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SPIRITUAL HEALING PT. 1

Dolma

Center for Dharma Practice

Monthly Publication

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From The Editor's Desk

The Greatest Need of Our Times

By Yogi Brahmanand



Yogi Brahmanand

We are living in a remarkable age of scientific advancement, technological innovation, and material abundance. Yet, despite all external progress, humanity faces an unprecedented crisis of stress, anxiety, emotional imbalance, loneliness, and spiritual disconnection. People today are not only seeking solutions to physical ailments but are also searching for healing of the mind, heart, relationships, and soul.

Healing is not merely the absence of disease. True healing is the restoration of harmony within ourselves. It is the process of reconnecting with our inner strength, natural wisdom, and divine essence. When healing occurs, it touches every aspect of life—our thoughts become clearer, our emotions become balanced, our relationships become more meaningful, and our connection with higher consciousness becomes stronger.

Ancient spiritual traditions have always understood that human beings are far more than physical bodies. We are energy, consciousness, emotions, thoughts, and spirit. When any of these dimensions become disturbed, imbalance appears in our lives. Therefore, genuine healing must address the whole person rather than focusing solely on symptoms.

Throughout history, great sages, yogis, healers, and spiritual masters have shared profound methods of healing through meditation, mantra, prayer, breathwork, energy practices, sacred rituals, and conscious living. These timeless teachings continue to offer hope and transformation to millions around the world.

This special edition has been created with the intention of bringing awareness to the many dimensions of healing. Whether you are a seeker, therapist, healer, spiritual practitioner, or simply someone looking for greater peace and well-being, may these pages inspire you to discover the healing power that already exists within you.

Remember, healing begins the moment we choose awareness over fear, love over anger, and faith over doubt. Every positive thought, every compassionate action, every sincere prayer, and every moment of inner silence contributes to the healing of not only ourselves but also our families, communities, and the world.

As humanity moves forward, I believe healing will become one of the most important movements of our time—not merely as a therapy, but as a way of life. A healed individual creates a healed family. A healed family creates a healed society. A healed society creates a peaceful world.

May this special edition serve as a source of inspiration, wisdom, and transformation for all who read it.

May you be blessed with health, peace, strength, prosperity, and spiritual awakening.

With Divine Blessings,
Yogi Brahmanand
Founder & Spiritual Guide
Nikhil Vatika Spiritual Research Centre, India

Main Feature

KUNDALINI AWAKENING – A DISCOURSE PT. 1

By Yogi Brahmanand

Kundalini... such a small word, yet its depth is immeasurable. In today's time, it is spoken about often, heard everywhere, and discussed widely—but rarely understood in its true sense. People see it as a power, a mystical force, or something extraordinary that can be attained. But in truth, it is neither merely a power, nor just a mystery, nor an achievement to be acquired. It is the very root of your existence.

Human beings are constantly searching outside—searching for knowledge, success, experiences, and recognition. But in this endless search, one fundamental truth is forgotten: that which is being searched for is already present within. Kundalini is that dormant dimension of your own consciousness, not something external that needs to be brought in, but something internal that is yet to fully awaken.

And here lies a subtle but profound understanding
That which is asleep is not forced awake; it is allowed to awaken.

This difference may seem small, but it contains the entire essence of the path.

In the modern world, there is urgency in everything. People hear about Kundalini and immediately want to awaken it. They look for techniques, methods, and shortcuts. They believe that through certain practices, chants, or exercises, this awakening can be achieved quickly.

But this understanding is incomplete.

Kundalini awakening is not an action—it is a state.
And that state arises when life itself becomes aligned.

As long as the mind is restless, filled with desires, driven by impulses, and burdened by ego, it cannot hold or understand this subtle energy. It is like trying to contain an ocean within a small vessel.

So the journey does not begin with doing—it begins with seeing.

A human being must begin to observe life—
observe thoughts,
observe emotions,
observe patterns of behavior.
Because Kundalini is less about the body and more about consciousness. It may be experienced in the body, but its source lies deeper, in awareness itself.

When consciousness is scattered, energy is scattered. When consciousness becomes steady, energy begins to align. And this alignment gradually turns into transformation.
Yogi Brahmanand is the spiritual advisor of the Center for Dharma Practice and Director of Nikhil Vatica Spiritual Research Center, Haridwar, India.

THE JOURNEY | PART 1: THE SPIRITUAL CALL

BY ADONICA GREY



Adonica Grey

My parents are immigrants from Jamaica. I am a first-generation American. As a child, I had extremely profound and prolific spiritual experiences related to my clairvoyance. As I grew older, I delved deeper into my spirituality and spiritual practices as part of my journey of discovery and self-realization.

As a child, my mother would tell me stories of African and Jamaican heroes—Bogle, Taki, and Nani—as well as Bob Marley and Marcus Garvey. I would always marvel at the stories' detail.

I relished these tales of distant revolutionaries, so much so that at night, before I fell asleep, I would envision myself walking in the places of these great heroes. Perhaps they were part of my ancestry? The visions created by these stories stayed with me, seemingly calling me back home to my roots. I had to obey the ancestral call.

At age 37, following 15 years of spiritual visions, I finally planned my first trip to return to Jamaica. My mind, heart, body, and soul beat in unison with anticipation. I had already determined, through my spiritual gifts, that psychological disorders do not exist and that there was never a psychiatric treatment, therapy, or medication alone that was sufficient enough to eliminate the psychological disorder or spiritual distress the individual was experiencing. It takes an immense amount of work to eliminate the imbalance that is occurring. While assisting those in need, I ultimately incurred some spiritual warfare. I was apprehensive about taking the trip, not wanting to incur any sort of spiritual hardship, but I still had to take the plunge.

As the plane lifted off, a sense of calm, peace, and oneness overcame my entire being for the first time in a very long time, though I felt the negative sentient beings raise their heads once again.

On February 21, 2026, we set foot in Jamaica. When the plane landed, I was absolutely elated to find that, finally, I had made the journey to where the ancestral spirits had been telling me to return.

REFLECTIONS ON KARMA AND ATTACHMENT: PART 1

By Kathy-ann Daniel -Gittens



Kathy-ann Daniel -Gittens

There is a common perception that karma is a universal law that we humans are subjected to based on our actions. Some even describe it as a law of retribution. I would like to offer here another interpretation of karma.

I suggest to you that karma is less about what you do to others and more about what you do to yourself. Hear me out: the human experience is dominated by a series of attachments and identifications, both internal and external.

We are attached to our family members, then friends, significant others, jobs, careers, skills, homes, and every other possession we accumulate in life. In many, if not all cases, we also identify with these attachments. We absorb these attachments into our perception of ourselves and define ourselves by them. The significance of these attachments and our identification with them is most visible when attachment bonds are broken, either through irreversible betrayal or loss. At that point, we are forced to dis-identify with those attachments. The experience of dis-identification is usually traumatic. We grieve. Finally, we are forced to reconstruct a self-identification, a self-perception that doesn't include our lost attachment.

Those are our external attachments, which keep our self-identification tied to their status and well-being. Then there are our internal attachments: we are attached to our perception of our physical bodies. Are we pretty or handsome? Is our body slim or fat? Whether we like or hate our physical bodies, we are attached to them through our identification with them. We believe that our bodies are an integral part of who we are.

This is very visible as we navigate the maturation process of the body. Young boys and girls observe the changes in their bodies due to the operations of puberty and claim those changes as though they themselves were single-handedly responsible for the work of nature. It is visible in older humans who reject the process of aging and engage in every cosmetic or surgical procedure available to stop or reverse the continuation of that same maturation process caused by the very same nature.
This attachment to and identification with the physical body, in all of its changes and whims, is the source of much human karma. We identify our entire being with the desires, passions, strengths, and failings of our bodies, as if we were no more than the sum of our physical flesh.

The Bible verse Proverbs 23:7, “As a man thinketh in his heart, so is he,” accurately sums up this process of attachment and identification. If you choose to identify with your possessions, then that is who you are. If you choose to identify with your body, then that is who you are. And the consequences that flow from the identity choices each of us makes are not the actions of a retributive law of karma, but the outcomes of our own choices.

Part 2: Levels of attachment

Spirituality & Art

SPIRITUAL HEALING THROUGH ART

By Nisha Luthra



By Nisha Luthra

Art flows like life itself. If it did not engage with our innermost emotions, no painter could have depicted the brutality of war or the beauty of nature. No actor could die on stage or summon the rage to enact murder as another person. No melody could express the deepest desires of the human heart.

Art completes us when words fail. Expression through art says what language cannot, and it helps us reach the most authentic part of our being: the soul. That is the spiritual realm, where one realizes their true substance and worth and strives for more.

As Jacob L. Moreno, founder of psychodrama, said, “A truly therapeutic procedure cannot have less an objective than the whole of mankind.” Art becomes that procedure. It is not escape, but encounter. Carl Jung wrote, “The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity.” The artist surrenders to that necessity.







Nisha Luthra in the role of Norah Richards who is commonly called the Grandmother of India Theater.

Spirituality is surrender to the universe, to the supreme power. So is art. An artist surrenders completely to the calling and goes on creating the symphonies the heart is weaving. It transcends one to what Moreno called surplus reality, a space beyond the literal that gives hope, direction, and purpose. That is the core of a spiritual quest: to find the true purpose of one's existence.

Irvin D. Yalom, existential psychotherapist, reminds us: “The spirit of a man is constructed out of his choices.” On stage, those choices become visible, visceral, and shared.

I remember my first time on stage as an actor. The spotlight was on me, and I felt connected to an inner power and to something greater, as if all my angels in heaven were showering blessings.

I only returned to the physical world when the audience's applause made me aware of my body again, and a tear slipped from my eye.

That moment was, in Moreno's terms, a catharsis of integration—not just release, but a re-membering of the self. Art had done what words could not. It healed.

Dr. Zerka Moreno, co-creator of psychodrama, put it plainly: “Do not tell me how I feel. Show me.” That is what the stage demands. That is what art delivers.
Art is not just expression. It is transformation. It is not just a performance. It is a path to the soul.

THE PSYCH SERIES

HEALING FROM WITHIN

"THE WOUND IS WHERE THE LIGHT ENTERS YOU."-RUMI

By Amina Mahmood, PhD NYS (Licensed Psychologist)



Amina Mahmood

As I reflect on the quote above, I invite you to co-reflect and consider what this means to you. Does it say that we are inherently 'broken,' or perhaps it is an invitation to engage in a reframe of the purpose a 'wound' may serve?

When we think of medical examples, particularly the science of vaccinations, we see that sometimes a small 'wound,' so to speak, is necessary to build resilience (= immunity). What would it be like if we were to reframe our spiritual and psychological wounds through this perspective?

The above certainly does not invalidate wounds that are caused by structural and systemic forces. However, sometimes there may be particular wounds that exist within us due to the meaning we assign to them, or due to our inability to let go of something that does not require the energy we are giving to fuel it. These wounds feel intrinsic to us and exist in our emotional and spiritual seat (in my faith tradition, and several others, this would be the Heart, or the Soul/Spirit). For these spiritual hurts and wounds, it becomes necessary to explore how to heal from within.

What inner work is required to begin the healing process? How do we work on healing and repairing the soul, which is innately pure and good? Last month's column highlighted some practices to develop spiritual solitude, and this, dear reader, is key to building spiritual healing skills and overall resilience to navigate the challenges or difficult moments that present themselves.

As we continue to build upon our practice of spiritual solitude, here are some suggestions to begin establishing a practice for spiritual healing. In your practice of spiritual solitude, begin adding in meditative prayer. This can be whatever it means for you to connect to a higher power or be more present in the moment. Next, utilize prayer or journaling to release any worries, pains, or concerns you may have. Do this with an attitude of pure trust that you will heal, and also avoid any comparisons that present themselves to you in this moment. The focus should be on the self. Finally, end with a gratitude practice. This could be a gratitude journal or an intentional practice of verbalizing and communicating gratitude and appreciation to others in your circle.

We are merely scratching the surface and building our healing practice. Next month, we will bring forth some of the deeper work that we can engage in.

“Be patient when you sit in the dark; the dawn is coming.” — Rumi

Pathfinders

SPIRIT RELEASE THERAPY: THE PIONEERING WORK OF EDITH FIORE

By Konchock Rinchen Tobgyal(Glenville Ashby)

As in bygone times, healing the mentally ill is perceived as the casting out of devils. Exorcisms are crude: the intruders are verbally challenged and threatened, and in many cases, victims are physically beaten in the hope of dislodging the evil. Such methods are practiced by mainstream theologians, indigenous practitioners, and others on the fringes of society. More and more, this crudity is giving way to Spirit Release Therapy, a gentler and more sophisticated approach to understanding dissociation and other forms of pathologies.



Dr. Edith Fiore

Spirit Release Therapy has its genesis in the phenomenological works of Emmanuel Swedenborg, Carl Jung, Allan Kardec, and Carl Wickland. Arguably, Edith Fiore was influenced by these pioneers, but she posited that dissociative disorders are not created by the patient's own mind in the form of "alters" and "fragments," but by spirit attachments, or parasitical entities. In The Unquiet Dead, she theorized that schizophrenia was caused by these attachments that access the weak auric (energy) fields of the victim, influencing and exacerbating their thoughts and behaviors. Fragmentation of the aura, she explained, is due to intense trauma such as sexual abuse, unrelenting emotional abuse, addictions, intense electrical shocks, and physical assaults. Fiore bridged clinical hypnotherapy and spiritual practices toward integration and healing. Spirit Release Therapy advances that these uninvited guests are suffering, not unlike their victims, and both are treated during the therapeutic process. Of these guests, she penned: "They suffer intensely, perhaps even without understanding it. Virtual prisoners are trapped on the Earth plane and feel exactly as they did moments before their death, which may have occurred decades ago."

Therapeutic treatment included emotional catharsis, where patients relive the moments leading up to their trauma. Emotional detachment: patients relive the trauma of their past and present lives through a post-death lens, in a safe and detached way, under the suggestions and guidance of Fiore.

Deep Hypnotic Dialogue: This induces trance states, allowing Fiore to address and counsel the embedded spirit. The Light Method: Once these spirits acknowledge their own ailing condition, they are guided into the light by Fiore.

The release of the spirit, over time, allows for reintegration of the auric field and, ultimately, the convalescence of the patient. Today, Spirit Release Therapy is recognized in the field of behavioral science, a testament to Fiore's enduring legacy.

Fiore Speaks
"If someone had told me a few years ago that I would be treating people for spirit possession, I would have recommended a good psychiatrist for them—or perhaps for myself."

"I did not seek this out. The evidence forced itself upon me through the experiences of my patients, session after session."
— The Unquiet Dead

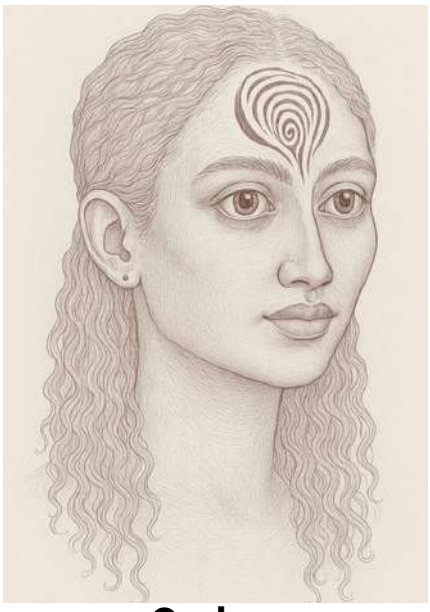
"As a psychologist, I was trained to look for psychological explanations. But when therapy after therapy fails, and past-life regression or spirit releasement works immediately, a responsible therapist must look at the results."
— You Have Been Here Before

Bat Kol
Teachings by Carlos

Intuitively conveyed by Guru Konchok (Glenville Ashby)

THE HIGHWAY TO HEAVEN OR HELL

Intuitively conveyed by Konchok Rinchen Tobgyal (Glenville Ashby)



Carlos
An artist's impression

In your self-delusion, you call yourself a healer, believing in your exceptionalism. How misguided! Everyone is a healer if only they shed their ego, resentment, hatred, prejudices, and clannishness. Without love, healing is elusive; without charity, healing is non-existent; without embracing all sentient beings—all sentient beings—healing is elusive. Children, animals, and nature are the best of healers. Why? Children are not riddled with shame, doubts, and guilt. And "a little child shall lead them" and "suffer little children…to come unto me," as pronounced in your scripture, speak volumes. And what greater example of purity than animals, trees, and plants? They are all incorruptible. Not you, though. You claim titles that betoken your self-serving fantasies. You have constructed an identity built on falsehoods, falsehoods that unwittingly bring harm to you and those you serve.

How tragic! Helena Blavatsky, the theosophist and herself a controversial figure, cautioned against spiritual healing, and rightly so. She likened healers to magicians, masters of illusion, but with unsettling consequences. She spoke of psychologizing and interfering with the natural process of the patient, of attempting to reverse the irreversible natural law of karma. What a damning miscalculation. With the best of intentions, healers stave off the patient's karma, but for a time, only to have it resurface or be transferred to another area of their life. Moreover, the healer can unconsciously absorb the very ailment she is attempting to remove. In her inimitable fashion, Blavatsky cautioned that the best healers among you can fall gravely ill.

Look around you; the lot of your healers is but the same. Albeit well-intentioned, many die of cancer and other forms of debilitating diseases. They are victims of their own ignorance. Terrifying, isn't it?

Your many schools of healing are built on sand. They are businesses, exchanging cleverly crafted healing methods for a steep price. And there is the charlatanism of so-called psychic surgeons. And the orchestrated healings, mesmerism, and hysteria at your deliverance services. Your folly, your gullibility, astounds!

True healing cannot be taught. There are no methodologies involved. Healing is love; an indissoluble connection to all things. Love flows; it is neither art nor science. It is immutable...ineffable. You surmise but you cannot fully explain the healing quality found in nature - in trees, in the ocean, in your animals. They absorb uninterrupted, the principal energy of creation - that is love. They don't directly interfere or intercede in the lives of the sick. But in their midst, if the sick person is receptive and unencumbered by doubt and destructive human emotions, healing occurs. This is the reality you must embrace.

Sadhana

Spiritual Practice

A SIMPLE HEALING MEDITATION PRACTICE
By Yogi Brahmanand



Yogi Brahmanand

Step 1 — Prepare the Space (1 Minute)
Sit comfortably on a chair or on the floor with your spine relaxed but straight.

Take three slow deep breaths:
Inhale through the nose.
Exhale slowly through the mouth.
Allow the body to relax.

Step 2 — Grounding (2 Minutes)
Close your eyes.
Imagine roots growing from your feet deep into the Earth.
Feel the Earth supporting you.
Silently repeat:
"I am safe. I am supported. I am connected to the Earth."

Step 3 — Golden Light Healing (5 Minutes)
Imagine a brilliant golden light above your head.
Visualize this healing light slowly entering through the crown of your head.
Allow it to flow through:
Head
Face
Neck
Shoulders
Heart
Solar Plexus
Abdomen
Legs
Feet
See every cell being filled with golden healing energy.
As the light moves through the body repeat:
"Every cell of my body is filled with healing light."

STEP 4 — HEART HEALING (3 MINUTES)
PLACE BOTH HANDS OVER YOUR HEART.
IMAGINE A BEAUTIFUL GREEN AND PINK LIGHT EXPANDING FROM YOUR HEART CENTRE.
WITH EACH BREATH FEEL:
LOVE
PEACE
COMPASSION
HEALING
REPEAT 9 TIMES:
"I RECEIVE HEALING. I RADIATE HEALING. I AM WHOLE."

STEP 5 — RELEASE NEGATIVITY (2 MINUTES)
IMAGINE ALL PAIN, STRESS, FEAR, ANGER, AND ILLNESS LEAVING YOUR BODY AS DARK SMOKE.
SEE IT DISSOLVING INTO PURE LIGHT.
REPEAT:
"I RELEASE ALL THAT NO LONGER SERVES ME."

STEP 6 — CLOSING BLESSING (2 MINUTES)
VISUALIZE YOURSELF COMPLETELY SURROUNDED BY A SPHERE OF GOLDEN-WHITE LIGHT.
OFFER GRATITUDE TO:
DIVINE SOURCE
EARTH
YOUR BODY
YOUR HIGHER SELF
REPEAT THREE TIMES:
"MAY HEALING FLOW THROUGH EVERY PART OF MY BEING. MAY I BE HEALTHY, PEACEFUL, AND FILLED WITH LIGHT."
THEN SLOWLY OPEN YOUR EYES.

SIMPLE HEALING MANTRA
CHANT MENTALLY OR ALOUD FOR 5–10 MINUTES:

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

OR SIMPLY:
OM SHANTI SHANTI SHANTIHI

BEST PRACTICE
MORNING AFTER BATH OR BEFORE SLEEP.
PRACTICE DAILY FOR 21 DAYS.
IF HEALING ANOTHER PERSON, VISUALIZE THE GOLDEN LIGHT FLOWING THROUGH THEM AS WELL.
A SMALL LAMP AND A CLEAR QUARTZ CRYSTAL CAN BE PLACED NEARBY IF DESIRED.

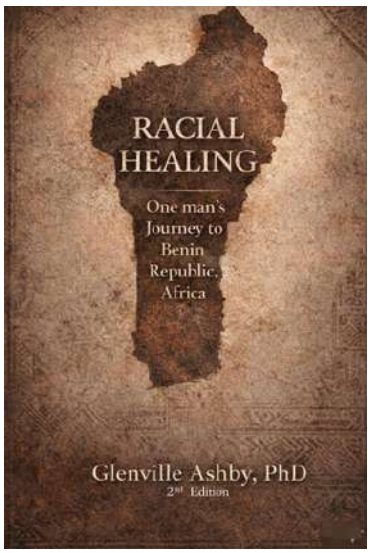
THIS MEDITATION IS SIMPLE AND EFFECTIVE FOR DAILY PHYSICAL, EMOTIONAL, AND SPIRITUAL HEALING.

Literary corner

All things dharma

RACIAL HEALING: ONE MAN'S JOURNEY TO BENIN REPUBLIC, AFRICA

By Literary Tittan, Book Awards March 2026 ★★★★



Racial Healing: One Man's Journey to Benin Republic, Africa is part memoir, part cultural meditation, part spiritual argument, and it moves through all three modes with real urgency. Glenville C. Ashby begins with personal fracture, tracing the racial, religious, and psychological tensions that shaped him in Trinidad and later in the United States, then follows that inner unrest back to Benin, where ancestry, history, ritual, and grief converge. The book returns again and again to vivid sites and scenes: the slave route in Ouidah, the Door of No Return, the Temple of Pythons, the author's initiations into Vodun, and his attempt to make sense of identity not just as biography, but as inheritance.

Along the way, Ashby builds a larger framework around trauma, diaspora, religion, colorism, memory, and what he calls healing, with concepts like the "fractured self," Womb Therapy, and the 4R Model carrying much of the book's intellectual weight.

Ashby writes like someone trying to survive his own questions. I felt that especially in the passages where he stands at Ouidah, imagining the clanking of chains, then shifts almost instinctively into prayer for his parents and ancestors, and later in the sections where a DNA result becomes less a novelty than a wound reopening with purpose. That movement, from history to body, from abstraction to ache, gives the book its pulse. I also admired the fact that he doesn't present healing as neat or enlightened. It's messy, charged, sometimes unsettling, sometimes defiant. Even when I wasn't fully persuaded by every conclusion, I never doubted the sincerity of the search, and that matters. It gives the book its gravity.

At its best, Ashby has a grave, almost incantatory cadence, and some images are genuinely haunting. His descriptions of Ouidah, his reflections on colorism in Trinidad, and the tension between Catholic inheritance and African spiritual reclamation have real force. The prose can become declarative. Still, I found the ideas interesting because they are clearly lived ideas, not borrowed postures. Ashby's central insistence that historical trauma must be addressed psychologically and spiritually, rather than only politically, is provocative and often compelling. I appreciated that the book is willing to trouble easy moral scripts, particularly in its treatment of reparations, forgiveness, African complicity, and the silence surrounding shame. It wants something harder than outrage. It wants transformation, and that gives it a distinctive moral temperature.

Racial Healing is earnest, often moving, and never emotionally vacant. It isn't a tidy academic study, and it isn't a conventional travel memoir either. It's a searching book written by someone trying to stitch together a self under the pressure of history. I came away respecting it most for its vulnerability and for the seriousness with which it treats the psychic afterlife of slavery, colonialism, and estrangement. I'd recommend it to readers interested in diaspora, Black identity, spirituality, postcolonial psychology, and memoirs that are willing to be intellectually ambitious without losing the heat of lived experience. For the right reader, this book could feel less like an argument and more like a reckoning.

ZHABS TOG
(SERVICE)

PRAYER AND HEALING REQUESTS

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



The Spoken Word

NU'MIN (WE BELIEVE)

Konchok Rinchen Tobgyal (Glenville Ashby)



Konchok Rinchen Tobgyal (Glenville Ashby)

We believe in what was sent down

of the seas and trees
of the moon and sun
of these gifts that heal

We believe in what was revealed
of dharma and obligations
of service and sacrifice

We believe in what was taught
of war and peace
We believe in the eternal lesson

of love and forgiveness
of gratitude and steadfastness
We believe in the reality
of suffering, of whispering devils, of holy watchers, and the innocent

We believe in the promise
of life and death

EMBRACE

BY Anna Azar

Every emotion is a friend
A gift
A messenger
Fear shame anger grief
Are all parts of us
Worthy
And asking to be seen
And held with love
Take the hand now
Of each fragmented part of you
Offer yourself safety
And acceptance
This is how we heal
So let us feel it all
And come home
To peace
To love
To the truth of who we are
And in this return to ourselves
We are one with all of Life



Anna Azar

End-of-life Reflections

ALONE IN GOOD COMPANY

By Anna Ellis

With the Universe guiding and alongside us, we are never truly alone. Journeys of spiritual solitude create allowances for us to focus on pursuits of inner peace and divine connection. Much like a cup of tea, the journey may start at a temperature or depth unexpected. Small sips or large gulps, whatever feels most comfortable, help level out the cup. Eventually, it is both half-empty and half-full. While taking time to think about the cup and its contents, compare it to yourself. What have you achieved in your journey that has filled your cup to this point? What would you like to set forth to accomplish that will continue filling it?



Anna Ellis

As you navigate the journey, consider what is most comfortable for you. An environment allowing proper cultivation and connection is incredibly important. What does that environment look like for you? Perhaps it involves privately chanting, communing with nature, or committing to a vow of service. Environment is not solely an outside location. It is also an internal one. How we support and speak to ourselves fosters our growth and willingness to do so. As time leads to a planned retreat or destination, include a safe space through mindfulness. Encourage yourself to connect. Included below is a list of questions with the ability to sustain the process:

- Where feels safest to me?
- What brings me peace?
- How do I describe joy?
- Which experiences enhanced my perspective?
- When am I most confident in my connectedness?

As I conclude this article, I would like to extend well wishes to everyone reading. May your journeys of spiritual solitude fill your cups, be full of healthy reflections and endear your future progressions.

ADVANCED PHOWA: THE HEALING OF ALL HEALINGS

By Konchok Rinchen Tobgyal (Glenville Ashby)

Death is sometimes called the ultimate initiation, for it ushers us into an unknown world. Fear has gripped humankind from the dawn of existence, and arguably, much of eschatology is based on our will to live forever. Science has also invented implausible ways, such as cryonics, to cheat the unrelenting specter of death.

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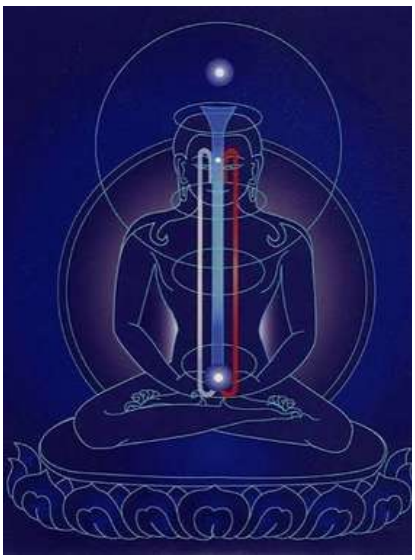
Advanced phowa suggests that the practitioner is already liberated—through the study of dharma—from the pain of fear, guilt, self-recrimination, doubt, and attachment to this world.



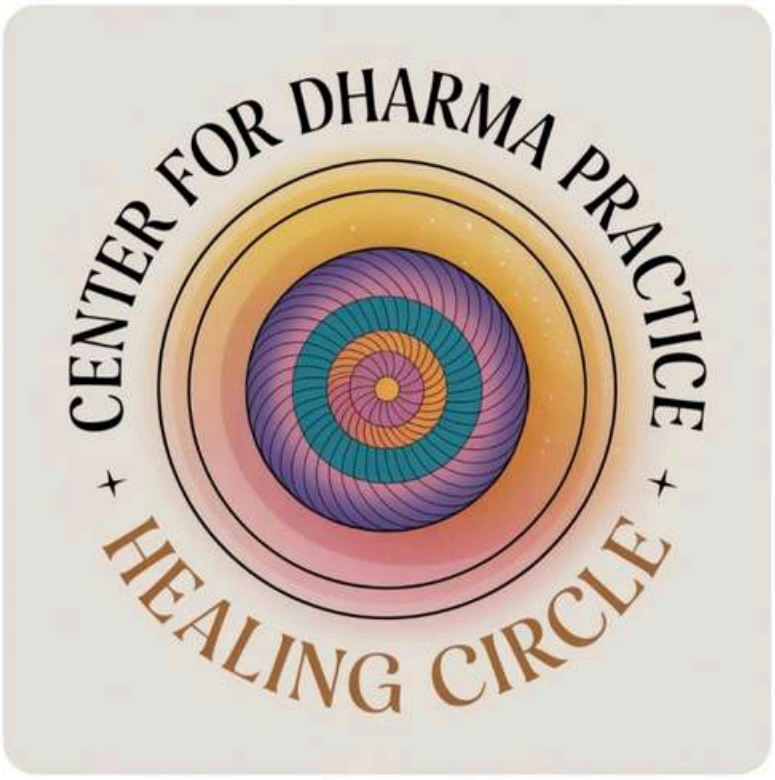
The luminous light and the three channels in the practice of advanced phowa.

This is the healing of all healings, and a practice not only germane to East Asia. It was Paul who intimated in Corinthians, "I die daily," - a pronouncement mystics interpret as his mastery of advanced phowa.

Benefits of practicing advanced phowa:
1) Fearlessness
2) Acceptance
3) Healing of the mind and spirit
4) Equanimity
5) Compassion
6) Wisdom
7) Quick and controlled rebirth

Announcements

Members wishing to join The Metaphysical Circle of 7, led by Adonica Grey, please submit a letter of interest to:
glenvilleashby@mail.com



CENTER FOR DHARMA PRACTICE INC.

Realizing Purposeful Living

2027 TEACHER TRAINING PROGRAM

Tashi Delek!
09-06-2026

The Center of Dharma Practice is pleased to announce its 2027 Teacher Training Program.

Start date: January 9, 2027

Completion and evaluation: December 18, 2027

Course of Study

- Why dharma?
- The psychology of dharma
- Ending suffering
- The law of purification
- The 6 perfections
- Spiritual healing modalities
- Spiritual healing methodologies
- Introduction to Chod
- Pujas and the foundation of prayer
- Case studies and Practicum
- Dharma in non-Buddhist scripture
- Why Mother?
- Revering the First Cause Chod in non-Buddhist texts
- The psychology of making offerings
- Dancing with the enemy
- Psychological tools for personal development
- Mindfulness
- Breath and the mind
- Clearing the Channels
- Responding to social poverty
- Breaking free from poverty of the soul
- Mantra Science -
- The Unlocking
- Spiritual gifts vs Enlightnment
- Understanding spiritual phenomena
- The sacred space
- Healing the dead
- Healing the grieving heart

Books:

- The Message of Milarepa: New Light Upon the Tibetan Way (The Wisdom of the East) Milarepa; Clarke, Humphrey (trans.)
- Finding Mother: Practical Spirituality East and West - Includes a 21- Day Sadhana Glenville Ashby, PhD
- The Great Treasure on the Stages of the Path to Enlightenment (Lam Rim Chen Mo) Tsongkhapa
- Preparing for Tantra - Works of Tsongkhapa
- The Wheel of Sharp Weapons Book by Dharmaraksita

Principal Teacher: Konchok Rinchen Tobgyal (Glenville Ashby). Tobgyal is an author and psychotherapist, and offers over four decades of spiritual study and practice. He has trained under a number of eminent teachers that include H.E. Kyabje Daknak Rinpoche, H.E. Kyabje Gyara Rinpoche, Iyalorisha Melvina Rodney, and Swami Rudrakshdev. He is currently receives guidance and instruction from Yogi Brahmanand, the spiritual advisor of the Center for Dharma Practice.

Associate instructors are to be announced.
For enquiries, contact Konchok Tobgyal - WhatsApp: +1347-601-8004.

CENTER FOR DHARMA PRACTICE
501(C)(3) ORGANIZATION
Public Charity Status:170(b)(1)(A)(vi)

Mail: centerfordharma@gmail.com
Website: centerfordharma.org
Phone: +1 347 601.8004
Address: 3211 Bayswater Court
Far Rockaway
New York 11691
USA

Dharma Meal Initiative JUNE 2026



Skyway Shelter, Queens, New York

Dear prospective donor,

The Center for Dharma Practice is pleased to announce its second Dharma Meals Initiative this year. Dinner will take place at Skyway Men's Shelter, 130-10 South Conduit Ave, Queens, on June 26. Client Specialist: Miss Jones (Ph. 718 905 9402).

Menu: Blackey e peas with rice, pumpkin, carrots, stew chicken and salad. A beverage will also be served.

Meals are prepared by Mother Barbara's Kitchen situated on 571 Milford Street, NY 11208. (Tel: 347 907 3919.)
The total projected cost is $625. Any proceeds beyond this figure will be used for the next initiative.

To keep administrative costs low we ask that you make your check payable to Center for Dharma Practice; Memo: Dharma Meal Initiative.

Your donation is immensely appreciated.

May All Sentient Beings Have Happiness.

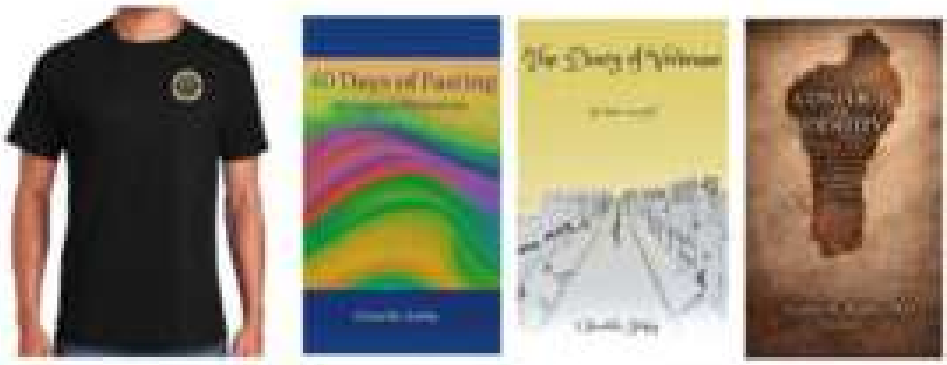
Glenville Ashby
Director

The power of Sharing: *"If sentient beings only know, as I do, the fruit of giving and sharing, they would not eat without first giving…They would not eat without sharing their last mouthful, their last morsel, so long as there was someone to receive it."*

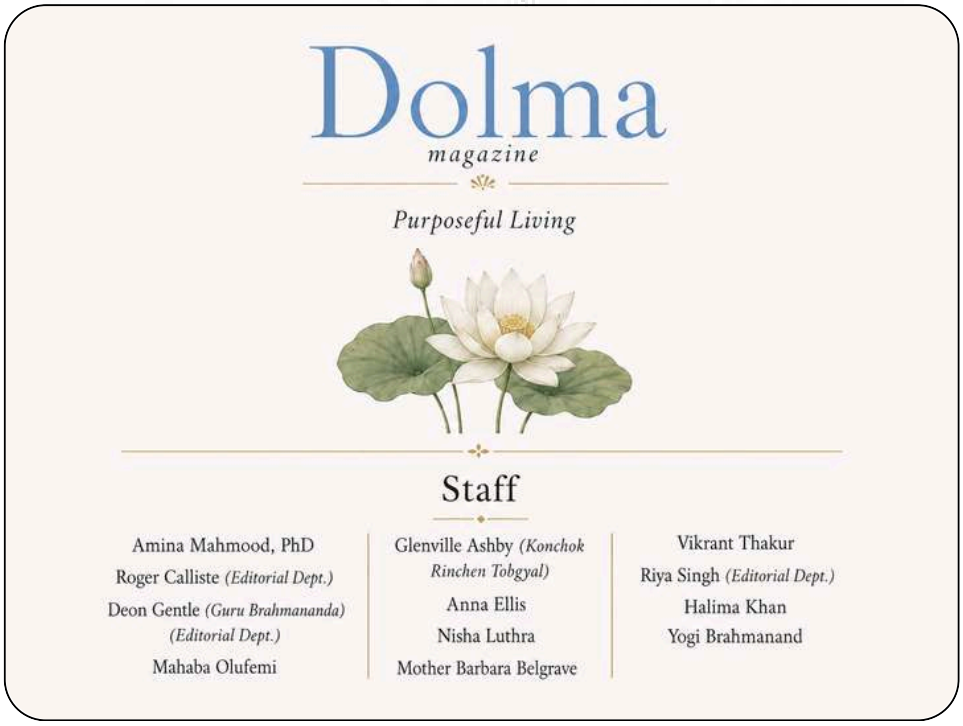
- The Buddha

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

Center for Dharma Practice Inc.

Youth Scholarship Program

Realizing Purposeful Living

Principled Living

- Empathetic joy
- Compassion
- Loving kindness
- Equanimity

Liberation from the Four Human Poisons

ANGER · GREED · ATTACHMENT · PRIDE

Silence

- Benefits of solitude
- Welcoming silence
- Destructive external stimuli
- Transition from boyhood to manhood
- The ills of immediate self-gratification

Parenthood

- The mystical connection

Overcoming Life's Challenges

- Blockages: family issues, divorce, discipline
- Identity and Trust
- Intuition

The Gift of Life

- The Middle Path and managing the successes and failures

Religion

A Study of Comparative Religion

Ethics of Mind Training

- Atisha: An Introduction
- Taqwa: Through the eyes of Islam
- Tratak: Methods and Benefits
- Mindfulness
- Yonchap: Daily blessings

Introduction to Mysticism

- Initiation
- The Dream World
- The Subtle Realms
- Breathwork: An introduction
- The Purification Breath
- Pranayama: Level 1
- Introduction to Patanjali: Discourses in Yoga
- Tafakkur (Contemplation)
- Marriage of Mind and Breath
- Daydreaming and Role Playing

Journaling

- Connecting time

Prayers & Invocations

- The vibration and frequencies of prayers
- The Refuge Prayer in Hinduism
- The benefits of Istighfar
- The 7-Limb Prayer
- The Dedication Prayer
- The Himalayan Chant

Mantras

- Guru Mantra
- Chenrezig (Compassion) mantra
- Wisdom mantras of Saraswati and Manjushri

Practicum

A volunteer-based undertaking to benefit sentient beings.
(A successful project is required to successfully complete Term 1.)

Personal Retreat

- Gauging spiritual growth

End of Year 1

Realizing Purposeful Living

Cultivating wisdom, compassion, and awakened awareness for the benefit of all sentient beings.

Contact: Telephone: +1 347-601-8004 | Website: www.centerfordharma.org