

Sutrabook of the Global One Drop Sangha

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The Heart Sutra

Maha Prajna Paramita Hridaya Sutra

Avalokiteshvara Bodhisattva, when practicing deeply the Prajna Paramita, perceived that all five skandhas in their own being are empty and was saved from all suffering.

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 are without birth or death, 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 world of eyes, through to no world of mind consciousness. No ignorance and also no

extinction of it, through to no old age and death and also no extinction of it. No suffering, no origination, no stopping, no path, no cognition, also no attainment, with nothing to attain.

The Bodhisattvas depend on Prajna Paramita and their minds are no hindrance. Without any hindrance, no fears exist. Far apart from every deluded view they dwell 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 suffering and is true, not false. So proclaim the Prajna Paramita mantra, proclaim the mantra that says:

Gyate, gyate, paragyate,
parasamyate, bodhi svaha!

TEIDAI DENPO BUSSO NO
MYOGO
(Dharma Lineage)

BIBASHI	BUTSU
SHIKI	BUTSU
BISHAFU	BUTSU
KURASON	BUTSU
KUNAGON MUNI	BUTSU
KASHO	BUTSU
SHAKYAMUNI	BUTSU
MAKA KASHO	SONJA
ANAN	SONJA
SHONA WASHU	SONJA
UBA KIKUTA	SONJA
DAI TAKA	SONJA
MI SHAKA	SONJA
BASHU MITSU	SONJA
BUTTA NAN DAI	SONJA
FUKUTA MITTA	SONJA
KYO	SONJA
FUNA YASHA	SONJA
MEMYO	SONJA
KABIMORA	SONJA
RYUJU	SONJA
KANA DAIBA	SONJA
RAGORATA	SONJA
SOGYA NANDAI	SONJA
KAYASHATA	SONJA
KUMORATA	SONJA
SHAYATA	SONJA
BASHU BANZU	SONJA
MANURA	SONJA
KAKU ROKUNA	SONJA

SHISHI	SONJA
BASHA SHITA	SONJA
FUNYO MITTA	SONJA
HANNYA TARA	SONJA
BODAI DARUMA	DAISHI
NISO EKA	DAISHI
SAN SO KAN CHI	ZENJI
DO SHIN DAI I	ZENJI
GUNIN TAI MAN	ZENJI
ENO DAI KAN	ZENJI
NAN GAKU EJO	ZENJI
BASO DO ITSU	ZENJI
HYAKU JO EKAI	ZENJI
O BAKU KIUN	ZENJI
RINZAI GIGEN	ZENJI
KO KE ZON SHO	ZENJI
NAN IN EGYO	ZENJI
FUKETSU EN SHO	ZENJI
SHUZAN SEI NEN	ZENJI
FUNNYO ZEN SHO	ZENJI
SEKISO SOEN	ZENJI
YO GI HO E	ZENJI
HAKU UN SHUTAN	ZENJI
GOSO HO EN	ZENJI
EN GO KOKU GON	ZENJI
KUKYU JO RYU	ZENJI
O AN DON GE	ZENJI
MITTAN KAN KETSU	ZENJI
SHO GEN SO GAKU	ZENJI
UN NAN FUGAN	ZENJI
KIDO CHIGU	ZENJI
NAM PO JO MYO	ZENJI
SHU HO MYO CHO	ZENJI
KAN ZAN EGEN	ZENJI

JU O SO HITSU	ZENJI
MU IN SO IN	ZENJI
NIP PO SO SHUN	ZENJI
GITEN GEN SHO	ZENJI
SEK KO SO SHIN	ZENJI
TO YO EI CHO	ZENJI
TAI GA TAN KYO	ZENJI
KO HO GEN KUN	ZENJI
SEN SHO ZUI SHO	ZENJI
I AN CHISATSU	ZENJI
TO ZEN SO SHIN	ZENJI
YO ZAN KEI YO	ZENJI
GUDO TO SHOKU	ZENJI
SHIDO MUNAN	ZENJI
DO KYO ETAN	ZENJI
HAKU IN EKAKU	ZENJI
GASAN JITO	ZENJI
IN ZAN IEN	ZENJI
TAI GEN SHIGEN	ZENJI
GISAN ZEN RAI	ZENJI
TEKISUI GIBOKU	ZENJI
RYO EN GEN SEKI	ZENJI
SEI SETSU GENJO	ZENJI
TAISHITSU MUMON	ZENJI

KAKA SHOKAN FUIN YO KON

JI HO SAN SHI I SHI SHI FU
 (Ten Directions, Three Worlds, All Buddhas)
 SHI SON BU SA MO KO SA
 (All Venerable ones, Bodhisarva-Mahasattvas)
 MO KO HO JA HO RO MI
 (The great Prajna Paramita)

HANNYA SHINGYO

MAKA HANNYA HARAMITA
SHINGYO

KAN JI ZAI BO SA.
 GYO JIN HAN NYA HA RA MI TA.
 JI SHO KEN GO ON KAI
 KU DO IS SAI KU YAKU.
 SHA RI SHI.
 SHIKI FU I KU.
 KU FU I SHIKI.
 SHIKI SOKU ZE KU.
 KU SOKU ZE SHIKI.
 JU SO GYO SHIKI.
 YAKU BU NYO ZE.
 SHA RI SHI.
 ZE SHO HO KU SO.
 FU SHO FU METSU.
 FU KU FU JO.
 FU ZO FU GEN.
 ZE KO KU CHU.
 MU SHIKI MU JU.
 SO GYO SHIKI.
 MU GEN NI BI ZES SHIN NI MU
 SHIKI SHO KO MI
 SOKU HO MU GEN KAI NAI SHI.
 MU I SHIKI KAI.
 MU MU MYO.
 YAKU MU MU MYO JIN.
 NAI SHI MU RO SHI.
 YAKU MU RO SHI JIN.
 MU KU SHU METSU DO.
 MU CHI YAKU MU TOKU I

MU SHO TO KO BO DAI SAT TA E.
HAN NYA HA RA MI TA KO.
SHIN MU KE GE MU KE GE
KO MU U KU FU ON RI IS SAI
TEN DO MU SO KU GYO
NE HAN SAN ZE SHO BUTSU E
HAN NYA HA RA MI TA KO
TOKU A NOKU TA RA SAM
MYAKU SAN BO DAI KO CHI
HAN NYA HA RA MI TA.
ZE DAI JIN SHU ZE
DAI MYO SHU.
ZE MU JO SHU.
ZE MU TO DO SHU.
NO JO IS SAI KU SHIN JITSU
FU KO KO SETSU
HAN NYA HA RA MI TA SHU.
SOKU SETSU SHU WATSU.
GYA TEI GYA TEI.
HA RA GYA TEI.
HA RA SO GYA TEI.
BO JI SO WA KA.
HAN NYA SHIN GYO.

SHO SAI SHU The Great Light Dharani (Repeat Three Times)

NA MU SA MAN DA
MO TO NAN O HA RA CHI
KO TO SHA SO NO NAN
TO JI TO EN GYA GYA GYA
KI GYA KI UN NUN
SHI FU RA SHI FU RA
HA RA SHI FU RA
HA RA SHI FU RA
CHI SHU SA CHI SHU SA
SHI SHU RI SHI SHU RI
SO HA JA SO HA JA
SE CHI GYA SHI RI EI
SO MO KO

Preface to the recorded sayings of Zen Master Rinzai of Chin Province

On top of Mount Obaku he met
the painful stick.
On Taigu's ribs he could use his
fist.
„Garrulous grandmother!“ „Bed-
wetting little devil!“
„This lunatic twice pulling the
tigers whiskers!“
In a rocky gorge he planted
pines, a landmark for later
generations.

He dug the ground with his
mattock; the other were nearly
buried alive.
Having approved the youngster,
Obaku slapped himself right on
the mouth.
On leaving, Rinzai wanted to
burn the arm-rest; he will sit
upon the tongues of everyone.
If he didn't go to Kanan, he'd
return to Kahoku.
His temple overlooked the old
ferry landing – he carried
travellers across the stream.
He guarded the vital fording-
place like an escarpment ten
thousand spans high.
Snatching away the man or the
surroundings, he shaped and
fashioned superlative students.
With his Three States and Three
Fundamentals, he forged and
tempered black-robed monks.
He's always at home, yet forever
on the way.
The true man without rank went
in and out the face.
The monks of the two halls gave
equal shouts, but guest and host
were obvious.
Illumination and action are
simultaneous, fundamentally
without front or back.
A mirror confronting a form, an
empty valley echoing a sound.

Marvellously responding in any
direction, he left not a trace
behind.
Tucking up his robe, he
journeyed southward, then went
to stay in Daimei. Kōke took him
as his teacher and attended him
in the eastern Hall.
Still using the copper pitcher and
iron bowl, he closed his room and
stopped his words.
As the pines grew old and the
clouds idled, he found boundless
contentment within himself.
He had not long sat facing the
wall when the secret
transmission neared its end.
To whom was the True Dharma
transmitted? It was extinguished
upon reaching the blind ass!
Old En of Engaku has now
undertaken to circulate this text.
It has been examined and
corrected; therefore it contains
no error or confusion.
There is still one more shout
coming; it needs further
consideration: Zen students who
have the eye to see, I entreat
you not to exploit this text.
Preface respectfully composed on
the day of the midautumn
festival, the year Senna of Koshi
era.

DAI HI SHU

The Great Compassionate Dharani

NA MU KA RA TAN NO

TO RA YA YA
NA MU O RI YA
BO RYO KI CHI
SHI FU RA YA
FU JI SA TO BO YA
MO KO SA TO BO YA
MO KO KYA RU NI
KYA YA EN SA HA RA
HA EI SHU TAN NO TON
SHA NA MU SHI KI RI
TO I MO O RI YA
BO RYO KI CHI
SHI FU RA RI TO BO
NA MU NO RA
KI 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
RYO GYA CHI KYA RYA CHI
I KI RI MO KO
FU JI 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
CHI RI NI SHI FU RA YA

SHA RO SHA RO
MO MO HA MO RA
HO CHI RI YU KI YU KI
SHI NO SHI NO O
RA SAN FU RA SHA RI
HA ZA HA ZA
FU RA 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
FU JI YA FU JI YA
FU DO YA FU DO YA
MI CHI RI YA NO RA
KIN JI CHI RI SHU NI NO
HO YA MO NO SO MO KO
SHI DO YA SO MO KO
MO KO SHI DO YA
SO MO KO SHI DO YU KI
SHI FU RA YA SO MO KO
NO RA KIN JI
SO MO KO MO RA NO RA
SO MO KO
SHI RA SUN O MO GYA YA
SO MO KO
SO BO MO KO SHI DO YA
SO MO KO
SHA KI RA O SHI DO YA
SO MO KO
HO DO MO GYA SHI DO YA
SO MO KO
NO RA KIN JI
HA GYA RA YA
SO MO KO

MO HO RI SHIN GYA RA YA
SO MO KO
NA MU KA RA TAN NO
TO RA YA YA
NA MU O RI
YA BO RYO KI CHI
SHI FU RA YA
SO MO KO
SHI TE DO
MO DO RA
HO DO YA
SO MO KO.

Hakuin Zenji's Song of Zazen

All sentient beings are essentially Buddhas. As with water and ice, there is no ice without water; apart from sentient beings, there are no Buddhas.
Not knowing how close the truth is we seek it far away – what a pity!
We are like one who in the midst of water cries out desperately in thirst.
We are like the son of a rich man who wandered away among the poor.
The reason we transmigrate through the Six Realms is because we are lost in the darkness of ignorance.

Going further and further astray in the darkness, how can we ever be free from birth-and-death?
As for the Mahayana practice of zazen, there are no words to praise it fully. The Six Paramitas, such as giving, maintaining the precepts, and various other good deeds like invoking the Buddha's name, repentance, and spiritual training, all finally return to the practice of zazen.
Even those who have sat zazen only once will see all karma erased. Nowhere will they find evil paths, and the Pure Land will not be far away.
If we listen even once with open heart to this truth, then praise it and gladly embrace it, how much more so then, if on reflecting within ourselves we directly realize Self-nature, giving proof to the truth that Self-nature is no nature. We will have gone far beyond idle speculation.
The gate of the oneness of cause and effect is thereby opened, and not-two, not-three, straight ahead runs the Way.
Realizing the form of no-form as form, whether going or returning we cannot be any place else.

Realizing the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma. How vast and wide the unobstructed sky of samadhi! How bright and clear the perfect moonlight of the Four-fold Wisdom! At this moment what more need we seek? As the eternal tranquility of Truth reveals itself to us, this very place is the Land of Lotuses and this very body is the body of the Buddha.

Torei Zenji's Bodhisattva Vow

Disciples,
When I humbly observe the true nature of things, all are the marvelous manifestations of the Tathagata's truth. Atom by atom, instant by instant, all are none other than his mysterious radiance. Because of this our virtuous ancestors extended loving care and reverence to even such beings as birds and beasts. How, then, can we be but humbly grateful for the food, drink and clothing that nourishes and protects us throughout the day, these being in essence the warm

skin and flesh of the great masters, the incarnate compassion of the Buddha?
If it is so even with inanimate objects, how much more should we be kind and merciful to human beings, even those who are foolish. Though they become our sworn enemies, reviling and persecuting us, we should regard them as Bodhisattva manifestations who, in their great compassion, are employing skillful means to help emancipate us from the sinful karma we have produced over countless kalpas through our biased, self-centered views. If we awaken in ourselves this deep, pure faith, offering humble words and taking sincere refuge in the Buddha, then with every thought there will bloom a lotus flower, each with a Buddha. These Buddhas will establish Pure Lands everywhere and reveal the radiance of the Tathagata beneath our very feet. May we extend this mind throughout the universe, so that we and all sentient beings may equally bring to fruition the seeds of wisdom.

ENMEI JUKU KANNON GYO

(Repeat thirty-three times)

KAN ZE ON NA MU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BUPPO SO EN JO RAKU GA JO
CHO NEN KAN ZE ON BO NEN
KAN ZE ON NEN NEN
JU SHIN KI NEN NEN
FU RI SHIN

SHIKUSEIGAN

(Repeat three times)

SHU JO MU HEN SEI GAN DO
BON NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSU DO MU JO SEI GAN JO

The Bodhisattva Vows

Sentient beings are numberless

I vow to liberate 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 become it.

Opening this Dharma

MU JO JIN
JIN MU MYO NO HO WA
HYAKU SEN MAN GO NI HO AI
O KOTO KATASHI WARE IMA KEN
MON SHI JUJI SURU
KOTO O ETARI
NEGAWAKU WA NYORAI NO
SHINJITSU GI O
GESHI TATEMATSU RAN KOTO O.

The Dharma, incomparably profound and exquisite, is rarely met with even in hundreds of thousands of millions of kalpas. We are now permitted to hold it, see it, hear it, and accept it. May we awaken to the deep true Mind of Tathagata.

Daito Kokushi's Admonition

O you, monks, who are in this mountain monastery, remember that you are gathered here for the sake of religion and not for the sake of clothes and food. As long as you have shoulders, you will have clothes to wear, and as long as you have a mouth, you will have food to eat. Be ever mindful, throughout the twelve

hours of the day, to apply yourselves to the study of the Unthinkable. Time passes like an arrow, never let your minds be disturbed by worldly cares. Ever, ever be on the look-out. After my departure, some of you may preside over five temples in prosperous conditions, with towers and halls and holy books all decorated in gold and silver, and devotees may noisily crowd into the grounds; some may pass hours in reading the sutras and reciting the dharanis, and sitting long in contemplation may not give themselves up to sleep; they may, eating once a day and observing the fastdays, and, throughout the six periods of the day, practise all the religious deeds. Even when they are thus devoted to the cause, if their thoughts are not really dwelling on the mysterious and untransmissible Way of the Buddhas and Fathers, they may yet come to ignore the law of moral causation, ending in a complete downfall of the true religion. All such belong to the family of evil spirits; however long my departure from the world may be, they are not to be called my descendants. Let, however, there be just one individual, who may be living in the wilderness in a hut thatched with one bundle of straw

and passing his days by eating the roots of wild herbs cooked in a pot with broken legs; but if he single-mindedly applies himself to the study of his own spiritual affairs, he is the very one who has a daily interview with me and knows how to be grateful for his life. Who should ever despise such a one? O monks, be diligent, be diligent.

Dai E Zenji's Vow for Awakening

Our only prayer is to be firm in our determination to give ourselves completely to the Buddha's Way, so that no doubts arise however long the road seems to be. To be light and easy in the four parts of the body; to be strong and undismayed in body and in mind; to be free from illness and drive out both depressed feelings and distraction; to be free from calamity, misfortune, harmful influences and obstructions; not to seek the Truth outside of ourselves, so we may instantly enter the right way; to be unattached to all thoughts that we may reach the perfectly clear bright mind of Prajna and have immediate enlightenment on the Great Matter.

Thereby we receive the transmission of the deep wisdom of the Buddhas to save all sentient beings who suffer in the round of birth and death. In this way we offer our gratitude for the compassion of the Buddhas and the Patriarchs. Our further prayer is not to be extremely ill or to be suffering at the time of departure, to know its coming seven days ahead so that we can quiet the mind to abandon the body and be unattached to all things at the last moment wherein we return to the Original Mind in the realm of no birth and no death and merge infinitely into the whole universe to manifest as all things in their True Nature and with the great wisdom of the Buddhas to awaken all beings to the Buddha Mind. We offer this to all Buddhas and Bodhisattva-Mahasattvas of the past, present, and future in the ten quarters and to the Maha Prajna Paramita.

LAY ORDINATION CEREMONY Jukai

(Everyone reads together except underlined words read only by Roshi)

All my ancient
Twisted Karma,
From beginningless greed, hate
and delusion. Born of body,
speech and mind,
I now fully avow.

Sentient Beings (page 15)

Awaken
To the Universal Buddha !
Awaken
To the Universal Dharma !
Awaken
To the Universal Sangha !

I take refuge in the Buddha
I take refuge in the Dharma
I Take refuge in the Sangha

I take refuge in the Buddha,
Honourable above all.
I take refuge in the Dharma,
honourable for its freedom from
attachment.

I take refuge in the Sangha,
honourable for its harmony.
I have taken refuge in the Buddha.
I have taken refuge in the Dharma.
I have taken refuge in the Sangha.

Three pure precepts:

Commit no evil
Do every good
Purify your own mind

Ten Precepts:

1. From the most clear, profound and subtle mind, to not kill life.
2. From the most clear, profound and subtle mind, to not consider anything as one's own.
3. From the most clear, profound and subtle mind, associations between a man and a woman should be open, pure and bright.
4. From the most clear, profound and subtle mind, true words and true mind are the base of attaining the way.
5. From the most clear, profound and subtle mind, do not delude the true self.
6. From the most clear, profound and subtle mind, do not point out other's faults and mistakes.

7. From the most clear, profound and subtle mind, do not praise yourself and degrade others.

8. From the most clear, profound and subtle mind, do not be possessive with the Dharma treasures.

9. From the most clear, profound and subtle mind, do not indulge in anger.

10. From the most clear, profound and subtle mind, do not dishonour the Buddha, the Dharma or the Sangha.

Will you observe these precepts always?

Buchinson Shin Dharani

No Bo Ba Gya Ba Tei
Ta Re Ro Ki Ya
Ha Ra Chi
Bi Shiō Bō BA GYA BA TEI
TA RE RO KI YA
HA RA CHĪ
BI SHI SHU DA YĀ
BO DA YĀ
BA GYA BA TEI
TA NI YA TĀ
ON BI SHU DA YĀ
BI SHU DA YĀ SA MA SA
MA SAN MAN DĀ
HA BA SHĀ
SO HA RA DĀ
GYA CHI GYA KA NŌ
SO BA HAN BĀ
BI SHU TEI
A BI SHIN SHĀ
TO MAN SO GYA TĀ
HA RA BA SHA NŌ
A MI RI TĀ
BI SEI KEI
MA KA MAN DA RA
HA DA I
A KA RĀ
A KA RĀ
A YU SAN DA RA NĪ
SHU DA YĀ

SHU DA YĀ
GYA KYA NŌ
BI SHU TEI
U SHU NI SHA
BI JA YĀ
BI SHU TEI
SA KA SA RĀ A RA
SHIN MEI
SAN SO NI TEI
SARA BĀ
TA TA GYA TĀ
BA RO GYA NĪ
SA TA HA RA MI TĀ
HA RI HO RA NĪ
SARA BĀ
TA TA GYA TĀ
KI RI DA YĀ
CHI SHU TA NŌ
CHI SHU CHI TĀ
MA KA MO DA REI
BA ZA RA GYA YĀ
SŌ GYA TA NŌ
BI SHU TEI
SARA BĀ
HA RA DĀ
HA YA TO RI
GYA CHĪ HA RI BI SHU
TEI
HA RA CHI NĪ HA RA DA
YĀ
A YOKU SHU TEI

SAN MA YĀ CHI SHU CHI
TEI
MA NI MA NĪ MA KA MA
NĪ
TA TA TA BO DĀ
KU CHI HA RI SHU TEI
BI SO BO DĀ
BO JI SHU TEI
JA YĀ JA YĀ
BI JA YĀ
BI JA YĀ
SA MO RĀ
SA MO RA
SARA BA
BO DĀ
CHI SHU CHI TA SHU TEI
BA JI RĪ BA ZA RĀ
GYARA BEI BA ZA RAN
HA BA TO MA MĀ
SHA RI RAN
SARA BĀ SA TO BA NAN
SHA GYA YĀ HA RI BI
SHU TEI
SARA BĀ
GYA CHI HA RI SHU TEI
SARA BĀ TA TA GYA TĀ
SHIS SHA MEI
SAN MA JIN BA
SŌ EN DŌ SARA BĀ
TA TA GYA TĀ
SAN MA JIN BA

SŌ CHI SHU CHI TEI
BŌ JI YA
BŌ JI YA BI BO JI YA
BI BO JI YA
BŌ DA YA
BŌ DA YA
BI BO DA YA
BI BO DA YA
SAN MAN DĀ
HA RI SHU TEI
SARA BĀ
TA TA GYA TĀ
KI RI DA YĀ
CHI SHU TA NŌ
CHI SHU CHI TĀ MA KA
MO DA REI
SŌ WĀ KĀ

Ita Ten Fu Gin

(repeat each line until Roshi
rings bell)

On Ita Tei Ta

Moko tei ta sowaka

Om Moko

Kya Ra Ya Sowaka

On Ken Ba Ya

Ken Ba Ya Sowaka

On Kura Danno

Un Jaka Sowaka

Om Bei

Shiramanda Ya Sowaka

Om Ba Sam Ba

En tei Shuya Jin Sowaka

Nan Da Ryuo

Batsu Nan Da Ryu O

Shakera Ryu O

Washu Kitsu Ryu o

Toku Shaka Ryu O

Anaba Datta Ryu O

Manashi Ryu O

Uhada Ryu O