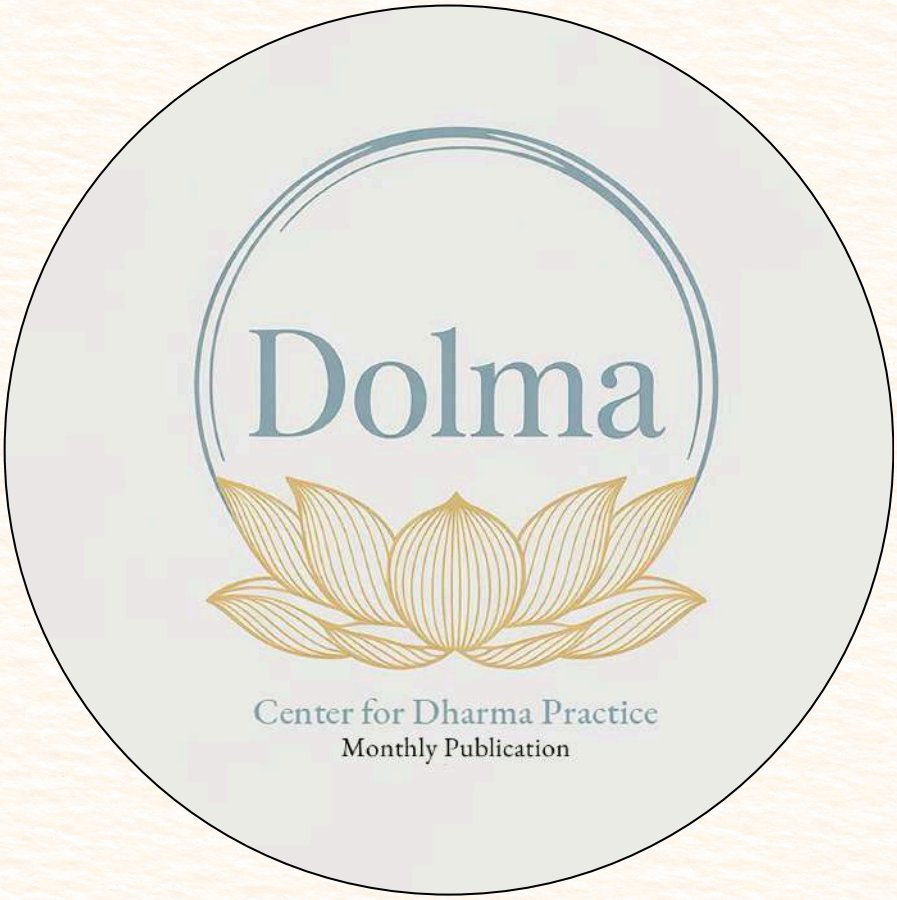
Vol 16 May 2026 Special Edition

Retreats, Pligrimages, Shut-Ins - Spiritual Solitude Pt. 2.



Namaste and Welcome!

Visit Now

From The Editor's Desk

SPIRITUAL SOLITUDE AND THE EMERGENT GIFTS

By Guru Brahmananda (Deon Gentle)



Guru Brahmananda (Deon Gentle)

A warm greeting to all as we welcome you to yet another edition of Dolma Magazine. Last month's spread offered us a fresh perspective on how human beings' engagement with art, nature, spiritual studies, and historic sites alike presents potent opportunities for solitary reflection. A keen practitioner surely makes time for spiritual practice in solitude, yet maturing adepts might also recognize that the developing skill of spiritual discernment, realized in solitude, stays well and alive as one re-engages the waking world.

When this occurs, one more readily witnesses the phenomena of spirit flowing within and throughout matter, doing away with the notion that this world is solely an impious one and highlighting the immanent (indwelling) divinity of life's unfolding. Thus, for the month of May, we continue our exploration of spiritual solitude and how it does not ask us to reject the world, but rather, how it enhances our perception of and sincere engagement with it.

Some housekeeping before we conclude: The Center for Dharma Practice is pleased to announce the opening of an administrative office and spiritual center in Haridwar, Uttarakhand, India; please see Announcements for greater detail. Lastly, the second Center for Dharma Practice Food Initiative is scheduled for June 4 in Queens, NY. The first initiative was a great success, so please do be on the lookout for further details as the date nears.

Without further ado, I kindly invite you to read this Dolma edition at your leisure, and as always, sincerely hope for the blossoming of insight for each and every one of us, ever more. Namaste.

Feature Article

WHAT IS REALIZED IN SOLITUDE ACCOMPANIES OUR LIVING

By Guru Brahmananda (Deon Gentle)

In my last feature, it was mentioned that spiritual solitude is not meant to keep us away from the vibrant, colorful world, but to enrich our perception of its exact and limitless beauty.

This skill of perception is something that slowly emerges across the years of our spiritual practicing, eventually maturing into a continuous, uninterrupted awareness; a steady and revelatory concentration, capable of detailing the subtle and capturing the grandiose within the same glimpse of witnessing.



The sprawling banyan tree designated as the center of the city of Auroville.

Indeed, this is nurtured in spiritual solitude, yet it remains steadily throughout one's waking life as sincere development is realized, and before long, the practitioner is positioned to keenly uncover any and all jewels of insight imbedded within the world (personal and universal) as they navigate the flow of dharma, organizing its dynamism into clear-sight understanding.

In this way, one is fine-tuned by spiritual practicing in solitude and/or existentially transformed by the spiritual pilgrimages they embark upon, as each experience nurtures within them an expanded mode of being. A clarity of sensing subsequently arises, and the practitioner is gifted a perceptual lucidity that is sustained, to help recognize and eventually co-create with the fundamental magic of "regular life."

The pursuit of spiritual mastery, then, is to somehow make this level of perception everlasting; for it to remain in an uncompromised form even as one fully returns to the mundane world, and with eyes wide open, recognize the true nature of life's unfolding in all its interconnection, doing away with the impression of false separation (duality) between spirituality and materiality to reveal ever-present spiritual gnosis inside of nature's play. What emerges in one's solitude can indeed take them to the very plane of interconnection, where it might be realized; an everlasting peace experienced anywhere, at any time, all at once.

THE ANCESTRAL ALTAR

By Baba Dwayne T. Whitted



The ancestral altar - A place of veneration

Our greatest responsibility is to be good ancestors.
Jonas Salk

The heart space holds the memory of our ancestors.

It is the heart that heals the seen and the unseen. But there are times when that space is broken out of grief—the loss of a loved one comes to mind. I recall my experience of my mother's passing some time ago. The road to healing was challenging but made that much easier through the altar of remembrance.



Ancestral altars serve as a portal of silent communication with one's lineage. In this sacred space, there is acceptance, prayer, healing, and reconciliation. There is an indescribable peace, a peace that opens the door to genuine honesty and love. It is here that spiritual solitude takes on new meaning; it is where amends are made, inner wounds are healed, forgiveness is granted, and spiritual liberation is experienced.

Baba Dwayne T. Whitted

Ancestor veneration is an expression of eternal love and gratitude. And it is instructive. It is an enduring reminder of life's vicissitudes and its transitory nature. On life's purpose and unfathomable mysteries, we ponder before the altar and are brought ever closer to those we love.

Baba Dwayne T. Whitted is the director of Togbe Lansen, New York.

E-Mail: dtw1985@icloud.com
Cell: 646-872-6864
www.TogbeLason.Org

Spirituality & Art

RETREATS: THE SOUL'S RESET BUTTON

By Nisha Luthra



Luthra instructing participants at Punjab University, Chandigarh.



Dr. Luthra is the director of The Narrator's Performing Arts Society, India.

Retreats are my favorite spaces to heal, recalibrate, and gather scattered energy. The space is mindfully built for one purpose: to bring you back to yourself.

I recently went to conduct a retreat for 60 teachers at a hill station resort. They came to unlearn their roles for a while. No teacher, no mother, no father, no husband, no wife, no professional. Just human.

When I entered, Bollywood music was playing. Some were dancing, some were eating, and some were chatting. Only a few noticed me.

The ones who did whispered, "Another session. Another lecture. Another workshop."
Silence fell like a curtain. Maybe I carry a certain vibration into retreat spaces, and that vibration tells people to brace themselves. The room's energy was reluctant, guarded, like a bird that had been caught too many times.

I read the room and threw away my plan.
Instead of beginning with exercises, I started with the weather. Then families. Then the subjects they teach. Slowly, when they no longer felt threatened by my presence, I shifted their attention inward. First, to the room we shared. Then, to the small details that caught their eye. Then, to the eyes and smiles of the person sitting beside them.

That's how a room of scattered energies becomes a single pulse. We move from the extrinsic noise to the intrinsic truth.

Like tuning forks, we began to vibrate at the same frequency. Energies centered, synchronized, synthesized.

By the end, no one wanted to leave. Their hugs, reflections, and quiet smiles told the story: "We want more of this inner work."

That's the nature of retreats. They don't hand you solutions. They wind your clock again. They start the inner dialogue you've been avoiding.

Retreats don't give you answers. They give you the right questions.

Think of a retreat as a forest bath for the soul. You don't come out with a new identity. You come out remembering the one you forgot.

Retreats are the pause between two breaths. In that pause, you meet yourself.

THE PSYCH SERIES



Amina Mahmood
Licensed Psychologist

Silence Amidst the Chaos
"Do not feel lonely, the entire universe is inside you." -Rumi
Amina Mahmood, PhD

Meditation and silent retreats have been intrinsic to spiritual and religious traditions globally. In the modern era, these centuries-old practices have been co-opted, repackaged, and sold to eager consumers seeking mindful presence in an increasingly chaotic world.

Prophetic traditions over time show the power of retreating away from the world and reconnecting with oneself and the divine. There are various traditions, including Islam and Christianity, that reference the second part of the night as prime for engaging in meditation practice, similar to what modern Western meditation teachers promote. Engaging in meditation or spiritual solitude is beneficial for our mind, body, and soul. We are able to connect to ourselves, be more present, and connect to the Divine Power that allows us to be.

Research is increasingly showing the negative impacts of time spent on digital technology and the overwhelm of the mind due to information overload exposure. Retreating toward quiet and silence can offset the negative impacts of technology use that has become an inextricable part of our lives.
We can reconnect with ourselves or the Divine anywhere, anytime. We do not need to wait for the perfect moment or enroll in that online or in-person course, although there can be value in doing so. Spiritual solitude is accessible to all.

Incorporating silence and meditative practices into our routine does not have to be difficult or an add-on to the never-ending task lists. Go with what is accessible to you, and see the benefits unfold, such as lowered cortisol levels, a decline in stress, being more present in our daily lives, decreased reactivity, improvements in mood and attention, and increased energy levels.

Suggestions for incorporating accessible silence or meditative practices in the day include:

1. Lying in bed for a few extra minutes in the morning, connecting to your breath.
2. Engaging in a gratitude journal, identifying three things you are grateful for at the end of the day—or any other kind of journaling you are inclined toward.
3. Spending time outdoors, in nature. If you have access to clean green spaces, try walking barefoot in the early morning grass. Note: Do not take headphones with you—tune in to the sounds around you.
4. Carving out time free from digital devices and being fully present in a task or activity that involves your body.
5. Sampling what times of day work for you to retreat to a quiet, secluded place where you can sit, stand, or walk in silence. Everyone is different; for some of us, movement is the key to achieving spiritual solitude—for example, the Mevlevi Sufi order, aka the Whirling Dervishes.
6. Challenge yourself this month to slowly increase the time spent on a silent meditative practice of your choosing, and welcome the positive changes into your life!

"Silence is the language of God; all else is poor translation." —Rumi.

Pathfinders

SWAMI VIVEKANANDA: THE AWAKENER OF THE INNER INDIA

When we think about Swami Vivekananda, we don't just picture a monk sitting in silence. What comes to mind is a kind of awakened energy—someone who didn't just talk about spirituality but lived it in the middle of real life.



Swami Vivekananda

He was born on 12 January 1863 in Kolkata, and his name was Narendranath Datta. From a young age, he was sharp, curious, and fearless. He wasn't the kind of person who would accept things blindly. There was always a question burning inside him: Is there really a God, and if yes, can He be experienced?

He went to many saints and scholars, but their answers didn't satisfy him. He wasn't looking for stories. He was looking for something real. That search eventually brought him to Ramakrishna Paramahansa.

When he asked him the same question, he received an answer that was completely different from anything he had heard before. Ramakrishna said, "Yes, I see God as clearly as I see you."

That answer didn't just stay in his mind—it touched something deep within him. It wasn't a philosophical reply. It came from experience.

Even then, his transformation didn't happen overnight. There was a constant inner struggle. On one side was his logical mind, and on the other, a growing inner pull toward something deeper. Sometimes he questioned, sometimes he resisted, and sometimes he surrendered. But slowly, he began to experience moments of stillness that he couldn't deny.

Over time, he understood something very important: spirituality is not about believing something; it is about experiencing it.

Later, he expressed this very simply:

"Religion is not in doctrines, but in realization."

After the passing of his guru, he took monastic vows and became Swami Vivekananda. Then he travelled across India. This journey changed him in a profound way because it brought him face to face with the real condition of the country.

He saw poverty, struggle, and suffering. And this is where a new clarity emerged within him—that people don't just need spiritual talks; they need awakening.

He once said, "An empty stomach has no religion."
It may sound like a simple sentence, but it carries a deep truth. He didn't limit spirituality to meditation or rituals. He connected it with service and action.
He made spirituality very practical. He didn't say that you have to leave your home or renounce everything. According to him, if a person brings honesty, awareness, and fearlessness into life, that itself becomes a form of spiritual practice.

His understanding of the mind was also very clear. He said, "We are what our thoughts have made us."
If we learn to understand our thoughts and guide them in the right direction, our life can completely change. But if we become controlled by them, they can lead us into confusion.

He also brought a very important idea into spirituality—service.
He said, "The more we serve others, the purer our heart becomes."
With this, spirituality was no longer limited to temples. It became a part of everyday living.

Vivekananda always believed in balance. He appreciated the progress and scientific thinking of the West, but at the same time, he deeply valued the spiritual depth of India. He wanted a harmony between both.

Swami Vivekananda
If we try to understand his teachings in simple words, it comes down to this—don't think of yourself as weak. Don't run away from life. Face it with awareness. And most importantly, trust yourself.
If you want to begin with something small, just take a few minutes every day to sit quietly and observe your thoughts. Don't try to stop them. Don't try to change them.

Slowly, you will begin to see that you are not your thoughts—you are the one observing them. And this simple realization can bring a deep sense of calm.
In the end, it can be said that Vivekananda is not just a historical figure. He is a direction, a possibility.

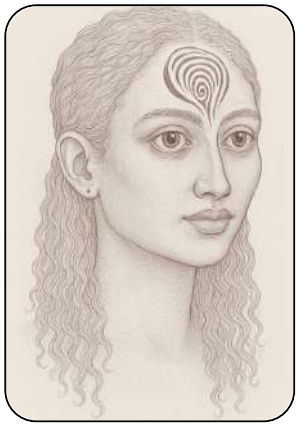
As he once said, "Take up one idea. Make that one idea your life—think of it, dream of it, live on that idea."
Maybe that is the point where an ordinary person begins to become extraordinary.
Nikhil Vatica Spiritual Research Center Archives, India (an affiliate of the Center for Dharma Practice)

Edited by Konchok Rinchen Tobgyal (Glenville Ashby)

Bat Kol
Teachings by Carlos

Intuitively conveyed by Guru Konchok (Glenville Ashby)

SPIRITUAL SOLITUDE INTUITIVELY CONVEYED
by Konchok Rinchen Tobgyal (Glenville Ashby)



Carlos - An artist's impression

The Return

All creation is formed out of a pouring out, a discharging, a spouting of energy from a source. This energy must return to its source for the preservation of all existence. This dynamic marks all forms of life. Take your artists as an example; isn't their creativity connected to the adoring energy they receive? Energy here is their nourishment, their prana, and the source of future works.

It's the same with the noblest of creation—yourselves.

This is the physics of all things made manifest for those who have eyes to see.

The preservation of life depends on your return to whence you came. In other words, you are vital to the very existence of God. God, we refer to as The Everything and The Everywhere. There's no superior partner in this exchange.

You're close to this understanding with some of your beliefs, such as the god particle theory and your biblical pronouncement that you were made in the image of God. But you go no further in your explanations. The elements outside of yourselves are also within you; they are the building blocks of life, more lasting and purer than your destructive identities that, surely, you will shed on that fateful day. That you return to dust is a most sacred promise that you are part of something so much bigger than you. Every atom is integral to the whole. Why, then, do you wish to cling to the ego that is the root of your suffering, if not for fear of letting go? Your return to the whole in elemental form is the most beautiful of exchanges and the noblest of your gifts to life. Every particle of existence is vital to the continuation of life; surely, dust you are and to dust you shall return. A promise kept for eternity.

Lo, death meditation, which you call maranasati, as practiced by the ancients and in some temples of the East, is most rewarding, if only you knew. In hinging on the reality of impermanence and the destructiveness of attachment, it may very well save you from your anxieties, fears, sorrows, and false beliefs of the afterlife.

Sadhana

Spiritual Practice

THE SILENT ANSWER



The Enlightened One

In the quiet shade of a forest, Gautama Buddha sat surrounded by his disciples, radiating a deep sense of peace. One day, a troubled man approached him with restless eyes and a mind full of questions. Bowing respectfully, he asked, “Master, what is the secret to ending all suffering? I have searched in scriptures, rituals, and teachings, but my mind still finds no peace.” The Buddha looked at him gently but remained silent.

The man waited, expecting an answer, but none came. Minutes passed, and the silence began to feel heavy. Finally, unable to bear it, the man spoke again, “Why do you not answer me?” The Buddha softly replied, “I have already answered.”

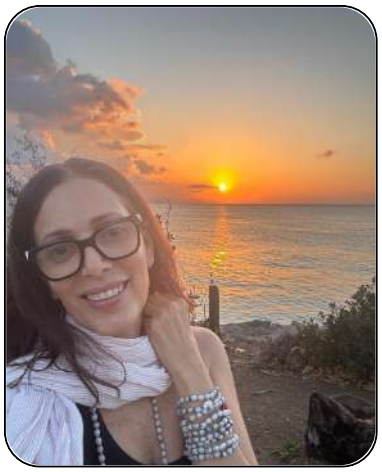
Confused, the man insisted, “But you said nothing.” Buddha smiled and said, “Exactly. Your mind is always filled with noise—thoughts, desires, and fears. In that noise, even truth cannot be heard. When you become silent within, the answer reveals itself.” The man sat down, closed his eyes, and, for the first time, tried to observe his breath and let go of his thoughts. As moments passed, his restless mind slowly settled, and a deep calm arose within him. Opening his eyes, he bowed again, this time with gratitude rather than confusion. In that silent moment, he understood what words could never fully explain: that peace is not something to be found outside, but something that arises when the mind becomes still.

Nikhil Vatika Spiritual Research Center Archives, Haridwar, India, is an affiliate of the Center for Dharma Practice, NY.

The Spoken Word

AUTONOMY

By Anna Rousseau



Anna Rousseau

Autonomy feels dangerous
When all you've known are ties that bind
Making captive your identity
Your spirit, and even your soul
Breaking free means choosing
Life
Even if it feels like death
You've outgrown the gilded cage
It's time to fly freely now
Step away from all you've known
Trust that Angels support you
Guiding you safely home
Can you trust that you won't fall?
And even if you do
Freedom is non-negotiable
When suffering is all you know
Break the ropes on your wrists
With compassion for your captors too
Love is not the prison you thought it was
And your freedom will only come
From you

And now I am here
Walking
In sacred surrender
In silence
Feeling the essence and presence
Of those who have walked before me
We are human
We are love
We are truth
We are one
I walked for months
And finally, I met myself
Right where I'd always been
Inside of my own precious heart

THE PILGRIM

By Primawatee Teeluck Dharry



We set boundaries with everything we do
A spiritual seeker searches
In many different ways
Not by setting boundaries
To experience different forms of spiritual freedom
The pilgrimage
One of the many paths for seekers
Visiting temples
Imbued with people and stories
Of miracles and purpose
Temples built with faith
With miracles and predictions
That came to pass
With enlightened stories
That spur the spirit
In a journey
Awakening to truth
And trust in a destiny
That leads us
Pilgrimages bring peace and fulfillment
Knowing that memories
Left behind
Of spiritual freedom
Are here to be known
And lived by many

Literary corner

All things dharma

SEASONS OF LIGHT

by Sharon Oshun Parris-Chambers



1 Congratulations on your latest work, Seasons of Light. The review of the book refers to its relevance and focus on dharma. What was your motivation, and how has the reception been thus far?

Relevance on Dharma
My belief in dharma naturally connects with the African philosophy of Ubuntu—"I am because we are." Ubuntu reminds us that our humanity is intertwined, and that individual healing and collective healing cannot be separated. When one person rises in consciousness, compassion, and purpose, the community is strengthened.

For Jamaica at this time in history, these teachings hold deep relevance. Our nation possesses extraordinary spiritual strength, cultural brilliance, resilience, and creative power, yet after the powerful CAT 5 Hurricane Melissa swept through the island of Jamaica, many people are navigating emotional fatigue, social fragmentation, violence, economic strain, and a loss of inner grounding.

Seasons of Light was created as both a reflective companion and a gentle call toward restoration—encouraging Jamaicans and the wider global family to reconnect with inner wisdom, community care, divine purpose, and the rhythms of renewal.

To rise, therefore, does not simply mean economic advancement or external success. It means rising in consciousness, rising in compassion, rising in self-worth, rising in responsibility to one another, and rising into alignment with the deeper sacred purpose of human life.

In this way, Dharma, Ubuntu, and Sacred Practice are not separate ideas. Together, they form a living pathway toward personal transformation and collective awakening.

2. Can we look forward to promotional engagements in Jamaica and abroad?
Yes, promotional engagements are lining up, such as radio interviews with IRIE FM Radio, ROOTS FM Radio, CaribNewsroom, and eTurbo News, as well as other media exposure, such as print news articles.

3. Tell us about your work as a founding member of the Temple of Peace in Jamaica.
The Temple of Inner Peace was founded as a sacred sanctuary dedicated to personal transformation, conscious living, healing, and collective upliftment. As a founding member, my work has focused on creating spaces where spirituality is not separated from community development, creativity, wellness, and human empowerment.

The Temple's philosophy is rooted in the principles of Ma'at, Ubuntu, Sankofa, and Sacred Practice—encouraging individuals to live intentionally, compassionately, and in harmony with themselves, others, and the natural rhythms of life.

Some of these include:
Community Invocations and Sacred Gatherings—guided reflective experiences incorporating meditation, breath awareness, affirmations, sound, ancestral reflection, and spiritual grounding. These gatherings have helped many participants navigate stress, grief, uncertainty, and emotional fatigue while fostering unity and hope.

Ink, Breath & Bars—a cultural wellness initiative blending spoken word, poetry, conscious dialogue, music, journaling, and mindfulness practices. This platform especially engages youth, creatives, women, and emerging voices by creating safe spaces for authentic expression and healing through the arts.

Women's Empowerment and Wellness Retreats—programs focused on self-care, sacred feminine wisdom, entrepreneurship, holistic wellness, nutrition, creativity, and emotional restoration for women within the community.

Global Youth Empowerment and AI Ethics Dialogues—conversations and educational initiatives exploring ethical leadership, conscious technology, African-centered wisdom, and the role of Ancient Intelligence in shaping a more humane and spiritually grounded future.

At the heart of all these productions is one central intention: to help individuals remember their value, reconnect with their inner light, and understand that healing and transformation are possible both personally and collectively.

I will also be working through the Temple of Inner Peace sanctuary to help communities in need across the island, supporting the work in Darleston, Westmoreland, to help clear debris so housing repair and farming can proceed. Finally, we plan to support the grassroots humanitarian response in the Petersfield, Westmoreland community with activist Donisha Prendergast, founder of Humanity Ova Vanity (HOV).

4. What are some of the challenges facing the holistic artist?
One of the greatest challenges facing the holistic artist is remaining spiritually grounded while navigating systems that often prioritize commercial success over conscious, healing-centered creativity.

Holistic artists also face the difficulty of sustaining community-centered work financially while preserving authenticity, integrity, and emotional balance. In a fast-paced and fragmented world, there is the ongoing responsibility of creating art that not only inspires but also uplifts, restores, and awakens collective consciousness.

5. How do you use the spoken word as a medium for healing?
I use spoken word as a medium for healing in several interconnected ways. Through motivational presentations and Living Values Education programs, I encourage children and communities to embrace and embody core human values such as peace, respect, love, responsibility, and compassion in their daily lives.

As a poet and reflective voice artist, I use language, rhythm, and storytelling to inspire individuals toward self-worth, inner strength, creativity, and personal transformation. Spoken word becomes not only artistic expression but also a pathway for emotional release, reflection, and empowerment.

I also use my voice intentionally as an instrument of calm, light, and restoration. The cadence, tone, and energy of the spoken word can help soothe emotional tension, quiet the mind, and create spaces of peace and inner connection. In this way, guided meditations, invocations, affirmations, and audiobooks have become important dimensions of my work—offering listeners moments of stillness, healing, and spiritual renewal in the midst of everyday life.

6. Do you mind leaving us a few words of wisdom?
Whenever we reflect on how we can be of service to the world, we often begin by looking outward at what others are doing. Yet when we turn the lens inward, an entirely new universe begins to reveal itself. Our deepest inspiration does not come from comparison but from the inner reservoir of truth, honesty, peace, compassion, harmony, and justice that already lives within us. When we nurture these qualities, we become a light not only for ourselves but for the world around us." —Sharon Parris-Chambers

The Seasons of Light will be available at the end of June 15, 2026, on www.Amazon.com as an audio and eBook with a companion workbook. Please contact the author at parrischambers@gmail.com for more information.

ZHABS TOG
(SERVICE)

PRAYER AND HEALING REQUESTS

Please send prayer and healing petitions to:
centerfordharma@gmail.com.



End-of-life Reflections

CONSCIOUS DYING



The Essential Phowa Practice

This practice was adapted from the one suggested by Sogyal Rinpoche in The Tibetan Book of Living and Dying. He calls it "the essential phowa practice."

A profound and beneficial practice that can be done for a dying person, or for someone who has passed away, is a practice from the Tibetan tradition called phowa, pronounced "po-wa," which means the transference of consciousness. This practice helps the dying person let go into the dying process with ease and confidence.

If the person has already died, this practice will help them to fully release from this life, their body, possessions, friends, and family, and move through the process of dying and rebirth with confidence.

The essential point of the practice is to invoke the principle of awakening and merge that awakened mind with the deceased. At the time of death, when consciousness has separated from the body, the mind of the dying person is highly sensitive. They can also be afraid to let go, filled with regrets, and clinging to the familiarity of the life they're leaving behind. Because of your own compassionate intentions, it is possible to affect the dying person with the wisdom and love that you invoke during this practice. This allows the dying person to settle, to release from the attachments to this life, and to enter the process of dying and rebirth with ease and intention for a positive rebirth.

How to do the practice:

First, make sure you are comfortable, and assume a meditation posture. Begin by resting in meditation for a few minutes until you feel relaxed and clear.

In the sky in front of you, invoke whatever embodiment of love, wisdom, and compassion that you have faith in. If you are a Buddhist, invoke a buddha or bodhisattva with whom you feel an intimate connection. You could invoke your own root guru as the embodiment of that wisdom, or a bodhisattva such as Chenresig, the symbolic embodiment of compassion. If you are a Christian, feel the presence of God, the Holy Spirit, Jesus, or the Virgin Mary.

If you don't feel connected to any particular spiritual figure, simply imagine a sphere of pure golden light in the sky before you. The important point is that you consider the being or presence you are visualizing to be the essence of the wisdom and compassion of all the buddhas, saints, masters, and enlightened beings.

Don't worry if you cannot visualize them very clearly; just open your heart to their presence and trust that they are there.

Next, bring vividly to mind the presence you have invoked, and pray:
"Through your guidance and blessing, and through the power of the light that streams from you, may all the negative karma, destructive emotions, obscurations, and blockages of my friend (name) be purified and removed. May he/she know that it is time for her to let go into the process of taking a new rebirth. May she know that this life is over and that whatever mistakes she may have been made have been forgiven and cleansed.

May she know that her family and friends love and appreciate her and want her to move on without regret, and with confidence and ease. May (name) be guided toward a new and beneficial birth in a place where she can accomplish all of her virtuous aspirations."

Imagine that the light from the heart of the wisdom deity, like the light from a rainbow, streams into your friend's heart and that they are comforted, cleansed, and set free.
Imagine that their body and mind dissolve into light and dissolve into the heart of the wisdom presence.

Keep this visualization present for as long as you can.

Conscious Dying
When to do this practice
You can do this practice in the days before your friend or loved one's death. You can do it alone or in a group. If the dying person is receptive to you doing this practice and knows you are going to do this practice for them, it can be a great source of inspiration and comfort to them. This is especially effective at the very moment of death and in the days immediately after. If you choose, you could do this practice once each week or daily for the following 49 days. By that time, they will have taken a rebirth.

TREATING OURSELVES AS WE TREAT OTHERS

by Anna Ellis



Anna Ellis

There is an old adage suggesting we treat others as we wish to be treated. But do we treat ourselves as we treat others? Do our internal dialogues mimic those we have with our nearest and dearest loved ones? Are we able to take our own advice, or does it somehow become distorted when speaking to ourselves?

I recently began researching for a project related to workplace environments and emotional concepts. Most workgroups can be broken down into three subgroups. The first, and largest, is what I would describe as the mid-range group. It consists of colleagues oriented toward maintaining a standard and feeling neither positively nor negatively toward their assignments. The next group is made up of colleagues describing their workplace environment as the best and most optimal in their experience. Conversely, the third group describes it as quite the opposite—the most challenging. No subgroup is more learned or greater than another, though members' behaviors and productivity often represent how they view themselves in the workplace.

I mention this because we spend every moment in the ultimate workplace—our individual lives. Even more perplexing, it is not unusual to find ourselves identifying with various subgroups in different areas of our journeys. Navigating through change, whether it be toward a goal or away from it, requires healthy and positive self-talk. For instance, we cheer on our colleagues when they succeed. Instead of focusing on the next objective, we must cheer ourselves on during times of accomplishment. Something as simple as looking in the mirror and telling ourselves how proud we are has the potential to positively impact our spirit and encourage the journey. During challenging times, we also must analyze our feelings in relation to the event(s) to discover what we can learn and use as we progress. Taking the time to consider the occurrence and what we have learned, as well as how we change and grow from it, will be most beneficial.

Focusing on how we treat ourselves is not selfish. It is selfless and a high level of self-care. Being kind, patient, and inquisitive toward ourselves is the gateway to inspiring others to do the same. In turn, spiritual growth becomes more achievable and our journeys much worthier.

Announcements

The Center for Dharma Practice is pleased to announce the opening of our administration office and spiritual center at 27-10 THDC, Roshanabad, Haridwar, Uttarakhand 249412, India.

May our dharma protectors, Dorje Shugden and Palden Lhamo, bless us with continued success.

The second Center for Dharma Practice Food Initiative is scheduled for June 4.

Sarva Mangalam

The Diary of Vivienne by Guru Konchok (Glenville Ashby) was among the 10 recommended books this summer by The Hindu, a leading news publication in India. We extend our congratulations to our founder and teacher.

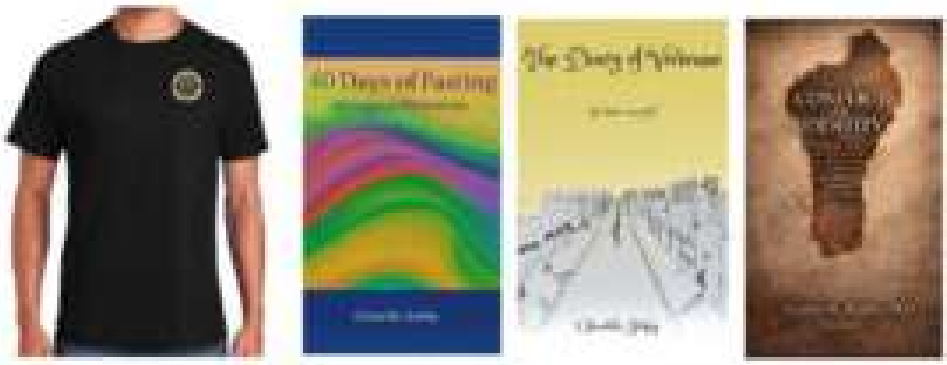


The Diary of Vivienne: Is Hope Enough? by Dr. Glenville Ashby

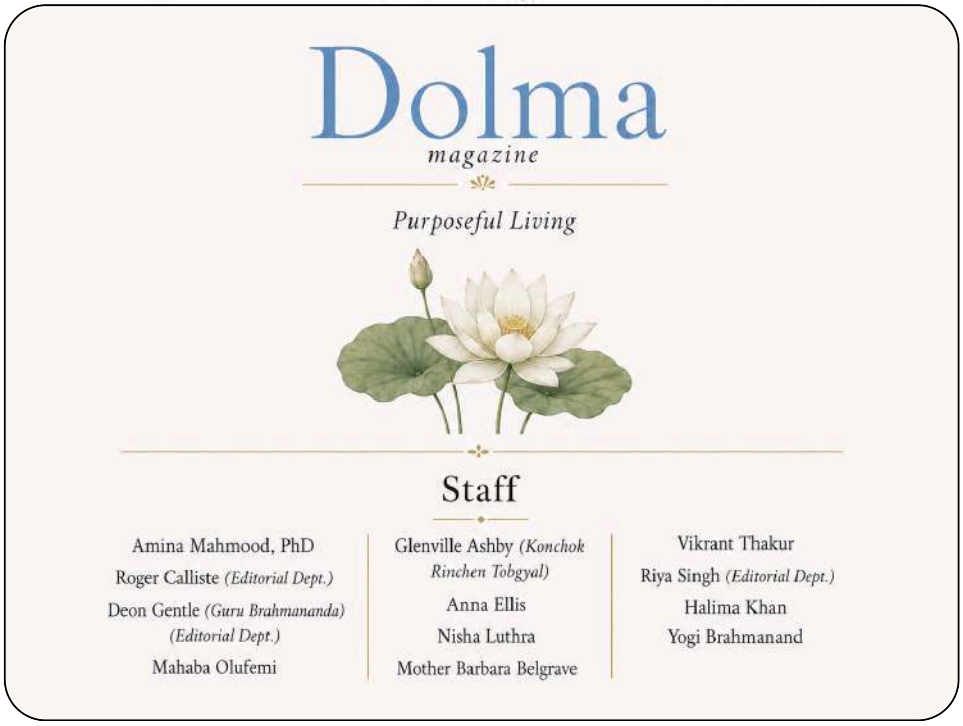
This book is a powerful story of faith, hope, war, and human survival. Told through a mysterious diary and letters from the past, the book explores a future world facing suffering, moral collapse, and spiritual questions. Through Vivienne's journey, it asks whether humanity can truly change—or whether it will repeat the same mistakes again.

Merchandise
Store

T-Shirts and coffee cups are now available.
Enquiries: + 1 347 601-8004



Available on Amazon, Evincepub and Ananta Store



Email: centerfordharma@gmail.com **Phone:** +1 (347) 601-8004



Partnerships

The Center for Dharma Practice has been granted a 501 (C) 3 status
All donations are tax deductible. Thank you.
Please contact centerfordharma@gmail.com for additional information