Brian Bùi is a composer living in Stockton, California. As a first-generation Vietnamese-American, his music explores not only his cultural roots, but also his experiences growing in America, and draws ...Read More

This article was written as part of the curriculum for the Bachelor of Music in Music Management and the Bachelor of Science in Music Industry Studies at University of the Pacific. Each student conducted research based on his or her own areas of interest and study.

To learn more about the program, visit: go.pacific.edu/musicindustry

Follow this and additional works at: https://scholarlycommons.pacific.edu/backstage-pass

Part of the Music Performance Commons

Recommended Citation
Bùi, Brian (2021) "The Heart Sutra," Backstage Pass: Vol. 4 : Iss. 1 , Article 7. Available at: https://scholarlycommons.pacific.edu/backstage-pass/vol4/iss1/7
Brian Bùi

The Heart Sutra
for a capella SATB choir

Duration: 11'

2021
# Pronunciation guide

## Consonants

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>English Approximation</th>
<th>IPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>about</td>
<td>b</td>
</tr>
<tr>
<td>bh</td>
<td>abhor</td>
<td>bʱ</td>
</tr>
<tr>
<td>ch</td>
<td>catch</td>
<td>tɕ</td>
</tr>
<tr>
<td>d</td>
<td>dog</td>
<td>d</td>
</tr>
<tr>
<td>dh</td>
<td>old house</td>
<td>dʱ</td>
</tr>
<tr>
<td>g</td>
<td>again</td>
<td>g</td>
</tr>
<tr>
<td>gh</td>
<td>doghouse</td>
<td>gʱ</td>
</tr>
<tr>
<td>h</td>
<td>ahead</td>
<td>h</td>
</tr>
<tr>
<td>j</td>
<td>roughly like juice</td>
<td>dz</td>
</tr>
<tr>
<td>k</td>
<td>skin</td>
<td>k</td>
</tr>
<tr>
<td>kh</td>
<td>kin</td>
<td>kʰ</td>
</tr>
<tr>
<td>l</td>
<td>leaf</td>
<td>l</td>
</tr>
<tr>
<td>m</td>
<td>much</td>
<td>m</td>
</tr>
<tr>
<td>n</td>
<td>not</td>
<td>n</td>
</tr>
<tr>
<td>ŋ</td>
<td>canyon</td>
<td>ŋ</td>
</tr>
<tr>
<td>ŋ</td>
<td>roughly like burnt</td>
<td>ŋ</td>
</tr>
<tr>
<td>p</td>
<td>span</td>
<td>p</td>
</tr>
<tr>
<td>r</td>
<td>North American better</td>
<td>r</td>
</tr>
<tr>
<td>s</td>
<td>soup</td>
<td>s</td>
</tr>
<tr>
<td>sh</td>
<td>sheep</td>
<td>ɕ</td>
</tr>
<tr>
<td>ŝh</td>
<td>worship</td>
<td>ŝ</td>
</tr>
<tr>
<td>t</td>
<td>stable</td>
<td>t</td>
</tr>
<tr>
<td>ţ</td>
<td>roughly like art</td>
<td>ţ</td>
</tr>
<tr>
<td>v</td>
<td>between wine and vine</td>
<td>v</td>
</tr>
<tr>
<td>y</td>
<td>yak</td>
<td>j</td>
</tr>
</tbody>
</table>

## Vowels

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>English Approximation</th>
<th>IPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>comma</td>
<td>ɐ</td>
</tr>
<tr>
<td>ā</td>
<td>bra</td>
<td>aː</td>
</tr>
<tr>
<td>e</td>
<td>may</td>
<td>eː</td>
</tr>
<tr>
<td>i</td>
<td>sit</td>
<td>ɪ</td>
</tr>
<tr>
<td>ĭ</td>
<td>feet</td>
<td>ĭ</td>
</tr>
<tr>
<td>u</td>
<td>look</td>
<td>ů</td>
</tr>
<tr>
<td>ŭ</td>
<td>lute</td>
<td>ŭ</td>
</tr>
<tr>
<td>o</td>
<td>old</td>
<td>oː</td>
</tr>
<tr>
<td>ai</td>
<td>hi</td>
<td>aːi</td>
</tr>
</tbody>
</table>

### Vowel Diacritics

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Description</th>
<th>IPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḡ</td>
<td>Scottish loch</td>
<td>x</td>
</tr>
<tr>
<td>ō</td>
<td>nasalize preceding vowel</td>
<td>ocoderinal</td>
</tr>
<tr>
<td>ţ</td>
<td>bird</td>
<td>ţ</td>
</tr>
</tbody>
</table>

## About the Work

The Heart Sutra is one of the most recited texts in the Mahayana Buddhist tradition. Traditionally, it is chanted rhythmically on a single pitch with a wooden drum. This setting of the Heart Sutra instead expresses the text through harmony and text painting.

The piece opens with a Hindustani-style invocation, referencing Buddhism’s Indian roots. Following that, a solo alto recounts a story of the Bodhisattva Avalokiteshvara before all voices deliver his Insight, addressed to his disciple Shariputra.
I.
The Insight that Brings Us to the Other Shore

Homage to the Insight that Brings Us to the Other Shore!

Avalokiteshvara while practicing deeply with the Insight that Brings Us to the Other Shore, suddenly discovered that all of the five Skandhas are equally empty, and with this realisation he overcame all Ill-being.

“Listen Shariputra, this Body itself is Emptiness and Emptiness itself is this Body. This Body is not other than Emptiness and Emptiness is not other than this Body. Whatever there is of this Body is Emptiness and whatever Emptiness there is, is this Body. The same is true of Feelings, Perceptions, Mental Formations, and Consciousness.”

“Listen Shariputra, all phenomena bear the mark of Emptiness; their true nature is the nature of no Increasing no Decreasing, no Purity no Defilement, no Deficiency no Completion, no Being no Non-being.”

“Listen Shariputra, this Body itself is Emptiness.”

The Insight that Brings Us to the Other Shore

Prajñāpāramitā-Hṛdayam

I.

Orn namo bhagavatyai
Ārya-Prajñāpāramitāyai!

Ārya-Avalokiteshvaro Bodhisattvo,
gambhīrāṁ prajñāpāramitā
charyāṁ charamāṇo,
vyavalokayati sma pancha-skandhāṁs
tāṁsh cha svabhāvavāṇyān pashyati sma.

“Iha Shāriputra, Rūpaṁ Shūnyatā,
Shūnyataiva Rūpaṁ
Rūpān na prthak Shūnyatā,
Shunyatāyā na prthag Rūpaṁ.
yad Rūpaṁ, sā Shūnyatā
yā Shūnyatā, tad Rūpaṁ.
evam eva Vedanā,
Saṁjñā, Saṁskāra,
Vijñānaṁ.”

“Iha Shāriputra,
sarva-dharmāḥ
Shūnyatā-lakṣaṇā;
Anutpannā, Aniruddhā
Amalā, Avimalā
Anūnā, Aparipūrṇāḥ.”

“Iha, Shāriputra, Rūpaṁ Shūnyatā.”

Text Translation

The Insight that Brings Us to the Other Shore

Homage to the Insight that Brings Us to the Other Shore!

Avalokiteshvara while practicing deeply with the Insight that Brings Us to the Other Shore, suddenly discovered that all of the five Skandhas are equally empty, and with this realisation he overcame all Ill-being.

“Listen Shariputra, this Body itself is Emptiness and Emptiness itself is this Body. This Body is not other than Emptiness and Emptiness is not other than this Body. Whatever there is of this Body is Emptiness and whatever Emptiness there is, is this Body. The same is true of Feelings, Perceptions, Mental Formations, and Consciousness.”

“Listen Shariputra, all phenomena bear the mark of Emptiness; their true nature is the nature of no Increasing no Decreasing, no Purity no Defilement, no Deficiency no Completion, no Being no Non-being.”

“Listen Shariputra, this Body itself is Emptiness.”
II.

“Tasmāc Shāriputra, Shūnyatāyāṁ na Rūpaṁ, na Vedanā, na Saṃjñā, na Saṃskārāḥ, na Vijñānam
na Chakṣuḥ-Shrotra-Ghrāna
-Jihvā-Kāya-Manāṃsi
na Rūpa-Shabda-Gandha
-Rasa-Sprashtavya-Dharmāḥ
na Chakṣūr-dhātur
yāvan na Manovijñāna-dhātuḥ

na Avidyā, na Avidyā-Kṣhayo
yāvan na Jarā-Maraṇam, na Jarā-Maraṇa-Kṣhayo
na Duḥkha-Samudaya-Nirdhāna-Mārgā
na Jñānam, na Prāptir na Aprāptiḥ.

Tasmāc Shāriputra, aprāptitvād Bodhisattvasyā Prajñāpāramitāṃ āshritya,
viharati achittāvaraṇaḥ, chittāvaraṇa-nāstītvā atrastro,

Viparyāsa-atikrānto, nīṣṭhā-Nirvāṇa-prāptāḥ.”

II.

“That is why in Emptiness, Body, Feelings, Perceptions, Mental Formations and Consciousness are not separate self entities.

The Eighteen Realms of Phenomena which are the six Sense Organs, the six Sense Objects, and the six Consciousnesses are also not separate self entities.

The Twelve Links of Interdependent Arising and their Extinction are also not separate self entities. Ill-being, the Causes of Ill-being, the End of Ill-being, the Path, insight and attainment, are also not separate self entities. Whoever can see this no longer needs anything to attain.

Bodhisattvas who practice the Insight that Brings Us to the Other Shore see no more obstacles in their mind, and because there are no more obstacles in their mind, they can overcome all fear, destroy all wrong perceptions and realize Perfect Nirvana.”
III.

Tryadhva-vyavasthitāḥ
sarva-Buddhāḥ
Prajñāpāramitām āśritya
anuttarāṁ Samyaksambodhim
abhisambuddhāḥ.

Tasmāj jñātavyam

Prajñāpāramitā
mahā-mantro,
mahā-vidyā mantra,
‘nuttara-mantra,
samasama-mantraḥ,
sarva duḥkha praśamanah,
satyam, amithyatvāt.

Prajñāpāramitāyām ukto
mantrāḥ tad-yathā

Gate, Gate, Pāragate, Pārasamgate, Bodhi, Svāhā!

“All Buddhas in the past, present and future by practicing the Insight that Brings Us to the Other Shore are all capable of attaining Authentic and Perfect Enlightenment.

Therefore Sariputra, it should be known that the Insight that Brings Us to the Other Shore is a Great Mantra, the most illuminating mantra, the highest mantra, a mantra beyond compare, the True Wisdom that has the power to put an end to all kinds of suffering.

Therefore let us proclaim a mantra to praise the Insight that Brings Us to the Other Shore.

Gate, Gate, Pāragate, Pārasamgate, Bodhi, Svāhā!

Modified translation from The Insight that Brings Us to the Other Shore by Master Thích Nhất Hạnh
The Heart Sutra

Homage to the Insight that Brings Us to the Other Shore!

SOPRANO

ALTO

TENOR

BASS

Celebratory $\downarrow = 108$

Published by Scholarly Commons, 2021

Copyright © 2021 Brian Bùi
A
A placere
ALTO
SOLO

Avalokiteśvara, while practicing deeply with the Insight that Brings Us to the Other Shore,

char-yām cha-ramāno vya-va-lo-ka-yati sma pan-cha skan-dhāms tāṃsh cha sva-bhā-va-shū-nyān
suddenly discovered that all of the five Skandhas are equally empty, and with this realisation he overcame all Ill-being.

B
With great wisdom \( \dot{=} 72 \)
cresc.

molto rit.
(solo)

"I-ha Shā-ri-putra, rū-paṁ shū-nyātā, shū-nyātai-va rū-paṁ Rū-pān
"Listen Shariputra, this Body itself is Emptiness
shū-nyātai-va rū-paṁ Rū-pān
and Emptiness itself is this Body.

https://scholarlycommons.pacific.edu/backstage-pass/vol4/iss1/7
This Body is not other than Emptiness and Emptiness is not other than this Body.

Whatever there is of this Body is Emptiness and whatever Emptiness there is, is this Body.

The same is true of Feelings, Perceptions, Mental Formations, and Consciousness.
bear the mark of Emptiness; their true nature is the nature of no Increasing no Decreasing, no Purity no Defilement,

no Deficiency no Completion, no Being, no Non-being."

"Listen Shariputra, this Body itself is Emptiness..."
Body, Feelings, Perceptions, Mental Formations and Consciousness are not separate self entities.

The Eighteen Realms of Phenomena, which are the six Sense Organs,
Bûi: The Heart Sutra

Published by Scholarly Commons, 2021

who practice the Insight that Brings Us to the Other Shore
see no more obstacles in their mind,

and because there are no more obstacles in their mind,

they can overcome all fear,

destroy all wrong perceptions

and realize Perfect Nirvana.
Ⅲ.

A placere $j = 64$

Try-a-dhva vya-vas-thi tāh

Pra jñā ā - shri-tya

“All Buddhas in the past, present and future, by practicing the Insight that Brings Us to the Other Shore

sar-va Buddhāh pā - ra-mi-tām a-nut-ta rāh

A tempo

Tas-māj jñā- ta-vyam Pra-jñā pa - ra-mi tā ma-hā man-tro

“Therefore Sariputra, it should be known that

the Insight that Brings Us to the Other Shore is a Great Mantra,

are all capable of attaining

Authentic and Perfect Enlightenment”

Sam-yak-sam bo-him a-bhi-sam-bud dhāh

Tas-māj jñā- ta-vyam Pra-jñā pa - ra-mi tā ma-hā man-tro

A placere

‘nut ta- ra man-tro sar - va duh-kha

the most illuminating mantra, the highest mantra, a mantra beyond compare, the True Wisdom that has the power

ma-hā vid-yā man-tro sa - ma-sa - ma man-traḥ

A tempo

Pra-jñā pā - ra-mi tā - yām uk-to man-traḥ tad ya - thā

Therefore let us proclaim a mantra to praise the Insight that

Brings Us to the Other Shore

S. Alto 1
cresc. poco a poco

Pra-jñā pā - ra-mi tā - yām uk-to man-traḥ tad ya - thā

A. mf
tutti

pra-sha-ma-naḥ, sat-yam-a-mi - thya-tvāt

B. $stf$

uk-to man-traḥ tad ya - thā
tad ya - thā

B. $stf$
Bo dhi, svā hā! Ga te, ga te, pā ra-ga-te, pā-ра-sam (ṁ)-ga-te, Bo dhi, svā hā!

Bo dhi, svā hā! Ga te, ga te, pā ra-ga-te, pā-ра-sam (ṁ)-ga-te, Bo dhi, svā hā!

te, pā ra-ga-te, pā ra-sam ga-te. Bo dhi,

te, pā ra-ga-te, pā ra-sam ga-te. Bo dhi,

rit.

Ga te, ga te, pā ra-ga-te,

Ga te, ga te, pā ra-ga-te, pā-ра-sam (ṁ)-ga-te, Bo dhi, svā hā!

Ga te, ga te, pā ra-ga-te, pā-ра-sam (ṁ)-ga-te, Bo dhi, svā hā! Ga te, ga te, pā ra-ga-te,

svā hā! pā-ра-sam (ṁ)-ga-te, Bo dhi, svā hā! Ga te, ga te, pā ra-ga-te,

molto rall.

Ga te, ga te,

Ga-te, ga-te, pā ra-ga-te,

Ga-te, ga-te, pā ra-ga-te, pā ra-sam (ṁ)-ga-te, Bo dhi, svā hā! Ga-te, ga-te, pā ra-ga-te,

svā hā! pā-ра-sam (ṁ)-ga-te, Bo dhi, svā hā! Ga-te, ga-te, pā ra-ga-te,

Bo dhi, svā hā!