

June 7/26

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

*A series of classes inviting 'Yogis of the Natural World' and long term practitioners of buddha-dharma, to join in an experiential exploration of love and clear seeing, using the lens of this "[Sadhana of Amitabha](#)".*

A playlist of recordings for all the classes can be viewed at <https://www.youtube.com/playlist?list=PLDfqQ393gSUJpWgp-thJLAWbwuYMREjvI>

PDFs of resources and reminders to accompany some of the classes can be found by [clicking here](#).

### Resources and Reminders for (class # 6) Yoga of Skilful Fabrication

#### **Musical Note:**

I shared with you an observation of an 84 year old playing the Prokofiev's third piano concerto but then couldn't recall her name. It's Martha Argerich.



#### **At the beginning of this class,**

I read sections of a versified essay titled, "[Taking Robes – Embracing a Life of Natural Awakening – Reflections on Ordination and Divine Ordinarity](#)". A PDF of the full text can be downloaded by [clicking here](#).

#### **Yoga of Skilful Fabrication**

The yoga of skilful fabrication along with the next two sections (sevenfold prayer and breathing yoga – which we will look at in future classes) are all part of the yoga of skilful fabrication. Although they are presented one after the other, with practice and increasing familiarity they will begin to seamlessly intermesh.

[Click here to read PDF](#) version of an essay that I wrote many years ago called, "[The Yogas of Skilful Fabrication and Effortless Naturalness](#)".

#### **Ways of Practise**

In terms of a progressive order practise/experience, initially, I suggest you simply read the text

and allow the imagery itself to invoke experience. Sometimes the buddha figure will appear as if it's in front of you. Sometimes you sense or feel yourself as being this figure. And sometimes you may have a sense of both at the same time. Gradually, as this visualisation becomes familiar and relatively stable, you will find yourself shifting to contemplating the meaning of the details of the imagery.

In general, the entire visualised buddha figure as a whole, represents the dynamic integrated totality of dharma – the fundamentally ungraspable expanse of the inter-being~inter-knowingness of life – *suchness*. The details of posture, colour, clothing and so forth, remind us of the contributing factors (detailed in the buddhist philosophy and teaching) that allow such a knowing to manifest. With practise, these understandings can transform the meditator and they will begin to feel a confidence of actually enacting, or being, the meaning of all of this together – a seamless whole. Finally, there is a letting go into pure and total presence (yoga of effortless naturalness).

### **Symbology**

**a precious throne** => (confident / solidity / firmness – *saddha*)

**a radiant rose-pink lotus** => flowering energy both delicate and powerful – beautiful

**sun** => source, generative process, suchness

**moon** => one's experience ie. how we are making sense of this moment of generative process

**sun-moon cushion** => the inseparable union of absolute and relative *Bodhicitta*;

**glorious Buddha Amitabha** => the glorious blossoming of sublime understanding and love

**red in colour** => energising and warm

**one face** => suchness

**two hands** => wisdom and compassion

**legs enfolded in the vajra posture** => unmoving samadhi

**hands in the mudra of meditative equipoise holding an alms bowl filled with the nectar of immortality.** => mudra – gesture;

**alms bowl** => container, womb, open and ready to receive, nestled in the state of meditative absorption

**nectar of immortality** => the contents of experience, what is received, the 'undying body of manifestation'

**major signs and minor marks** => In general think of these as physical indications of the experiential qualities of a Buddha, bodhisattva, or fully matured human being. In Buddhist texts there are a variety of descriptions of these 32 major signs and 80 minor marks.

If you are interested in following this up, see; *"Gone Beyond"* Vol.2, Karl Brunnholzl, Snow Lion, 2011, p 457 - 460 and or *"Groundless Paths"* Karl Brunnholzl, Snow Lion, 2012 p 530 - 537

**robes of a monastic** => I have used the word monastic to indicate someone devoted to realising wholeness. Robes were the clothing of the day and symbolise thought forms or assumed understandings.

**speech resounding with myriad qualities of excellence** => the text says speech but you could think in terms of 'languaging' or the integrated activity of physiological and mental functions linking two or more beings. Some Buddhist texts refer to 60 melodious tones. For more on this, see "*Gone Beyond*" vol 2 p 461)

**The mind of Amitabha** => Consider mind, not as a noun but as a verb – an activity; minding; caring for; loving something or someone

### Afterthought

A day after the June 7th class, I received an e-mail from Grace Sorensen in which she commented on the alms bowl filled with nectar and her appreciation of my mentioning our cat, Greycoat, curling up on Mary's lap. In the same e-mail she sent a poem by D.H. Lawrence. Was Lawrence speaking of Amitabha?

### Pax

*by D H Lawrence*

All that matters is to be at one with the living God  
to be a creature in the house of the God of Life.

Like a cat asleep on a chair  
at peace, in peace  
and at one with the master of the house, with the mistress,  
at home, at home in the house of the living,  
sleeping on the hearth, and yawning before the fire.

Sleeping on the hearth of the living world  
yawning at home before the fire of life  
feeling the presence of the living God  
like a great reassurance  
a deep calm in the heart  
a presence  
as of the master sitting at the board  
in his own and greater being,  
in the house of life