  
Controlling the Senses and the mind. In this  
Shloka, he echoes the same point, but uses  
negative inference to drive it home.

⇒ Here, he says that if the mind and senses  
Constantly wander, our Psyche is agitated  
Psyche will never allow an intellect to focus. And  
We have already seen in earlier shlokas the  
disadvantages of not having focused intellect  
or "Vyavasayatmika buddhi" one cannot  
hold on to a single thought in other words-  
meditate, if the mind is turbulent.

⇒ We feel that there is some repetition  
here - Why is he asking us to control the  
mind and Senses over and over again? But  
Consider this: reading about it and putting  
it into practice are two different things.

⇒ If we check the daily list of thoughts that we maintain in our diary, we realize that even if we read the Gita backwards and forwards. It takes lot of time and effort to change the quality and quantity of our thoughts. This message needs to be seared into our brain for us to take it seriously, hence the refrain of this point.

⇒ Very Simple But : There is no happiness without control of mind and sense and peace.



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Topic ÷ peace

Guidner ÷ Dr. Meenaben vyas

"  
Peace  
"



" Bhagavad Gita verse - 15 , chapter 6 "

Verse ÷

" Yunjannevam sadaatmaanm yogi

Niyatamaanasha |

Saantim Niwaanaparamaan

Matsamsthaamadhigacchati || "

⇒ " In this manner , the yogi who has subdued his mind , who always engages his self in me, attains ultimate liberation - bearing peace established in me. "

" previously , shri krishna explained the prerequisites and the method of meditation. Now, he speaks about about the result or the fruit of meditation. He says that meditation, if followed

as the technique prescribed here, brings us that peace that yields self-realization."

The Journey towards this and goal obviously will take a long time. But there are intermediate results along the way. One who begins to drop attachment and fascination for material object attains a state of ever increasing peace. However, this peace does not lead to liberation. It is not 'nirvaana Paramam'."

Only peace gained by meditating upon the self lead to liberation. Initially, the sense of peace is only present while meditating, but slowly remains with seeker for longer periods of time. Till the final stage is reached, the person may falter in his journey.

once the final stage is reached, he will never turn back.

Now, what is the source of this peace? Shri Krishna says that it is he who is the source of this peace. One of the fundamental lessons of the Gita is that only the eternal essence can give everlasting bliss and peace. Everything else gives temporary peace. Therefore, Shri Krishna urges the seeker to comprehend this fact and stop going after objects in the material world for happiness and peace.



Peace

Jayaben V. Chaudhary

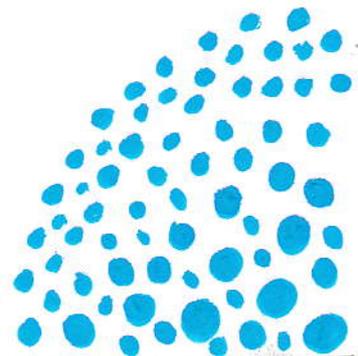
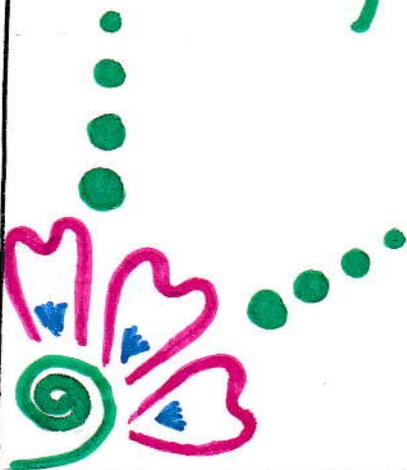
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F.Y.B.A. Sem-2

621



२५६२११२१ = ५ - लक्ष्मी - १२

yukt karmafalam Tykta Shantimapnoti  
Naishthikeem

Ayukt karmakaren Fale Sakto  
Nibadhyote.

Offering the results of all activities to God, the karm yogis attain everlasting peace. Whereas those who, being impelled by their desires, work with a selfish motive become entangled because they are attached to the fruits of their actions.

How is it to be understood that performing the same actions some people are bound to material existence and others are released from material bondage? Shree Krishna gives the answer in this verse. Those who are unattached and unmotivated by karma. But those craving reward and obsessed with the desire to enjoy material pleasures

become entangled in the reactions of work.

"The word yukt means united in Consciousness with God." "It can also mean "not wanting any reward other than purification of the heart." person who are yukt relinquish desire for the rewards of their actions, and instead engage in works for the purpose of self-purification. Therefore, they soon attain divine Consciousness and eternal beatitude.

On the other hand, ayukt means, "not united with God in Consciousness." It can also denote "desiring mundane rewards not beneficial to the soul." Such persons, incited by cravings, lustfully desire the rewards of actions. The reactions of work performed in this Consciousness bind these ayukt persons to the Samsara or the cycle of life and death.



Peace

Kavitaben D.

Chaudhary

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603

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Titumun prashantasy parama-  
tma surashit  
shishnurulabhrulhashe  
Murupmuryo

The yogis who have conquered the mind rise above the dualities of cold that heat, joy and sorrow, honor and dishonor. Such yogis remain peaceful and steadfast in their devotion to God.

Shree Krishna explained in verse 2014 that the contact between the senses and the sense objects gives the mind the experience of heat and cold, joy and sorrow. As long as the mind has not been subdued, a person chases after the sensual perceptions of pleasure and recoils from the perceptions of pain. The yogi who conquers the mind is able to see these fleeting perceptions as the

working of the bodily senses, distinct from the immortal soul, and thus, remain unmoved by them. Such an advanced yogi rises above the dualities of heat and cold, joy and sorrow, etc.

There are only two realms in which the mind may dwell - one is the realm of God. If the mind rises above the sensual dualities of the world, it can easily get absorbed in God. Thus, Shree Krishna has stated that an advanced yogi's mind becomes situated in samadhi (deep meditation) upon God.



Peace

Feviben M. Chaudhari

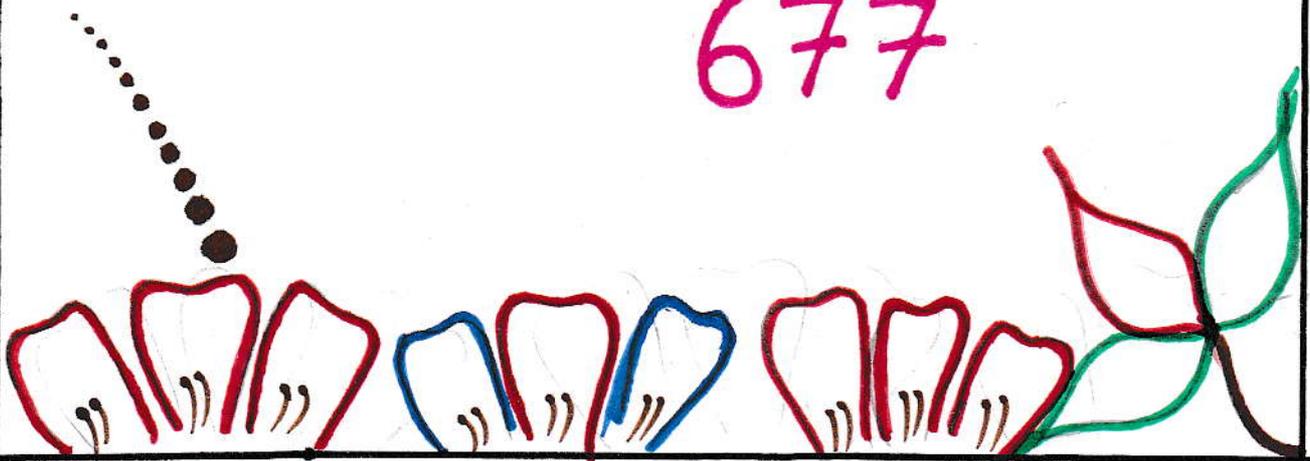
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ॐ एतन्मया = 6 लक्षितं = 15

yunjam evam sadaa atmaanam  
yogi niyatmanash,  
shantim nirvaanpurnam --  
matsansthvam adhigachchhati

Thus, constantly keeping the mind absorbed in me, the yogi of disciplined mind attains wisdom and abides in me in Supreme peace.

Varieties of techniques for meditation exist in the world. There are zen techniques, Buddhist techniques, Tantric techniques, Taoist techniques, vedic and so on. Each of these has many sub-branches. Amongst the followers of Hinduism itself, there are innumerable techniques being practiced. Which of these should be adopted for our personal practice. He states that the object of meditation should be god himself and god alone.

The aim of meditation is not merely to enhance concentration and focus, but also to purify the mind. 59

Meditating on the purification of the mind is only possible when we fix it upon an all-pure object, which is God himself. Hence, Verse 14.26 states that God is beyond the three modes of Material nature, and when one fixes the mind upon him, it too rises above the purus may be called transcendental by its practitioners, but true transcendental meditation is upon God alone.

Now, what is the way of fixing the mind upon God? We can make all of God's divine attributes - names, forms, virtues, pastimes, abodes, associates the objects of meditation. They are all nondifferent from God and replete with all his energies. Hence, devotees may meditate upon any of these and get the true benefit of meditating upon God. In the various bhakti traditions in India, the name of God is made the basis of contemplation. Thus, the Ramayan states:

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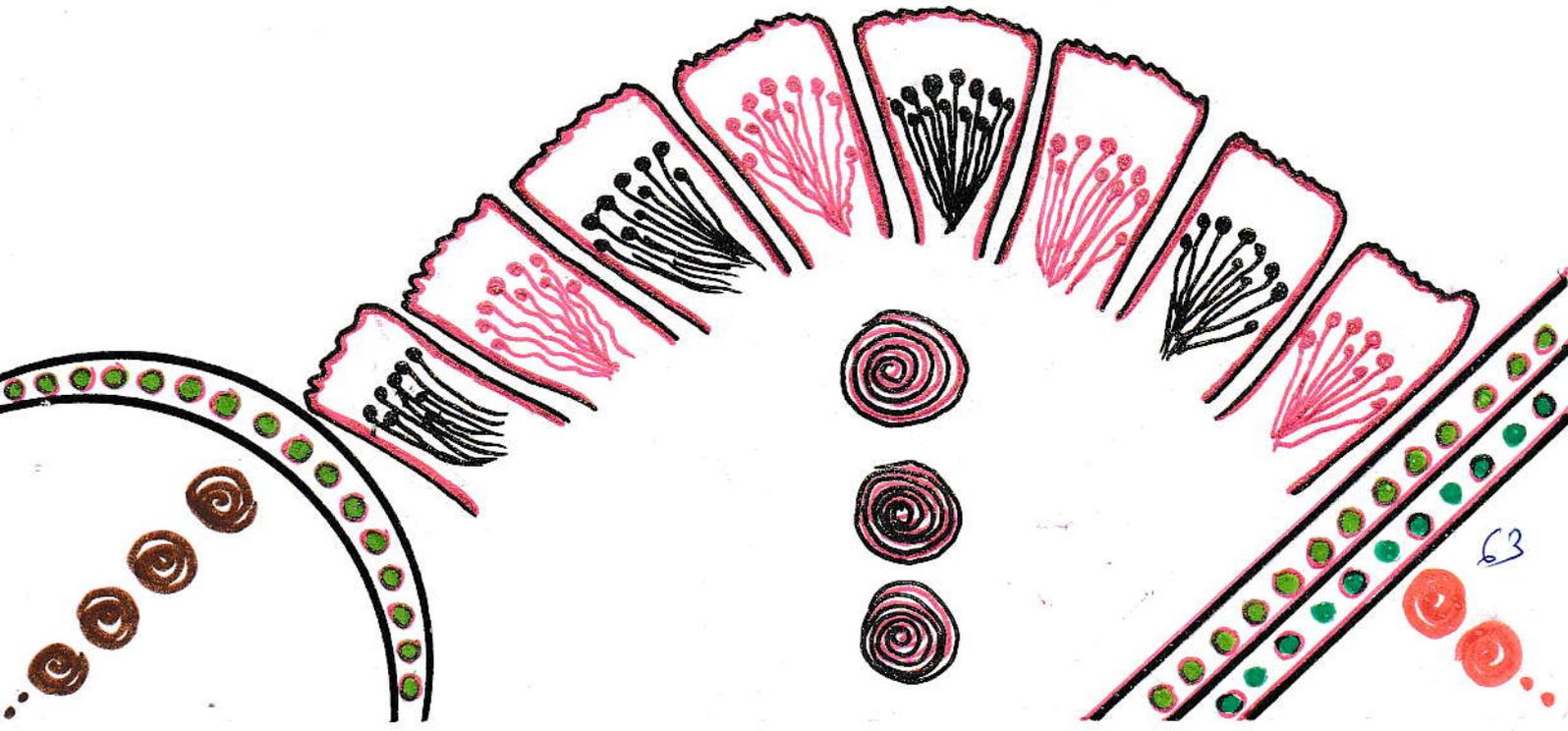
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Dr. Mina mem Vyas

Peace



"Shreyo hi gyanam abhyasadvakhyanya-  
dvayanam vishisyate  
Dhyanam karmata tyagastyagas yagachchhanti-  
samantaram."

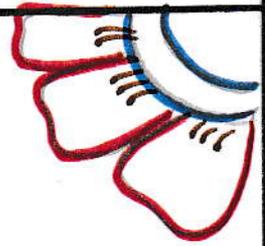
It you cannot take to this Practice, then engage yourself in the Cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain Peace of mind.

As mentioned in the Previous verses, there are two kinds of devotional service. The way of regulated principles, and the way of full attachment in love to the supreme Personality of Godhead. For those who are actually not able to follow the principles of Krishna consciousness, it is better to cultivate knowledge because by knowledge one can be able to understand his real position. Gradually knowledge will develop to the point of meditation. By meditation one can be able to understand the supreme Personality of Godhead by a gradual process. The are processes which make one understand that one himself is the supreme, and that short of meditation is preferred if one is unable to engage in devotional service. If one is not able to meditate in such a way, then there are prescribed duties, as

enjoyed in the vedic literature, for the brahmanas, vaisyas, and sudras, which we shall find a later chapter of Bhagvad-gita. But in all cases, one should give up the result or fruits of labor; this means to employ the result of karma for some good cause. In summary, to reach the supreme personality of Godhead, the highest goal, there are two processes: one process is by gradual development, and the other process is direct devotional service in krsna consciousness is the direct method, and the other method involves renouncing the fruits of one's activities. Then one can come to the stage of knowledge, then to the stage of meditation, then to the stage of understanding the supersoul, and then to the stage of the supreme personality of Godhead. one may either take the step by step process or the direct path. The direct process is not indirect process is also good. It is, however, to be understood that the indirect process is not recommended for Arjuna because he is already at the stage of loving devotional service to the supreme lord. But as far as Bhagvad-gita is concerned, it is the direct method that is stressed.



Peace



Asha D. Chaudhary

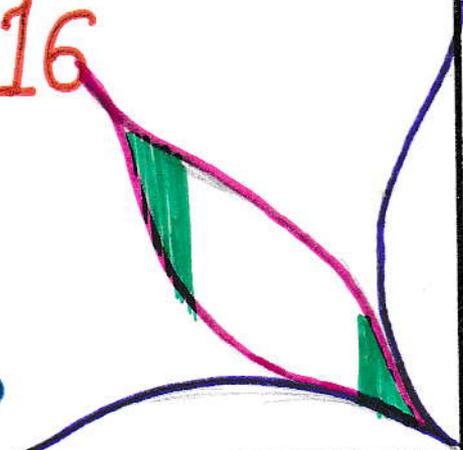
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अथैतत् = ७ श्लोक - २७

Prasanta manas Hyer yoginam  
Sukhamutamam  
Upaiti santarajasam Brahmabhootama -  
Kalmasham

Great transcendental  
happiness comes to the yogi whose  
mind is Peace, whose passions are  
subdued, who is without sin, and who  
sees everything in connection with god.

As a yogi perfects the  
practice of withdrawing the mind from  
sense objects and securing it upon  
god, the passions get subdued and the  
mind becomes utterly serene. Earlier,  
effort was required to focus it upon  
god, but now it naturally runs to him.  
At this stage, the elevated meditator  
sees everything in its connection with

god. sage Narad states:

Tat prapya tad evavalokayati and  
eva shainot  
tad eva bhashayati tad eva chintayati

"The consciousness of the devotee whose mind is united in love with god is always absorbed in him. Such a devotee always sees him, hears him, speaks of him, and thinks of him." when the mind gets absorbed in god in this manner, the soul begins to experience a glimpse of the infinite bliss of god who is seated within.

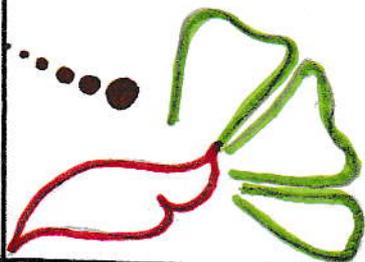
sadhaks often ask how they can know that they are progressing. The answer is embedded in this verse. when we find our inner transcendental bliss increasing, we can consider it as a

Symptom that our mind is coming under control and the consciousness is getting spiritually elevated. Here, Shree Krishna says that when we are shantarasajam and upalmasam, then we will become brahman-bhutam. At that stage, we will experience surham uttaman (the highest bliss.)



Peace

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658



24821122 = 5 ॐ ॐ - 29

Bhoktā yagnatapsa sraṅlokmaheśvaram  
śreḥuddam śraṅvabhoktāna gmatva  
ma śhantimruchchhiti.

Having realized Me as the enjoyer of all sacrifices and austerities, the supreme Lord of all the worlds and the selfless friend of all living beings my devotee attains peace.

The ascetic Sadhana, explained in the previous two verses, can lead to atma jñāna [knowledge of the self]. But brahma jñāna [knowledge of God] requires the grace of God, which comes through devotion. The words sarva loka maheshwaram mean "sovereign lord of all the worlds" and śreḥuddam sarva-bhūtanam means "benevolent well-wisher of a

all living beings." In this way. He emphasizes that the ascetic path too is consummated in surrender to God, with the knowledge that the supreme Lord is the enjoyer of all austerities and sacrifices. Jagadguru shree kripaviji maharaj put this very nicely:

"hari ke vijogi jiva govind radha,  
sancho yog sai jo hari se milade"  
[Radha Govind Greet]

"The soul is disconnected from God since eternity. True yog is that which unites the soul with the Lord." Hence, no system of yog is complete without the inclusion of bhakti

In this "Song of God" shree - krishna beautiful includes all the genuine paths of spiritual practice but each time, at the end He qualifies them by stating that success in these paths also requires.



Peace



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617



सुखेति - २ , लेख - ७

aprayamanam achala - Pratishtam  
Samudram upah Pravishanti yadvat  
Tadvat kamca yam Pravishanti

Suave

sa shantim apnoti na kamca -  
kami

Just as the ocean --  
remains by the incessant flow  
of waters from rivers merging  
into it likewise the sage who  
is unmoved despite the flow  
of desirable object all long  
him attains peace, and not  
the person who strives to  
satisfy desires.

The ocean is unique  
in its ability to maintain its  
undisturbed state despite being  
inudated by the incessant flow  
of rivers into it. All the rivers

of the world constantly empty themselves into the oceans which neither overflow nor get depleted. Shree Krishna uses the word *apuryamanam* (filled from all sides) to describe that even the rivers pouring all their water during the rainy season into the ocean cannot make it flow over similarly. The realized sage remains quiescent and unmoved in both conditions while utilizing sense objects for bodily necessities, or being bereft of them only. Such a sage can attain *shanti*, or true peace.



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Date :- 18. Feb. 2019

Topic :- "Peace"

Peace

Shreyo hi jnyanam abhyasa nama adhyayanam  
Vishishyate |

Shloka:-

dhyamaatka samphalatyagastyaagastya-  
gachchanta inataram || (12)

## Adhyay - 12 Shloka - 12

The last four Shlokas laid out a series of stages that enable us to access Ishvara based on our qualifications. They were laid out in descending order, addressing the most qualified to the least qualified. Jnyana yoga was for those who can sit for meditation, bhakti yoga for those who can perform every action for Ishvara, and karma yoga for those who can dedicate the results of their actions to Ishvara.

Here, Shri Krishna provides a recap of those four shlokas as well as providing some additional insights into the nuances of each stage. He first says that knowledge is superior to practice. Here practice refers to mere mechanical chanting of jupes without the involvement of the mind of the intellect. Such inert practice will not lead us anywhere. Shri Krishna cautions us against jumping into meditative practice without the knowledge of what we are going, how to do it, what is the goal and so on.

Next, he says that meditation is superior to knowledge. Here the word meditation is used in the sense of a higher kind of knowledge, one that does not create a distinction between the knower and the known, one that is a direct, intuitive understanding of Ishvara. This higher kind of knowledge is superior than dry, academic knowledge gained through a cursory reading of the scriptures without

the perfect internalization of that knowledge through a pure mind and intellect. In this sense, meditation or higher knowledge is superior to purely academic knowledge.

Now, to get to these stages, we have to take stock of our qualifications.

Shri Krishna knew that the majority of people would have a great sense of attachment to the body, as well as a large stock of selfish desires that prompt them to selfish actions. They need a technique that is appropriate for their qualifications, and that will bring them to a stage where they can eventually practice meditation.

**Conclusion** :- "Superior, indeed, is knowledge than practice, than knowledge meditation is superior, than meditation abandoning fruits of actions, from abandonment (follows) peace immediately."



P.K. Chaudhary

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Peace

# CONTENTS OF THE GITA CH-2 SHLOKA- 70 VERSE

Apuryamanam acala- pratistham  
Samudram apah pravisanti yadvat  
Tadvat Kama Yam pravisanti Seme  
Sa Santim apnote na Kama- Kami

## TRANSLATION

A person who is not disturbed by the incessant flow of desires that enter like into the ocean, which is ever being filled but is always still - can alone achieve peace, and not the man who strives to satisfy such desires .

## DESCRIPTION

Although the vast ocean is always filled with water, it is always, especially during

the rainy season, being filled with much more water, But the ocean remains the same steady; it is not agitated nor does it cross beyond the limit of its brink. That is also true of person fixed in Krishna consciousness. As long as one has the material body, the demand of the body for sense gratification will continue. The devotee, however, is not disturbed by such desires because of his fullness. A Krishna conscious man is not in need of anything because the lord fulfills all his material necessities. Therefore he is like the ocean - always full in himself.

Desires may come to him like the water of the rivers that

flows into the ocean, but he is steady in his activities, and he is not even slightly disturbed by desires for sense gratification. That is the proof of a Krishna-conscious man - one who has lost all inclination for material sense gratification, although the desires are present. Because he remains satisfied in the transcendental loving service of Lord, he can remain steady, like the ocean, and therefore enjoy full peace. Others, however, who fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace. The fruitive workers, the salvationists, and also the yogis who are after mystic power, are all unhappy because of unfulfilled desires. But the

Person in Krishna consciousness is happy in the service of lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage. The devotees of Krishna have no material desires, and therefore they are in perfect peace.

