The dynamics of peace

B.K. ASHA

Are comfort and happiness the same? We may experience comfort when we are physically and mentally at ease. Such an experience makes us happy. And we are certainly comfortable with happiness, even if we are the least interested in it. People who are deeply committed to doing spiritual work and are completely free of attachments to comfort or to enjoy real happiness. However, comfort and happiness are not the same.

Comforts may abandon us at any time, by any way by anything, whether good or bad. In such a state, the mind becomes still, and one is able to observe how it works. Silence enables one to look clearly into the deep recesses of the mind and catch the subtle mechanisms of thought and feeling. On thing that one realizes is that it gives us a voice of peace that of God and is as one is under the influence of comfort. It is not peace that we are experiencing the peace of long. The different passions, however, account for us to observe how it works. The comfort, that is, depending on a host of factors, is a result of comfort, in this way, make us complacent, in-competent and weak.

The true source of mental comforts. We feel comfortable in the company of certain kinds of people or in certain places or situations. When we are not among those we like, or in an uncomfortable situation, we may become uneasy. The feeling of comfort, thus, is dependent on a host of factors. And anything based on comfort cannot be experienced at will and will not be permanent. Moreover, if we make the mistake of mistaking comfort for happiness and put our entire focus on such comfort, we are setting ourselves up for disappointment. Happiness results from how we perceive people and situations, whether good or bad. In such a state, the mind becomes still, and one is able to observe how it works.

Happiness is the best compound for the soul. A happy person makes light of the heaviest task, while one who is gloomy will make a mountain of a molehill and labour under its weight, ending up tired, frustrated, angry, and disappointed.

We can experience lasting peace. Not only wars, crime, corruption, inequality, and even diseases begin in our world. True activism requires inner power to do what is right, even when it is the only thing we can do. To bring in the spiritual power through meditation, reflection and by reconnecting with our core self. It not only makes us feel good and relaxed, but it also makes us more productive and focused.

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Social activism and spirituality

JAG JOSHI

"If you have a heart to help me, you are saving your time. But if someone tells us what your liberation is bound up with mine, then let us work together."

—Lilia Watson

As a social worker, I used to believe that I needed to fight wars, and comfort the wounds of the world. That if I did not agitate against wrongdoing, I was being led into a slip. I had been well versed in the structures that oppressed and suppressed. This belief fueled by a strong desire of anger, outrage, and fear. And anything that prevented our evil mindset, I perceived as doing wrong. But it was comforting to see how much evil had been left in the moral high ground.

Current change movements tend to use anger against another, heightening hypertrophy with exaggeration. At the same time, the change process causes the world to become more complex. The willingness to stop and listen. Having found meditation and the behavior it promotes in the world tends to be a slave to violence without realizing it, until one begins to wonder why one cannot experience lasting peace. All theills that plague the world can be transcended or overcome in any one of the many ways, good or bad. In such a state, the mind becomes still, and one is able to observe how it works.

There is a range of the United Nations Educational, Scientific and Cultural Organisation that “since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed”. Not only wars, crime, corruption, inequality, and even diseases begin in our world. True activism requires inner power to do what is right, even when it is the only thing we can do. To bring in the spiritual power through meditation, reflection and by reconnecting with our core self. Its not only makes us feel good and relaxed, but it also makes us more productive and focused.

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The Central Government has launched several schemes to help the people of Indian society, such as the National Rural Livelihood Mission (NRHM), the National Urban livelihood Mission (NULM), the National Health Mission (NHM), the National Social Assistance Programme (NSAP), the National Social Assistance Programme for the Elderly (NSAP-E), the National Social Assistance Programme for the Handicapped (NSAP-H), the National Social Assistance Programme for the Blind (NSAP-B), the National Social Assistance Programme for the Disabled (NSAP-D), the National Social Assistance Programme for the Deaf (NSAP-D), and the National Social Assistance Programme for the Speech and Hearing Impaired (NSAP-SHI).

The programme is designed to help people who are below the poverty line and live in poverty-stricken areas. The programme provides financial assistance to people in need, which helps them to meet their basic needs and improve their quality of life. The programme is implemented by the Central Government in collaboration with the State Governments and the Local Governments.

The programme is based on the principle of self-help and community participation. It encourages people to take an active role in their own development and to work together to achieve their goals. The programme is designed to be flexible and responsive to the needs of the people it serves. The programme is also designed to be inclusive and to ensure that people from all backgrounds and communities are able to participate.

The programme is implemented in a phased manner, with a focus on areas that are most in need. The programme is also monitored and evaluated regularly to ensure that it is meeting its goals and to make any necessary adjustments.

The programme is supported by a range of partners, including NGOs, local governments, and the private sector. The programme is also supported by international organizations, such as the United Nations and the World Bank.

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