

Phil Treloar *Feeling to Thought*

*Sudhana Cycle No. 10*

## *MAITRAYANI*

*for seven percussion &  
marimba soloist*

written as a commission for the  
Australian Percussion Gathering  
Griffith University  
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Ba Da Boom Percussion with Phil Treloar solo marimba

Being ecstatically joyful after visiting Jayoshmayatana, through whom Sudhana had experienced the sounds that produce the names of the Buddhas, and had entered a *samādhi* (a concentration) called “mystic knowledge of the bliss of tranquility” he travelled on to the city of Simhavijumbhita to see the girl, *Maitrayani*. After seeking her out and making his inquiries, *Maitrayani* said to Sudhana, “I have attained the means of access to perfect wisdom from the arrangement of totality; through various ways of entry into it, each different.

“Focusing my attention on this means of access to perfect wisdom by way of the arrangement of the totality,

meditating on it, following it, pondering it, contemplating it, making it familiar, keeping it in mind, putting it in order, putting it into effect, perfecting it, thoroughly examining it, I developed a mental control called ‘facing in all directions’ in the sphere of which mental control, incalculable tens of hundreds of thousands of media of the Teachings operate, assemble, become visible, become accessible, and develop—for example, the medium of Buddha-lands, the medium of Buddhas, the medium of doctrines, the medium of all beings, the medium of the past, the medium of the future, the medium of the present, the medium of the limit of duration, the medium of virtue, the medium of provisions of virtue, the medium of knowledge, the medium of provisions of knowledge, the medium of vows, the medium of differentiation of vows, the medium of practices, the medium of purification of practices, the medium of accumulation of practices, the

Just as a clear eye  
Can see colors due to the sun,  
So too can a pure heart  
See the enlightened by Buddha’s power.

As by the power of effort  
One can plumb the depths of the sea,  
So too can the power of knowledge  
See innumerable Buddhas.

As in a fertile, watered field  
Whatever’s planted will grow,  
So does the ground of a pure mind  
Produce enlightened qualities.

As a man who’s found a jewel mine  
Is forever freed from poverty,  
An enlightened being finding the Buddha teaching  
Is free from defilement, pure in mind.

Just as a true panacea  
Can eliminate all toxins,  
Buddha’s teaching too is like this:  
It annihilates all afflictions.

Truly genuine teachers  
Are praised by the enlightened:  
Through their spiritual power  
We get to hear the Buddha teachings.

Even if for countless eons  
One gave precious things to Buddha,  
If one doesn’t know the real nature of Buddha  
This is not called giving.

Infinite physical characteristics  
Adorn the Buddha’s body;  
Yet it is not in physical form  
That the Buddha can be seen.

medium of fulfillment of practices, the medium of actions, the medium of harmony of actions, the medium of streams of actions, the medium of performance of actions, the medium of fields of actions, the medium of rejection of evil actions, the medium of undertaking of proper actions, the medium of control of actions, the medium of morality, the medium of guidance to right ethics.”

*Avataṃsaka Sūtra – Book Thirty-Nine, No. 10* : spoken by Maitrayani

Maitrayani then went on to cite many more mediums that enable this entry, for example, “the medium of the microcosmic found in the macrocosmic, the medium of the macrocosmic found in the microcosmic,” and “the medium of the profound doctrine of emptiness, the medium of the forms of mystic knowledge, the medium of the forms of purification of wisdom,” and so on.

Mañjuśrī, I teach the gates of dharma which are as numerous as the grains of sand in the river Gaṅgā in a way that is non-referential.

*The Sūtra That Is a Synopsis of the Entirety of Complete Pulverization* – quoted in Karl Brunnhölzl, *The Center of the Sunlit Sky*, p. 679.

one another is also symbolized by the so-called “Net of Indra”, which is an imaginary net of jewels that reflect each other with the reflections of each jewel containing reflections of all the jewels, ad infinitum.”

In his *Hua-yen Buddhism – The Jewel Net of Indra* Francis H. Cook tells us that “each individual is at once the cause for the whole and is caused by the whole, and what is called existence is a vast body made up of an infinity of individuals all sustaining each other and defining each other. The cosmos is, in short, a self-creating, self-maintaining, and self-defining organism. Hua-yen calls such a universe the *dharmadhātu*, which we may translate as “cosmos” or “universe” if we wish, with the proviso that it is not the universe as commonly imagined, but rather the Hua-yen universe of identity and interdependence.”

Vis-à-vis ‘ordinary’ thought, the *dharmadhātu* appears as a paradox in that it fully embraces perceptibility while concurrently transcending it. Like much in Buddhist terminology, *dharmadhātu*, too, is complex and unfathomably profound. *Dharma* itself is an index in more than one direction, but etymologically derives from the Sanskrit root, *dhṛ* – to bear or support. *Dhātu* can be understood as the perceptual

The Enlightened One, Truly Awake,  
Is peaceful, never moving,  
Yet can manifest his body  
Throughout all worlds in the ten directions.

Just as space itself  
Is unborn and unperishing,  
So is the truth of the Buddhas  
Ultimately birthless and deathless.

*Avataṃsaka Sūtra – Book Twenty-Four* :  
a gāthā spoken by Banner of Bravery

Just as the clear full moon  
Appears in all bodies of water  
And while the reflections are numberless  
The real moon is not two,  
So does the one of unimpeded knowledge  
With perfect true enlightenment  
Universally appear in all lands  
Yet the Buddha-body is nondual.

*Avataṃsaka Sūtra – Book Twenty-Four* :  
a verse spoken by Banner of Knowledge

Behold the Human Lion’s  
Autonomous mystic power,  
Beyond discrimination,  
Yet causing distinct perceptions.

*Avataṃsaka Sūtra – Book Twenty-Four* :  
a verse spoken by Banner of Steadfastness

The reason for suffering in the past  
Over countless eons  
Revolving within birth and death  
Is due to not hearing the name of Buddha.  
Not deluded about things,  
Realizing them as they truly are,  
Detached from all compounded forms:  
This is called unsurpassed awakening.

*Avataṃsaka Sūtra – Book Fourteen* :  
a verse spoken by the enlightening being  
Unexcelled Wisdom

The object lesson gained here sees that each principle contains all principles, so knowledge and objects interpenetrate on infinite levels.

In Appendix 1 of the *Avataṃsaka Sūtra* the translator, Thomas Cleary, observes that: “The principle of all things reflecting or “containing”

bases or elements. So simply looked at in these terms the collocation might mean something like ‘that which supports the elements.’ (NB: This is a mere attempt on my part to reach an accessible understanding and in no way a definition as such.) The paradox is that, as understood in Buddhist terms, things both are and are not, and the *dharmadhātu*, while not something ultimate, *is* something ultimate; it is neither negative nor positive. (Again, as I tend to understand this, the *dharmadhātu* is, primarily, an *experience* to be had, or lived through.) Karl Brunnhölzl says in the Preface to his translation, *In Praise of Dharmadhātu* by Nāgārjuna: “Throughout the texts presented here, the dharmadhātu is not understood as some mere emptiness or abstract nature of all phenomena but as the true state of our mind, luminous nonconceptual wisdom, or the present moment of mind’s fundamental awareness and vast openness being inseparable.” Various perspectives express it as being “an ever-unbroken continuum”; “the dharmadhātu (wisdom) is the nature or very life-force of all phenomena in saṃsāra (afflicted phenomena) [saṃsāra: the cycle of repeated births and deaths] and nirvāṇa (pure phenomena)” [nirvāṇa: the end of cyclic existence]; and, “mind’s object or basic nature is the dharmadhātu, in which the consciousness that realizes identitylessness engages”; just to cite a few. (See pp. 404 ~ 406 of Brunnhölzl’s book.)

In his magnificent *The Precious Treasury of THE BASIC SPACE OF PHENOMENA* (Skt.: *Dharmadhātu ratna koṣa nāma*) the great Tibetan master of the Nyingma school of Vajrayana Buddhism, Longchen Rabjam (1308 ~ 1363) says:

GIVEN THAT BASIC SPACE is by nature primordially and spontaneously present,  
it is infinitely pervasive, with no division into outer and inner.  
Without any limiting boundaries, it is beyond division into  
above and below or any other direction.  
Beyond the duality of spacious versus narrow, awareness—  
pure like space—  
is this very expanse, free of the elaborations of a conceptual  
framework.

The magical expressions that originate within unborn  
basic space  
are completely indeterminate and not subject to any  
restrictions whatsoever.  
They cannot be characterized as “things,” for they have  
no substance or characteristics.  
In that their nature is like the panoramic vista of space,  
they are unborn, spontaneously present, and free of any time  
frame, any beginning or end.

The essence of all saṃsāra and nirvāṇa is awakened mind.  
Spontaneously present—not occurring, not originating, and  
not finite—  
it has not come from anywhere, nor does it go anywhere at all.  
The expanse of awakened mind, with no linear time frame,  
does not come or go, for it is infinitely pervasive.

The true nature of phenomena—suchness—has no beginning,  
middle, or end.  
This state of infinite evenness, equal to space and pure by nature,  
has no beginning or end.  
It is beyond any time frame.  
It is unborn, unceasing, and has no substance of characteristics.  
It neither comes nor goes and cannot be characterized as  
some “thing.”

Translated under the direction of His Eminence Chagdud Tulku Rinpoche  
by Richard Barron (Lama Chökyi Nyima). Padma Publishing, 2001)

Having instructed Sudhana on the means to perfect wisdom which is the array of total mindfulness, Maitrayani asked, rhetorically, “How can I know the practice or tell the virtues of the enlightened beings whose minds are like space, whose intellects are as broad as the cosmos, whose mental flow is based on accumulated virtue, who have attained transmundane understanding?” And so the list of attributes continued. Finally, Maitrayani sent Sudhana on to his next benefactor. Sudhana paid his respects to her and departed.

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