

Richard St. Clair

Kisamboge

A Dharma Celebration

for Chorus, SATB

(Piano Accompaniment Optional)

(2010)

KISAMBOGE

**Gatha of Refuge in the Three Jewels
from Commentary on the Contemplation Sutra
by Master Shan-Tao
(Buddhist monk and luminary, lived in China, 613-681 C.E.)**

English Text Prepared by Richard St. Clair

I. Let all monks and laymen gathered here
awaken the mind of highest aspiration!
How difficult it is to reject all known pleasures
and leave the world of samsara!
How hard it is to seek the teaching of Buddha!
Let us all develop the determination to receive
the mind of faith indestructible and clear as a diamond!
Let us all close forever the gate to existence
ruled by four kinds of blind passions: desire, anger, jealousy and delusion!
Let us all enter without any doubt Amida's Light,
which is the ocean-like Wisdom and Compassion.
Let us become one with Him and in a deep reverence
repeat after our master Vasubandhu:
"Being one with Buddha, we take refuge
in the Buddha of Unhindered Light Shining throughout the Ten Directions"
and in the Ocean of Dharmakaya of all Buddhas
including every Sambhogakaya Buddha and every Nirmanakaya Buddha.

II. We pay homage to every bodhisattva
as well as every practitioner of the Dharma
even though their number is inconceivable.
They all are the manifestation of Amida's Pure Land!
They all are the beautiful adornments of Amida's Pure Land!
They promulgate the Law of ten stages as great as the ocean,
which has neither a shore nor a bottom;
their Wisdom of the three lower levels sustains the world;
We pay homage to those who have practiced during ten long kalpas,
as well as those who have not yet finished their task;
To those who have already perfected their wisdom,
as well as those who are still trying to accomplish it;
To those who have already extinguished their blind passions,
as well as those who are still struggling with them;
To those who live among us due to residual karma,
as well as those who are fully emancipated;
To those who still practice self-effort,
as well as those totally free from any self-effort;
To those already gifted with the mind of true faith,
as well as those who are still aspiring to such a treasure;
To those blessed by the happiness of perfect wisdom,
as well as those now approaching that perfection;
They all are being transformed into Amida's Mind;
They all abide in oneness by entering the ultimate nirvana.

Therefore let everyone present here
take refuge in the Three Sacred Buddha Bodies.*

III. Let us accept the transcendent protection of the Primal Vow –
the invisible power which knows no obstacles.
We, the disciples of Buddha,
together with all possible sages of the Three Vehicles,
Equally long to grasp the Mind of Compassion,
equally seek the life of non-retrogression,
equally wish to be provided for by the Other Power
with the precious presence of all Buddhas.

IV. Trapped in bodies sculpted by ignorance,
life after life we have been rolling along
like stones over the cliff of a steep mountain.
Through this gatha we encounter Shakyamuni Buddha,
the special treasure in our unfortunate time
which does not understand the true Dharma.
We learn from Him about Amida's Primal Vow –
the Ultimate Gate into Eternal Happiness.
Everyone who thinks upon these verses
will manage to see the exquisite face of Amida,
shall realize in a single moment the benefits of the visual contemplations,
and shall live henceforth emancipated from the blind passions.
The inconceivable nature of such a realization
is a supreme-level teaching, itself protected carefully
in the treasure-house of the Contemplation Sutra.
This gatha emerges from the Mind of Buddha
to lead us into Oneness with Amida.

V. All Buddhas, as numerous as the sands of the Ganges,
by a full bright spectrum of their mystic powers
affirm Amida's teaching delivered by Shakyamuni Buddha
as the Ultimate Gate called the Pure Land.
Let us all vow to share the merit of this gatha
with all sentient beings without any discrimination
so as to enable them to awaken the aspiration for Bodhi
by the way known as "Birth in the Pure Land."

VI. NAMU AMIDA BUTSU**

*Three bodies of the Buddha (Skt. trikaya)

1. **Dharmakaya**: The Dharma-body, or the "body of reality", which is formless, unchanging, transcendental, and inconceivable. Synonymous with suchness, or emptiness. 2. **Sambhogakaya**: the "reward-body", the celestial body of the Buddha whereby a bodhisattva completes his vows and becomes a Buddha: the personification of eternal perfection in its ultimate sense; it resides in the Pure Land and never manifests itself in the mundane world, but only in the celestial spheres, accompanied by enlightened Bodhisattvas. Amida Buddha is the greatest sambhogakaya buddha. 3. **Nirmanakaya**: the "incarnated body" of the Buddha. In order to benefit certain sentient beings, a Buddha incarnates himself into an appropriate visible body, such as that of Shakyamuni Buddha.

**Namu Amida Butsu, translated, is a Pure Land prayer of thanksgiving to Amida Buddha, the Buddha of Infinite Light and Life, who saves all who take refuge in His Primal Vow.

Note by the Composer

This work may be performed with or without piano accompaniment. While unaccompanied performance is preferred, piano accompaniment is acceptable.

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Lyrics: Original in Chinese, English version prepared by the composer.

Kisamboge*

a Dharma Celebration for Chorus, SATB

Duration: ca. 16:00

Richard St. Clair

Lyrics: Shan-tao (China, 613-681 CE)

I. Moderato, Steady = 76

The musical score is for a vocal ensemble and piano accompaniment. It is written in 4/4 time. The vocal parts (Soprano, Alto, Tenor, Bass) all begin with a rest for two measures, then enter in the third measure with the lyrics "Let all monks and". The piano part also begins with a rest for two measures, then enters in the third measure. The piano part features a melodic line in the right hand and a bass line in the left hand. The lyrics "Let all monks and" are written below the vocal staves. The piano part includes a melodic line in the right hand and a bass line in the left hand. The score is marked with a mezzo-piano (*mp*) dynamic.

Soprano
Let all monks and

Alto
Let all monks and

Tenor
Let all monks and

Bass
Let all monks and

Piano (Optional)

5

S
lay - men gath - ered here a - wak - en the mind of high-est as - pir - a - tion! How

A
lay - men gath - ered here a - wak - en the mind of high-est as - pir - a - tion! How

T
8 lay - men gath - ered — here a - wak - en the mind of high-est as - pir - a - tion! How

B
lay - men gath - ered here a - wak - en the mind of high-est as - pir - a - tion! How

Pno.
5

f

*Pronounced "Kee-sam-boh-gay"

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9

S
dif - fi-cult it is to re-ject all known plea-sures, plea-sures, and

A
dif - fi-cult it is to re - ject all known plea-sures, plea-sures, and

T
8 dif - fi-cult it is to re-ject all known plea-sures, plea-sures, and

B
dif - fi-cult it is to re - ject all known plea-sures, plea-sures, and

Pno.

9

9

p

p

p

p

p

13 *mf* *f* *mp*

S
leave the world of sam - sa - ra! How hard it is to

A
mf *f* *mp*
leave the world of sam - sa - ra! How hard

T
8 *mf* *f* *mp*
leave the world of sam - sa - ra! How hard it is to

B
mf *f* *mp*
leave the world of sam - sa - ra! How hard

Pno.

13 *mf* *f* *mp*

13

17

S seek _____ the teach - ing of _____ the Bud - dha, _____ the Bud - dha,

A _____ it is to seek _____ the teach - ing of _____ the Budh - dha,

T 8 seek _____ the teach - ing of _____ the Bud - dha, _____ the Bud - dha,

B _____ it is to seek _____ the teach - ing of _____ the Bud - dha,

17

Pno. 17

20

S the Bud - dha! *mf* Let us all de - vel - op the de - ter - mi - na - tion

A the Bud - dha! *mf* Let us all de - vel - op the de - ter - mi - na - tion

T 8 the Bud - dha! *mf* Let us all de - vel - op the de - ter - mi - na - tion

B the Bud - dha! *mf* Let us all de - vel - op the de - ter - mi - na - tion

20

Pno. 20 *mf*

23

S to re - ceive the mind of faith in - de - struc - ti - ble and clear as a dia - mond! Let us all close —

A to re - ceive the mind of faith in - de - struc - ti - ble and clear as a dia - mond! Let us all close —

T 8 to re - ceive the mind of faith in - de - struc - ti - ble and clear as a dia - mond! Let us all close —

B to re - ceive the mind of faith in - de - struc - ti - ble and clear as a dia - mond! Let us all close —

Pno. 23

26

S — for - e - ver the gate to ex - is - tence ruled — by the four kinds of blind pas - sions, de -

A — for e - ver the gate to ex - is - tence ruled — by the four kinds of blind pas - sions, de -

T 8 — for e - ver the gate to ex - is - tence ruled — by the four kinds of blind pas - sions, de -

B — for - e - ver the gate to ex - is - tence ruled — by the four kinds of blind pas - sions, de -

Pno. 26

29

S sire, an - ger, jeal - ou-sy, and de - lu - sion! *f* Let us all

A sire, an - ger, jeal - ou-sy, and de - lu - sion! *f*

T 8 sire, an - ger, jeal - ou-sy, and de - lu - sion! *f* Let us all

B sire, an - ger, jeal - ou-sy, and de - lu - sion! *f*

Pno. 29

32

S en - ter with - out an - y doubt A - mi - - - da's Light,

A A - mi - - - da's Light,

T 8 en - ter with - out an - y doubt A - mi - - - da's Light,

B A - mi - - - da's Light,

Pno. 32

35

S which is the o - cean - like wis - dom and com - pas - sion. *mp*

A which is the o - cean - like wis - dom and com - pas - sion. *mp*

T 8 which is the o - cean - like wis - dom and com - pas - sion. *mp* *p* (Mm)

B which is the o - cean - like wis - dom and com - pas - sion. *mp* *p* (Mm)

Pno. 35 *mp* *p*

38 *mp*

S Let us be - come one with Him and in deep rev - er - ence re - peat af - ter our

A *mp* Let us be - come one with Him and in deep rev - er - ence re peat af - ter our

T 8

B

Pno. 38 *mp*

41 *mf*

S Mas - ter Va - su - ban - dhu: "Be - ing one with Bud-dha, we take

A Mas - ter Va - su - ban - dhu: "Be - ing one with Bud-dha, we take

T 8 Va - su - ban - dhu: "Be - ing one with Bud-dha, we take

B Va - su - ban - dhu: "Be - ing one with Bud-dha, we take

Pno. 41 *mf*

45

S re - fuge in the Bud - dha of Un hin - dered Light shin-ing through-out the Ten - Di -

A re - fuge in the Bud - dha of Un - hin - dered Light shin-ing through-out the Ten Di -

T 8 re - fuge in the Bud - dha of Un - hin - dered Light shin-ing through-out the Ten Di -

B re - fuge in the Bud - dha of Un - hin - dered lght shin-ing through-out the Ten Di -

Pno. 45

49 *f*

S rec - tions" and in the o - cean of Dhar - ma - kay - a

A rec - tions" and in the o - cean of Dhar - ma - kay - a

T 8 rec - tions" and in the o - cean of Dhar - ma - kay - a

B rec - tions" and in the o - cean of Dhar - ma - kay - a

Pno. 49 *f*

52 *rit. mp*

S of all Bud-dhas in - clud - ing ev - ery Sam-bho - ga - kay - a, ev - ery Nir - ma -

A of all Bud-dhas in - clud - ing ev - ery Sam-bho - ga - kay - a, ev - ery Nir - ma -

T 8 of all Bud-dhas in - clud - ing ev - ery Sam-bho - ga - kay - a, ev - ery Nir - ma -

B of all Bud-dhas in - clud - ing ev - ery Sam-bho - ga - kay - a, ev - ery Nir - ma -

Pno. 52 *mp*

55

S - - na - kay - a Bud - dha!

A - - na - kay - a Bud - dha!

T 8 - - na - kay - a Bud - dha!

B - - na - kay - a Bud - dha!

Pno. 55

II. Allegretto, gently swaying ♩. = 60

58 *mf*

S We pay hom - age to ev - er - y bo - dhi - satt - va as well as ev - er - y

A *mf* We pay hom - age to ev - er - y bo - dhi - satt - va as well as ev - er - y

T 8 *mf* We pay hom - age to ev - er - y bo - dhi - satt - va as well as ev - er - y

B *mf* We pay hom - age to ev - er - y bo - dhi - satt - va as well as ev - er - y

Pno. 58 *mf*

62

S
prac - ti - tion-er of the Dhar - ma e - ven though _____ their

A
prac - ti - tion-er of the Dhar - ma e - ven though _____ their

T
8 prac - ti - tion-er of the Dhar - ma e - ven though their

B
prac - ti - tion-er of the Dhar - ma though their _____

Pno.
62

65

S
num - ber is in - con - ceiv - a - ble. *f* They are all the man - i - fes -

A
num - ber is in - con - ceiv - a - ble. *f* They are *>* all the man - i - fes -

T
8 num - ber is in _____ con - ceiv - a - ble. *f* They are all the man - i - fes -

B
num - ber is in - con - ceiv - a - ble. *f* They are *>* all the man - i - fes -

Pno.
65

68

S ta - tion of A - mi - da's Pure Land! They are all the beau - ti - ful a -

A ta - tion of A - mi - da's Pure Land! They are all the beau - ti - ful a -

T 8 ta - tion of A - mi - da's Pure Land! They are all the beau - ti - ful a -

B ta - tion of A - mi - da's Pure Land! They are all the beau - ti - ful a -

Pno. 68

71

S dorn - ments of A - mi - da's Pure Land! They pro - mul - gate the Law of Ten

A dorn - ments of A - mi - da's Pure Land! They pro - mul - gate the Law of Ten

T 8 dorn - ments of A - mi - da's Pure Land!

B dorn - ments of A - mi - da's Pure Land!

Pno. 71

74

S Sta- ges as great as the o- cean, which _____ has nei- ther a shore nor _____ a

A Sta- ges as great as the o- cean, which _____ has nei- ther a shore nor _____ a

T

B

Pno.

78

S bot- tom; _____ their wis- dom _____ of the Three Low - er Lev- els _____

A bot- tom; their _____ wis- dom _____ of the Three Low - er Lev- els _____

T their wis- dom _____ of _____ the Three Low - er Lev- els _____

B their wis- dom _____ of _____ the Three Low - er Lev- els _____

Pno.

89

S kal-pas, _____ *mp* to those who have al -

A kal-pas, _____ *mp* to those who have al -

T *p* as well as those who have not yet fin - ished their task; _____

B *p* as well as those who have not yet fin - ished their task; _____

Pno. 89 *p* *mp*

92

S rea - dy per - fec - ted their wis - dom, _____

A rea - dy per - fec - ted their wis - dom _____

T *mp* as well as those who are still try - ing to ac - com - plish

B *mp* as well as those who are still try - ing to ac - com - plish

Pno. 92 *mp*

95 *mf*

S — to those who have al - read - y ex - ting - uished their blind pas - sions;

A — to those who have al - read - y ex - ting - uished their blind pas - sions;

T it. as well as those who are still

B it. as well as those who are still

Pno. 95 *mf*

98

S to those who live among us due to re - sid - u - al

A to those who live among us due to re - sid - u - al

T strug - gling with them;

B strug - gling with them;

Pno. 98

101

S karma; _____ to _____ those who still _____

A kar - ma; _____ to _____ those who still _____

T 8 as well as those who are ful - ly e-man - ci - pa - ted. _____

B as well as those _____ who are ful - ly e-man - ci - pa - ted. _____

Pno. 101

104

S prac-tice self - ef - fort, self - ef - fort, self - ef - fort; _____ to

A prac-tice self - ef - fort, self ef - fort, self - ef - fort; _____

T 8 _____ as well as those to - tal - ly free from an - y self - ef - fort; _____

B _____ as well as those to - tal - ly free from an - y self - ef - fort; _____

Pno. 104

107

S those al-read-y gift-ed with the mind of true faith, — as well as those who are — still as -

A to those al-read - y gift - ed with the mind of true faith, as well as those who are still —

T to those al - read - y gift - ed with the mind of true faith as well as

B to those al - read - y gif - ted with the mind of faith as

Pno. 107

110

S pir - ing to such — a trea-sure, — to such a trea-sure; to those blessed — by the hap -

A — as - pir - ing to such a trea-sure, such a trea-sure; to those blessed — by the hap -

T those who are still — as - pir - ing to such — a trea-sure; to those blessed — by the hap -

B well as those who are still as - pir - ing to such trea-sure; to those blessed — by the hap -

Pno. 110

113

S
pi - ness of per - - - - - fect wis - dom, as

A
pi - ness of per - - - - - fect wis - dom, as

T
8 pi - ness of per - - - - - fect wis - dom, as

B
pi - ness of per - - - - - fect wis - dom, as

Pno.
113

116

S
well as those now ap - proach - ing that per - fec - tion; they all are

A
well as those now ap - proach - ing that per - fec - tion; they all are

T
8 well as those now ap - proach - ing that per - fec - tion; they all are

B
well as those now ap - proach - ing that per - fec - tion; they all are

Pno.
116

119

S be - ing trans - formed in - to A mi - da's mind; they

A be - ing trans - formed in - to A - mi - da's mind; they

T be - ing trans - formed in - to A - mi - da's mind; they

B be - ing trans - formed in - to A - mi - dia's mind; they

Pno. 119

122 *allargando* - - - - -

S all a - bide in one-ness by en - ter - ing the ul - ti - mate nir - va - na, the

A all a - bide in one-ness by en - ter - ing the ul - ti - mate nir - va - na, the

T all a - bide in one-ness by en - ter - ing the ul - ti - mate nir - va - na, the

B all a - bide in one-ness by en - ter - ing the ul - ti - mate nir - va - na, the ul - ti -

Pno. 122

125 *Meno mosso* ♩. = 65

S
ul - ti - mate nir - va - na. There-fore let ev - ery-one pre - sent here take

A
ul - ti - mate nir va - na. There-fore let ev - ery-one pre - sent here take

T
8 ul - ti - mate nir - va - na. There-fore let ev - ery-one pre - sent here take

B
mate nir - va - na. There-fore let ev - ery-one pre - sent here take

Pno.
125

128 *rit.*

S
re - fuge in the three sac - red Bud - dha Bod - ies.

A
re - fuge in the three sac - red Bud - dha Bod - ies.

T
8 re - fuge in the three sac - red Bud - dha Bod - ies.

B
re - fuge in the three sac - red Bud - dha Bod - ies.

Pno.
128

III. Con moto ♩ = 90

132 *mf*

S Let us ac - cept the trans - cen - dent pro - tec - tion of the Pri - mal

A *mf* Let

T

B

Pno. 132 *mf*

138

S Vow, let us ac -

A Vow,

T *mf* 8 Let us ac - cept the trans - cen - dent pro - tec - tion of the Pri - mal

B *mf* Let

Pno. 138 *mf*

141

S cept the trans - cen - dent pro - tec - tion of the Pri -

A let us ac - cept the trans - cen - dent pro - tec - ion of the

T 8 Vow, the trans - cen - dent pro - tec - tion of the Pri -

B us ac - cept the trans - cen - dent pro - tec - tion of the Pri -

Pno. 141

144

S - mal Vow, the in - vi - si - ble Pow - er which knows no ob - stac - les.

A Pri - mal Vow, the in vi - si - ble Pow - er which knows no ob - stac - les.

T 8 - mal Vow, the in - vi - si - ble Pow - er which knows no ob - stac - les.

B - mal Vow, the in - vi - si - ble Pow - er which knows no ob - stac - les.

Pno. 144

147

S We, the dis - ci - ples of the Bud-dha, we, the dis - ci - ples of the Bud-dha, to -

A We, the dis - ci - ples of the Bud-dha, we, the dis - ci - ples of the Bud-dha, to -

T 8 We, the dis - ci - ples of the Bud-dha, we, the dis - ci - ples of the Bud-dha, to -

B We, the dis - ci - ples of the Bud-dha, we, the dis - ci - ples of the Bud-dha, to -

Pno. 147

150

S
geth - er with all pos - si - ble Sag - es of the Three Ve - hi-cles,

A
geth - er with all pos - si - ble Sa - ges of the Three Ve - hi-cles, e -

T
8
geth - er with all pos - si - ble Sa - ges of the Three Ve - hi-cles,

B
geth - er with all pos - si - ble Sa - ges of the Three Ve - hi-cles,

Pno.
150

153

S
e - qual - ly

A
- qual - ly long to grasp the Mind of Com - pas - sion, e - qual - ly

T
8

B

Pno.
153

156

S long _____ to grasp _____ the Mind _____ of Com pas - sion, to grasp _____ the Mind _____ of Com -

A seek _____ the life _____ of non - ret - ro - gres - sion, _____ the life of non - ret - ro -

T

B

Pno.

156

159

S pas -

A gres - sion, _____ of _____ non - ret - ro - gres - sion, non - ret - ro -

T e - qual - ly long to grasp _____ the Mind _____ of Com -

B

Pno.

159

26

162

S - sion, grasp the Mind _____ of Com - pas - -

A gres - sion, grasp the Mind _____ of Com - pas - -

T pas - sion, grasp the Mind _____ of Com - pas - -

B e - qual - ly long _____ to grasp _____ the Mind _____ of Com-pas -

Pno. 162

165

S - - - sion, e - qual - ly wish to be _____ pro -

A - - - sion, e - qual - ly wish to be _____ pro -

T - - - sion, e - qual - ly wish _____ to be _____ pro -

B - - - sion, e - qual - ly wish _____ to be _____ pro -

Pno. 165

168 *rit.*

S
vid - ed for by the Oth - er Pow - er with the pre - cious pre - sence

A
vid - ed for by the Oth - er Pow - er with the pre - cious pre - sence

T
8
vid - ed for by the Oth - er Pow - er with the pre - cious pre - sence

B
vid - ed for by the Oth - er Pow - er with the pre - cious pre - sence

Pno.
168

171 *Meno mosso* ♩ = 70

S
of all Bud - dhas, of all

A
of all Bud - dhas, of all

T
8
of all Bud - dhas, of all

B
of all Bud - dhas, of al

Pno.
171

28

IV. Sostenuto ♩ = 80

174

S Bud - dhas. Trapped in bod - ies *mf*

A Bud - dhas. *p* Hm

T Bud - dhas. *p* Hm

B Bud - dhas. Hm

Pno. 174 *mf*

174 *p*

178

S sculp-ted by ig-nor-ance life af - ter life we have been rol - ling a - long like stones

A hm hm hm hm

T hm hm hm hm

B hm hm hm hm

Pno. 178

178

182

S o - ver a cliff of a ssteep — moun - - - tain, like

A hm hm hm, *mf* trapped in bod - ies

T hm hm hm *mp* Trapped in

B hm hm hm *mp* Trapped in

Pno. 182

186

S stones o - ver the cliff of a steep — moun - - - tain, of — a

A sculpted by ignorance life af - ter life — we have beenrol-ling a-long — like — stones o - ver the

T bod - ies sculp - ted by ig-norance, life af - ter life we have been rol - ling, rol - ling a-long — like —

B bod - ies sculp - ted by ig-norance, life af - ter life we have been rol - ling, rol - ling a-long like —

Pno. 186

30
190

S
steep _____ moun-tain. Through this *f*

A
cliff _____ of a steep _____ moun-tain. Through this *f*

T
8 stones o-ver the cliff_ of a steep _____ moun-tain, Through this *f*

B
stones o-ver _____ a steep _____ moun-tain, a steep _____ moun-tain. Through this *f*

Pno.
190

194

S
ga - tha we en - coun - ter Shak-ya - mu - ni - Bud - dha _____ the

A
ga - tha we en - coun - ter Shak-ya - mu - ni Bud - dha, the

T
8 ga - tha we en - coun - ter Shak-ya - mu - ni Bud - dha, the

B
ga - tha we en - coun - ter Shak-ya - mu - ni - Bud - dha, _____ the

Pno.
194

198

S
spe - cial trea - sure in our un - for - tu - nate time

A
spe - cial trea - sure in our un - for - tu - nate time

T
spe - cial trea - sure in our un - for - tu - nate time which does not

B
spe - cial trea - sure in our un - for - tu - nate time.

Pno.

201

S
which does not un - der - stand the true

A
which does not un - der - stand the true Dhar - ma

T
un - der - stand the true Dhar - ma, the

B

Pno.

204

S Dhar - ma. We

A We

T true Dhar - ma. We

B which does not un - der - stand the true Dhar-ma. We

Pno. 204

207

S learn from Him a-bout A - mi - da's Pri - mal Vow, the Ul - ti - mate Gate in - to E -

A learn from Him a-bout A - mi - da's Pri - mal Vow, the Ul - ti - mate Gate in - to E -

T learn from Him a-bout A - mi - da's Pri - mal Vow, the Ul - ti - mate Gate in - to E -

B learn from Him a-bout A - mi - da's Pri - mal Vow, the Ul - ti - mate Gate in - to E -

Pno. 207

210

S ter - - - nal hap - - - pi - ness, hap - pi - ness.

A ter - - - nal hap - - - pi - ness, hap - pi - ness.

T 8 ter - - - nal hap - - - pi - ness, hap - pi - ness.

B ter - - - nal hap - - - pi - ness, hap - pi - ness.

Pno. 210

213 *mf*

S Ev - ery one who thinks up - on these ver - ses will man - age — to see the ex -

A *mf* Ev - ery - one who thinks up - on these ver - ses will man - age to — see the ex -

T 8 *mf* Ev - ery - one who thinks up - on these ver - ses will man - age to see the ex -

B *mf* Ev - ery - one who thinks up - on these ver - ses will man - age to see — the ex -

Pno. 213 *mf*

34

216

S

qui - site face of A - mi - da, shall re - a - lize in a

A

qui - site face of A - mi - da, shall re - a - lize in a

T

8

qui - site face of A - mi - da, shall re - a - lize in a

B

qui - site face of A - mi - da, shall re - a - lize in a

Pno.

216

216

f *ff*

219

S

sin - gle mo - ment the be - ne - fits of the vi - su - al con - tem - pla - tions,

A

sin - gle mo - ment the be - ne - fits of the vi - su - al con - tem - pla - tions,

T

8

sin - gle mo - ment the be - ne - fits of the vi - su - al con - tem - pla - tion

B

sin - gle mo - ment the be - ne - fits of the vi - su - al con - tem - pla - tions

Pno.

219

219

mp

222 *rit.* -----

S *p*
and shall live — hence-forth e - man - ci - pa - ted from

A *p*
and shall live hence-forth e - man - ci - pa - ted from the blind

T *p*
8 and shall live — hence-forth e - man - ci - pa - ted from

B *p*
and shall live hence-forth e - man - ci - pa - ted from

Pno. *p*

225

S
the blind pas - - - sions.

A
pas - - - sions.

T
8 the blind — pas - - - sions.

B
the blind — pas - - - sions.

Pno.

36
227 **a tempo** (♩ = 80)
ff

S
The in - con - cei - va - ble — na - ture of such a re - al - i -

A
The in - con - cei - va - ble — na - ture of such a re - al - i -

T
8 The in - con - cei - va - ble — na - ture of such a re - al - i -

B
The in - con - cei - va - ble — na - ture of such a re - al - i -

Pno.
227 **ff**

230

S
za - tion is a sup - reme — le - vel teach - ing, it - self pro -

A
za - tion is a sup - reme — le - vel teach - ing, it - self pro -

T
8 za - tiion is a sup - reme — lev - vel teach - ing, it - self pro -

B
za - tion is a sup - reme — lev - vel teach - ing, it - self pro -

Pno.
230

233 *f* *mf* *rit. mp*

S
tec - ted care - ful - ly in the trea - ssure-house of the Con - tem - pla - tion

A
tec - ted care - ful - ly in the trea - sure-house of the Con - tem - pla - tion

T
8 tec - ted care - ful - ly in the trea - sure-house of the Con - tem - pla - tion

B
tec - ted care - ful - ly in the trea - sure-house of the Con - tem - pla - tion

Pno.
233 *f* *mf* *mp*

236 *p* *f* **Energico, swinging** ♩. = 70

S
Su - tra. This ga - tha e - mer - ges from ____ the Mind of

A
Su - tra. This ga - tha e - mer - ges from ____ the Mind of

T
8 Su - tra. This ga - tha e - mer - ges from ____ the Mind of

B
Su - tra. This ga - tha e - mer - ges from ____ the Mind of

Pno.
236 *p* *f*

239

S Bud - dha to lead us in - to one - ness with A -

A Bud - dha to lead us in - to one - ness with A -

T Bud - dha to lead us in - to one - ness with A -

B Bud - dha to lead us in - to one - ness with A -

Pno. 239

242 *ff* mi - - - - - dia, *f* A - *rit. mp*

A *ff* mi - - - - - da, *f* A - *mp*

T *ff* mi - - - - - da, *f* A - *mp*

B *ff* mi - - - - - da, *f* A - *mp*

Pno. 242 *ff* *f* *mp*

246 *pp*

S mi - - - da.

A mi - - - da.

T 8 mi - - - da.

B mi - - - da.

Pno. 246 *pp*

V. Lento, molto espressivo ♩ = 70

251 *mp*

S All Bud - dhas, all Bud - dhas as nu - mer - ous as the

A All Bud - dhas, all Bud - dhas as nu - mer - ous as the

T 8 All Bud - dhas, all Bud - dhas as nu - mer - ous as the

B Al Bud - dhas, all Bud - dhas as nu - mer - ous as the

Pno. 251 *mp*

254

S sands of the Gan - ges by a full bright spec - trum of their mys - tic

A sands of the Gan - ges by a full bright spec - trum of their mys - tic

T sands of the Gan - ges by a full bright spec - trum of their mys - tic

B sands of the Gan - ges by a full bright spec - trum of their mys - tic

Pno. 254

257 *f* *mf*

S pow - ers af - firm A - mi - da's teach - ing de - liv - ered by

A pow - ers *f* *mf* af - firm A - mi - da's teach - ing de - liv - ered by

T pow - ers *f* *mf* af - firm A - mi - da's teach - ing de - liv - ered by

B pow - ers *f* *mf* af - firm A - mi - da's teach - ing de - liv - ered

Pno. 257 *f* *mf*

260

S Shak - ya - mu - ni Bud - dha _____ as the Ul - ti - mate Gate called the

A Shak - ya - mu - ni Bud - dha _____ as the Ul - ti - mate Gate called the

T 8 Shak - ya - mu - ni _____ Bud - dha _____ as the Ul - ti - mate Gate _____ called the

B by Shak - ya - mu - ni Bud - dha _____ as the Ul - ti - mate Gate _____ called the

Pno. 260

263

S Pure Land the Pure _____ Land. _____

A Pure Land, the Pure _____ Land. _____

T 8 Pure Land, the Pure _____ Land. _____

B Pure Land, the Pure _____ Land. _____

Pno. 263

266

S Let us all vow to share the mer - it, the mer - it of this ga - tha

A Let us all vow to share the mer - it, the mer - it of this ga - tha

T Let us all vow to share the mer - it, the mer - it of this ga - tha

B Let us all vow to share the mer - it, the mer - it of this ga - tha

Pno.

269

S with all sen - tient be - ings with - out an - y dis - crim - i - na - tion

A with all sen - tient be - ings with - out an - y dis - crim - i - na - tion

T with all sen - tient be - ings with out an - y dis - crim - i - na - tion

B with all sen - tient be - ings with - out an - y dis - crim - i - na - tion

Pno.

271

S so as to en - a - ble them to a - wak - en the

A so as to en - a - ble them to a - wak - en the

T so as to en - a - ble them to a - wak - en the

B so as to en - a - ble them to a - wak - en the

Pno. 271

273

S as - pir - a - tion for Bo - dhi by the Way, *sfz*

A as - pir - a - tion for Bo - dhi by the Way, *sfz*

T as - pir - a - tion for Bo - dhi by the Way, *sfz*

B as - pir - a - tion for Bo - dhi by the Way, *sfz*

Pno. 273

273

f *sfz* *f* *sfz* *f* *sfz*

275

S *mf* the Way known as Birth *mp* in the Pure Land,

A *mf* the Way known as Birth *mp* in the Pure Land,

T *mf* the Way known as Birth *mp* in the Pure Land,

B *mf* the Way known as Birth *mp* in the Pure Land,

Pno. 275 *mf* *mp*

279

S in the Pure - - - - -

A in the Pure - - - - -

T ini the Pure - - - - -

B in the Pure - - - - -

Pno. 279

282

S *mf* *pp*

A *mf* *pp*

T *mf* *pp*

B *mf* *pp*

Pno. *mf* *pp*

Land.

VI. Joyful Chorale of Thanksgiving ♩ = 84

287

S *mp*

A *mp*

T *mp*

B *mp*

Pno. *mp*

NA - MU A - MI - DA BUT - SU NA - MU A - MI -

287

287

290

cresc. *mf*

S DA BUT - SU NA - MU A - MI - DA BUT - SU NA-MU A - MI-DA BUT -

cresc. *mf*

A DA BUT - SU NA - MU A - MI - DA BUT - SU NA-MU A - MI-DA BUT -

cresc. *mf*

T DA BUT - SU NA - MU A - MI - DA BUT - SU NA-MU A - MI-DA BUT -

cresc. *mf*

B DA BUT - SU NA - MU A - MI - DA BUT - SU NA-MU A - MI-DA BUT -

Pno. 290 *cresc.* *mf*

294 *mp*

S SU NA - MU A - MI - DA BUT - SU NA - MU A - MI -

mp

A SU NA - MU A - MI - DA BUT - SU NA - MU A - MI -

mp

T SU NA - MU A - MI - DA BUT - SU NA - MU A - MI -

mp

B SU NA - MU A - MI - DA BUT - SU NA - MU A - MI -

Pno. 294 *mp*

298

mf

S DA BUT - SU NA-MU A - MI - DA BUT-SU NA-MU A - MI - DA BUT-SU NA-MU

A DA BUT - SU NA-MU A - MI - DA BUT-SU NA-MU A - MI - DA BUT-SU NA-MU

T DA BUT - SU NA-MU A - MI - DA BUT-SU NA-MU A - MI - DA BUT-SU NA-MU

B DA BUT - SU NA-MU A - MI - DA SU NA-MU A - MI - DA BUT-SU NA-MU

Pno. *mf*

301

mp *p* *mp*

S A - MI - DA BUT - SU NA - MU A - MI - DA NA - MU

A A - MI - DA BUT - SU NA - MU A - MI - DA NA - MU

T A - MI - DA BUT - SU NA - MU A - MI - DA NA - MU

B A - MI - DA BUT - SU NA - MU A - MI - DA NA - MU

Pno. *mp* *p* *mp*

48

304

Slowly, reverently ♩ = 76

S *mf* A - MI - DA NA - MU *f* A - MI - DA BUT - SU *mp* NA - MU

A *mf* A - MI - DA NA - MU *f* A - MI - DA BUT - SU *mp* NA - MU

T *mf* A - MI - DA NA - MU *f* A - MI - DA BUT - SU *mp* NA - MU

B *mf* A - MI - DA NA - MU *f* A - MI - DA BUT - SU *mp* NA - MU

Pno. *mf* *f* *mp*

307 *rit.* *mf* *p*

S A - MI - DA BUT - SU

A *mf* *p*

T *mf* *p*

B *mf* *p*

307 A - MI - DA BUT - SU

Pno. *mf* *p*