

* Depending on the school, the character who chants the line may vary in some cases.

1. A Road from Kyoto to Ōhara Is Improved

A government minister orders his subordinates to improve the mountain road to Ōhara since Retired Emperor Go-shirakawa will visit Kenreimon-in (Nyo-in) at Jakkō-in in Ōhara.

Government Minister

The man before you is a government minister serving Retired Emperor Go-shirakawa. Recently, all members of the Heike Clan, including the late emperor Antoku (the son of Kenreimon-in) and Nii-dono (the mother of Kenreimon-in), lost their lives in the ocean, off the coast of Hayatomo in Nagato Province, near Kyūshū. Although Kenreimon-in also threw herself into the ocean to commit suicide, she was rescued. Her life, which she thought meaningless, was saved. Mikawa-no-kami Noriyori and Kurō Tayū Hōgan Yoshitsune protected the Imperial Regalia and successfully brought it back to Kyoto. Though Nyo-in was supposed to move to Kyoto, she renounced the world and took up residence in Jakkō-in in Ōhara, in order to console the souls of the late emperor Antoku and Nii-dono. Retired Emperor Go-shirakawa will visit her in Ōhara and pray for them. I shall order people to improve the mountain path on the way.

(The government minister calls for his servant and orders him to clean up the mountain path along which His Majesty will travel.)

大原御幸／小原御幸

* は流儀によって異なる人物が台詞を誦する場合を示す。

一 都から大原への道が整えられる

後白河法皇が、建礼門院（女院）の住む大原寂光院へ御幸なさるので、大臣はその山路を整備するよう、配下に指示する。

大臣 私は、後白河法皇にお仕えする臣下です。このたび、先の安徳天皇（建礼門院の子）、

二位殿（建礼門院の母）をはじめ、平家の一門は、九州のそば、長門国にある早鞆の沖でことごとく命を落とされました。建礼門院（女院）も海に身投げしたのですが、救い出され、甲斐もないとお考えになったお命が助かったのです。三河守範頼、九郎大夫判官義経の兄弟がお供して、三種の神器は無事に都に納められました。女院は都に移されることになっていましたが、先帝の安徳天皇のご菩提と、二位殿の御跡のお弔いのために、憂き世を離れて大原の寂光院にお住まいになりました。そこに法皇が御幸なされ、お弔いをなさることですので、道中の山路を整えるよう申し付けようと思います。

（大臣は、従者を呼び出し、法皇の進む山路を綺麗に作るように命じる）

2. Kenreimon-in Enters the Mountains in Ōhara

Kenreimon-in, who is living in a mountain village, goes to the mountains with Dainagon-no-tsubone to pick up branches of star anise to offer to the Buddha.

Kenreimon-in

Although I feel lonely in a village in the mountains, compared to a city full of pain and suffering, this is a much...

Nyo-in, Tsubone, Naishi / Nyo-in only

better place to live. Not much news from Kyoto is delivered to this humble hut whose door is made of twigs. In this hut made of knotty bamboo and with sparse hedges, I live in this world of suffering, deeply submerged in my thoughts, my mind finding peace in being far from people's eyes.

Nyo-in, Tsubone, Naishi / Group Reciters

What visits us occasionally is...

the sound of a woodcutter chopping wood, the sound of a woodcutter chopping wood for kindling. Also, the rustle of trees in stormy winds and the cry of monkeys. Other than those sounds, not many people visit this place covered in vines and arrowroot. Grass grows as densely as at Gan'en's* house, and rain soaks our door just like at Genken's** house. Our tears wet our sleeves. Our tears wet our sleeves.

*Gan'en **Genken: Both were disciples of Confucius and led humble lives of genteel poverty.

Nyo-in Well, Dainagon-no-tsubone, we shall go to the mountains behind this hut and pick some branches of anise.

女院

さあ、大納言の局よ、後ろの山に上がって、檜を摘みましょう。

木こりが木を斬る斧の音、木こりが薪のために木を斬る斧の音だ。また、梢を揺する嵐の音、猿の声だよ。これらの音のほかには、葛や蔓に覆われて来る人も稀で、顔淵※の家のように草が生い茂り、原憲※の家のように、雨が扉を濡らし、涙で袖を濡らすことだよ、涙で袖を濡らすことだよ。

※顔淵・※原憲…いずれも孔子の弟子で清貧に暮らした。

女院・局・
内侍／女院

折々に、ふと訪れるものはいえは、

住みよいものだよ。柴で編む扉を持つ草庵には、都からの音信も絶え絶えで、まばらに結われた垣根、節の多い竹柱で組まれたこの住まいで、辛い憂き世を送りながら、物思いにふけっているが、人目のないことだけが、心安いことだ。

女院・局・
内侍／女院

建礼門院

山里は、もの寂しいけれど、辛い憂き世に比べれば、だいぶ、

山里に住む建礼門院は、檜しきみ（仏前に捧げる香木）の枝などを取るために、大納言の局と一緒に山深く分け入る。

二 建礼門院、大原の山中に入る

- Tsubone I will follow you. Shall we gather some kindling and pick mountain vegetables for our dinner?
- Nyo-in I know this is not a proper analogy, but Siddhārtha Gautama (the name of Gautama Buddha before he renounced the world) left the capital city where King Śuddhodana (the father of Gautama Buddha) reigned,

Tsubone and Naishi / Nyo-in

and followed a rugged path to enter Mount Dandaka (in northern India). He picked mountain vegetables, drew water, and gathered kindling.

Group Reciters

He undertook a variety of ascetic practices, was taught by a hermit and finally achieved the embodiment of the Buddha Way. For the sake of Buddha, I too..., saying so, Nyo-in takes a basket and goes deep into the mountains, goes deep into the mountains.

[Interlude]

3. Retired Emperor Go-shirakawa Travels to Ōhara

Retired Emperor Go-shirakawa, riding in his litter, travels to the mountains of Ōhara, followed by Chūnagon Madenokōji and other attendants.

Chūnagon Madenokōji and Litter Carrier

Looking for any remaining cherry blossoms, yearning for the green of young leaves, we travel on a mountain path.

On a mountain path, the grass is heavy with dew. His Imperial Majesty hastens to Ōhara.

局 私もお供いたしましたして、薪を折り、蕨を取って、お食事に添えましょう。

女院 例えには相応しくありませんが、悉達太子（ゴータマ・シツダルトタ…釈迦の出家前の名前）

は浄飯王（シュッドドーダナ王…釈迦の父）の都を出て、

局・内侍
／女院

檀特山（北インドの山）の険しい道に歩み入り、山菜を摘み、水を汲み、薪を集め、

地謡 さまざまな難行を修めて、仙人に弟子入りして、ついに仏道を成就なさったという。

私も仏のためだから、とおっしゃって、（女院は）花籠を取って、山深くお入りになった、山深くお入りになった。

〔中入り〕

三 法皇、大原寂光院へ向かう

後白河法皇は、輿に乗り、萬里小路中納言らを従えて大原の山に入る。

萬里小路中
納言・輿昇

都の花の名残をたずね、青葉を慕って、山路に入るよ。

山道に分け入れれば、草に結ぶ露も深い。大原への御幸の道を急ごう。

Chūnagon Since we made haste, we have already arrived in Ōhara, Your Majesty.

Now, His Majesty visits Ōhara and observes the Jakkō-in temple.

Chūnagon and Litter Carrier

Grass wet with dew grows vigorously in the garden. The leaves of a willow are tangled like string. Weeds floating on the waves of a pond look like pieces of brocade that have been exposed to the elements. The kerria flowers bloom gorgeously by the pond, and the cry of a cuckoo is heard between the cloud banks. The cuckoo must have been waiting for His Majesty's visit.

Retired Emperor Go-shirakawa

The Retired Emperor sees the shore of the pond and composes a poem: "Petals from the cherry tree, growing by the pond, have scattered. They cover the surface of the pond with waves of flowers."

Reciters

Dripping from a crack in a weathered boulder, dripping from a crack in a weathered boulder, each drop of water resonates with some mystic meaning. The hedge entwined by lush vines and the gray-green mountains are hard to depict in a picture. There is a temple here. Its roof tiles are broken, and mist continuously rises around it, just like the smoke of incense. Its door has fallen down, so you always see the moon shining inside, like the light of a torch. Such descriptions perfectly suit this place. Alas, how lonely this place is. How lonely this place is.

中納言

急いでまいりましたので、大原の地にお着きになりましたよ。

こうして大原に御幸なされ、寂光院の様子を見渡すと、

中納言
興弁

露の結ぶ庭に夏草が茂り、青柳は糸のように垂れて乱れ、池の浮草は波に揺られて錦をさらすかのようなうだ。岸辺には山吹の花が咲き乱れ、八重に立ち上る雲の合間より、山ほととぎすの鳴き声が一声聴こえるのも、法皇の御幸をお待ち申し上げていたかのようだ。

後白河法皇

法皇は、池の汀を見て、「池水に、汀の桜散り敷きて、波の花こそ、盛りなりけれ（池の水面に汀の桜が散り、ああ、波の花が今を盛りと咲いているよ）」と詠む。

地

古びた岩の隙間から落ちてくる、古びた岩の隙間から落ちてくる水の音さえも、訳ありげで、緑の蔦の絡まる垣根や、翠の黛を重ねたような山の姿は、絵に描いても、筆で表せないほどだ。ここに一軒の御堂があるが、屋根瓦が壊れ、霧が始終焚きしめるお香の煙のように立ち、扉は落ちて、月がまるでいつも掲げられる燈火のように見える、というような場所は、こういう所を指すのだろうよ。ああ何と、もの寂しい様子だろう、何と、もの寂しい様子だろう。

4. The Retired Emperor Meets Awa-no-naishi at the Temple

Arriving in Ōhara, the Retired Emperor's entourage visits the humble temple where Nyo-in lives. Awa-no-naishi welcomes them and tells the Retired Emperor that Nyo-in is out.

Chūnagon It seems this is the temple where Nyo-in lives.

The eaves are entangles with vines, morning glories climbing up to them. The door is closed, covered in weeds. What a lonely place this is.

Excuse me, is someone here?

Awa-no-naishi

May I ask your name?

Chūnagon I am Chūnagon Madenokōji.

Naishi Oh my goodness, welcome to this temple. What brought you all the way to this remote place in the mountains?

Chūnagon His Imperial Majesty decided to visit Nyo-in's residence, and he just arrived here.

四 法皇、草庵で阿波の内侍と会う

大原に着いた法皇の一行は、女院の住む庵室を訪ねる。阿波の内侍が現れ、法皇に女院は外出中であると告げる。

中納言 こちらが女院の庵室のように見受けられます。

軒には蔦が絡まり、朝顔が這いかかっている。扉は雑草に覆われて閉ざされている。何と、もの寂しい気配だろうか。

やあやあ、この庵室にご案内ください。

内侍 どなたでしょうか。

中納言 私は萬里小路中納言です。

内侍 これはまた、ようこそ。このような人里離れた山中に、なぜお出でなされたのでしょうか。

中納言 はい、女院のお住まいを訪れようと、法皇が御幸なされたのでございます。

Naishi Nyo-in is not here now because she went out to pick flowers up in the mountains behind this temple.

Chūnagon I let (Awa-no-naishi) know Your Majesty has just arrived and was told that Nyo-in went to pick flowers in the mountains and is not here now. Your Majesty, please have a seat and wait for her return.

Retired Emperor
Hello, cloistered lady, may I ask who you are?

Naishi It is no surprise that you do not recognize me. The woman now before you is how Awa-no-naishi, a daughter of Shinzei, has ended up.

I look horrible and am uncertain if I will survive until tomorrow, so I could hardly blame you for having forgotten me.

Retired Emperor
Where did Nyo-in go?

Naishi She went out to pick flowers in the mountains behind this hut.

Retired Emperor
Who is attending her?

Naishi Dainagon-no-tsubone is. Please wait for a while. She will be back soon.

内侍 女院は上の山に花を摘みに行かれ、今はお留守なのです。

中納言

こちらへの御幸のことを申し上げましたが、女院は、上の山に花を摘みに行かれてお留守だそうです。しばらくこちらへお座りになって、お帰りになるのをお待ちください。

法皇 やあ、そのの尼御前、あなたはどのような人ですか。

内侍 まことに、お見忘れになるのもごもつともです。私は、信西しんぜいの娘、阿波の内侍のな

れの果てでございます。

このように浅ましい姿で、明日をも知れぬこの身ゆえ、お見忘れなさいましても、決して恨み言は申しません。

法皇 女院はどちらへ行かれたか。

内侍 上の山へ、花摘みに出かけられました。

法皇 お供は誰か。

内侍 大納言の局です。今しばらく、お待ちください。ほどなく、お帰りになるでしょう。

5. Nyo-in Comes Back and Meets the Retired Emperor

Nyo-in returns from the mountain with Tsubone. She meets and talks to the Retired Emperor, who has been waiting for her.

Nyo-in Yesterday is over and today is just about to pass by meaninglessly. Although this fragile self is uncertain of surviving until tomorrow, I shall never forget the late emperor (Antoku), even for a moment. “For deeply sinful people, the only way to be reborn in Amida’s Pure Land is to invoke the name of Amida Buddha.” I pray that the late emperor, Nii-dono, and every member of the deceased Heike Clan will attain Buddhahood. *Namu Amidabutsu.*

Oh, I hear voices coming from our temple.

Tsubone Please rest here for a while.

Naishi Nyo-in is returning along the mountain path.

Retired Emperor
Well, which lady is Nyo-in? Which one is Dainagon-no-tsubone?

Naishi The lady holding the flower basket is Nyo-in. The woman carrying kindling and mountain vegetables is Dainagon-no-tsubone.

We are blessed with an honorable visit from the Retired Emperor Go-shirakawa.

五 女院が戻り、法皇と対面する

女院は、局と共に山から戻り、待つていた法皇と対面し、語り合う。

女院 昨日も過ぎ、今日も空しく暮れようとしている。明日をも知れぬ我が身だけれど、

ただ先帝（安徳天皇）の面影は、片時も忘れることはない。「極悪人無他方便、唯称
弥陀得生極楽（極悪人はひたすら、阿弥陀仏の名を唱えることだけが、極楽に生まれる方便である）」
先帝をはじめ、二位殿、平家一門の人々が成仏なさいますように。南無阿弥陀仏。

おや、庵室のあたりに人声が聞こえます。

局 しばらくここで、お休みください。

内侍 ただ今、あの柚伝いを女院がお帰りになりましたよ。

法皇 さて、いずれが女院か。大納言の局はどちらか。

内侍 花の籠を腕にかけていらつしやるのが女院です。薪、蕨を折ったものを携えている
のが大納言の局です。

法皇が御幸なさいました。

Nyo-in If I see him, people will talk behind my back, saying that I have forgotten this world of delusions and attachments, or that I, whose life was saved after my attempt to commit suicide, dared to meet the Retired Emperor. Imagining this, I feel ashamed and tears wet my sleeves.

Reciters This is her thinking, but His Majesty has also renounced the world. They are walking on the same Buddha Way. She pulls herself together.

In front of the window I invoked the Buddha's name one time, in front of the window I invoked the Buddha's name one time, I prayed that Amida Buddha, who saves all living beings, will shine her bright light upon me. In front of the humble door where I invoked the Buddha's name ten times, I have been waiting for the sacred bodhisattvas to come, welcoming me. How unexpected that it is the Retired Emperor who visits me in this evening. Feeling as though I have returned to the past, I remember many things and shed tears. Indeed, there could be no greater expression of kind consideration. His Majesty travelled on a narrow path through the village of Seryō (the area in the west of Ōhara) to lonely Ōhara. It must be the image of the Retired Emperor, instead of the moon, that is reflected in the water of the Oboro spring (a spring located near Jakkō-in).

Now, how can we describe the season of His Majesty's visit?

Nyo-in Spring has passed and summer is upon us. This is the time of the Kamo Festival. We enjoy the lingering vestiges of spring between the fresh green leaves that push forth in early summer.

Reciters White clouds trailing over the distant mountains...

Nyo-in would be mementos of fallen cherry blossoms.

女院

お目にかかれば、妄執のこの世を忘れるどころか、身投げして助けられた身の上ながら法皇に会った、と陰口の噂が立つと思ひ、涙で袖も濡れ、恥ずかしい。

地

そうは思うが、法皇も出家された仏門のお方で、自分と同じ道を歩まれていると、気を取り直す。

念仏を一回唱えた窓の前で、念仏を一回唱えた窓の前で、衆生を救う有難い阿弥陀如来の光明を願ひ、念仏を十回唱えた柴の扉では、聖なる菩薩様たちの来迎を待っていたが、思いもよらず、今日の夕方、法皇のご訪問を受けた。昔に帰ったようである。いろいろと思ひ出して涙する。まことに、有難いお心遣いの上なく、寂しさつる大原へ、芹生の里（大原の西方の土地）の細道を通つて御幸なされたが、朧の清水（寂光院の近くの泉）には、月ではなく、法皇のお姿が今も残っているだろうよ。

さて、この御幸は、どのような時節にあたるだろうか。

女院

春過ぎて早くも夏か、という賀茂の祭りの頃である。青葉交じりの夏木立に、春の名残が惜しまれる。

地

遠くの山にかかる白雲は、

女院

散った花の形見だろうか。

- Reciters Walking in a field between growing grass, coming to the end of a path,
- Nyo-in he arrives at this temple. He arrives at this temple. Just like its name, Jakkō-in should be appreciated for its still, calm light.
- Reciters Blooming on pine branches illuminated in bright light...
- Nyo-in is wisteria hanging over the pond and blooming at the start of the summer.
- Reciters This flower must...
- Nyo-in have been waiting for His Majesty's visit.
- Reciters Quite rare are the late cherry blossoms that bloom behind the young leaves. They are much more interesting than the early blossoms that appear at the start of the spring. We are extremely grateful that the Retired Emperor, who appreciates such things, visits this place, although this humble hut with a door made of twigs is an unfitting place for him to stay in, even for a moment. An unfitting place for him to stay in, even for a moment.
- Nyo-in "I never imagined myself living deep in the mountains and gazing upon the moon, which I enjoyed in the palace in the past." Because I always thought so, I am truly grateful that His Majesty has deigned to call upon me in this remote mountain village.

地 夏草の生い茂る野原を分けてお入りになり、道の末に、

女院 ここに来られた、ここに来られたが、まことに寂光院の名の通り、寂かな光の影を惜しむべきだよ。

地 光の影が明るく照らす、松の枝に咲くのは、

女院 池にかかり、夏にかけて開く藤の花、

地 これも御幸を

女院 待っていたようだ。

地 青葉に隠れる遅咲きの桜は、春先の咲き始めの花よりも珍しく、大変趣があり、法皇がそれを趣深く思われ、御幸なされたのも、かたじけない。みすばらしい柴の扉の庵で、しばしも留まれるような住まいではないけれど、留まれるような住まいではないけれど。

女院 「思はずも、深山の奥の、住まひして、雲居の月をよそに見んとは（思いもよらず深い山に住み、月を眺めることになろうとは）」と思っていました、この山里まで御幸なされ、かえすがえすも有難いことでございます。

6. Nyo-in Talks about Her Life

Retired Emperor Go-shirakawa requests Nyo-in, who says she has seen the Six Realms, to describe what they look like. Nyo-in reflects on the events in her life and narrates how the entire Heike clan was wiped out. After the story, with a lingering sense of nostalgia, the Retired Emperor takes leave of Jakkō-in, and Nyo-in goes back to her small temple.

Retired Emperor

Recently, someone told me you observed the state of the Six Realms. Since only buddhas and bodhisattvas can see them all, I wonder how you could achieve this.

Nyo-in I understand your concern. To look back on my life,

“Reflecting on myself, I am a rootless weed on a shore.

Reciters Discussing my fate, I am a boat floating in a bay with no port at which moor. There is nowhere I can stay.” My life is exactly as this poem describes.

Nyo-in As the mother of an emperor, I enjoyed all the pleasure in Heaven and...

Reciters had a jeweled crown on my head. However, it did not last long and my fortune has wasted away, just like the five marks of decrepitude age heavenly beings,

六 女院、我が身に起きたことを語る

法皇は、六道を見たという女院に、その有様を語るように促す。女院は、自分の身に起きた出来事を振り返り、平家一門が滅亡するまでの情景を語る。その後、名残惜しさのうちに法皇は寂光院を出、女院は庵室へ戻った。

法皇 先ごろ、ある人が言うには、女院は六道の有様をまさにご覧になったとか。仏、菩薩でなければご覧になれないことですが、いったいどういうことでしょうか。

女院 仰せはもつともなことです、つらつらと我が身を振り返りますと

「身を観ずれば、岸の額に根を離れたる草、

地 命を論ずれば、江の頭ほとろに繋がざる舟（自身を顧みれば岸辺の根なし草、我が命を論ずれば入江に繋がれず寄る辺なき舟、どこにもとどまらない身の上である）」という詩そのものの有様。

女院 国母として天上の楽しみも

地 一身に受け、宝玉の飾りを戴いたが、それも長続きせず、やがて天人の五衰のよう
に衰えて

Nyo-in so that while surviving this life,

Reciters I wandered through all Six Realms.

First, my family, the Heike Clan, floated between the waves in the western ocean, with no port at which we could stay. There was no drinkable water when I was thirsty, although we were surrounded by water, so I felt as though I had fallen into the Realm of Hungry Spirits. Another time, we were frightened that waves would smash our boats against rugged coast. The fearful screams of the people in the boats reminded me of the sordid roar of sinners sent to the Hell of Shrieking.

Nyo-in When the fighting took place on land,

Reciters I was witnessing a battle in the Realm of Asuras. It was truly horrible. The thundering hooves of numerous horses sounded to me just like the Realm of Animals. While staying here in the Realm of Human Beings, I suffered through all of these events. That I have, in my life, experienced all of the Six Realms is beyond the limits of sorrow.

Retired Emperor Your story does, indeed, sound unusual. Would you tell me about the last moments of the late emperor?

Nyo-in To tell his story fills me with regret. At Hayatomo in Nagato Province, the Heike agreed to escape to Chikushi for the time. Because Ogata Saburō betrayed us, we changed our plan to go to Satsuma-gata. However, the tide turned against us and prevented us from proceeding. We seemed to have depleted our store of luck. Noto-no-kami Noritsune, clasping in his arms the brothers Aki-no-Taro and Aki-no-Jiro, jumped into the ocean, saying to the brothers, “Come with me to the land of the dead.”

女院

生きながらえているうちに

地

六道の世界を迷い巡ったのだ。

まず一門は、西海の波に浮き沈み、寄る辺なき舟の中で、海に囲まれ、渴しても飲めない塩水ばかりで、餓鬼道に落ちたようであった。またある時は、汀の波が荒磯に舟を打ちつけるかと恐れる心地で、舟中の人が叫び、その声は叫喚地獄の罪人たちかと思われる浅ましきであった。

女院

陸地で戦いがあると、

地

これこそ本当の修羅道の戦いを目の当たりにし、まことに恐ろしいことだ。数々の馬の蹄の音を聴けば、畜生道の有様を聞くのと同じだ。これら一切は人道（人間界）の苦しみとなり、この苦を経験し尽くした我が身の境遇は、悲しい限りだ。

法皇

本当にありえないようなことだ。先帝の最期の有様はどうであったのか、物語ってください。

女院

その時の有様を、お話するのも恨めしい。長門国の早鞆とかいう所で、筑紫にひとまず落ち延びようと一門の人々が申し合わせていたが、緒方三郎が心変わりをしたため、薩摩潟へ落ちよう、と話していたところ、上げ潮に遮られて行けず、も

Shin-Chūnagon Tomomori pulled up the anchor of a boat moored offshore and held it over his helmet. He exchanged his bow with that of his nursemaid-sibling, Ienaga, and sank into the ocean.

At that moment, Nii-dono tucked the hem of her *hakama* into a doubled, dark-colored *kimono* and said that, although she was a woman, she would never allow herself to be captured by the enemy. She would follow the emperor. So saying, she held the hand of His Imperial Majesty Antoku and stood at the edge of their boat. The emperor asked where they were going. She answered that this is a sordid land filled with treasonous subordinates, and that a splendid place, a wonderful paradise lay just beneath the waves, so let us go there, she said, with tears in her eyes. Emperor Antoku replied, "I understand," and turned to the east to bid farewell to his ancestor Amaterasu Ōmikami, the ruling goddess of the universe.

Reciters / Nyo-in

Then,

Reciters he turned to the west and invoked the name of the Buddha ten times.

Nyo-in "Now I know that

Reciters beneath the waves lies a capital city, waiting for emperors descended from Amaterasu Ōmikami." Having composed this, his last poem, Emperor Antoku sank to the bottom of the ocean. Although I dived in right after him, warriors of the Genji Clan dragged me out of the ocean. My meaningless life was thus prolonged, so that I may now see Your Majesty once more, and wet my sleeves with tears, filling me with shame.

地

御裳裾川の流れには、波の底にも都ありとは（天照大神の子孫の天子には、波の底にも都があるのだと、今初めて知ったよ）」と最期の歌を詠まれて、千尋の海底にお入りになった。

女院

「今ぞ知る、

地

十度念仏を唱えようと西に向き直られた。

地／女院

また、

その時、二位殿は薄墨色の二枚襲にまいがさねに練袴の裾を高くからげて挟み、自分は女であるが、敵の手にとらわれまい、主上（天皇）にお供いたそう、と言って安徳天皇の御手を取り、船端に立つ。どこへいくのか、と天皇がお尋ねになったので、この国には裏切り者の臣下が多く、浅ましいところです、極楽世界といって、めでたい場所がああ波の下にございますので、御幸いたしましょう、と泣く泣くお話しになった。天皇は、わかった、と東に向かれ、天照大神にお別れを告げられ、

はやこれまで、と見受けられました。能登守教経は、安芸太郎兄弟を左右の脇にはさみ、最期の供をせよと言って海中に飛んで入る。

新中納言知盛は、沖にある舟の碇を引き上げ、兜とかいうものに戴き、乳兄弟の家長と、弓と弓とを取り替えて、そのまま海に入ってしまった。

Although I will miss you terribly, please return to Kyoto soon, please return to Kyoto soon. Nyo-in urged the Retired Emperor to do so. His Imperial Majesty, riding in his litter, left Jakkō-in to go back to Kyoto.

Nyo-in Standing at the door of the humble temple,

Reciters for a while Nyo-in watches his departing figure, and then she enters the temple. She enters the temple.

地
しばしの間、お見送りされ、ご庵室へ入られた、ご庵室へ入られた。

女院
女院は柴の戸より、

私も続いて沈んだが、源氏の武士に取り上げられ、かきもない命を長らえ、再び法皇にお目にかかり、思わず涙に袖を濡らすとは、恥ずかしいことです。
いつまでも名残は尽きないが、早く還幸を、早く還幸を、と女院は法皇にお勧めし、法皇は輿に乗られ、はるばる都へ向かい、寂光院をお出でになった。

Ohara Gokō (The Imperial Visit to Ōhara)

Synopsis

This takes place when the wars between two clans, the Genji (family name: Minamoto) and Heike (family name: Taira) were settled and the Heike Clan was defeated. Kenreimon-in (Nyo-in), a daughter of Taira-no-Kiyomori and also the mother of Emperor Antoku, survived, although her family was vanquished at the Battle of Dan-no-ura. Although Nyo-in tried to commit suicide by throwing herself in the ocean during the battle, some enemy warriors from the Genji clan pulled her out of the water and saved her life. After the war, she renounced the world and resided in a humble temple, Jakkō-in in Ōhara (located in the northeast of Kyoto), where she devoted herself to serving the Buddha, and praying for her the repose of her deceased family.

When spring is nearing its end and summer is just around the corner, her father-in-law, Retired Emperor Go-shirakawa (the father of Emperor Takakura), comes in his litter to visit Nyo-in. When His Majesty arrives, she is in the mountains with Dainagon-no-tsubone (her sister-in-law, a wife of Taira-no-Shigehira), picking flowers and branches of sacred star anise to offer to the Buddha, and gathering kindling and mountain vegetables.

Arriving at Jakkō-in, His Majesty and his attendants meet Awa-no-naishi (a child of the nursemaid of Retired Emperor Go-shirakawa, suckled alongside him) who lives with Nyo-in. As they learn that Nyo-in is away for the moments, they decide to wait for her to come back. Nyo-in and Dainagon-no-tsubone return. She sees His Majesty for the first time in years. When she expresses her appreciation for His Majesty's unexpected visit, he asks her to explain the rumor that she has experienced the Six Realms (Hell and the five other realms, which are Hungry Spirits, animals, Asuras, humans, and heavenly beings). Nyo-in talks about her checkered past and tearfully narrates the final moments of the Heike Clan, including her son, Emperor Antoku, who drowned himself. It is regretful but the time has come and His Majesty must leave now. His Majesty's litter returns to Kyoto. Nyo-in sees him off and quietly enters her small temple.

Highlight

This masterpiece focuses on storytelling, which is one of the major attractions of Noh drama. Although this play involves many characters and its scenes change often, the entire story proceeds smoothly and quietly, and it maintains a state of undisturbed tranquility. Some people have compared this piece to an exquisite painting or illustrated narrative scroll. The calm of the atmospheric scenes makes a profound impression as the images appearing in your mind are advanced by the highly sophisticated narrative.

If possible, learning some of the obsolete vocabulary used in classical Japanese and improving listening skills will allow viewers to enjoy this piece more fully. What sort of fate befell the protagonist, Kenreimon-in, and what did she observe in her life? Her stories about the drowned young Emperor Antoku and the last moments of her family, the Heike Clan, express an emotion beyond mere sadness or loneliness; they invoke a sense of profound melancholy without end.

Schools	All five. Kanze, Hōshō, Komparu, and Kongō schools use the characters of Ōhara (大原) while the Kita school uses Ohara (小原).	
Category	The Third Group Noh	
Author	Unknown	
Subject	The Tale of the Heike, Volume Kanjō	
Season	Spring (April in the lunar calendar)	
Scene	Jakkō-in in Ōhara in Yamashiro Province (Kyoto)	
<i>Tsukurimono</i>	a straw hut (large or regular size)	
Characters	<i>Shite</i>	Kenreimon-in
	<i>Tsure</i>	Dainagon-no-tsubone
	<i>Tsure</i>	Awa-no-naishi
	<i>Tsure</i>	Retired Emperor Go-shirakawa
	<i>Waki</i>	Chūnagon Madenokōji
	<i>Waki-tsure</i>	A minister
	<i>Waki-tsure</i>	litter carrier
	<i>Ai</i>	servant
Masks	<i>Shite</i>	<i>Wakaonna, Fukai, Zō, Ko-omote, etc.</i>
	<i>Tsure</i> (Dainagon-no-tsubone)	<i>Ko-omote</i>
	<i>Tsure</i> (Awa-no-naishi)	<i>Shakumi</i>
Costumes	<i>Shite</i>	<i>hana-bōshi</i> (white) (a type of cloth used by a cloistered nun to cover her head to chest), <i>kitsuke / surihaku</i> (short-sleeved kimono, worn as the innermost layer of the costume of a female character), <i>karaori</i> (a short-sleeved outer kimono worn by female characters), and Buddhist prayer beads. Wears <i>mizugoromo</i> (a type of knee-length kimono) and holds a basket (a basket for leaves) later in the drama
	<i>Tsure</i> (Dainagon-no-tsubone)	<i>hana-bōshi</i> (pale yellow, etc.), <i>kitsuke / surihaku, muji-noshime</i> (short-sleeved kimono with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing), Buddhist prayer beads, and a basket. Holds kindling and mountain vegetables later
	<i>Tsure</i> (Awa-no-naishi)	<i>hana-bōshi</i> (pale yellow, etc.), <i>kitsuke / surihaku, muji-noshime</i> , and Buddhist prayer beads
	<i>Tsure</i> (Retired Emperor Go-shirakawa)	<i>hana-bōshi</i> (white, pale yellow, etc.), <i>kitsuke / shiroaya</i> (pure white silk kimono, white representing a high rank) or <i>kitsuke / atsuita</i> (a type of short-sleeved kimono mainly worn by male characters), <i>hakama</i> in <i>ōkuchi</i> -style (colored) or <i>sashinuki-komi-ōkuchi</i> (underwear <i>hakama</i> in <i>ōkuchi</i> -style), <i>mizugoromo</i> or <i>kariginu</i> -style kimono, <i>koshi-obi</i> (belt), <i>kara</i> (a piece of square cloth worn over other clothes by Buddhism priests), a fan, and Buddhist prayer beads.
	<i>Waki</i>	<i>kazaori-eboshi</i> (<i>eboshi</i> -style headdress), <i>kitsuke / atsuita, hakama</i> in <i>ōkuchi</i> -style (white), <i>kariginu</i> -style kimono or <i>chōken</i> (an unlined, long-sleeved elegant garment worn by dancing female characters), <i>koshi-obi</i> , and a fan.
	<i>Waki-tsure</i> (Government Minister)	<i>hora-eboshi</i> (<i>eboshi</i> -style headdress worn by stately characters), <i>kitsuke / atsuita, hakama</i> in <i>ōkuchi</i> -style (white), <i>kariginu</i> -style kimono, <i>koshi-obi</i> , and a fan.
	<i>Waki-tsure</i> (Litter Carrier)	<i>kitsuke / atsuita, hakama</i> in <i>ōkuchi</i> -style (white), <i>kariginu</i> -style kimono, <i>koshi-obi</i> , and a fan. Holds a litter
	<i>Ai</i>	<i>kyōgen-kamishimo</i> (top and bottom of kimono for <i>kyōgen-kata</i>)
Number of scenes	Two	
Length	About two hours	

大原御幸／小原御幸（おはらごころ）

あらすじ

源平の戦いに決着がつき、平家一門が滅びた後のこと。平清盛の娘で安徳天皇の母、建礼門院（女院）は、檀ノ浦の戦いに敗れた時、海に身投げしたのですが、源氏の侍に引き上げられて命を長らえ、出家遁世して都の東北にある大原の寂光院に住み、一門の人々を弔い、仏に仕える日々を送っていました。

春がそろそろ終わり、夏を迎えようかという頃、建礼門院の夫、高倉天皇の父親である後白河法皇が、輿に乗って女院を訪ねます。その頃、女院はともに住む大納言の局（つばね）（女院の弟、重衡の妻）と一緒に、仏前にお供えする櫛（しきみ）の木や花、薪、蕨（わらび）などを取りに山に入っていました。

寂光院に着いた法皇の一行は、こちらも女院と共に住む阿波の内侍（後白河法皇の乳母の子）と会い、女院が出かけていることを知り、待っていました。そこへ女院と局が帰ってきます。こうして女院は、法皇と久々の対面を果たしました。女院が、法皇の思いがけない訪問に有難い気持ちを述べると、法皇は、女院が六道（地獄、餓鬼、畜生、修羅、人間、天上の六つの世界）を見たと言われていたが、どういうわけか、と問いかけます。女院は、数奇な運命を辿ってきた自分の身の上を語り、平家一門の最期と安徳天皇の入水を涙ながらに語りました。その後、名残り惜しくも別れの時が来て、法皇は輿に乗って都へ帰り、それを見送った女院は、庵室へ静かに入っていました。

みどころ

能の大きな魅力の一つである、「語り」に焦点の当たる名作です。登場人物は多く、場面もよく変わりますが、全体的に流れるように淡々と進み、静かさが崩れるようなことはありません。一幅の名画、一巻の絵巻物のように評する人もあり、その静かな情景は極めて印象深いものがあります。その情景に、磨き抜かれた「語り」が重ねられ、幾重にも景色が広がっていきます。

出来れば、古語をよく学び、聴く力をつけた上で、傾聴したい能です。主人公の建礼門院が、どのような運命を辿り、何を見てきたのか。年端もいかない安徳天皇の入水ほか、平家滅亡の最期の時を描く女院の「語り」は、観る人の心に、ただ悲しいとか、寂しいとかの感情だけではなく、尽きせぬ陰影深い思いを呼び起こします。

流儀	五流にあり。観世、宝生、金春、金剛の四流は「大原御幸」、喜多流は「小原御幸」と表記する
分類	三番目物
作者	不詳
題材	『平家物語・灌頂ノ巻』
季節	春（旧暦4月）
場面	山城国大原寂光院（京都）
作り物	大藁屋（藁屋）

登場人物	シテ	建礼門院
	ツレ	大納言の局（つばね）
	ツレ	阿波の内侍（ないし）
	ツレ	後白河法皇
	ワキ	萬里小路中納言（までのごうじちゅうなごん）
	ワキツレ	大臣
	ワキツレ	興昇（こしかき）
	アイ	従者
面	シテ	若女、深井、増、小面など
	ツレ	（大納言の局）小面
	ツレ	（阿波の内侍）曲見
装束	シテ	花帽子（白）、着付・摺箔、唐織、数珠。後に水衣を着て、手籠（木の葉入れ）を持つ
	ツレ（大納言の局）	花帽子（浅黄ほか）、着付・摺箔、無地熨斗目、数珠、手籠。後に爪木、蕨を携える
	ツレ（阿波の内侍）	花帽子（浅黄ほか）、着付・摺箔、無地熨斗目、数珠
	ツレ（後白河法皇）	花帽子（白または浅黄など）、着付・白綾または着付・厚板、色大口または指貫込大口、水衣または狩衣、腰帯、掛絡、扇、数珠
	ワキ	風折烏帽子、着付・厚板、白大口、狩衣または長絹、腰帯、扇
	ワキツレ（大臣）	洞烏帽子、着付・厚板、白大口、狩衣、腰帯、扇
	ワキツレ（興昇）	着付・厚板、白大口、狩衣、腰帯、扇。輿を持つ
	アイ	狂言上下（きょうげんかみしも）
場数	二場	
上演時間	約2時間	

大原御幸／小原御幸（おはらごころ）
Ohara Gokô (The Imperial Visit to Ohara) ©2016 the-noh.com

発行：2016年9月1日（ver.1.0）
編集：the 能ドットコム編集部 <http://www.the-noh.com> (e-mail: info@the-noh.com)
発行：(株) カリバーキャスト

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本テキスト作成にあたって、主に下記の文献を参照しています。

『日本古典文学全集 33 謡曲集（一）』小山弘志・佐藤喜久雄・佐藤健一郎校注・訳 小国館
『能楽手帖』権藤芳一著 駿々堂
『能楽ハンドブック』戸井田道三監修 小林保治編 三省堂
『能・狂言事典』西野春雄・羽田和編集委員 平凡社
各流謡本