

2021

The Heart Sutra

Brian Bui

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Brian Bui 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.

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Brian Bùi

The Heart Sutra
for a capella SATB choir

Duration: 11'

2021

Pronunciation guide

Consonants

Trans-literation	English Approximation	IPA
b	a bout	b
bh	a bhor	b ^h
ch	c atch	tʃ
d	d og	d
dh	old h ouse	d ^h
g	a gain	g
gh	d ogh o use	g ^h
h	a head	h
j	roughly like j uice	dʒ
k	s kin	k
kh	k in	k ^h
l	l eaf	l
m	m uch	m
n	n ot	n
ñ	c anyon	ɲ
ṛ	roughly like burnt	ɻ
p	s pan	p
r	North American b etter	r
s	s oup	s
sh	s heep	ʃ
ṣh	w orship	ʂ
t	s table	t
ṭ	roughly like a rt	ʈ
v	between w ine and v ine	v
y	y ak	j

Vowels

Trans-literation	English Approximation	IPA
a	comma	ɐ
ā	b ra	a:
e	m ay	e:
i	s it	ɪ
ī	f ee t	i:
u	l ook	ʊ
ū	l ute	u:
o	o ld	o:
ai	h i	a:i̯

Vowel Diacritics

ḥ	Scottish l och	x
ṁ	nasalize preceding vowel	̃
ṛ	b ird	ɻ

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.

Text Translation

Prajñāpāramitā-Hṛdayam

I.

*Om namo bhagavatyai
Ārya-Prajñāpāramitāyai!*

*Ārya-Avalokiteshvaro Bodhisattvo,
gambhīrām prajñāpāramitā
charyām charamāṇo,
vyavalokayati sma pancha-skandhāṃs
tāmsh cha svabhāvashūnyān pashyati sma.*

*"Iha Shāriputra, Rūpaṃ Shūnyatā,
Shūnyataiva Rūpaṃ
Rūpān na pṛthak Shūnyatā,
Shūnyatāyā na pṛthag Rūpaṃ.
yad Rūpaṃ, sā Shūnyatā
ya Shūnyatā, tad Rūpaṃ.
evam eva Vedanā,
Samjñā, Saṃskāra,
Vijñānaṃ."*

*"Iha Shāriputra,
sarva-dharmāḥ
Shūnyatā-lakṣhaṇā;
Anutpannā, Aniruddhā
Amalā, Avimalā
Anūnā, Aparipūrṇāḥ."*

"Iha, Shāriputra, Rūpaṃ Shūnyatā."

The Insight that Brings Us to the Other Shore

I.

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."

Text Translation

II.

*“Tasmāc Shāriputra, Shūnyatāyām
na Rūpaṃ, na Vedanā, na Saṃjñā,
na Saṃskārāḥ, na Vijñānam*

*na Chakṣuḥ-Shrotra-Ghrāna
-Jihvā-Kāya-Manāṃsi
na Rūpa-Shabda-Gandha
-Rasa-Spraṣṭavya-Dharmāḥ
na Chakṣūr-dhātur
yāvan na Manovijñāna-dhātuḥ*

*na Avidyā,
na Avidyā-Kṣhaya*

*yāvan na Jarā-Maraṇam,
na Jarā-Maraṇa-Kṣhaya
na Duḥkha-Samudaya-Nirodha-Mārgā*

na Jñānam, na Prāptir na Aprāptiḥ.

*Tasmāc Shāriputra, aprāptivād Bodhisattvasya
Prajñāpāramitām āshritya,
viharati achittāvaraṇaḥ,
chittāvaraṇa-nāstitvād atrastro,*

*Viparyāsa-atikrānto,
niṣṭhā-Nirvāṇa-prāptaḥ.”*

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.”

Text Translation

III.

*Tryadhva-vyavasthitāḥ
sarva-Buddhāḥ
Prajñāpāramitām āśritya
anuttarāṃ Samyaksambodhim
abhisambuddhāḥ.*

Tasmāj jñātavyam

*Prajñāpāramitā
mahā-mantra,
mahā-vidyā mantra,
'nuttara-mantra,
samāsama-mantraḥ,
sarva duḥkha praśamanaḥ,
satyam, amithyatvāt.*

*Prajñāpāramitāyām ukto
mantraḥ tad-yathā*

Gate, Gate, Pāragate, Pārasaṃgate, Bodhi, Svāhā!

III.

“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, Pārasaṃgate, Bodhi, Svāhā!

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

Bùi: The Heart Sutra
The Heart Sutra

I.

Brian Bui

Celebratory ♩ = 108

SOPRANO
Orñ na - mo bha-ga - va - tyai ār - ya - pra-jñā - pā - ra -

ALTO
Orñ na - mo bha-ga - va - tyai ār - ya - pra-jñā - pā - ra -

TENOR
Orñ na - mo bha-ga - va - tyai ār - ya - pra-jñā - pā - ra -

BASS
Orñ na - mo bha-ga - va - tyai ār - ya - pra-jñā - pā - ra -

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

7
mi - tā - yai! Orñ na - mo bha-ga - va - tyai ār - ya -

mi - tā - yai! Orñ na - mo bha-ga - va - tyai ār - ya -

mi - tā - yai! Orñ na - mo bha-ga - va - tyai ār - ya -

mi - tā - yai! Orñ na - mo bha-ga - va - tyai ār - ya -

14
pra-jñā - pā - ra - mi - tā - yai! Orñ na - mo bha-ga - va -

pra-jñā - pā - ra - mi - tā - yai! Orñ na - mo bha-ga - va -

pra-jñā - pā - ra - mi - tā - yai! Orñ na - mo bha-ga - va -

pra-jñā - pā - ra - mi - tā - yai! Orñ na - mo bha-ga - va -

2
20

tyai ār - ya - pra - jñā - pā - ra - mi - tā - yai! Om *sfp*

tyai ār - ya - pra - jñā - pā - ra - mi - tā - yai! Om *sfp*

tyai ār - ya - pra - jñā - pā - ra - mi - tā - yai! Om *sfp*

tyai ār - ya - pra - jñā - pā - ra - mi - tā - yai! Om *sfp*

A
A piacere

25

ALTO SOLO *mp*

Ār-ya A-va-lo-ki-tesh-va-ro Bo-dhi-sat-tvo gam-bhī - rām pra-jñā-pā-ra-mi-tā
Avalokiteshvara, while practicing deeply with the Insight that Brings Us to the Other Shore,

30

dim.

char-yām cha-ra-mā - ño vya-va-lo-ka-ya-ti sma pan-cha skan-dhāms tāmsh_ 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 ♩ = 72

34

S. *pp* *cresc.* *sfp* *mp poco dim.*

"I-ha Shā-ri-pu-tra, rū - pañ shū-nya-tā, shū-nya-tai - va rū - pañ Rū - pān

A. *molto rit. (solo)* *pp* *cresc.* *sfp* *mp poco dim.*

pa-shya-ti sma "I-ha Shā-ri-pu-tra, rū - pañ shū-nya-tā, shū-nya-tai - va rū - pañ Rū - pān

T. *pp* *cresc.* *sfp* *mp poco dim.*

"I-ha Shā-ri-pu-tra, rū - pañ shū-nya-tā, shū-nya-tai - va rū - pañ Rū - pān

B. *pp* *cresc.* *sfp* *mp poco dim.*

"I-ha Shā-ri-pu-tra, rū - pañ shū-nya-tā, shū-nya-tai - va rū - pañ Rū - pān
Listen Śāriputra, this Body itself is Emptiness and Emptiness itself is this Body.

41 *rall.* *a tempo* *poco rall.*

sfp *poco dim.*

na pr-thak shū-nya - tā, shu-nya - tai - yā na pr-thag rū - pañ Yad

sfp *poco dim.*

na pr-thak shū-nya - tā, shu-nya - tai - yā na pr-thag rū - pañ Yad

sfp *poco dim.*

na pr-thak shū-nya - tā, shu-nya - tai - yā na pr-thag rū - pañ Yad

sfp *poco dim.*

na pr-thak shū - nya - tā, shu-nya - tai - yā na pr-thag rū - pañ Yad
 This Body is not other than Emptiness and Emptiness is not other than this Body.

48 *a tempo*

mp *sfp* *pp*

rū - pañ, sā shū-nya-tā, ya shū-nya-tā, tad rū - pañ

mp *sfp* *pp*

rū - pañ, sā shū-nya-tā, ya shū-nya-tā, tad rū - pañ

mp *sfp* *pp*

rū - pañ, sā shū-nya-tā, ya shū-nya-tā, tad rū - pañ

mp *sfp* *pp*

rū - pañ, sā shū - nya - tā, ya shū - nya - tā tad rū - pañ
 Whatever there is of this Body is Emptiness and whatever Emptiness there is, is this Body.

56 *mf dim. poco a poco* *p* *cresc.*

E-vam e - va ve - da - nā, sañ - jñā, sañ - skā - ra, vi - jñā - nam" "I - ha Shā - ri - pu - tra, sar - va

mf dim. poco a poco *p* *cresc.*

ve - da - nā, sañ - jñā, sañ - skā - ra, vi - jñā - nam" "I - ha Shā - ri - pu - tra, sar - va

mf dim. poco a poco *p* *cresc.*

ve - da - nā, sañ - jñā, sañ - skā - ra, vi - jñā - nam" "I - ha Shā - ri - pu - tra, sar - va

mf dim. poco a poco *p* *cresc.*

ve - da - nā, sañ - jñā, sañ - skā - ra, vi - jñā - nam" "I - ha Shā - ri - pu - tra, sar - va

64 *sf* *f* *dim.*

dhar-māḥ shū-nya-tā la-kṣha-ṇā, A-nut-pan-nā a-ma-lā
 dhar-māḥ shū-nya-tā la-kṣha-ṇā, a-ni-rud-dhā a-vi-ma-lā
 dhar-māḥ shū - nya - tā la-kṣha-ṇā, shū - nya - tā, shū - nya - tā,
 dhar-māḥ shū - nya - tā la-kṣha-ṇā, shū - nya - tā, shū - nya - tā,
 bear the mark of Emptiness; their true nature is the nature of no Increasing no Decreasing, no Purity no Defilement,

71 *p* *cresc.*

a - pa - ri - pūr - ṇāḥ I - ha, Shā - ri - pu - tra, rū - paṃ
 a - pa - ri - pūr - ṇāḥ I - ha, Shā - ri - pu - tra, rū - paṃ
 a - nū - nā a - pa - ri - pūr - ṇāḥ I - ha, Shā - ri - pu - tra, rū - paṃ
 a - nū - nā a - pa - ri - pūr - ṇāḥ I - ha, Shā - ri - pu - tra, rū - paṃ
 no Deficiency no Completion, no Being, no Non-being." "Listen Shariputra, this Body itself is Emptiness..."

77 *sf* *molto rit.* *pp*

shū - nya-tā, shū - nya-tā, rū - pa
 shū - nya-tā, shū - nya-tā, rū - pa
 shū - nya - tā, shū - nya-tā, shū - nya - tā
 shū - nya - tā, shū - nya-tā, shū - nya - tā

p *poco cresc.*

T. Tas mās Shā - ri-pu-tra, shū - nya - tā - yām (m) na rū -

B. Tas mās Shā - ri-pu-tra, shū - nya - tā - yām (m) rū -

"That is why in Emptiness,

88 *poco cresc.*

pañ, na ve - da - nā na sañ - jñā, na sañ skā - rāḥ, na vi - jñā - nam (m)

pañ, ve - da - nā sañ - jñā, na sañ skā - rāḥ, na vi - jñā - nam (m)

Body, Feelings, Perceptions, Mental Formations and Consciousness are not separate self entities.

95 **A** *p*

na cha - kṣuḥ, shro - tra, ghrā - cha - na,

na cha - kṣuḥ, shro - tra, ghrā - cha - na,

na na

na na

The Eighteen Realms of Phenomena, which are the six Sense Organs,

101

jih - vā, kā - ya, ma - nām - si na rū - pa,

jih - vā, kā - ya, ma - nām - si na rū - pa,

sub. p na na na na na na na na na na na na na rū - pa,

sub. p na na na na na na na na na na na na na rū - pa, na na na

the six Sense Objects,

107 *poco cresc.*

sha-bda, gan - dha, ra - sa, spra - ṣṭṭa-vya, dhar- māḥ na cha -

poco cresc.

sha-bda, gan - dha, ra - sa, spra - ṣṭṭa-vya, dhar- māḥ

poco cresc.

sha-bda, gan - dha, ra - sa, spra - ṣṭṭa-vya, dhar- māḥ

poco cresc.

sha- bda, gan - dha, na na na ra - sa, spra - ṣṭṭa-vya, dhar- māḥ

113 *mp* *poco cresc.* *sub. mp*

kṣhūr dhā - tur yā - van na ma - no - vi - jñā - na

mp *poco cresc.*

na cha - kṣhūr dhā - tur yā - van na ma - no - vi - jñā - na

mp *poco cresc.*

na cha - kṣhūr dhā - tur yā - van na ma - no - vi - jñā - na

mp *poco cresc.*

na cha- kṣhūr dhā - tur yā - van na na ma - no - vi - jñā - na
and the six Consciousnesses

119 *mf* *p* **B**

dhā - - - tuḥ Na a - vi - dyā, na a - vi - dyā-kṣha - yo yā - van

mf *p*

dhā - - - tuḥ Na a - vi - dyā, na a - vi - dyā-kṣha - yo yā - van

mf *p*

dhā - - - tuḥ na a - vi - dyā-kṣha - yo yā - van

mf

dhā - - - tuḥ

125 *crescendo poco a poco* *sfp*

na ja - ra - ma - ra - ñam, na ja - ra - ma - ra - ña kṣha - yo

crescendo poco a poco *sfp*

na ja - ra - ma - ra - ñam, na ja - rā ma - ra - ña kṣha - yo

crescendo poco a poco *sfp*

na ja - ra - ma - ra - ñam, na ja - ra - ma - ra - ña kṣha - yo

p *crescendo poco a poco* *sfp*

na ja - ra - ma - ra - ñam, na ja - rā ma - ra - ña kṣha - yo

129 *p* *crescendo poco a poco* *mf* **C** *p*

na duḥ-kha, sa-mu-da-ya, ni-ro-dha,mār gā Na jñā-nam, (m) na prā-ptir na a - prā-ptiḥ Tas-

p *crescendo poco a poco* *mf* *p*

na duḥ-kha, sa-mu-da-ya, ni-ro-dha,mār gā Na jñā-nam, (m) na prā-ptir na a - prā-ptiḥ Tas- māc

p *crescendo poco a poco* *mf* *p*

na duḥ-kha, sa-mu-da-ya, ni-ro-dha,mār gā Na jñā-nam, (m) na prā-ptir na a - prā-ptiḥ Tas-māc

p *crescendo poco a poco* *mf* *p*

na duḥ-kha, sa-mu-da-ya, ni-ro-dha,mār gā Na jñā-nam, (m) na prā-ptir na a - prā-ptiḥ Tas- māc
Bodhisattvas

136

māc Shā-ri-pu-tra a - prā pti- tvād Bo - dhi-sat-tva-sya Pra - jñā - pā - ra-mi-tām ā -

Shā - ri-pu-tra a - prā pti-tvād Bo - dhi-sat-tva-sya Pra - jñā - pā - ra-mi-tām

Shā - ri-pu-tra a - prā pti-tvād Bo - dhi-sat-tva-sya Pra - jñā - pā - ra-mi-tām

a - prā pti-tvād Bo - dhi-sat-tva-sya Pra - jñā - pā - ra-mi-tām

143 *mp* *poco cresc.* *sub. mp*

- shri-tya, vi-ha-ra-ti a - chit - tā - va-ra-ṇaḥ, chit - tā - va - ra - ṇa

mp *poco cresc.*

ā - shri-tya, vi-ha-ra-ti a - chit - tā - va-ra-ṇaḥ, chit - tā - va - ra - ṇa

mp *poco cresc.*

ā - shri-tya, vi-ha-ra-ti a - chit - tā - va-ra-ṇaḥ, chit - tā - va - ra - ṇa

mp *poco cresc.*

ā - shri-tya, vi-ha-ra-ti a - chit - tā - va-ra-ṇaḥ, chit - tā - va - ra - ṇa

see no more obstacles in their mind, and because there are no more obstacles in their mind,

149 *mf*

vi - pa - ry - ā - sa a - ti - krā - nto,

nā - sti-tvād a - tra - stro a - ti - krā - nto,

mf

nā - sti-tvād vi - pa - ry - ā - sa a - ti - krā - nto,

mf

nā - sti-tvād vi - pa - ry - ā - sa a - ti - krā - nto,

mf

a - tra - stro a - ti - krā - nto,

nā - sti-tvād vi - pa - ry - ā - sa a - ti - krā - nto,

they can overcome all fear, destroy all wrong perceptions

155 *poco cresc.* *f*

ni - śthā Nir - vā - - - ṇa prā - ptaḥ

poco cresc. *f*

ni - śthā Nir - vā - - - ṇa prā - ptaḥ

poco cresc. *f*

ni - śthā Nir - vā - - - ṇa prā - ptaḥ

poco cresc. *f*

ni - śthā Nir - vā - - - ṇa prā - ptaḥ

and realize Perfect Nirvana.

III.

A placere ♩ = 64

ALTO
DUET

Try-a-dhva vya-vas-thi tāḥ 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 Buddhāḥ pā - ra-mi-tām a-nut-ta rām

A tempo

5

Tas-māj jñā - ta-vyam Pra-jñā pa - ra-mi tā ma-hā man-tro
are all capable of attaining Authentic and Perfect Enlightenment"
the Insight that Brings Us to the Other Shore is a Great Mantra,
 Sam-yak-sam bo - him a-bhi-sam-bud dhāḥ Tas-māj jñā - ta-vyam Pra-jñā pa - ra-mi tā ma-hā man-tro

A placere

10

'nut - ta - ra man-tro sar - va duḥ-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 - sā - ma man-traḥ

A tempo

13

S.

A. *Alto 1 cresc. poco a poco*

T.

B.

Pra-jñā pā - ra-mi tā - yām uk-to man-traḥ tad ya- thā
pra-sha-ma-naḥ, sat-yam-a-mi - thya-tvāt Pra-jñā pā - ra-mi tā - yām uk-to man-traḥ tad ya- thā
to put an end to all kinds of suffering. uk-to man-traḥ tad ya- thā
 uk-to man-traḥ tad ya- thā
 tad ya- thā

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

2

A A little faster ♩ = 72

19

Ga - te, ga - te, pā - ra - ga - te, pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā! _____ *sfp*

Ga - te, ga - te, pā - ra - ga - te, pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā! _____ *sfp*

23

Ga - te, ga te, _____ svā -

pā - ra - ga - te, _____ pā - ra - saṃ - ga - te, Bo - dhi, svā -

Ga - te, ga - te, pā - ra - ga - te, _____ *sfp*

Ga - te, ga - te, pā - ra - ga - te, _____ *sfp*

29

- hā! _____ *mp cresc. poco a poco* Ga - te, ga - te, pā - ra - ga - te,

- hā! _____ *mp cresc. poco a poco* Ga - te, ga - te, pā - ra - ga - te,

pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā! _____ *sfp* *mp cresc. poco a poco* Ga - te, ga - te, pā - ra - ga - te,

pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā! _____ *sfp* *mp cresc. poco a poco* Ga - te, ga - te, pā - ra - ga - te,

33

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

37

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

B $\text{♩} = 64$

42

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te, pā - ra - saṃ (ṃ)-ga -

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te, pā - ra - saṃ (ṃ)-ga -

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

pā - ra-saṃ (ṃ)-ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te,

62

Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te, pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā!

Bo - dhi, svā - hā! Ga - te, ga - te, pā - ra - ga - te, pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā!

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

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

67

rit.
mp

Ga - te, ga - te, pā - ra - ga - te,

Ga - te, ga - te, pā - ra - ga - te, pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā! He

Ga - te, ga - te, pā - ra - ga - te, pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā ra - ga - te,

svā - hā! pā - ra - saṃ (ṛ) - ga - te, Bo - dhi, svā - hā! Ga - te, ga - te, pā ra - ga - te,

73

molto rall.

Ga - te, ga - te, pā ra - ga - te, pā - ra - saṃ - ga - te, svā - hā!

pā ra - ga - te, svā - hā!

pā - ra - saṃ - ga - te, svā - hā!

Bo - dhi, svā - hā!