

Phil Treloar *Feeling to Thought*

Sudhana Cycle No. 24

SINHAVIJURMBHITA

for solo violin

Dedicated
to the memory of my mother

Ruth Lily Treloar née Elder

October 17, 1912 ~ March 8, 2008

Sinhavijurbhita – Eng. ‘Lion Stretch’ – whose name symbolizes her tirelessness in the practice of kindness, is Sudhana’s twenty-fourth spiritual friend. She is a nun who embodies mastery, mystic power, and eloquence. She is calm and composed, and, unaffected by worldly things, she is as fearless as a lion. When Sudhana asks her to tell him how to learn and to carry out the practice of enlightening beings, she replies: “I have attained the enlightening liberation of removal of all vain imaginings” and that “It is the light of knowledge whose nature is instantaneous awareness of the phenomena of past, present, and future.” She goes on to tell him of a concentration born within her whereby: “I go to all worlds in the ten directions to make offerings to the enlightening beings who are going to become buddhas in the next life.” With *Sinhavijurbhita* Sudhana realized dedication reaching all places. This is the teaching of the infinite cosmic network in which one rank pervades all ranks, and each rank pervades the spiritual cosmos, all refining one another ... all freely interacting.

The *Sudhana Cycle* is a project that brings music into being, doing so in ways that draw focus on interaction in various forms. Fundamental to this is improvisation, though this does not necessarily imply improvisation ‘in the style of ...’ Rather, it asks that the performer(s) make certain decisions which impact upon structural relationships and thus engage, to some extent, with the formal process of the “Work’s” coming-into-being. This signifies a dynamic between composition and performance that bears creative potency; a potential that goes beyond the literacy of the page or any other form of representation, dealing directly with the act itself. Crucial in this is the question of scope. While some “Works” may furnish a large portion of the performance materials, others might provide very little. But whatever the case in this regard each “Work” is specific in character to the encounter Sudhana shares with each of his spiritual friends.

Sudhana Cycle No. 24 – Sinhavijurbhita

Dedicated to the memory of my mother, Lily Treloar

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NOTE: First Performance by Junko KAMISHIMA,
Chapel Hill, North Carolina, USA, June 5, 2010

Sudhana sought out the nun, *Sinhavijurbhita*, finding her at Sunlight Park in the city of Kalingavana in the land of Shronaparanta. As he looked around the park he saw myriad varicolored flowers and trees like those of paradise adorning the heavens. Trees called “moon-risen,” which were covered like pavilions, of flame-like color and blazing radiance, lighting up the space of a league. He saw leafy trees

called “completely covering,” shaped like parasols, their clustered leaves providing shade, shining like blue crystal clouds. He saw flowering trees called “treasury of flowers,” having pleasing forms like the Himalaya Mountains. He saw ever-ripe sweet fruit trees with the appearance of golden polar mountains. He saw jewel trees called “treasury of radiance,” producing garlands and ornaments of celestial jewels and wish-fulfilling gems of countless colors. He saw trees of cloth called “soothing,” from which hung precious celestial cloths of various colors. He also saw trees of musical instruments called “pleasing,” which produced music more sweet and pleasant than that of the heavens. There were trees of fragrances called “gracing everywhere,” cool lotus ponds surrounded by benches of various jewels painted with sandalwood fragrance, set in ground made of blue lapis lazuli, the bottom covered with gold sand, the ponds filled with water pleasantly scented with celestial fragrance, the surface of the water covered with varicolored lotuses of heavenly scent and texture, the air around them filled with the song of birds, more lovely than the heavens, all surrounded by rows of beautiful trees of various celestial treasures.

At the foot of each of those treasure trees were arranged jewel lion seats of various pleasing forms, adorned with innumerable jewels, spread with various celestial cloths, perfumed, covered with canopies of jewels, hung with precious silks, enveloped in nets of gold, with circlets of bells giving forth pleasant sounds. And each of the lion seats was located in the calyx of a lotus differently adorned with jewels and fragrances. The entire park-grounds were covered with diamond lilies of pleasant texture and lovely scent, and the earth studded with blue lapis lazuli and inlaid with all kinds of jewels. The adornments were endless and infinitely magnificent. Sudhana saw this Sunlight Park by the strength of the mystic power of *Sinhavijumbhita*.

In every one of those lion seats beneath each precious tree Sudhana saw the nun, *Sinhavijumbhita*, sitting, surrounded by a great company of followers, calm, with her mind quiet, fearless as a lion, alleviating the pains of all sentient beings, beneficial to all who beheld her, producing a mental and physical quiescence like the light of a buddha, clearing the minds of sentient beings polluted by afflictions, promoting the growth of roots of virtue. Each seat was surrounded by a different audience: Gods of the heaven of pure abode, gods of the Brahma heaven, gods and goddesses of the heaven of enjoyable emanations; She was surrounded by celestial musicians, titans, fantastic birds, centaurs, great serpents, women, men, boys, girls, people of the vehicle of listeners, the vehicle of individual illumination, enlightening beings in the second stage, the third stage through to the tenth stage; And he saw her teaching an audience of thunderbolt bearers a doctrine called ‘mighty array of thunderbolts of knowledge’. Sudhana saw *Sinhavijumbhita* teaching in such a way as to bring all to the point of certainty in their achieving supreme perfect enlightenment.

Sudhana, having heard the teachings of *Sinhavijumbhita*, asked from her, her guidance for the practice of an enlightening being. She replied: “I have attained the enlightening liberation of removal of all vain imaginings; the light of knowledge whose nature is instantaneous awareness of phenomena of past, present, and future. As I go in and out the door of this light of knowledge, there is born in me a concentration called ‘possessed of all phenomena,’ by attainment of which I go to all worlds in the ten directions with mentally produced bodies to present offerings as numerous as atoms in untold buddha-lands. To all those sentient beings who come to me I give instruction in this same transcendent wisdom. I pervade the cosmos in every moment of awareness, but I do not imagine so, because I know the nature of things as existing in illusion.

“Thus, I know the enlightening liberation of all vain imaginings; but how can I know the practice or tell the virtues of the enlightening beings who penetrate the infinite cosmos of realities, who pervade all realms of reality while sitting cross-legged in one body, who lift up untold buddha-lands with a single hair; who in a

single instant enter into the commonality of coexistence in untold æons, who enter untold æons in a single instant?

“South of here, in the land of Durga, is a city called Ratnavyuha, where Vasumitra, a worshipper of the god of light is living. Go ask her how to learn and carry out the practice of enlightening beings.”

Sudhana paid the nun, *Sinhavijurbhita*, his respects then departed.

Spoken by *Sinhavijurbhita*, Book 39 – the *Gaṇḍavyūha Sūtra* (Entry into the Realm of Reality) – *Avataṃsaka Sūtra* (The Flower Ornament Scripture), pp.1265 ~ 1270.

To all internal and external worlds
Enlightening beings have no attachments at all,
Yet do not abandon works beneficial to sentient beings:
The great ones cultivate this kind of knowledge.

In all lands in the ten directions
They do not depend or dwell on anything;
They do not grasp things, such as livelihood,
And do not arbitrarily create distinctions.

They deal with sentient beings
In all worlds in the ten directions;
Observing their essential nature has no existence,
They practice dedication reaching everywhere.

Their pure roots of goodness they universally dedicate
To help the deluded, never abandoning them:
They enable all sentient beings to become
Unexcelled lamps that illumine the world.

They never conceptualize sentient beings
Nor think of things with false imagination;
Though in the world, they have no attachments,
Yet do not abandon conscious creatures.

Enlightening beings do not conceptualize actions
And do not grasp their results;
All worlds are born from conditions—
Things cannot be seen apart from causality.

Deeply entering such realms,
They do not create vain discriminations therein;
The tamers of all sentient beings
Herein understand skilled dedication.

Seven verses from a gāthā declaimed by Diamond Banner
Avataṃsaka Sūtra Book 25 (Ten Dedications), Fourth Dedication

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