

spoke, a streaming link between that which is eternal and that which is temporary.

To meditate in a practice is to change one's identity. It is to identify with one's life from the hub, from the essential beingness. It is to move one's identity from being lodged in mind and what it thinks, emotion and what it feels, and will and what it wills. In short, it is an expansion of one's identity from a temporary, illusory self - illusory in that it is always changing and is unaware of the eternal nature, the stream of lives and the doctrine of oneness.

The mind can perceive the doctrine of oneness, but the doctrine of oneness is not experienced within mind. The emotional self can actually experience the doctrine of oneness and yet the emotional self is at the whim of will and mind and is often cramped and crippled and hurting, trying to protect the separate self that arises from mind and will. Meditative practice, then, gives the emotional self a greater source from which to sit, feeling into the great oneness, peace, and love. Meditative practice gives mind a chance to expand, to grasp much greater concepts and move beyond the limitations of what self is, giving mind an even greater journey to explore. It also gives it a chance to rest and simply watch.

Mind in its most peaceful state simply watches. It does not think; it simply, purely perceives, like a window that is wiped crystal clean and just allows the light to move back and forth.

A meditative practice gives the will a chance to engage itself along dharmic paths, for the will is a soldier, truly, just a servant. When given a task it will carry it out to the

bitter end, a soldier that has been sent to go here and there, to crash this door down and to dig that ditch. The will is a worker bee. Who commands the will, then? Does the will receive its commands from a limited self, or from the expansive Self? From the emotions that are trying to protect the illusory separate self, or from the emotion that feels the great peace and oneness? Meditation is a skill that moves one from here to there and opens the spokes from hub to rim. It is most practical and most profound.

Choosing To Watch



We continue to speak of practicality, of how to engage a dharmic existence into one's identity and experience one's personal reality in these ways.

There requires an attention and a choice to watch what arises in one's thoughts and to watch what one says. Observe it and its effect, always without judgment. Hold that strongly there – *always without judgment*. Simply watch what has arisen in your thoughts and how it creates feeling. What feeling comes from that thought? What did you notice happened from what you said? This choice to watch is a part of the dharmic practicality where one actually learns and builds experience. Ask, "Is that thought leading to freedom or closure and limitation? Does this thought create peace and love or pain and hurt?" That simple action, to enquire after one's thoughts and follow them, creates a powerful sense of choice. Do I need to continue with that thought? What would be a better, more instructed, higher-action thought? What would lead further into a freedom from this or into a resolution and what would create more opportunities for peace for my being and this being in front of me?

This may sound very internal and so it is. It is having the great single eye of one's being open, watching. You may choose to watch what the speech of others causes in you or in those around you. Watch this.

Learn from it. Realize there is always a choice. If the speech of others caused pain and confusion, there was a choice. It could have been said in a different way or not said at all. Right speech can mean silence. Right action can mean non-action. It is then asking, "Should I speak sometimes or is it best not to? Should I act or is it best not to? What furthers this situation towards love and peace and what does not?" One choosing to exist in dharma asks such questions, giving oneself those moments to ask first before speaking or acting, and giving oneself time to observe what one is thinking and to advise oneself perhaps to find another thought, to access the hub and allow a more truth-filled thought to replace one that may have arisen from will, from a limited, cramped emotional state, or from a fearful mind.

To hold a journal and to have a practice in writing can be an important way to anchor this process, where one asks these questions on paper and takes the time to examine what the thoughts were, what they created, and opening to what a more healing thought may have been. This is engaged personal reality along a dharmic path.



*The wise one
is silent first
before speech
Observant first
before decision
Contemplative first
before action*

*Silence rules in the wise
For silence contains wisdom*