

Sutra Book



DES MOINES
DEEP RIVER TEMPLE
ZEN CENTER

Verse of The Kesa

Great robe of liberation
 Virtuous field far beyond form and emptiness
 Wearing the Tathagata's teaching
 We vow to save all beings

Formless Repentance

All the karma ever created by me
 Since of old through greed, anger, and self-delusion
 Which has no beginning born of my body, speech, and thought
 I now make full open confession of it.

Verse Of The Triple Treasure

I take refuge in the Buddha
 vowing with all sentient beings, acquiring the Great Way,
 awakening the unsurpassable mind.
 I take refuge in the Dharma
 vowing with all sentient beings, deeply entering the teaching,
 wisdom like the sea.
 I take refuge in the Sangha
 vowing with all sentient beings, bringing harmony to all
 completely without hindrance

The Four Vows

Sentient beings are numberless; I vow to save them.
 Desires are inexhaustible; I vow to put an end to them.
 The Dharmas are boundless; I vow to master them.
 The Buddha's way is unsurpassable; I vow to attain it.

The Maha Prajna Paramita Hridaya Sutra

Avalokiteshvara Bodhisattva
 When practicing deeply the Prajna Paramita
 Perceived that all five skandhas are empty
 And was saved from all suff'ring and distress.
 "O Shariputra, form does not differ from emptiness;
 Emptiness does not differ from form.
 That which is form is emptiness;
 That which is emptiness, form.
 The same is true of feelings, perceptions, impulses, consciousness.
 O Shariputra, all Dharmas are marked with emptiness;
 They do not appear nor disappear,
 Are not tainted nor pure,
 Do not increase nor decrease.
 Therefore in Emptiness, no form,
 No feelings, no perceptions, no impulses, no consciousness;
 No eyes, no ears, no nose, no tongue, no body, no mind;
 No color, no sound, no smell, no taste, no touch, no object of mind;
 No realm of eyes and so forth until no realm of mind-consciousness;
 No ignorance and also no extinction of it, and so forth until
 no old-age and death and also no extinction of them;
 No suff'ring, no origination, no stopping, no path;
 No cognition, also no attainment.
 With nothing to attain
 The Bodhisattva depends on Prajna Paramita
 And the mind is no hindrance.
 Without any hindrance no fears exist;
 Far apart from every perverted view the Bodhisattva dwells in Nirvana.
 In the three worlds all Buddhas depend on Prajna Paramita
 And attain unsurpassed, complete, perfect enlightenment.
 Therefore know the Prajna Paramita
 Is the great transcendent mantra,
 Is the great bright mantra,
 Is the utmost mantra,
 Is the supreme mantra,
 Which is able to relieve all suff'ring
 And is true, not false.
 So proclaim the Prajna Paramita mantra,
 Proclaim the mantra that says:
 Gate, Gate, Paragate, Parasamgate! Bodhi! Svaha!"

.....

All Buddhas, ten directions, three worlds
 All venerable ones, Bodhisattva Mahasattvas
 Wisdom beyond wisdom, Maha Prajna Paramita

The Merging of Difference and Unity

The mind of the great sage of India

Is intimately communicated between east and west

People's faculties may be keen or dull

But in the path there are no "southern" or "northern" ancestors

The spiritual source shines clearly in the light;

The branching streams flow in the darkness.

Grasping things is basically delusion;

Merging with principle is still not enlightenment

Each sense and every field

Interact and do not interact;

When interacting they also merge—

Otherwise, they remain in their own states.

Forms are basically different in material and appearance,

Sounds are fundamentally different in pleasant or harsh quality.

"Darkness" is a word for merging upper and lower,

"Light" is an expression for distinguishing pure and defiled.

The four gross elements return to their own natures

Like a baby taking to its mother;

Fire heats, wind moves, water wets, earth is solid.

Eye and form, ear and sound;
Nose and smell, tongue and taste—
Thus in all things
The leaves spread from the root;
The whole process must return to the source;
“Noble” and “base” are only manners of speaking.
Right in light there is darkness, but don’t confront it as darkness
Right in darkness there is light, but don’t see it as light.
Light and dark are relative to one another
Like forward and backward steps.
All things have their function—
It is a matter of use in the appropriate situation.
Phenomena exist like box and cover joining;
Principle accords like arrow points meeting.
Hearing the words, you should understand the source;
Don’t make up standards on your own.
If you don’t understand the path as it meets your eyes,
How can you know the way as you walk?
Progress is not a matter of far or near,
But if you are confused, mountains and rivers block the way.
I humbly say to those who study the mystery,
Don’t waste time.

Song of the Jewel Mirror Awareness

The teaching of thusness
 Has been intimately communicated by buddhas and ancestors;
 Now you have it,
 So keep it well.
 Filling a silver bowl with snow,
 Hiding a heron in the moonlight—
 When you array them, they're not the same;
 When you mix them, you know where they are.
 The meaning is not in the words,
 Yet it responds to the inquiring impulse.
 If you're excited, it becomes a pitfall;
 If you miss it you fall into retrospective hesitation.
 Turning away and touching are both wrong,
 For it is like a mass of fire.
 Just to depict it in literary form
 Is to relegate it to defilement.
 It is bright just at midnight;
 It doesn't appear at dawn.
 It acts as a guide for beings—
 Its use removes all pains.
 Although it is not fabricated,
 It is not without speech.
 It is like facing a jewel mirror;
 Form and image behold each other—
 You are not it
 It actually is you.
 It is like a babe in the world,
 In five aspects complete;
 It does not go or come,
 Nor rise nor stand.
 "Baba wawa"—
 Is there anything said or not?
 Ultimately it does not apprehend anything,
 Because its speech is not yet correct.
 It is like the six lines of the double split hexagram;
 The relative and absolute integrate—
 Piled up, they make three;
 The complete transformation makes five.
 It is like the taste of the five flavored herb,
 Like the diamond thunderbolt.
 Subtly included within the true,
 Inquiry and response come up together.
 Communing with the source and communing with the process,
 It includes integration and includes the road;
 Merging is auspicious;
 Do not violate it.
 Naturally real yet inconceivable,

It is not within the province of delusion or enlightenment.
With causal conditions, time and season,
Quiescently it shines bright.
In its fineness it fits into spacelessness;
In its greatness it is utterly beyond location,
A hairsbreadth's deviation
Will fail to accord with the proper attunement.
Now there are sudden and gradual,
In connection with which are set up basic approaches.
Once basic approaches are distinguished,
Then there are guiding rules.
But even though the basis is reached and the approach comprehended,
True eternity still flows.
Outwardly still while inwardly moving,
Like a tethered colt, a trapped rat—
The ancient saints pitied them,
And bestowed upon them the teaching;
According to their delusions,
They called black as white—
When erroneous imaginations cease,
The acquiescent mind realizes itself.
If you want to conform to the ancient way
Please observe the ancients of former times;
When about to fulfill the way of buddhahood,
One gazed at a tree for ten aeons,
Like a tiger leaving part of its prey,
A horse with a white left hind leg.
Because there is the base, (there are)
Jewel pedestals, fine clothing;
Because there is the startlingly different, (there are)
House, cat and cow.
Yi, with his archer's skill,
Could hit a target at a hundred paces;
But when arrowpoints meet head on,
What has this to do with the power of skill?
When the wooden man begins to sing,
The stone woman gets up to dance;
It's not within the reach of feeling or discrimination—
How could it admit of consideration in thought?
A minister serves the lord,
A son obeys the father.
Not obeying is not filial,
And not serving is no help.
Practice secretly, working within,
As though a fool, like an idiot—
If you can achieve continuity,
This is called the host within the host.

FUKANZAZENGI

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The dharma-vehicle is free and untrammelled. What need is there for people's concentrated effort? Indeed, the Whole Body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one right where one is. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers, but is still somewhat deficient in the vital Way of total emancipation.

Need I mention the Buddha, who was possessed of inborn knowledge?—the influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal?—the fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can people of today dispense with negotiation of the Way?

You should therefore cease from practice based on intellectual understanding, pursuing words, and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For sanzen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thought and views. Have no designs on becoming a Buddha. Sanzen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm facing upwards on your right palm, thumb tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left, and settle into a steady, immobile sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

The zazen I speak of is not learning meditation. It is simply the Dharma-gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when it gains the water, like the tiger when it enters the mountain. For you must know that just there, in zazen, the right Dharma is manifesting itself and that from the first dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength of zazen.

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a hossu, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers either. It must be deportment beyond hearing and seeing—is it not a principle that is prior to knowledge and perceptions?

This being the case, intelligence or lack of it does not matter; between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward in practice is a matter of everydayness.

In general, this world and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are people, still they all negotiate the Way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep you go astray from the Way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha Way. Who would take wasteful delight in the spark from the flint stone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning—emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will.

OPENING THE SUTRA

An unsurpassed, penetrating, and perfect Dharma
Is rarely met with even in a hundred Thousand million kalpas.
Having it to see and listen to, remember and accept,
I vow to taste the truth of the Tathagata's words.

CLOSING THE SUTRA

May the merit of this penetrate
Into each thing in all places
So that we and every sentient being
Together can realize the Buddha Way

THE FOUR VOWS

Sentient beings are numberless; I vow to save them.
Desires are inexhaustible; I vow to put an end to them.
The Dharmas are boundless; I vow to master them.
The Buddha's way is unsurpassable; I vow to attain it.

ENMEI JUKKU KANNON GYO

KAN ZE ON

NA MU BUTSU

YO BUTSU U IN

YO BUTSU U EN

BUP PO SO EN

JO RAKU KA JO

CHO NEN KAN ZE ON

BO NEN KAN ZE ON

NEN NEN JU SHIN KI

NEN NEN FU RI SHIN



DAI HI SHIN DHARANI

NAMU KARA TAN NO TORA YA YA NAMU ORI YA BORYO KI CHI SHIFU RA
YA FUJI SATO BO YA MOKO SATO BO YA MO KO KYA RUNI KYA YA EN SA
HARA HA EI SHU TAN NO TON SHA NAMU SHIKI RI TOI MO ORI YA BORYO KI
CHI SHIFU RA RIN TO BO NA MU NO RA KIN JI KI RI MO KO HO DO SHA
MI SA BO O TO JO SHU BEN O SHU IN SA BO SA TO NO MO BO GYA MO HA
TE CHO TO JI TO EN O BO RYO KI RU GYA CHI KYA RYA CHI I KIRI MO
KO FUJI SA TO SA BO SA BO MO RA MO RA MO KI MO KI RI TO IN KU
RYO KU RYO KE MO TO RYO TO RYO HO JA YA CHI MO KO HO JA YA CHI
TO RA TO RA CHIRI NI SHIFU RA YA SHA RO SHA RO MO MO HA MO RA
HO CHI RI YU KI YU KI SHI NO SHI NO ORA SAN FURA SHA RI HA ZA HA ZA
FURA SHA YA KU RYO KU RYO MO RA KU RYO KU RYO KI RI SHA RO SHA
RO SHI RI SHI RI SU RYO SU RYO FUJI YA FUJI YA FUDO YA FUDO YA
MI CHIRI YA NORA KIN JI CHIRI SHUNI NO HOYA MONO SOMO KO SHIDO
YA SOMO KO MOKO SHIDO YA SOMO KO SHIDO YU KI SHIFU RA YA SOMO
KO NORA KIN JI SOMO KO MO RA NO RA SOMO KO SHIRA SU OMO GYA YA
SOMO KO SOBO MOKO SHIDO YA SOMO KO SHAKI RA OSHI DO YA SOMO KO
HODO MOGYA SHIDO YA SOMO KO NORA KIN JI HA GYARA YA SOMO KO MO
HORI SHIN GYARA YA SOMO KO NAMU KARA TAN NO TORA YA YA NAMU ORI
YA BORYO KI CHI SHIFU RA YA SOMO KO SHITE DO MODO RA HODO YA
SO MO KO.

THE GREAT COMPASSIONATE DHARANI

Adoration to the Three Treasures— Buddha, Dharma, and Sangha!

Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion!

Adoration to the one who removes all fear and suffering!

Having adored Avalokitesvara Bodhisattva, may we now recite this glorious Dharani
which purifies all beings, which fulfills the wishes of all beings.

Hail to Bodhisattva Mahasattva who embodies the Trikaya, who has the
transcendental wisdom.

Hail to Bodhisattva Mahasattva who continues to save all beings
without defilement in his mind.

Hail to Bodhisattva Mahasattva who sustains the highest, the most complete
wisdom

and who is free from all impediments.

Hail to Bodhisattva Mahasattva whose deeds reveal the fundamental purity
of all beings.

Hail to Bodhisattva Mahasattva, who wipes away the three evil delusions—
greed, anger, and folly.

Quick, quick! Come, come! Here, here!

A joy springs up in us.

Help us to enter into the realm of great realization.

Avalokitesvara Bodhisattva, Bodhisattva of Compassion,
guide us to spiritual contentment.

Accomplishment, accomplishment!

Having testified to the freedom and compassion of the mind of Avalokitesvara,

Having purified our own body and mind,

Having become as brave as a lion,

Having become manifest into all beings,

Having attained to the Wheel of Dharma and the Lotus Flower,

we can now save all beings without hindrance.

May the understanding of the mysterious nature of Avalokitesvara prevail
forever, ever and ever.

Adoration to the Three Treasures--Buddha, Dharma, and Sangha!

Adoration to Avalokitesvara, the Bodhisattva Mahasattva, the Bodhisattva of
Compassion!

May this Dharani be effective.

Hail!

JIJUYU ZAMMAI

Ancestors and Buddhas, who have maintained the Buddha Dharma, all have held that practice based upon proper sitting in zazen in Jijuyu samadhi was the right path through which their enlightenment opened. In India and China, those who have gained enlightenment have all followed in this way of practice. It is based upon the right transmission of the wonderful means in private encounter from master to disciple, and their receiving and maintaining of its authentic essence.

According to the authentic tradition of Buddhism, this Buddha Dharma, transmitted rightly and directly from one to another, is the supreme of the supreme. From the first time you meet your master and receive the teaching, you have no need for either incense-offerings, homage-paying, nembutsu, penance disciplines, or silent sutra-readings only cast off body and mind in zazen.

When even for a short period of time you sit properly in samadhi, imprinting the Buddha-Seal in your three activities (deeds, words, and thoughts), each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment. Accordingly, it makes Buddha-tathagatas all increase the Dharma-joy of their original source, and renew the adornments of the Way of enlightenment. Then, when all classes of all beings in the ten directions of the universe—the hell-dwellers, hungry ghosts, and animals; the fighting demons, humans, and devas—all together at one time being bright and pure in body and mind, realize the stage of absolute emancipation and reveal their original aspect, at that time all things together come to realization in themselves of the true enlightenment of the Buddha, utilize the Buddha-body immediately leap the confines of this personal enlightenment, sit properly beneath the kingly Tree of Enlightenment, turn simultaneously the great and utterly incomparable Dharma wheel, and expound the ultimate and profound prajna free from all human agency.

Since, moreover, these enlightened ones in their turn enter into the way of imperceptible mutual assistance, the person in zazen without fail casts off body and mind, severs the heretofore disordered and defiled thoughts and views emanating from discriminating consciousness, conforms totally in oneself to the genuine Buddha Dharma, and assists universally in performing the work of buddhas at each of the various places the buddha- tathagatas teach, that are as infinitely numberless as the smallest atom-particles— imparting universally the KI transcending buddha, vigorously uplifting the Dharma (HO) transcending buddha. Then the land, the trees and grasses, fences, walls, tiles and pebbles, all the various things in the ten directions, perform the work of Buddhas. Because of this, all persons who share in the wind and water benefits thus produced receive the unperceived help of the buddhas' wonderful and incomprehensible teaching and guidance, and all manifest their inherent enlightenment. Since all who receive and employ this fire and water turn round and round the teaching of original enlightenment, all who dwell and talk together with them also join with one another in possessing inexhaustible Buddha-virtue, causing to spread and spread even wider, circulating the inexhaustible, unceasing, incomprehensible, and immeasurable Buddha Dharma, inside and outside throughout the universe. Yet such things are not mingled in the perceptions of one sitting in zazen, because (this occurs) in the stillness of samadhi beyond human artifice, and is in itself realization. If practice and realization were two different stages as ordinary people consider them to be, the one sitting in zazen and things should perceive each other. To be associated with perceptions is not the mark of realization, because the mark of realization is to be beyond such illusions.

Moreover, although in realization the mind (of the zazen practitioner) and its objects both arise and disappear within the stillness of samadhi, since it occurs within the sphere of jijuyu, it does not disturb a single mote of dust, nor infringe upon a single phenomenon. It does great and wide-ranging buddha-work, and performs the exceedingly profound, recondite activities of preaching and enlightening. The trees, grasses, and land involved in this all emit a bright and shining light, and preach the profound and incomprehensible dharma; and it is endless. Trees and grasses, wall and fence expound and exalt the Dharma for the sake of ordinary people, sages, and all living beings. Ordinary people, sages, and all living beings in turn preach and exalt the Dharma for the sake of trees, grasses, wall, and fence. The dimension of self-enlightenment qua enlightening others basically is fully replete with the characteristics of realization, and causes the principle of realization unceasingly.

Because of this, when even just one person, at one time, sits in zazen, they become, imperceptively, one with each and all of the myriad things, and permeate completely all time, so that within the limitless universe, throughout past, future, and present, they are performing the eternal and ceaseless work of guiding beings to enlightenment. It is, for each and every thing, one and the same undifferentiated practice, and undifferentiated realization. Only this is not limited to the practice of sitting alone; the sound that issues from the striking of emptiness is an endless and wondrous voice that resounds before and after the fall of the hammer. And this is not all the practice of zazen does. Each and every thing is, in its original aspect, provided original practice—it cannot be measured or comprehended.



NAMES OF BUDDHAS AND ANCESTORS

BIBASHI BUTSU DAIOSHŌ_	SHISHIBODAI DAIOSHŌ_
SHIKI BUTSU DAIOSHŌ_	BASHASHITA DAIOSHŌ_
BISHAFU BUTSU DAIOSHŌ_	FUNYOMIT*TA DAIOSHŌ_
KURUSON_BUTSU DAIOSHŌ_	HAN_NYATARA DAIOSHŌ_
KUNAGONMUNI_BUTSU DAIOSHŌ_	BODAIDARUMA DAIOSHŌ_
KASHŌ_BUTSU DAIOSHŌ_	TAISO EKA DAIOSHŌ_
SHAKAMUNI BUTSU DAIOSHŌ_	KAN_CHI SŌ_SAN_DAIOSHŌ_
MAKAKASHŌ_DAIOSHŌ_	DAI_I DŌ_SHIN_DAIOSHŌ_
ANAN_DA DAIOSHŌ_	DAIMAN_KŌ_NIN_DAIOSHŌ_
SHŌ_NAWASHU DAIOSHŌ_	DAIKAN_ENŌ_DAIOSHŌ_
UBAKIKUTA DAIOSHŌ_	SEIGEN_GYŌ_SHI DAIOSHŌ_
DAITAKA DAIOSHŌ_	SEKITO_KISEN_DAIOSHŌ_
MISHAKA DAIOSHŌ_	YAKUSAN_IGEN_DAIOSHŌ_
BASHUMITSU DAIOSHŌ_	UN_GAN_DON_JŌ_DAIOSHŌ_
BUTSUDANAN_DAI DAIOSHŌ_	TO_ZAN_RYŌ_KAI DAIOSHŌ_
FUDAMIT*TA DAIOSHŌ_	UN_GO DŌ_YŌ_DAIOSHŌ_
BARISHIBA DAIOSHŌ_	DŌ_AN_DŌ_HĪ_DAIOSHŌ_
FUNAYASHA DAIOSHŌ_	DŌ_AN_KAN_SHI DAIOSHŌ_
ANABOTEI DAIOSHŌ_	RYŌ_ZAN_EN_KAN_DAIOSHŌ_
KABIMORA DAIOSHŌ_	TAIYŌ_KYŌ_GEN_DAIOSHŌ_
NAGYAHARAJUNA DAIOSHŌ_	TŌ_SHI GISEI DAIOSHŌ_
KANADAIBA DAIOSHŌ_	FUYŌ_DO_KAI DAIOSHŌ_
RAGORATA DAIOSHŌ_	TAN_KA SHIJUN_DAIOSHŌ_
SŌ_GYANAN_DAI DAIOSHŌ_	CHŌ_RO SEIRYŌ_DAIOSHŌ_
KAYASHATA DAIOSHŌ_	TEN_DŌ_SŌKAKU DAIOSHŌ_
KUMORATA DAIOSHŌ_	SEC*CHŌ_CHIKAN_DAIOSHŌ_
SHAYATA DAIOSHŌ_	TEN_DŌ_NYOJŌ_DAIOSHŌ_
BASHUBAN_ZU DAIOSHŌ_	EIHEI DŌ_GEN_DAIOSHŌ_
MANURA DAIOSHŌ_	KOUN_EJŌ_DAIOSHŌ_
KAKUROKUNA DAIOSHŌ_	TET*TSU GIKAI DAIOSHŌ_

KEIZAN_JŌ_KIN_DAIOSHŌ_
MEIHŌ_SOTETSU DAIOSHŌ_
SHUGAN_DŌ_CHIN_DAIOSHŌ_
TES*SAN_SHIKAKU DAIOSHŌ_
KEIGAN_EISHŌ_DAIOSHŌ_
CHŪ_ZAN_RYŌ_UN_DAIOSHŌ_
GIZAN_TŌ_NIN_DAIOSHŌ_
JŌ_GAKU KEN_RYU DAIOSHŌ_
KINEN_HŌ_RYŪ_DAIOSHŌ_
DAISHITSU CHISEN_DAIOSHŌ_
KOKEI SHŌ_JUN_DAIOSHŌ_
SES*SŌ_YŪ_HO DAIOSHŌ_
KAITEN_GEN_JU DAIOSHŌ_
SHŪ_ZAN_SHUN_SHŌ_DAIOSHŌ_
CHŌ_ZAN_GIN_ETSU DAIOSHŌ_
FUKUJŪ_KŌ_CHI DAIOSHŌ_
MYŌ_DŌ_YŪ_TON_DAIOSHŌ_
HAKUHŌ_GEN_TEKI DAIOSHŌ_
GES*SHŪ_SŌ_KO DAIOSHŌ_
TOKUŌ_RYŌ_KŌ_DAIOSHŌ_
MOKUSHI SOEN_DAIOSHŌ_
GAN_GOKU KAN KEI DAIOSHŌ_
GEN_TŌ_SOKUCHU_DAIOSHŌ_
KYŌ_ZAN_BAIZEN_DAIOSHŌ_
SOZAN_CHIMON_DAIOSHŌ_
YŌ_ZAN_GEN_KI DAIOSHŌ_
KAIGAI DAICHŌ_DAIOSHŌ_
JIKAI DAININ_DAIOSHŌ_
JIKAI DAININ_DAIOSHŌ_
JIKAI DAININ_DAIOSHŌ_