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THEME: THE DHARMA OF YOUTH

Dolma

Center for Dharma Practice

Monthly Publication

Namaste and Welcome!

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From The Editor's Desk

YOUTH DHARMA

Charlene Sinanan-Hansraj



Charlene Sinanan-Hansraj

"The power of our youth is the common wealth for the entire world. The faces of our young people are the faces of our past, our present and our future. No segment in the society can match with the power, idealism, enthusiasm and courage of the young people." Kailash Satyarthi (Nobel Laureate)

For the past months, our writers have been sharing profound perspectives on issues grounded in spiritual upliftment and moral judgment. In the midst of all that has been explored, we must now ask a critical question: How can we position our youth toward selfless service, compassion, generosity and patience amidst a world of material distractions?

Welcome to our October issue, dedicated to Youth Dharma.

In Eastern philosophy, there is a concept known as Dharma. In Hinduism, dharma is the righteous performance of your moral and religious duties, varying by your stage in life to maintain cosmic and societal balance. In Buddhism, Dharma represents the universal truth and the core teachings of the Buddha that guide individuals toward spiritual awakening and freedom from suffering. In Jainism and Sikhism, it signifies the path of absolute moral purity, righteous living, and the spiritual law that upholds the natural order of existence.

Youth Dharma refers to the application of spiritual and ethical laws to help the younger generation navigate life with mindfulness, integrity, and purpose. Youth has its unique dharma because it is a stage in which young people are discovering themselves through ethical and righteous means. Youth Dharma comes out of the Hindu tradition of Svadharma (personal duty) and Apad-dharma (duty during exceptional circumstances), where youth may have to adjust their values and principles as they mature in order to cater to the complex changes of time, place, responsibility and circumstances.

This month, we highlight the future of our world, the youth, trying to find and offer them ways to live in harmony with themselves and others through the principles of dharma. Our writers from continents across the globe will share their expertise, knowledge and insights on the topic.

In this issue are articles written by our scholarship winners. This month's edition celebrates the power of youth. Youth itself is a powerful force, a state of being defined by freshness, vigor and energy. Their power is unmatched. They are the backbone of our world, present and future; thus they deserve our full attention and devotion.
Thank you for reading.

Chalkboard

Dharma and Education

CULTIVATING YOUTH DHARMA.
By Charlene Sinanan-Hansraj

As an educator, I learned early o'clock that education extends far beyond the boundaries of textbooks, lesson plans and examination papers. Every class presents opportunities to shape not only our children's minds, but their moral principles and values by which they choose to live. This is where Youth Dharma becomes particularly meaningful. Though rooted in Hindu philosophy, the dharmic principle is universal – its meaning extends beyond any particular faith or religion. Dharma essentially guides mankind to follow a path of righteousness; right conduct, duty, moral responsibility and living harmoniously with oneself, individuals, the family and society.

Today, more than ever, young people are being plunged into a world of materialism and consumerism. They are being forced to exist in a world that defines their value by the clothes they wear, the gadgets they own and the digital spaces they inhabit. This world has given rise to anxiety, depression, low self-esteem and body image issues amongst our youth. They have to make difficult choices. You see, when children are young, their dharma is simple: obey parents and teachers. However, youth dharma requires a transition into independent moral reasoning. When faced with two bad choices, a young person can no longer just look at a rulebook but must pause, consider the real-world consequences of both options and intentionally choose what we refer to as "the lesser of the two evils" – which we too face as adults.

This reality places a profound responsibility on educators. Children spend a predominant part of their childhood and adolescence at school; therefore, the immense role that educators should play in preparing young people to make difficult decisions is unquestionable. Dharma, however, is not a set of rigid rules. Instead, it is an ethical guide that directs persons to act in accordance with time, place, circumstances and competing responsibilities. In short, this means that there is no one rule or 'cut-and-dried' way to react to or deal with a person or situation.

I recall, during the course of my teacher training, having to produce lesson plans for my professors, all of which had to be grounded in three core domains: the cognitive, the psychomotor and the affective. As educators, we target learning through the development of intellect (cognitive), motor skills (psychomotor) and values (affective). In short, teachers should use every lesson to teach a value to their students. This may certainly be easier to achieve in some subject areas, such as mine, English Language and Literature. However, I believe that every teacher can deliberately steer students to Youth Dharma by giving them different perspectives to examine the consequences of their choices and reflect on the needs of others, be it in their personal lives, family, school, community or country.

Instead of simply teaching right from wrong, we can infuse activities into our lessons, such as role play, case studies, group and leadership projects and interactive group discussions, where students can recognize for themselves the consequences of their actions, the persons affected by their actions, and the persons responsible, and figure out the fairest and most compassionate way forward. Although a school cannot determine every choice a young person will make, it can provide a powerful environment in which ethical values are experienced, questioned, strengthened and practised.

Teaching isn't just a profession; it is a vocation, the role of duty and service to mankind, much of what dharma entails. Seeing ourselves in this role can help us better prepare our youth to navigate closer to a life driven by dharmic principles. We can be the influencers, the trendsetters and life shapers for our youth. We can help our youth examine and re-examine their purpose and make the choices in line with dharma. After all, education is not merely a means of securing a career, financial stability and material things. It becomes more meaningful when the lives of our children are steered by integrity, compassion and a willingness to contribute to the common good of mankind.

Special Feature

2024 Scholarship Winner

Dharma in Teenage Life





Kavir Williams

Since 2024, I have been fortunate to receive a scholarship from the Centre for Dharma Practice. Coincidentally, 2024 was also the year I began my journey at Hillview College. Being part of the Dharma community and having Guru Glenville Ashby as my spiritual guide have played an important role in my personal development. Throughout the years, Guruji has guided me through many challenges and helped me develop a stronger mind, a positive attitude, and a deeper understanding of myself.

At the beginning of my academic journey, my test results were not very promising. However, with Guruji's guidance, I was introduced to the prayer Om Ara Baza Nadi, which I respectfully recited before and during my examinations. Through this practice, I began to understand the importance of prayer, faith, and maintaining a calm mind, especially when faced with challenges.

One of the most valuable lessons dharma has taught me is the importance of starting my day with prayer before attending to my daily responsibilities, including schoolwork and other activities. This practice helps me feel more focused, peaceful, and prepared to face whatever the day may bring.

Dharma has also taught me how to approach challenges in sports, particularly cricket and, more recently, dragon boat racing. In competitive environments, there can be jealousy, favouritism, disagreements, and challenges involving leadership. Through my Dharma practice, I have learned to observe situations carefully, remain aware of my surroundings, and understand that silence and patience can bring inner peace.

Rather than reacting emotionally to every situation, I am learning to be patient, reflect on what I observe, and communicate my thoughts respectfully when necessary. I have also learned to recognise and appreciate the strengths of other players, acknowledging their abilities and learning from their performances. This has helped me understand that there is always room for improvement and that everyone has something valuable to contribute.

My coaches have played an important role in my sporting development. I have also received advice and guidance from coaches of other teams who have recognised my strengths and identified areas where I can improve, particularly in my bowling and batting. I am grateful for their willingness to share their knowledge and help me become a better cricketer. Their guidance has taught me to accept constructive criticism, remain humble, and view every experience as an opportunity to grow.

Another important lesson I have learned through Dharma is the value of kindness and teamwork. Helping one another, supporting our teammates, and celebrating each other's achievements are essential qualities in any sport and in life. I have come to understand that success is not only about individual performance but also about how we treat others and contribute to the success of the team.

Discipline and punctuality are also important principles that Dharma has helped me appreciate. Being disciplined, managing my time wisely, remaining committed to my responsibilities, and showing up prepared are all essential to my personal development. I believe these qualities are keys that can unlock the door to success. While talent is important, it is discipline, perseverance, patience, and the willingness to learn that help us reach our goals.

Recently, I joined the Hillview College Dragon Boat team, which presents new challenges and opportunities for growth. Just as in cricket, dragon boat racing requires teamwork, discipline, commitment, and determination. I know that the lessons I have learned through Dharma will continue to guide me as I develop my skills, build stronger relationships with my teammates, and work towards achieving my sporting goals.

Guruji and I have discussed my sporting activities, and his guidance has helped me reflect on my ambitions and the steps I need to take to achieve them. His teachings continue to remind me to remain focused, humble, patient, and respectful, regardless of the challenges I may encounter along the way.

As a teenager, I am still learning and growing. I know that there will be obstacles, disappointments, and moments when things may not go as planned. However, Dharma has taught me that how I respond to these situations is just as important as the outcomes themselves. Through prayer, patience, discipline, kindness, and perseverance, I am learning to face life's challenges with greater confidence and inner peace.

I would like to express my heartfelt appreciation and gratitude to my Guru, Glenville Ashby, for his continued guidance, encouragement, and support in every aspect of my life. Thank you, Guruji, for standing by me, helping me navigate challenges, and guiding me towards becoming a better student, athlete, teammate, and person.

Thank you, Guruji, for being an important part of my journey through Dharma and teenage life.

2025 Scholarship Winner

DHARMA AND ME



Sarada Williams

At sixteen years old, I have found that my journey with Dharma, which began in 2025, has become an important part of my personal and spiritual growth. It has taught me that life is not simply about the choices we make, but also about the lessons we learn, the values we uphold, and the person we strive to become. Through the guidance of my Guru, I am learning to approach life with greater awareness, humility, compassion, and gratitude.

As a student, I am committed to my education and actively participate in activities such as Dragon Boat, the Red Cross, and other school-related programmes. These experiences have taught me discipline, teamwork, and responsibility. However, my journey with Dharma has helped me look beyond my achievements and daily activities, encouraging me to reflect more deeply on my actions, my relationships with others, and my responsibilities in life.

I believe that everyone we meet can be a teacher in our lives. However, my Guru is my spiritual teacher and guide, helping me to prepare mentally and emotionally for the consequences of my choices. His teachings remind me that every decision has an outcome and that I must learn to accept responsibility for my actions.

To me, humility in itself is a prayer. I believe in showing compassion and understanding towards others and treating everyone with kindness and respect. These values remind me to be mindful of how I speak, how I act, and how I treat the people around me.

Life itself is a challenge, and at my age, I have already begun to recognise this truth. I understand that failure is not a reason to give up but an opportunity to learn, grow, and become better. Every setback can teach me something valuable if I am willing to reflect on my experiences and keep moving forward.

Another important lesson I have learnt is that happiness comes from within. While others can encourage and support me, I must learn to find peace and contentment within myself. My happiness should not depend entirely on other people or circumstances but on how I choose to understand and respond to life.

My spiritual practice has also become an important part of my daily routine. The prayer “Om Ara Baza Nadi” is my go-to prayer before and during examinations. It helps me to remain focused and approach my exams with a calmer mind. I have also learnt the importance of beginning each morning with devotion, as my first devotion of the day helps set the tone for the hours ahead.

As I continue my journey in Dharma, I hope to become a more disciplined, compassionate, humble, and understanding person. I know that learning is a lifelong process, and I am grateful to have a spiritual guide who continues to encourage me along the way.

I would like to express my heartfelt gratitude to my Guru, Dr. Glenville Ashby, for always being there to guide and support me. His teachings and guidance have been a profound learning experience, helping me to grow not only spiritually but also mentally and emotionally. I am truly thankful for the wisdom he has shared with me and for the lessons that I will continue to carry throughout my life.

Thank you, Guru, for guiding me on my journey through Dharma.

THE DHARMA OF YOUTH: ADVENTUROUS BECOMING

By Guru Brahmananda

Deon Gentle is the youngest teacher at the Center for Dharma Practice. Following years of dedicated study and spiritual practice under the guidance of Konchok Rinchen Tobgyal (Glenville Ashby), he was given the spiritual name Guru Brahmananda, which he subsequently adopted.



Guru Brahmananda
Deon Gentle

As the seeds of wildflowers meander through the sky to decorate our beloved Earth, obedient to nothing other than the winds of change, children too are the seeds of humanity meant to spur what has already settled and give a new contour to the great design. The dharma of the human is to alchemize adventure into wisdom, and indeed, it is the particular purpose of youth to propel each of us toward the frontier of experience as we dare to shatter ceilings of old and tread unexplored paths in a courageous, wide-eyed expedition.

Thus, the dharma of youth seems to be exploration: to voyage in service of expansion and maturation. And surely this youth lives eternally within us as the engine of discovery, not so dependent on age as it is on the daring and will to confront limits of familiarity and traverse life with a radical openness and curiosity.

It is youthful inquiry into our own potential as we learn and grow throughout this wondrously alive and responsive world which reveals the dynamism of being, and as one maintains such an equally jovial and sincere approach to knowing oneself against the backdrop of one's evolving world, one turns the many little and big revelations of maturation into timeless wisdom to be celebrated in earnest across the generations.

Then and Now

Honoring Tradition, Embracing Change
Baba Dwayne Tundè Witted
(Director, Togbe Lason)



Baba Dwayne

We must never forget the lessons of the past. Our ancestors worked hard to preserve our culture and traditions, and we have a responsibility to continue their work. However, times are changing, and we must also be willing to make changes that will benefit future generations.

As we move symbolically from the Piscean Age into the Aquarian Age, we should welcome new ideas, cooperation, and peace while respecting the wisdom of our ancestors.

Togbe Lason continues to promote cultural awareness, charitable service, and respect for tradition. These values are important, especially in our work with young people. We must teach them about their history while preparing them for the challenges of today's world.

One way of doing this is through spiritual education. Dharma teaches us to understand ourselves, learn from our mistakes, and show compassion toward others. It also reminds us that our actions have consequences.

Young people need guidance, particularly those who live in difficult circumstances. They should be encouraged to develop good habits, respect others, and become responsible members of society.

Older generations also have an important role to play. They must share their knowledge and experiences with the young. At the same time, they should listen to the ideas of younger people. Both generations can learn from each other.

We must understand that change does not mean abandoning our traditions. Rather, it means finding ways to preserve what is valuable while improving what needs attention. Disagreements between generations can create division and resentment. Through patience, understanding, and respect, we can overcome these differences and work together.

Our responsibility is not only to remember the past but also to prepare our children for the future. We must give them the knowledge, encouragement, and spiritual guidance they need to make good decisions.

As the familiar saying reminds us, "If you do not teach your children, the world will."
Let us therefore respect our heritage, support our youth, and work together to build a future of wisdom, compassion, and peace.

Spirituality & Art

THE DHARMA OF YOUTH: WHEN ART BECOMES A WAY OF LIFE

By Dr. Nisha Luthra





As a theatre and film director, a writer and a practitioner of holistic well-being, I have come to believe that education must do more than prepare young people to earn a living. It must help them understand how to live, how to relate to others, and how to discover a purpose that is truly their own.

In a world where young people are constantly measured by marks, degrees, careers and achievements, perhaps we need to ask a different question: Who are we becoming in the process of becoming successful?

For me, this is the dharma of youth.

Theatre has taught me that the stage is a rehearsal for life. An actor learns to listen, to inhabit another person's reality, to confront fear and to work with an ensemble. A director learns that every individual brings a different truth, and that the magic happens when these truths find a common rhythm.

These are lessons our classrooms need too.
I believe performing arts can transform induction programmes for MBA and engineering students. Through theatre, improvisation, storytelling and movement, students can explore leadership, communication, conflict resolution and collaboration, not merely as concepts in a presentation, but as experiences they carry in their bodies and minds. Technical knowledge gives us the ability to solve problems; emotional intelligence helps us understand the people for whom, and with whom, we solve them.

And then there is the healing language of music, sound and movement.
I have often felt that when the mind is in chaos, another lecture is not always the answer. Sometimes, we need a melody, a moment of silence, a conscious breath or the freedom to move without judgement. My work with the arts and holistic well-being, including Chetna Synthesis and its integration of breath, movement, theatre and music, has deepened my understanding of how creative practices can support self-awareness and emotional expression.

Art does not promise to take away every pain. It offers us a way to sit with it, understand it and sometimes transform it.

Literature, too, has this extraordinary power to redirect a thought, sometimes centuries after it was written.

When I return to *Shakespeare's Hamlet,* I see the human cost of being trapped between thought and action. In *A Midsummer Night's Dream*, I see how desire and illusion shape our understanding of love. Maya Angelou's *Still I Rise* reminds us that adversity need not define our identity. Manto's *Toba Tek Singh* challenges the borders we create between people, while Ismat Chughtai dares us to question the silences society imposes, particularly on women. Ruskin Bond brings us back to the tenderness of ordinary life, and Tagore's *Where the Mind Is Without Fear* reminds us of the courage to think freely.

These are not merely literary works to be memorised for examinations. They are mirrors. They ask young people to look again at themselves, at society and at the assumptions they have inherited.

When poetry becomes theatre, when a story becomes a character's lived experience, something shifts. The student stops asking only, "What does this text mean?" and begins asking, "What does it mean to me?"

That is where learning becomes personal.
As a director, I have always been drawn to this meeting point between art and the human spirit. I do not believe every performance is therapy, or that every young person will find their calling on a stage. But I believe that when we give young people the space to create, question, move and express themselves, we allow them to discover parts of themselves that conventional achievement may never reveal.

Perhaps the dharma of youth is not to have all the answers. Perhaps it is to remain curious enough to ask the right questions, courageous enough to challenge what is unjust, and compassionate enough to recognise another person's humanity.

If we want young people to build a better world, we must give them more than information. We must give them imagination, emotional literacy and the freedom to become.

For me, art is not separate from life. It is one of the ways we learn to listen to life and to ourselves.

And perhaps that is where purpose begins.

I have spent years witnessing something extraordinary about art: it reaches places within us that words alone sometimes cannot.

THE PSYCH SERIES

THE DHARMA OF YOUTH

By Amina Mahmood
PhD NYS (Licensed Psychologist)

"I believe that children are our future. Teach them well and let them lead the way. Show them all the beauty they possess inside."

Song Lyrics from: "Greatest Love of All"
Singer: Whitney Houston (1986)
Written by: Michael Messer and Linda Creed
Song Originally recorded by George Benson (1977)



Amina Mahmood

Today's children are tomorrow's leaders. What is our role today in nurturing and equipping this generation with the tools needed to successfully navigate the world as they enter adulthood? Today's child is exposed to much more than we were in our youth. Our brains, let alone our children's brains, have not caught up to today's technological advances. This is evident in the very real decline of the attention span in adults and youth in societies that utilize technology for news, communication, and social interaction.

Brain rot, and along with it 'spiritual rot', is very real. Time for meditation, reflection, and boredom is lacking. This is having significant impacts on both adults and youth with regard to emotional regulation, being able to cope with delayed gratification, cognition, and social skills.

Many spiritual and religious traditions place an emphasis on children as being "pure" and sincere, and as having an inner compass that is influenced by their purity and needs guidance from the adults and society around them. How are we to guide and raise these souls to become beings connected to this world while managing a healthy relationship with modern technological advances?

It is unrealistic to assume that children and youth will live a technology-free lifestyle (most adults I know are unable to do so!); however, how do we balance their use of technology while developing and strengthening their inner compass?

Some recommendations include:

- Have candid and honest conversations about any limits being set around the use of television, smartphones, tablets, and computers. Explain the importance of setting the limits.

- Second, follow the boundaries as a household. Dad should not be scrolling on the phone if he has asked the children to put phones away and engage in screen-free activity.

- Create time on a daily basis for a nature walk or meditative practice (movement-related or non-movement-related).

- Have time that is unstructured in the day so that children learn how to navigate those moments.

We are very susceptible as children to being influenced by what we are surrounded by. Do your due diligence as the adult in their life to role model dharma in your daily behaviors and activities. Children do as you do rather than as you say. Hence, be more mindful and reflective of your behaviors and movements; remember, children are always observing and absorbing. That's how learning occurs. Be mindful of the environment and opportunities you create for them to enable a connection with their inner selves and strengthen their inner compass.

Pathfinders

JIDDU KRISHNAMURTI

Born in 1895 in Adyar, India, Jiddu Krishnamurti was 15 years old when he gave his first formal speech to the London Theosophical Society. In 1929, he parted ways with the said organization that had groomed him to assume the mantle, thereby cutting all ties with the notion of religion or spiritual organization.

At an early age, Krishnamurti was already regarded as one of the greatest philosophical and spiritual figures of the twentieth century. Krishnamurti claimed no allegiance to any caste, nationality or religion and was bound by no tradition. His purpose was to set humankind unconditionally free from the destructive limitations of the conditioned mind. For nearly sixty years, he traveled the world and spoke spontaneously to large audiences until the end of his life in 1986 at the age of ninety. He had no permanent home, but when not traveling, he often stayed in Ojai, California, Brockwood Park, England, and in Chennai, India. In his talks, he pointed out to people the need to transform themselves through self-knowledge, by being aware of the subtleties of their thoughts and feelings in daily life, and how this movement can be observed through the mirror of relationship.



Jiddu Krishnamurti

His core belief is summarized in his saying: “Truth Is A Pathless Land.” Therein, he expounded: “Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection.”

For the rest of his long life, he taught not as an authority but as an investigator looking into life's fundamental issues through questioning all assumptions, and challenging his listeners to do the same.

The body of Krishnamurti's work is enormous; some estimate it at more than 100 million words, spanning 60 years of more or less uninterrupted appearances around the world. His charge to the Foundations at his death in 1986 was to spread his uninterpreted, authentic body of work around the world. His talks and dialogues have been compiled and published in more than sixty books and translated into as many different languages. His books include The *Ending of Time, Freedom from the Known, Commentaries on Living, Education and the Significance of Life, The Awakening of Intelligence, and The First and Last Freedom.*

Bat Kol
Intuitive Teachings

DHARMA AND OUR YOUTH: THE TWELVE PASSAGES OF HUMAN EXPERIENCE

By Konchock Rinchen Tobgyal (Glenville Ashby)



Konchock Rinchen Tobgyal (Glenville Ashby)

Life does not announce the trials awaiting us. Nor does suffering seek our permission before entering. The young, like the old, must confront the shadows of existence. What, then, shall be their compass? What shall steady their hands when the winds of uncertainty gather?

Dharma.
Our youth stand at the threshold of a world of endless possibilities, yet one fraught with contradictions. They are encouraged to succeed, to possess, to compete, to become somebody. But who teaches them the art of being? Who prepares them for disappointment, betrayal, loneliness, and the inevitable encounter with themselves?

Consider the Twelve Passages of the Human Experience, a contemplative sphere through which we may examine the changing conditions of existence. These are not twelve fixed stages, nor are they dictated by age. They are recurring encounters with the human condition, each presenting opportunities for learning, discernment, and spiritual growth.



We confront identity and the restless mind. We encounter temptation, attachment, and the seductive promise of happiness through possession. We discover relationships, generosity, and the consequences of our actions. We meet suffering, impermanence, and the mystery of death. And somewhere along this journey, we may awaken to the realization that the greatest teacher is not always found outside ourselves.

Where, then, does Dharma enter?
Not merely in the temple, nor in the recitation of sacred verses. Dharma must accompany our youth into classrooms, friendships, relationships, and the private chambers of their minds. It must remain close to their breast when anger rises, when ambition blinds, when love disappoints, and when the world appears indifferent to their suffering.

For Dharma teaches responsibility without condemnation, compassion without weakness, and detachment without indifference. It invites us to examine our thoughts before they become actions, and our actions before they become regrets.

We cannot spare our children every sorrow. Nor should we imagine that wisdom can be inherited without experience. But we can place within their hands a compass that points inward, toward the stillness from which understanding arises.

Let us therefore teach our youth not simply how to earn a living, but how to live. For the greatest inheritance we can bestow is not wealth, nor position, nor worldly acclaim. It is the wisdom that allows them to journey through life without losing themselves.

The Living Prayer: Nurturing a Generation Through Service

By Konchock Rinchen Tobgyal (Glenville Ashby)

The youthful mind can be untamed, its indiscipline the source of much woe. To harvest its immeasurable potential, we must train it, not unlike the tempestuous horse that is eventually quieted.

This requires systematic training that centers on service. The young mind, through habituation, cultivates behaviors that remove the focus from self and direct it toward others.

Years ago, I had the honor of working with Dr. Dorothy Susskind. Dr. Susskind, whom I first met when she was in her 80s, had retired early to care for her sister, who was stricken with multiple sclerosis (MS). I learned so much from her many stories, none more so than those concerning DOROT, an organization she helped nurture.

Rooted in the Jewish value of tikkun olam (repairing the world), DOROT specializes in fostering companionship between the young and the elderly, a mission that has since inspired other organizations. Fittingly, in her later days, Dr. Susskind reaped the benefits of the seeds she had sown.

The Spoken Word

THE TREE OF OLD

By Konchok Rinchen Tobgyal (Glenville Ashby)

Upright were you,
Unmoved by the gentle wind,
Swaying,
Not even opposing the violent shaking of the tempest.
Timeless lessons
And gifts of mercy you gave,
Boundlessly,
Season after season,
In exchange for the air that kills
And the outstretched hand of ingratitude.
Still, I turned a blind eye
When they cut and effaced you.
Not a finger in your defense I lifted.
But wasn't I a boy then?
No, the sins of the father
To the third and fourth generations.
So today,
I am bowed by trial after trial,
A message from you
Of my shameless neglect.

End-of-life Reflections

YOUNG & OLD

By Anna Ellis



Anna Ellis

Out of the mouths of youth often come the most thought-provoking and innocent questions. How do we foster answers to encourage critical thinking? Children vary developmentally due to age, environmental and neurological factors. Given this information, we must highlight their experiential strengths and abilities on an individual level. Recognizing impermanence is helpful at any age. An introduction to the concept at an early age allows a foundation much like the root of a tree. With proper fostering and nourishment, the root sprouts a beautiful sapling that continues to grow. Through life experience, the sapling turns into a tree with the ability to branch off into ideal paths and healthy coping mechanisms. Branches create beautiful leaves of continued growth. Leaves create shade and safety for other living beings, and growth continues.

Positive reinforcement should be used when educating the young about Dharma. Utilizing enjoyable activities during education can help accomplish many goals. I am including questions to ask below to help in developing such activities:

- What makes you happy?
- How do you feel about (exploring nature, playing indoors, helping bake cookies, etc.)?
- Why do you think (there are stars in the sky, the grass is green, squirrels live in trees, etc.)?
- Who is fun to talk to?
- Where is your favorite place to be?

By evaluating answers to such questions and engaging children in environments they associate with comfort and joy, we are able to teach lessons and lead discussions with greater ease. Cultivating the truth of reality strengthens students, communities and societies.

ZHABS TOG
(SERVICE)

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Public Charity Status: 170 (b) (1) (A) (vi)
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CENTER FOR DHARMA PRACTICE

Karuna Seva: Compassionate Food Outreach for Animals, Haridwar, India.

Bring Comfort to Hungry Animals: Join Karuna Seva Today.

Dear Prospective Donor,
Every day, countless vulnerable animals face the harsh reality of starvation and neglect. They cannot ask for help, but we can answer their silent plea.

We invite you to be a lifeline through Karuna Seva: Compassionate Food Outreach for Animals. Our mission is simple but critical: to provide nourishing meals and consistent care to animals who have nowhere else to turn.

Your generosity translates directly to renew the strength, and vital energy of these helpless creatures. A gift of any size ensures that a hungry animal receives a meal served with dignity and love. Please consider making a donation today to help us sustain this vital circle of compassion.

With Deep Gratitude,

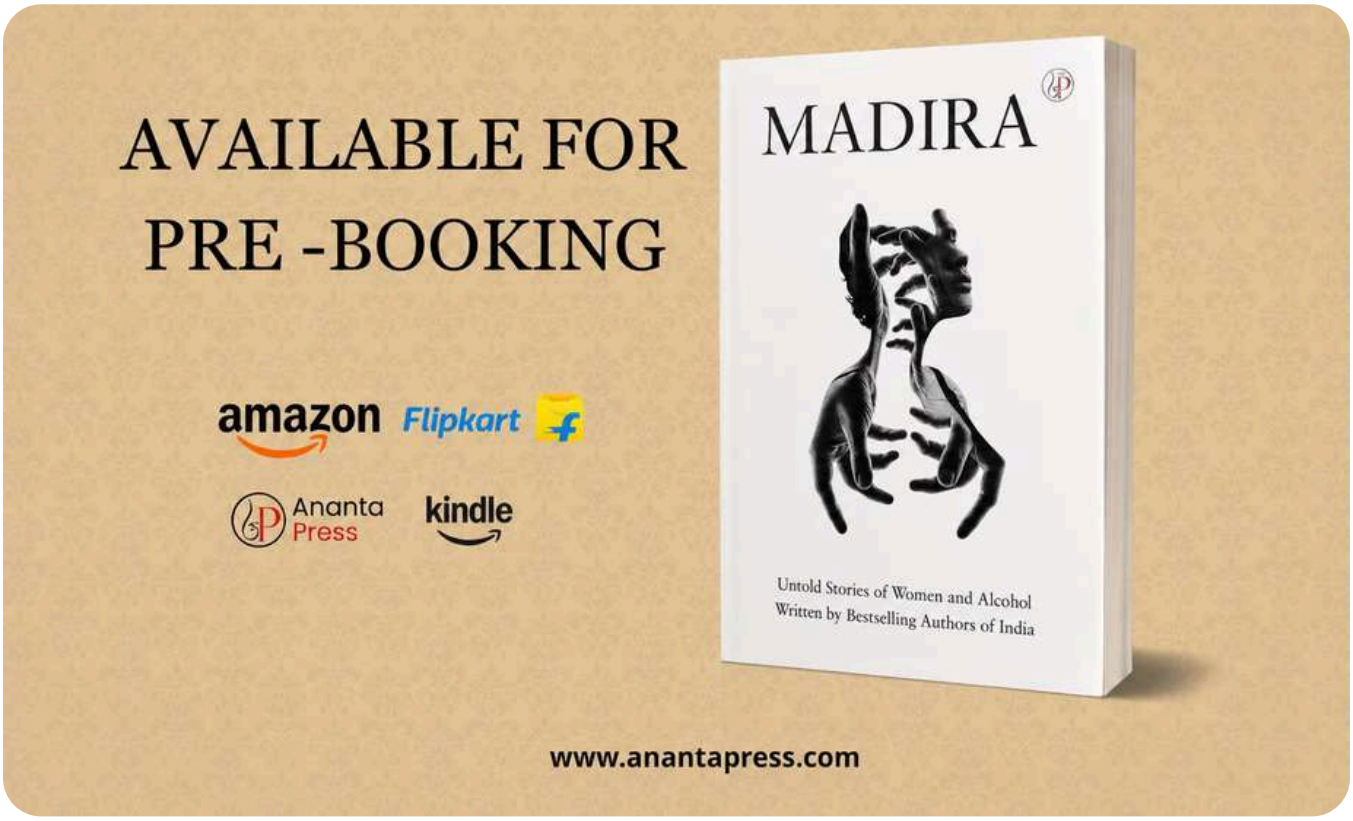
Guru Gyananda

Guru Gyananda (Glenville Ashby)

Donate

Literary Corner

(All things Dharma)



Madira-Untold Stories of Women & Alcohol is out now.
The Narrators Performing Arts Society this compelling book explores the societal, cultural, and historical taboos surrounding women and alcohol in India, bringing forward deeply personal and untold stories.

Globally—and increasingly in urban centers across India—there is a powerful counter-narrative of women reclaiming their stories through sobriety. This anthology highlights the "untold" realities of high-functioning alcoholism among modern urban women, breaking the stigma around shame, hidden drinking, and finding freedom in an alcohol-free lifestyle.
Order your copy here:

Amazon | Flipkart

Announcements

Glenville Ashby, PhD, has been appointed Managing Director of Dolma, the monthly magazine of the Center for Dharma Practice.



Konchock Rinchen Tobgyal (Glenville Ashby)

In this capacity, Dr. Ashby will oversee the magazine's editorial direction, ensuring that its content reflects the Center's spiritual, philosophical, and educational mission. His responsibilities will include reviewing submissions, guiding contributors, supervising editorial processes, and maintaining high standards of originality, clarity, and integrity.

A central focus of his leadership will be the magazine's continued development through new features, expanded readership, and greater engagement with spiritual and educational communities.

Dr. Ashby will also foster relationships with writers, scholars, spiritual teachers, and community organizations, while encouraging emerging voices and nurturing literary talent.

Additionally, he will oversee publication schedules, coordinate production, and manage resources to ensure the timely release of each monthly issue.

Under his leadership, Dolma will seek to strengthen its role as a platform for thoughtful dialogue, spiritual inquiry, cultural understanding, and the exchange of ideas that inspire personal growth and service to humanity.

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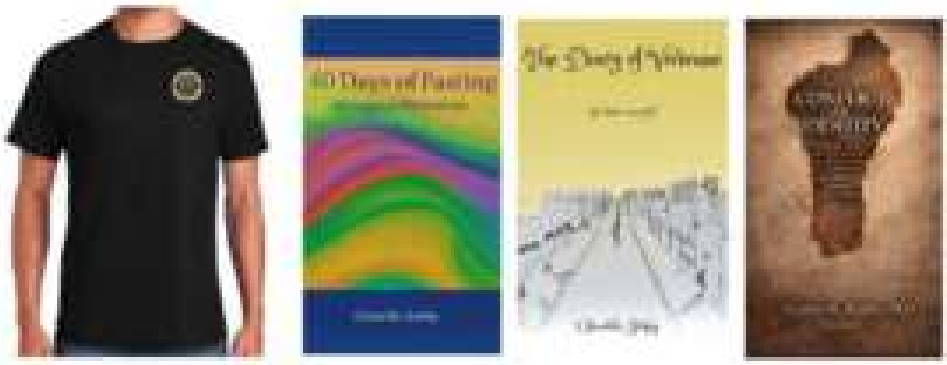

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