

	(勸力)		(禪)	
普	勸	坐	禪	儀
FU	KAN	ZA	ZEN	GI
wide general universal all	admonish promote recommend encourage advise	seat cushion sit	zen	rules ceremony manner mode style principles etiquette

originally meant to level a place for an altar or to sacrifice or to abdicate. Adopted by Buddhists for Dhyana, or meditation.

原(尋)る	に	夫れ	道	本	円	通
TAZUNU	uru ni	SO - re	DO	MOTO	EN	ZU
source, seeking (the source) (Can be an untranslatable formal opening)		that (is)	Way path	origin	round perfect complete whole universal	permeate penetrate pervade pass through

(如何) 争(争)が	修	證	を	假	ら	ん
IKA-de-ka	SHU	SHO	o	KA	- ra -	n
dispute how	conduct cultivate practice govern (one- self) order mend observe study train	prove confirm realize attain enlightenment		pretend suppose false all is impermanent, relative		(rh.) temporal, relative

宗	乘(乗)	自	在
SHU	JO	JI	ZAI
sect source	vehicle conveyance teaching	self	exist be present

self existant
free and easy
mind free from delusion
(As in 'KANJIZAI BOSATSU')

何ぞ	功(工)	夫	を	費	や	さ	ん
NAN - zo	KU	FU	o	TSUI	ya -	sa -	n
what why	merit achieve efficacy ability, work (CHINESE: GONGFU)	man sage hero		waste expend			(rh.)

況や 也 全 體(体) 迥かに 塵 埃を出ず
 IWAN - ya ZEN TAI HARU KANI JI NAI o I- zu,

still more whole body unalike dust dust depart
 it goes with- out saying SUBSTANCES far apart dust dust go out
 dust
 dusty world

孰 か 拂 拭 の 手 段 を 信 ぜん
 TARE - ka HOS SHIKI no SHU DAN o SHIN - ze - n.

why sweep- wipe hand steps believe (rh.)
 who away mop who stairs faith
 which wipe- trust
 (etc.) off
 skill
 way
 means
 device
 power
 ability

大 都 當(当)處 を 離 れ ず
 o YOSO TO JO o HANA - re - zu,

great all right abode is not apart
 whole proper place is not separate
 on the whole
 in general
 probably

豈 に 修 行 の 脚 頭 を 用 う る も の な ら ぬ や
 A NI SHU GYO no KYAKU TO o MOCHI-u-ru MONO na-ra-n ya.

how? practice action leg head use thing be (rh.)
 (intro. p.2 deed foot chief need (ger.)
 excla- mation) practice means What's the use?

然 ども 毫 釐 も 差 あれば
SHIKARE - do - mo GO RI mo SA a - re - ba,

However
Nevertheless
so
a fine
hair
a very small
quantity
1/10 Bu if
few
difference
margin
if there be

天 地 懸 離 懸 離 懸 離
TEN CHI HARUKA ni HEDA ta ri,

heaven
sky
earth
land
far off
in the distance
be separate

違 順 纔 (僅)かに 起れば
I JUN WAZU ka ni OKO - re - ba,

disobey
oppose
obey
agree
a little
a bit
arise
if

紛 然 と して 心 を 失 ず
FUN ZEN to - shi - te SHIN o SHIS - su

mistaken for
confused with
confusion
complications
Burn
in
heart
mind
lose
forget
miss

直饒 い 會 に 誇り 悟 に 豊かにして
 TATO I E ni HOKO-ri GO ni YUTA-ka ni shi-te
 honest abundant under- standing pride enlightenment abundant although
 frank standing satori rich
 upright

瞥 地 の 智 通 を 得
 BET CHI no CHI TSU o E,
 glance earth 's wisdom penetrate Supernatural get
 power gain
 attain
 瞥 (p.2)

道 を 得 心 を 明 め て
 DO o E SHIN o AKIRA-me-te,
 way get Mind open
 attain Heart illuminate

衝 天 の 志 気 を 擧(挙) し
 SHO TEN no SHI KI o KO shi,
 rush- Heaven resolve spirit raise do
 toward escalade will mind heart promote begin

入 頭 の 辺(邊) 量 に 道 遙 すと 雖 も
 NIT TO no HEN RYO ni SHO YO su to IEDO-mo,
 enter first boundary length wander distant although
 head measure to wander about however

幾ど 出 身 の 活 路 を 虧 闕 す
 HOTON-do SHUS SHIN no KATSU RO o KI KETSU SU.
 almost go out body 's living path wave lack
 born appearing from active way wanting gap
 beyond neglect

剛〜や 彼の 祇園 の 生 知 たる
 IWA-n-ya KA-no GION no SHO CHI ta - ru,
 still more that repose born knowledge there is
 how much more the other park perception
 to say nothing peaceful awariness
 of

Jeta grove
 the Buddha
 Saint
 Sage

端 坐 六 年 の 蹤 跡 見 っ べ し
 TAN ZA ROKU NEN no SHO SEKI MI - tsu be - shi
 straight sit 6 year 's rewarms track see should
 proper alive trace look at
 footprint impression

少 林 の 心 印 を 傳 (伝)
 SHO RIN no SHIN IN o TSUTA-u-ru.
 small forest 's Mind seal teach
 Mudra transmit

Bodhi Dharma's Temple
 Hence, Bodhi Dharma
 (CHINESE: SHAOLIN)

面 壁 九 歳 の 聲 名 なお 聞 ゆ
 MEM PEKI KU SAI no SEI MEI NAO KIKO yu.
 face wall 9 year 's voice name still is audible
 Zazen facing the wall (すで) reputation fame even yet

古 聖 既 に 然 り 今 入 何 が 辨 (弁) せざる
 KO SHO SUDE-ni SHIKA ri KON JIN NAN - zo BEN-ze-za-ru.
 old sage long ago- However present people why Not discriminate
 saint previously manage

所以に 須く 言を 尋ね
 YU - E ni SUBEKARA - ku KOTO o TAZU - ne
 Place with necessarily word seek investigate
 reason why therefore

語を 逐の 解行を 休すべし
 GO o o no GE GYO o KYU su - be - shi.
 language chase explain line desist should
 speech expound give up

須く 回光 返照の 退歩を 學(学)
 SUBEKARA-ku E KO - HEN SHO no TAI HO o GAKU
 necessarily return light return shine step learn
 just turn back illuminate withdraw study
 べし
 su-be-shi.
 should

身 心 自 然 に 脱 落 し て

SHIN JIN JI NEN ni DATSU RAKU shi - te,

Body mind self so naturally
of itself remove fall
strip drop

本 來(来) の 面 目 現 前 せ ん

HON RAI no MEM MOKU GEN ZEN se - n.

original to come face eye Manifest Before
fundamental. actual in front

original face Manifest before one
come from root honor
fundamental dignity
aspect

恣 麼 の 事 を 得 んと

IM MO no JI o E - n to

Thus (Interrog. Particle) 's fact Matter Thing attain

Thus, in this Way,
Thusness, Suchness

欲 せ ば 急 に

HOS - se - ba KYU ni

desire if quickly
want suddenly
greed promptly

恣 麼 の 事 を 務 め よ

IM MO no JI o TSUTO - me - yo.

Thus fact thing matter exert oneself
be diligent endeavor serve

Thusness
Suchness

(九)
夫れ 參(參) 禪 は 靜 室 宜 しく
SO-re SAN ZEN wa JO SHITSU YORO-shi-ku,

That practice Zen quiet room properly
come realize peaceful well

Zazen

飲 食 節 あり
ON JIKI SETSU ari.

drink food moderation have
control is
restrained

諸 縁 を 放 捨 し
SHO EN o HO SHA-shi,

all ties let go discard
Many relations release abandon
indifference

萬 事 を 休 息 して
BAN JI o KYU SOKU shi-te

Myriad thing rest breathe
give up rest
desist stop

善 悪 を 思 わ ず 是 非 を 管 する こと 莫 れ
ZEN NAKU o OMO-wa-zu ZE HI o KAN su-ru ko-to NAKA-re

good evil think not right wrong Tule pipe should-
Pro Con rule control not
don't

心 意 識 の 運 轉 (転) を 停 め
 SHIN I SHIKI no UN TEN o YA-me
 Mind thought Perception 's carry turn stop command
 CHITTA MANAS VIKRANTA change ending
 Motion operating working

念 想 観 (観) の 測 量 を 止 め て
 NEN SO KAN no SHIKI RYO o YA-me-te,
 sense think examine 's fathom quantity stop
 feeling expect insight measure measure abandon
 memory SAMJANA VIPAKSHYAMA survey measurement

作 佛 を 圖 (図) る こと 莫 れ
 SA BUTSU o HAKA-ru ko-to NAKA-re,
 Make Buddha plan don't
 do scheme shouldn't
 arise calculate map

豈 に 坐 臥 に 拘 らん や
 A ni ZA GA ni KAKAWA-ra-n ya.
 (Exclamation) sit bow seize don't
 (interjection) prostrate adhere to
 lying down

尋常 坐處 には
 YONO TSUNE ZA SHO ni-wa
 usual normal sit place in

厚く 坐物 を 敷き
 ATSU-ku ZA MOTSU o SHI-ki,
 thick sit thing spread
 zabuton
 meditation mat

上 には 蒲 團 を 用ふ
 UE ni FU TON o MOCHI-u.
 above top grass bullrush ball mass lump use
 zafu
 round cushion

或 は 結 跏 趺 坐 或 は 半 跏 趺 坐

ARUI wa KEK - KA FU ZA, ARUI wa HAN KA FU ZA.
 possibly someone some bone to knot sit tie cross-leg-ged to sit sit cross-leg-ged to seat (others) sit some possibly (1/2) sit cross-legged-sitting

謂く 結 跏 趺 坐 は

IWA-ku KEK - KA FU ZA wa,

origin history oral tradition to say

full lotus paryanka

it is said that

先 ず 右 の 足 を 以 て 左 の 脛 の 上 に 安 じ

MA-zu MIGI no ASHI o MOT-te HIDARI no MOMO no UE ni AN-ji,
 first right foot with left 's thigh top put place rest
 by femur above

左 の 足 を 右 の 脛 の 上 に 安 ず

HIDARI no ASHI o MIGI no MOMO no UE ni AN-zu.
 left 's foot right 's thigh 's top on place above

半 跏 趺 坐 は 唯 だ (た) 左 の 足 を 以 て 右 の

HAN KA FU ZA wa TA-da HIDARI no ASHI o MOT-te MIGI no
 half lotus. however left 's foot with right 's
 half paryanka but, simply only

脛 を 壓 (圧) なり
 MOMO o O-su na-ri.

thigh press is
 push
 pressdown

寛く衣 帯 を かけて 齊(斉)整ならしむべし

YURU-ku E TAI o KA-ke-te SEI SEI na-ra-shi-mu be-shi.
leniently clothes belt tie arrange- arrange make should
liberally robe sash fasten clothes ought
easily obi regulate
loosely

次に右の手を左の足の上に安じ

TSUGI ni MIGI no TE o HIDARI no ASHI no UE ni AN-ji,
then subsequently right 's hand left 's foot 's top place
above

左の掌を右の掌の上に安じ

HIDARI no TANAGOKORO o MIGI no TANAGOKORO no UE ni AN-ji.
left 's palm right 's palm 's top put
place
rest

両の大拇指 面いて相 柱う

RYO no DAI BO SHI MUKA-i-te AI SASA-u..
two 's great thumb finger face together prop, post
both big mutually

乃 ち 正 身 端 座 して
 SUNAWA-chi SHO SHIN TAN ZA shi-te,
 whereupon right body straight sit
 accordingly correct erect
 straight origin

左 に 側 ち 右 に 傾 き
 HIDARI ni SOBADA - chi, MIGI ni KATAMU - ki,
 left lean (to right to lean
 one side) tilt
 slant

前 に 躬 り 後 に 仰 ぐ こと を 得 ざ れ
 MAE ni KUGU ma-ri, SHIRIE ni AO - gu koto o E za-re.
 front stoop behind to-lean-back attain don't
 before bend over back
 bend
 bow

耳 と 肩 と 對 し
 MIMI to KATA to TAI shi
 ears and shoulders (and) oppose

鼻 と 臍 と 對 せ し め ん 事 を 要 す
 HANA to HOZO to TAI se-shi-men KOTO o YO - su.
 nose (and) navel opposite make fact important
 (and) thing essential

舌	上	の	脣	に	か	け	て
SHITA	UE	no	AGITO	ni	KA	- ke -	te
tongue	top	sb.	jaw roof of mouth			put on hang on oppose	

唇	齒 (齒)	相	着	け
SHIN	SHI	AI -	TSU	- ke,
lips	teeth	together	arriving reach	

目	は	須	ら	く	常	に	開	く	べ	し
ME	wa	SUBEKA	ra -	ku	TSUNE	ni	HIRA	- ku -	be -	shi.
eyes	sb.	by all means necessarily just			always continually		open		should	

鼻	息	微	か	に	通	じ
BI	SOKU	KASU	ka	ni	TSU	- ji
nose	breath	faint- weak subtle minute		ly	pass pass through	

身 相 (すで) 既 に 調 えて
 SHIN SO SUDE ni TOTONO - e-te
 body aspect already harmonize
 appearance on the adjust
 form point of

欠 氣(気) - 息 し
 KAN KI IS - SOKU shi,
 yawn air one breath do
 loose spirit

左 右 揺 振 して
 SA YU YO SHIN shite
 left right away wave
 swing

兀 兀 と して 坐 定 して
 GOTSU GOTSU to shi-te, Za Jo shi-te,
 determined sit settle
 rugged fix
 steadfast decide
 samadhi

箇 の 不 思 量 底 を 思 量 せよ
KO - no FU SHI RYO TEI o SHI RYO se-yo.

each no think measure basis think measure
(neg) so-called
thing
this

(to iu koto)

不 思 量 底 如 何 が 思 量 せん
FU SHI RYO TEI I KAN GA SHI RYO se-n.

no thought measure so-called such as what think measure
thing as like
what
how

非 思 量
HI SHI RYO,
no think measure
(neg)

(二)
是 乃 ち 坐 禅 の 要 術 なり
KO - re SUNAWA - chi ZA ZEN no YO JUTSU na-ri.

this namely, sit zen 's essence art is
accordingly important technique
skill
way
method

謂 ゆる 坐 禅 は 習 禅 には 非 ず^{あら}

IWA - YURU ZA ZEN wa SHU ZEN ni-wa ARA - zu,

the-so-called sit zen repeat habit learn zen zazen is not

(二)
唯 是 れ 安 樂 の 法 門 なり

TADA KO - re AN RAKU no HO MON na-ri.

only merely simply this peace quiet pleasure 's Dharma gate is

菩 提 を 究 盡 する の 修 證 なり

BO DAI o GU JIN su-ru no SHU SHO na-ri.

transliteration of Bodhi, enlightenment, perfect wisdom examine-carefully supreme end exhaust end complete finish practice cultivate mend proof is enlightenmen

complete

公 案 現 成 羅 籠 未 だ 到 ら ず

KO AN GEN JO RA RO IMA-da ITA - ra-zu.

common public sameness prop-osition, individuality manifest become net snare cage crate as yet reach attain not

もし比意を得ば

MO - shi KONO I o E - ba,
if this mind attain
intellect

龍の水を得るが如く

RYU no MIZU o U - ru ga GOTO - ku
dragon water attain like
as

虎の山に靠るに似たり

TORA no YAMA ni YO - ru ni NI - tari.
tiger mt. depend on resembles
imitate

當に知るべし正法自ら現前し

MASA ni SHI -ru-be-shi, SHO BO ONOZUKA-ra GEN ZEN shi,

actually know should true law naturally manifest before
properly must right Dharma of itself appear in front
naturally teaching

now present
manifest before one

昏散先ず撲落すること

KON SAN MA - zu BOKU RAKU su-ru ko-to o.

evening scatter firstly strike fall
dusk disperse in the- beat drop
dullness first-place come down
confusion
distraction

もし坐より起たば

MO - shi ZA yori TA - ta - ba,

if sit from rise if
supposing- zazen stand
that seat

徐徐として身を動かし

JO JO to shi-te MI o UGOKA - shi,

slowly quietly body move
deliberately rouse
gently

安祥として起つべし卒暴なるべからず

AN SHO to shi-te TA-tsu-be-shi. SOTSU BO na-ru-be-ka-ra-zu.

peace happy stand should sudden violence become shouldn't
quiet look at soldier force

(観)

かつて観る超凡越聖

KAT - te MI - ru CHO BON OS - SHO,

once see surpass common surpass sage
before look at ordinary saint

坐脱立亡も此の力に一任することを

ZA DATSU RYU BO mo KONO CHIKARA ni ICHI NIN su-ru ko-to o.

sit relin- stand die this power one duty
quish, be- strengths trust
let go, des-
strip troyed
entrust
depend on entirely

況んや
IWAN-ya

また
ma-ta

指
SHI

竿
KAN

針
SHIN

鎚
TSUI

を
o

still more
it goes with-
out saying

again
also

finger
point
indicate

pole
rod

needle

hammer
mallet

拈
NEN

ずるの轉機
zu-ru no TEN KI,

twirl
twist
pluck

turn
change
transmit

dynamic
opportunity
potential

turning point

拂
HOK

拳
KEN

棒
BO

喝
KATSU

を擧
o KO

するの證
su-ru no SHO

契
KAI mo,

sweep
a brush of
long whit
hair

fist

staff
stick
cane

scold
get hoarse
shout

raise
conduct
act

proof
evidence
enlightenment

bond
union
also

未

だ

こ

れ

思

慮

分

別

の

能

IMA - da

KO - re

SHI

RYO

FUN

BETSU no

YO - ku

as yet
hitherto

this

think measure

separate divide
divide

skillfully
thoroughly
fully

divide
discriminative

解

する所

に非ず

GE

su-ru

TOKORO

ni

ARA - zu.

under-
stand

do

ing

is not

豈に 神通の修證の能く

A ni JIN ZU SHU SHO no YO - ku

introductory interjection inscrutable-spiritual-power god pervade diet soul SUPERNATURAL POWER practice penetrate conduct cultivate proof enlightenment skillfully well fully

知る 所とせんや

SHI - ru TOKORO to se-n ya.

know (ing) can not do

聲色の外の威儀たるべし

SHO SHIKI no HOKA no I GI ta-ru-be-shi.

voice sound form color 's other outside 's dignity majesty rule manners should be

なんぞ知見の前の軌則に

NAN - zo CHI KEN no SAKI no KI SOKU ni

what how why know perceive see perceive 's former 's wheel track rule pattern rule

非ざる者ものならんや

ARA - za - ru MONO na-ra-n ya.

is not thing is (rht.)

然れば即ち上智 下愚を論せず

SHIKA-re-ba SUNAWA-chi JO CHI KA GU o RON-ze-zu,

but whereupon top knowledge lower fool discuss don't
however accordingly comment
so, if so

利人鈍者を簡ふこと莫れ

RI NIN DON SHA o ERA - bu ko - to NAKA - re.

sharp person dull person choose don't
clever person stupid prefer shouldn't

専一に功 夫せば正に是れ辨道なり

SEN ICHI ni KU FU se-ba MASA ni KO-re BEN DO nari.

single one merit sage if correctly this dis- way is
sole merit- orious- deeds crim- inate path
special discern
concentration- ability, work,
primary-importance service, daily life

修證 自ら汚染せず

SHU SHO ONOZUKA - ra ZEN NA se-zu

practice proof naturally dyed stained is not
conduct enlight- of itself tainted polluted
cultivate enment impure

趣向 更らに是れ平常なる者なり

SHU KO SA-ra ni KO-re BYO (451) JO na-ru MONO na-ri.

destiny confront again this level usual thing is
proceed after all peaceful normal is

PLAIN COMMON ORDINARY normal usual EVERYDAY ORDINARY

凡そこれ自界他方

OYO - so SO - re JI KAI TA HO,

as a rule that self world other side
generally about this that
generally

西 天 東 地 等(均)しく
SAI TEN TO CHI HITOSHI - ku

west sky east earth equally
heaven land
India China

佛 印 を 持 し 一 ら 宗 風 を 擅 け ず

BUT - CHIN o JI -shi MOPPA - ra SHU FU o HOSHIMAMA ni su.

Buddha mudra hold mainly sect way act on one's own
seal observe solely wind preserve
maintain singly develop
preserve
carry

唯だ打 坐 を 務 め て

TADA TA ZA o TSUTO - me - te

only hit seat serve
merely sit devote
solely be delligent

兀 地 へ 礎 之 ら ぶ

GOT CHI ni SA - e - ra - ru.

determine land stop
resolute earth devote
steadfast ground

samadhi

萬 別 千 差 と 沖うと 雖 も

BAM - BETSU SEN SHA to IU to IEDO - mo,

myriad divisions 1,000 variations it is said although many

infinite variety
84,000 teachings

祇 管 に 參 禪 辨 道 す べ し

SHI KAN ni SAN ZEN BEN DO su - be - shi.

only cure for come zen discriminate way should be
rest rule practice zazen negotiate
great key realize
tool
control

(shikan taza)

なんぞ自家の坐牀を抛却して
 NAN - zo JI KE no ZA JO o BO KYAKU shi - te,
 why own home 's sit floor give up retreat
 seat bed discard refuse

漫りに他國の塵境に去來せん
 MIDARI ni TA KOKU no JIN KYO ni KYO RAI se-n.
 without- other country 's dust region go come (rh.)
 authority- or reason area
 recklessly

もし一步を錯れば
 MO - shi IP - PO o AYAMA - re-ba
 if one step mistake if

當面に蹉過す
 TO MEN ni SA KA su.
 this face stumble error
 right excess
 immediately go astray

既に 人身の機 要を得たり
SUDE ni NIN SHIN no KI YO o E - ta-ri.

already person body 's potential importance attain
previously human form opportunity essence obtain
dynamic

虚しく光陰を度ること莫れ
MUNASHI - ku KO IN o WATA - ru ko-to NAKA - re.

emptily light dark pass don't
vainly time migrate shouldn't

佛道の要機を保任す
BUTSU DO no YO KI o HO NIN su.
Buddha Way 's essence dynamic keep responsibility
important potential preserve endure
working maintain

誰か浪りに石火を樂まん

TARE ka MIDA - ri ni SEK KA o TANOSHI - ma - n.

someone
who

wasteful
reckless
indiscriminate

stone
flint
flintstone
fire
fire
flash

enjoy (rh.)

加以形質は草露の如く

SHIKANOMI NARAZU, GYO SHITSU wa SO RO no GOTO - ku,

besides

with

shape
substance
form
appearance

grass dew 's like

besides,
in addition to

運命は電光に似たり

UN MEI wa DEN KO ni NI - ta - ri.

destiny
fate
luck

life

lightening

light

resembles

倏忽として便ち空心

SHUKU KOTSU to shi - te SUNAWA - chi KU - ji,

quickly

instantly
suddenly

in such-
a way

namely
that is

empty make

須臾に即ち失す

SHU YU ni SUNAWA - chi SHIS - su..

instant moment in

namely
that is

lose
miss
forget

冀 < は 夫 れ 參 學 の 高 流
 KOINEGAWA - ku - wa SO - re SAN GAKU no KO RU
 rare that come study 's high flow
 hope for realize lofty wander
 practice eminent
 may it be that
 please

久しく 模象 に 習って
 HISASHI - ku MO ZO ni NARAT - te
 for a long time grope elephant learn
 rub practice
 feel habit

真 龍 を 怪 ぶ 事 勿れ
 SHIN RYU o AYASHI - mu KOTO NAKA - re.
 true dragon doubt thing don't
 be suspic- fact shouldn't
 ious of

真 指 端 的 の 道 に 精 進 し
 JIKI SHI TAN TEKI no DO ni SHO JIN shi
 honest point straight mark way spirit advance do
 direct finger proper point energy
 straight upright

絶 學 無 為 の 人 を 尊 貴 し
 ZETSU GAKU MU I no HITO o SON KI shi,
 sever study no action 's person honor respect
 terminate learning none cause

佛 佛 の 菩 提 に 合 背 し
 BUTSU-BUTSU no BO DAI ni GAT - TO shi,
 Buddha 's enlightenment unite join
 Bodhi in ac-
 cord
 (Translit)

祖 祖 の 三 昧 を 嫡 嗣 せ よ
 SO - SO no ZAM - MAI o TEKI SHI se yo.
 Patriarch 's samadhi legitimate succeed to
 founder heir follow
 ancestor (Translit.) direct- inherit
 descent
 Patriarchs

久 しく 恁 麼 なることを為せば
 HISASHI - ku IM - MO na -ru ko - to o NA - sa -ba,
 for a long- thus (interrog. become become if
 time participle) be

thus
 in this way

須 く 是れ 恁 麼 なるべし
 SUBEKARA - ku KO - re IM - mo na - ru be - shi.
 by all means this thus must be, become
 necessary should be, become
 must

寶 藏 自 ら 開 けて 受 用 如 意 ならん
 HO ZO ONOZUKA - ra HIRA-ke-te, JU YU NYO I naran
 treasure store naturally of itself open receive use like will
 (ENJOY) thus at will