

A Blossoming of Sublime Understanding and Love – Unbroken Wholeness, the Sadhana of Amitabha and Pureland Buddhism –

Jan. 18/26 class – Resources and Reminders

A recording of the class can be viewed at <https://www.youtube.com/watch?v=vowesAD9da0&list=PLDfqQ393gSUJpWgp-thJLAWbwuYMREjvl&index=2>

Preparation for Engaging in this Sadhana of Sublime Understanding and Love

Two Essential Qualities of mature or maturing practitioners or "yogis of the natural world"

First Essential Quality – Arising from a deepening cognisance of the suffering of "trying to make permanent that which is impermanent", (possibly because we are growing old or having health issues, or possibly because we are deeply dismayed by the state of human affairs) we feel a maturing sense of renunciation, a relinquishing of valuing or pursuing a life dominated by greed/hunger, hatred/fear, and delusion/withdrawal/alienation. The catastrophe of a world that is driven by these negative emotions is blatantly outlined in Oxfam's recently published report, ["Resisting the Rule of the Rich: Defending Freedom Against Billionaire Power"](#)

"As an all-embracing ethical discipline that involves a profound reassessment of the personal relationships and attachments, the hopes and fears that make up the fabric of ordinary worldly life, renunciation is in fact incumbent on all Buddhist practitioners, whether clerics or laypeople, and is the indispensable basis of any authentic and serious practice." from the Introduction to Longchenpa's *"Finding Rest in Meditation"*

Mature renunciation is not merely about what you are against. In a deeper sense it is revealed in what you are for. What are you devoted to? *"Devotion is a form of attachment that combines love or reverence with commitment and a willingness to endure. It orients a person toward something they regard as intrinsically worthwhile – something that gives shape to a life, even in the face of difficulty or doubt."* (from an essay by Paul Katsafanas and published in Aeon) <https://aeon.co/essays/what-explains-the-perpetual-need-for-political-enemies>

To strengthen this first essential quality of true renunciation and devotion;

Each day, preferably in the morning before starting the day's activities, contemplate one or more of the "Five Wholesome Life Trainings" (also called 5 training precepts in positive expression).

These can be found in "Reflections and Prayers" <https://greendharmatreasury.org/wp-content/uploads/2026/03/reflections-and-prayers-2026-a5-.pdf>

and in "Daily Puja"

<https://greendharmatreasury.org/wp-content/uploads/2013/10/dp-5th-ed-hi-res.pdf>

and many of my other writings)

The Peace of Wild Things, by Wendell Berry

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
and I feel above me the day blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

Illumined in the Dark, by Tarchin

You sit out
 at night
 under the stars
The milky way
 winding herself
 around the
 bowl of the world
 like a starry shawl of caring,
And the river
 sings in your cells
And the earth scent
 floods your brain
And the near zero air
 pricks your surfaces
 into fresh awakeness
And the mystery
 sounds symphonies
 of reverence and love
 weaving messages of meaning
This moment
 this blessed moment
 this always available intimacy
Illumined in the dark.

Second Essential Quality – This involves a maturing awareness of the inter-being~inter-knowing nature of all phenomena. Ultimately, in Buddhist terms, this will refine into a lived understanding of emptiness .

To support our capacity to engage with this second quality we need skills in calm clear, here-and-now attentiveness;

Each day, set aside a period for quiet, focussed, contemplative study.

How do you as a yogi of the natural world (or as an apprentice of life and living) relate to or engage with these teachings and practices? Though our general theme will address unbroken wholeness, Amitabha Buddha (a blossoming of sublime understanding and love) and the concept of a here-and-now Pure Land, each person will need to use their skills in attentiveness to experimentally explore these possibilities in the context of their moment by moment living. It's really a question of "skilful means" How can I 'enter' or realise the here-and-now "Pureland" – this ever-fresh "cresting wave of now" – this nectar of naturalness – this blessing of pure and total presence? This will require ever more subtle skills in attentiveness.

For those who might want or need a bit more detailed guidance, I have listed a progression of explorations that can hugely enhance one's mindful practice.

a) The path of purification - Review *Sila Samadhi and Prajna*. I have touched on these three in many of my writings and in many of my classes.

A yogi of the natural world => 'one who is free to ask question', investigates their living, taking into account their body, emotions, concepts and understandings. At the same time one is called to question the moral validity (the human dimension) of what one is doing along with the ecological or biospheric validity of what one is doing.

Two texts to support this process:

"Breathing: The Natural Way to Meditate"

<https://greendharmatreasury.org/wp-content/uploads/2017/03/breathing-e-book-gdt.pdf>

and

"Walking in Wisdom"

<https://greendharmatreasury.org/wp-content/uploads/2017/04/walking-in-wisdom-2nd-ed-e-pub.pdf>

b) With (a) somewhat internalised we can refine the work by cultivating **the art of resting into whatever is immediately occurring**.

"Foundations of Mindfulness" can help support this,

<https://greendharmatreasury.org/wp-content/uploads/2019/09/foundations-of-mindfulness-gdt.pdf>

c) Now we refine further, cultivating **a unity of samatha/vipassana**; inter-being~inter-knowing; love and clear seeing

See *"This Nectar of Naturalness"*

<https://greendharmatreasury.org/wp-content/uploads/2022/04/this-nectar-of-naturalness-gdt-70422-.pdf>

d) With a good working familiarity with the explorations of a, b, and c, we can then begin to **bring all these themes together** supported by this Amitabha sadhana of Unbroken Wholeness of Sublime Understanding and Love

Some practitioners may already have integrated into their living most of the above suggestions so that they deeply and viscerally value the state of mindful presence. For these people, if you aren't already doing so, you may find the following texts can help deepen and strengthen your experience.

"The Precious Treasury of the Way of Abiding" by Longchenpa

"The Treasure Trove of Scriptural Transmission" a commentary by Longchenpa on his text *"The Precious Treasury of the Basic Space of Phenomena"*

"Self Liberation Through Seeing with Naked Awareness" by Guru Rinpoche

Finally here is a copy of a poem I recited in the class Jan 18/25

The Space Between the Notes of a Bellbird's Song, by Tarchin

I wish

*I could describe for you
the space
between the notes
of the Bellbird's song.*

The soft round explosion

*the radiating glow
like the texture of the last moments of a long easeful, colourful, out breath
sound revealing the shapes of mountains and valleys
and pine trees in the mist
the Silveryeyes filling in the gaps.*

I wish I could describe for you

*the feeling
of wishing
a huge openness
a gentle quivering fullness
a leaning into nowhere
a sense of something extraordinary
a reaching to connect
a mystery that already is.*

*The single notes
sculpt the space
Or is it space
inviting forth the notes.*

*Trillions and trillions of synaptic flowers
a meadow of knowing
a forest of caring
The vastness of mind
birthing the poignant moment
between the notes.
Olive green feathers
light in the eye*

*Describing for you
the space
of wonderment.*