

\* The translated scripts are those currently in use as “Jidō of the Chrysanthemum” (Kiku-Jidō) in the Kanze school and “Jidō of the Headrest” (Makura-Jidō) in the Konparu, Hōshō, and Kongoh schools.

\* The script used in the Kita school is presented separately as it is quite different from the text used in other schools.

\* Sections highlighted in gray represent variations in phrasing according to different schools.

\* This part from *Utaibon* in Kanze, Konparu, Hōshō, and Kongoh schools.

### 1. The Imperial Official Heads to Mount Rekken

Dispatched by Emperor Wen of the Wei dynasty, an imperial official goes to Mount Rekken/Tekken. He was ordered to investigate the headspring of a medicinal water that has sprung forth at the foot of the mountain.

#### Imperial Official

From this mountain to the mountain beyond, from this mountain to the mountain beyond, a road has been cleared, thanks to the path of virtue pursued by His Imperial Majesty, who reigns the realm correctly, his blessings reaching even the remotest corner of the land.

I am an official in the service of Emperor Wen of the Wei dynasty. Now, I have been ordered by the emperor to investigate the headwater of a medicinal water that has sprung forth at the foot of Mount Rekken. I am therefore traveling on this mountain path.

Since I made haste, I have already arrived at Mount Rekken.

枕慈童／菊慈童  
まくらじどう きくじどう

(観世流の「菊慈童」、金春流、宝生流、金剛流の「枕慈童」、現行謡本による)

\* は流儀によって異なる場合を示す。

\* 喜多流のみ異同が多いため、他流とは分けて別に訳出。喜多流現行謡本による翻訳は7ページより掲載。

#### 一 勅使、酈縣山へ行く

魏の文帝より派遣され、勅使が酈縣山れいけんざん／てっけんざんに入っていく。麓に湧き出た薬水の源を探るためであつた。

勅使 山から山の奥までも、山から山の奥までも、道が開けているのは、今の帝の御政道

が正しく、国中にくまなく行き届いているからであろう。

私は魏の文帝にお仕えする臣下です。さて、このたび酈縣山の麓から薬の水が湧き出したので、その源流を見てくるようにという宣旨を受けました。そこでこうして山路を進んでいるのです。

急いで参りましたので、早くも酈縣山に着きました。

I find a hut and will survey the vicinity first and then carefully examine the hut./I will immediately go into the mountain.

## 2. Jidō Appears

A mysterious boy (Jidō) appears in front of the imperial official.

**Jidō** A legend says that the man (Rosei) who slept with his head upon the headrest of Kantan experienced a hundred years of prosperity in his dreams. Contrary to the legend, my headrest reminds me of the past. Its memories hinder me from even closing my eyes.

**Reciters** I see nothing in my dreams. How long must I wait before having a pleasant dream? How long must I wait before having a pleasant dream? As if I were dozing off momentarily at the root of a pine tree quaking in a windstorm, I pass my nights in deep regret of the offense I committed. My sleeves, wet with tears, never dry. Although I was depending upon the emperor (Emperor Mu of the Zhou dynasty), I ended up sleeping alone in the depths of this mountain. Bitterness fills my mind when I remember the words, spoken long ago, by the emperor. Bitterness fills my mind when I remember the words, spoken long ago, by the emperor.

## 3. Jidō Explains the Benefits of the Headrest to Official

The imperial official asks the boy his name because he suspects that the boy is a phantom. The boy reveals that he is Jidō who served Emperor Mu of the Zhou dynasty.

こちらに庵が見えます。まず周辺を歩き回って、詳しく様子を窺おうと思います。  
／急いで山中に分け入ろうと思います。

## 二 慈童が現われる

勅使の前に怪しい雰囲気のある一人の少年（慈童）が現れた。

慈童

邯鄲の枕を下に寝た者（盧生）は、百年の栄華の夢を見たというが、私の枕は昔を思い出す元になり、目も合わず眠れない。

地

夢を見ることもない。いつまで楽しい夢を待てばいいのやら、いつまで楽しい夢を待てばいいのやら、嵐の吹きすさぶ松の根方を床にして仮寝し、夜通し我が身の罪を思い知り、流す涙に濡れて、袖の乾く暇もない。帝（周の穆王のこと）を頼りにさせていただいた甲斐もなく、このように山中に独り寝をする有様となり、昔の、帝からのお言葉が恨めしい、帝からのお言葉が恨めしい。

## 三 慈童、勅使に枕の功德を語る

勅使は化け物ではないかといぶかしみつつ、少年に名を尋ねた。少年は、周の穆王に仕えた

The official tells the boy that over seven hundred years have passed since the time of the Zhou dynasty and interrogates the boy, trying to determine if he is a phantom. To prove that he is not a phantom, Jidō shows the official the headrest given to him by the Emperor Mu and together with the imperial official, experiences the benefits of the two verses of the sutra (the words of scripture) that have been inscribed upon it. Furthermore, Jidō explains that when he copied the verses onto a chrysanthemum leaf, the benefits of the sutra verses transformed the dew on the leaf into immortal elixir and that by drinking the elixir, he has been able to live for seven hundred years. He then dances with joy.

- Official How mysterious. Although this mountain is the lair of tigers, wolves, and foxes, a strange-looking boy has come out of the hut. Who on earth are you? Tell me your name./No human beings would come to this mountain, the lair of tigers, wolves, and foxes. No human being would reside in such a place. You must be a phantom. Tell me your name.
- Jidō It is you who has come to this mountain where no one dares approach that must be a phantom. I am Jidō, who was once in the service of Emperor Mu of the Zhou dynasty.
- Official What you say is quite bizarre, I can hardly believe it. The Zhou dynasty came to an end many generations ago, and a great many rulers have reigned over this country since then.
- Jidō How strange, indeed that my appearance has stayed the same and that I recall the day I arrived here, just as if it were yesterday or even today, but you have clearly told me that must have happened a long time ago. In that case, what could have happened to Emperor Mu?
- Official King Wen, King Wu, the Duke of Zhou, King Cheng, and King You reigned during the Zhou dynasty. In the Qin dynasty, it was Qin Shi Huang, Ziying and a crown prince who reigned.

慈童であると明かす。勅使は周の時代から七百年も経っていることを慈童に教え、やはり化け物ではないかと問い詰める。慈童は、穆王から拝領したという枕を勅使に見せ、化け物ではないことを示し、枕に書かれた二句の偈（経典の言葉）を、勅使とともに味わう。さらに慈童は、菊の葉に写した二句の偈の功德が顕現し、菊の葉に結ぶ露が不老不死の薬水となり、それを飲んで七百歳の長寿を得たのだと喜び、楽を舞う。

勅使 何と不思議なことだろう。この山中は虎、狼、狐の棲家なのに、この庵の中から現

れた者を見ると、異様な風体の人間ではないか。お前はいったいどういう者だ、名を名乗れ。／この山は人も通わない場所で、虎、狼、狐の棲家になっており、人間が住んでいるはずはない。化け物であろう、名を名乗れ。

慈童 こんな人も通わない場所に来た、あなたこそ、化け物というべきだろう。私は周の

穆王にお仕えしていた慈童のなれの果てだ。

勅使 これはまったく、不思議なことを言う。本当とは思えない、信じがたいことだ。周

の代は、既に過ぎ去った何代も前のことで、数多く王位も移り変わっている。

慈童 不思議にも私は姿もそのまま、ここに来たのが昨日、今日にも思えるけれど、は

るか昔のことだなんて。では、穆王の王位はいつたいつたどうなっているのか。

文王、武王、周公旦、成王、幽王、秦の時代には始皇、子嬰と皇太子、さらに前漢

Continuing to the Han dynasty, there was Emperor Gaozu of the Former Han and Emperor Guangwu of the Later Han. These are the emperors who ruled the country in the past. [A few schools include these phrases]

We are now in the reign of Emperor Wen of the Wei dynasty and Emperor Mu's reign was seven hundred years ago. While it might be possible in the Highest Heaven (aka. Akanistha; the highest realm among the three realms of the world of transmigration in Buddhism), no one can survive that long in the realm of human beings. You must be a phantom. So saying, the imperial official is suspicious of the boy.

Jidō Even so, I suspect that you must be a phantom, not I. I am so thankful that His Imperial Majesty bestowed upon me a headrest on which he inscribed two verses from a sutra (some poetic words from a sutra that praise the teaching of the Buddha, the buddhas, and the bodhisattvas). Come closer and/Come close and make sure to/Come close to me and take a look at this headrest.

Official How interesting. One after the other, they draw closer to the headrest/I will immediately go closer/All of them gather around the headrest and read the verses.

Jidō The words inscribed on the headrest are indeed words taken from a sutra.

Jidō and Official The Buddha, replete with all kinds of benefits, looks upon living beings with eyes of compassion. The accumulated benefits and blessings of the Buddha are as vast and unlimited as the ocean and therefore, you must now deeply revere and pay homage to him.

には高祖、後漢には光武帝と時代を経てきた。「一部流儀にあり」

今は魏の文帝の時代で、穆王の時代との隔たりは七百年に及ぶ。非想非々想天（有頂天とも。仏教でいう三界の最上位の世界）ならば、こういうこともあるかも知れないけれど、人間界で今まで生きている者はないだろう。きつと化け物に違いない、と怪しむのである。

いやそれでもなお、あなたこそ化け物だと言わずにはいられないぞ。かたじけなくも帝より、二句の偈（経典中の、仏の教えや仏、菩薩を讃える詩的な言葉）を書き添えて下さった枕を賜っている。こちらに寄って／立ち寄ってしつかりと／間近に寄って、その枕をご覧なさい。

勅使 これは不思議なことだと、一人ひとり立ち寄って／すぐに立ち寄って／皆で寄り集い、読んでみれば

慈童 枕に書き添えられているのは、疑いもなく経典の言葉である。

慈童・勅使 具一切功德慈原眼視衆生。福聚海無量是故應頂礼（仏は一切の功德をそなえ、慈しみの眼で衆生を見る。その福德は集まり、海のように尽きることなく広大である、それゆえに、今まさに深く礼拝せよ）。

Reciters Because I wrote these precious, wondrous words on a chrysanthemum leaf, the dew dripping from this leaf has been transformed into immortal elixir and I have been able to live for seven hundred years. Whether or not they themselves have scooped up this chrysanthemum water, once people drink it, they will gain a thousand years of longevity. How fantastic! We shall dance.

## [Gaku]

The music of a Japanese flute, large and small hand drums, and a drum accompanies with the movement. This is a dance imitating a court music and dance and performed in a play with some connection to China or court music. In Makura-Jidō (Kiku-Jidō), Jidō performs the dance.

#### 4. Jidō Dances and Offers Longevity to Emperor Wen

Jidō shows how the dew on the leaf of the chrysanthemum flows into the valley and becomes the medicinal water springing forth from Mount Rekken. Then, he partakes of the water, as *sake*, with the imperial official and his retainers. After giving longevity to His Imperial Majesty and offering a prayer for the prosperity of his reign, Jidō walks through a field of chrysanthemums and returns to his hermit's hut on the mountain.

Jidō How precious and wondrous the verses are.

Reciters Upon a chrysanthemum leaf, the benefits of the words of the sutra, upon a chrysanthemum leaf, the benefits of the words of the sutra perfectly appear. The droplets falling off of the leaf smell wonderful. While spreading this fragrance, the droplets running to the valley must have formed a pool. The water dripping from this Mount Rekken becomes a stream of the water of the chrysanthemum. This spring is, in fact, sake. I scoop up and offer it to the imperial official, give it to his retainers, and drink it myself. The moon has just risen. The night is still early. Jidō is slowly getting drunk—tottering here, teetering there—and finally,

地

この有難い、妙なるお言葉を菊の葉にしたためたので、葉に結び、滴る露が不老不死の薬となつて、私は七百歳の長寿を得たのだ。この菊の水を汲む人も汲まない人も、飲めば誰もが皆、千年の長命を得るだろう。面白い、舞を舞おう。

[楽]

笛・小鼓・大鼓・太鼓で奏せられる。舞楽になぞらえた舞で、中国や舞楽に縁のある曲で舞われる。この曲では慈童が舞う。

#### 四 慈童は舞い、皇帝に長寿を捧げる

慈童は、菊の水が谷に注いで、酈縣山の霊水となつて示し、勅使一行とともにその水を酒として味わう。そして帝に長寿を捧げて御代の繁栄を寿いだ後、菊をかき分けて、山中の仙家に帰っていった。

慈童

実に有難い、妙なる言葉だ。

地

この経文の功德が菊の葉に、この経文の功德が菊の葉に、すっかり頭れたのだ。そして、雫も芳ばしく、滴りも良い匂いを振りまきながら谷に溜り、淵ができたのだろうよ。この酈縣の山より滴る水は、菊水の流れた。この泉はもとより酒であるから、汲んでは勅使に勧め、また従者にも施し、自分も飲む。月はまだ出始めの宵の間、



he approaches his headrest and respectively holds it high. He lauds Emperor Mu, “Oh truly, how great is His Imperial Majesty’s virtue.” He then picks a chrysanthemum rooted on a rock, bows before it, and making a pillow of his sleeve, goes to sleep on a mat of chrysanthemums.

Jidō Since this is medicinal *sake*,

Reciters it is not inebriating and Jidō has kept his youth and lived for **seven hundred years/over seven hundred years**. This is all thanks to this headrest. Praying for the everlasting, thousand-year prosperous reign of His Imperial Majesty, I offer seven hundred years of longevity to my emperor (Emperor Wen of Wei). Let us scoop up the chrysanthemum water that springs forth from Mount Rekken. Let us scoop it up and drink it well. The spring never goes dry, no matter how much you drink from it. So saying, Jidō walks through the chrysanthemums and returns to his hermit’s hut in the mountain.

慈童

慈童は次第に酔いがまわり、よろよろ、よろよるとよろめいて枕に寄り、これを戴いて奉り、ああ誠に我が君の御聖徳は有難いことだと讃えた。そして岩根の菊を折っては伏せて戴き、袖を枕に、菊の花を薙にして、寝込むのであった。

もともとこれは薬の酒であるゆえに、

地

酔いに侵されず、慈童の身も変わりもなく**七百歳／七百余歳**の寿命を保った。それもこの枕のお陰だからと、帝の代が幾久しく、千年も万年も御栄え給うよう祈念して、七百歳の寿命を我が君（文帝）に授け奉る。さあ、この酈縣山の菊水を、汲みなさい、掬いなさい、よくお飲みなさい。いくら飲んでも尽きることはない、そう言つて、慈童はそのまま、菊をかき分けて、山中の仙家に帰っていった。

\* The translated scripts are those currently in use as “Jidō of the Chrysanthemum” (Kiku-Jidō) in the Kanze school and “Jidō of the Headrest” (Makura-Jidō) in the Komparu, Hōshō, and Kongoh schools.

\* The script used in the Kita school is presented separately as it is quite different from the text used in other schools.

\* This part from *Utaibon* in Kita school.

### 1. The Imperial Official Goes to Mount Tekken

Dispatched by Emperor Wen of the Wei dynasty, an imperial official goes to Mount Tekken. He was ordered to investigate the headspring of the medicinal water that has sprung forth at the foot of the mountain.

#### Imperial Official

From this mountain to the mountain beyond, from this mountain to the mountain beyond, a road has been cleared, thanks to the path of virtue pursued by His Imperial Majesty, who reigns the realm correctly, his blessings reaching even the remotest corner of the land.

I am an official in the service of Emperor Wen of the Wei dynasty. Now, I have been ordered by the emperor to investigate the headwater of the medicinal water that has sprung forth at the foot of Mount Tekken. I am therefore traveling in haste toward the mountain.

Pushing aside branches of crimson leaves wet with dew, pushing aside branches of crimson leaves wet with dew, at the perimeter of an unfamiliar mountain, I feel uneasy, as if I were asking directions from a cloud. Traveling a thousand miles along a stream, I am searching for the origin of the water. I look for the headwater, searching along the stream.

枕 慈童 / 菊 慈童  
まくらじどう / きくじどう

(喜多流現行謡本による)

\*喜多流のみ異同が多いため、他流とは分けて別に訳出。

\*観世流の「菊慈童」、金春流、宝生流、金剛流の「枕慈童」現行謡本による翻訳は1ページより掲載。

#### 一 勅使、酈縣山へ行く

魏の文帝より派遣され、勅使が酈縣山てりけんざんに入っていく。麓に湧き出た薬水の源を探るためであった。

勅使

山から山の奥までも、山から山の奥までも、道が開けているのは、今の帝の御政道が正しく、国中にくまなく行き届いているからであろう。

そもそもこの私は、魏の文帝にお仕えする臣下です。さて、このたび酈縣山の麓から薬の水が湧き出したので、その源流を見てくるようにという宣旨を受けました。そこでただ今、酈縣山へ急いでいるのです。

露に濡れた下紅葉をかき分けて、露に濡れた下紅葉をかき分けて、行方も知らない山の端で、雲に道を探ねるような気持ちになりつつ千里の道を進み、流れに沿って尋ねていく、流れに沿って尋ねていく。

Since I made haste, I have already arrived in Mount Tekken.

How mysterious. I have found a hut. I will walk around this vicinity and investigate why this hut is here.

## 2. Jidō Appears

A mysterious boy (Jidō) appears in front of the imperial official.

Jidō A legend says that the man (Rosei) who slept with his head upon the headrest of Kantan experienced a life with prosperity in a brief dream. Contrary to the legend, my headrest reminds me of the past. Its memories hinder me from even closing my eyes.

Reciters I see nothing in my dreams. How long must I wait until having a pleasant dream? How long must I wait until having a pleasant dream? As if I were dozing off momentarily sleeping at the root of a pine tree quaking in windstorm, I pass my nights in deep regret of the offense I committed. My sleeves, wet with tears, never dry. Although I was depending upon emperor (Emperor Mu of the Zhou dynasty), I ended up sleeping alone, deep in this mountain. Bitterness fills my mind when I remember the words, spoken long ago, by the emperor. Bitterness fills my mind when I remember the words, spoken long ago, by the emperor.

急いで参りましたので、早くも酈縣山に着きました。

不思議なことに、こちらに庵が見えます。このあたりを歩いてどういふことか探ろうと思います。

## 二 慈童が現われる

勅使の前に怪しい雰囲気の一人の少年（慈童）が現れた。

慈童 邯鄲の枕をして寝た者（盧生）は、一炊の間に栄華の夢を見たというが、私の枕は

昔を思い出す元になり、目も合わず眠れない。

地 夢を見ることもない。いつまで楽しい夢を待てばいいのやら、いつまで楽しい夢を

待てばいいのやら、嵐の吹きすさぶ松の根方を床にして仮寝し、夜通し我が身の罪を思い知り、流す涙に濡れて、袖の乾く暇もない。帝（周の穆王のこと）を頼りにさせていただいた甲斐もなく、このように山中に独り寝をする有様となり、昔の、帝からのお言葉が恨めしい、帝からのお言葉が恨めしい。



### 3. Jidō Explains the Benefits of the Headrest to Official

The imperial official asks the boy his name because he suspects that the boy is a phantom. The boy reveals that he is Jidō who served Emperor Mu of the Zhou dynasty. The official tells the boy that over seven hundred years have passed since the time of the Zhou dynasty and interrogates the boy, trying to determine if he is a phantom. To prove that he is not a phantom, Jidō shows the official the headrest given to him by the Emperor Mu and together with the imperial official, experiences the benefits of the four poetic verses of sutra that have been inscribed upon it. Furthermore, Jidō tells the story of Emperor Mu and reveals the benefits of the sutra verses that he copied onto a chrysanthemum leaf, which transform the dew on the leaf into immortal elixir. He then dances with joy.

Official How mysterious. This mountain, where no human being would set foot, is the lair of tigers, wolves, and foxes. But now, someone has emerged from the hut. He must be a phantom. Tell me your name.

Jidō It is you who has come to this mountain where no one dares approach that must be a phantom. I am Jidō, who once in the service of Emperor Mu of the Zhou dynasty.

Official What you say is quite bizarre, I can hardly believe it. The Zhou dynasty was many generations ago and came to an end some seven hundred years in the past. While it might be possible in the Highest Heaven (aka. Akanistha; the highest realm among the three realms of the world of transmigration in Buddhism), no one can survive that long in the realm of human beings. You must be a phantom. So saying, the imperial official is suspicious of the boy.

### 三 慈童、勅使に枕の功德を語る

勅使は化け物ではないかといぶかしみつつ、少年に名を尋ねた。少年は、周の穆王に仕えた慈童であると明かす。勅使は周の時代から七百年も経っていることを慈童に教え、やはり化け物ではないかと問い詰める。慈童は、穆王から拝領したという枕を勅使に見せ、化け物ではないことを示し、枕に書かれた四句の偈（経典の言葉）を、勅使とともに味わう。さらに慈童は、穆王の謂れを語り、菊の葉に写した二句の偈の功德が顕現し、菊の葉に結ぶ露が不老不死の薬水となるのだと喜び、楽を舞う。

勅使 何と不思議なことだろう。この山中は人も通わない場所で、虎、狼、狐の棲家になつているのに、この庵の中から現れた者を見ると、化け物のようだ、名を名乗りなさい。

慈童 こんな人も通わない場所にきた、あなたこそ、化け物というべきだろう。私は周の穆王にお仕えしていた慈童のなれの果てだ。

勅使 これはまったく、不思議なことを言う。本当とは思えない、信じがたいことだ。周の代は、既に過ぎ去った何代も前のことで、今との隔たりは七百年に及ぶ。非想非非想天（有頂天とも。仏教でいう三界の最上位の世界）ならば、こういうこともあるかも知れないけれど、人間界で今まで生きている者はないだろう。きっと化け物に違いない、と怪しむのである。

- Jidō Even so, I suspect that you must be a phantom, not I. I am so thankful that His Imperial Majesty bestowed upon me a headrest on which he inscribed four poetic verses from a sutra (some poetic words from a sutra that praise the teaching of the Buddha, the buddhas, and the bodhisattvas). Come closer and take a look at this headrest.
- Official How interesting. Approaching the headrest and reading the writing, indeed the words written on the headrest are taken from a sutra.
- Jidō and Official The Buddha, replete with all kinds of benefits, looks upon living beings with eyes of compassion. The accumulated benefits and blessings of the Buddha are as vast and unlimited as the ocean and therefore, you must now deeply revere and pay homage to him.
- Reciters Because I wrote these precious, wondrous words on a chrysanthemum leaf, the dew dripping from this leaf has been transformed into immortal elixir and I have been able to live for seven hundred years. How fantastic!
- Every single word of the sutra is splendid, but particularly precious and wondrous are the Buddha's vow to bestow upon us his accumulated benefits as vast and infinite as the ocean and the encouragement to revere and pay homage to him.
- Jidō I have heard that the buddhas appear in this world due to their sincere wish to save living beings.
- Reciters Moreover, (these verses), just like the Lotus Sutra itself, become the seeds of the Bodhi mind, that is, the sincere determination to give rise to the aspiration to save people.

慈童

いやそれでもなお、あなたこそ化け物だと言わずにはいられないぞ。かたじけなくも帝より、四句の偈（経典中の、仏の教えや仏、菩薩を讃える詩的な言葉）を書き添えて下さった枕を賜っている。立ち寄って枕をご覧なさい。

勅使

これは不思議なことだと、立ち寄ってよくよく、読んでみれば、枕に書き添えられているのは、疑いもなく経典の言葉である。

慈童・勅使

具一切功德慈原眼視衆生。福壽海無量是故應頂禮（仏は一切の功德をそなえ、慈しみの眼で衆生を見る。その福德は集まり、海のように尽きることなく広大である、それゆえに、今まさに深く礼拝せよ）。

地

この有難い、妙なるお言葉を菊の葉にしたためたので、葉に結び、滴る露が不老不死の薬となつて、七百歳の長寿を得たのだ。何と有難いことだろう。

経文というものは、どの言葉であっても素晴らしいものだが、とりわけ「福聚海無量の御誓いの言葉、さらに「是故應頂禮」は有難い、妙なる言葉だ。

慈童

諸仏がこの世に顕現されるのは、衆生を救おうと願う心からのことだと聞く。

ましてや、（この偈は）妙法蓮華経と同じように、もとより誠を持って、人々を救おうと一念発起する菩提心の種となる。

- Jidō The dew on the chrysanthemum leaf that forms this valley's headwater,
- Reciters is blessed by the precious benefits of the Buddha's teaching and therefore, a single drop of dew fell into the water, transforming the entire pool into immortal elixir.
- Jidō If you soak your body in this chrysanthemum water,
- Reciters signs of aging will vanish and you will be rejuvenated.
- Emperor Mu of Zhou travelled on eight horses to seek the Buddha-way and hear a sermon preached by the Buddha (Shakyamuni Buddha) on Divine Vulture Peak. His Imperial Majesty devoted himself to listening to the Buddha's words for a whole night, not only listening carefully but also wholeheartedly. Once, Shakyamuni asked Emperor Mu, "Which part of the world and which country are you from?" Then, Emperor Mu answered, "I am an emperor of China, but I would like to receive the teaching of the great sage Shakyamuni Buddha, who has attained enlightenment in the past, present, and future. I want to be bestowed with the Dharma so that I may thereby rule my country." He then removed his crown and bowed his head before to Buddha. (This is how Emperor Mu received the sutra verses from the Buddha.)
- Jidō Since this time, whenever a crown prince was...
- Reciters born, a regent comes to the palace and respectfully bestows these verses of scripture upon the crown prince. Thanks to their long accumulation of virtuous governance, emperors are able to maintain their dynasty for many generations. When I copied those precious poetic verses onto a chrysanthemum leaf, the dew that collected on the leaf dripped onto the moss where it gathered and over the course of many years, formed a pool. Whether or not

慈童

この源流の谷の菊の露は、

地 有難い仏法の功德を受けて、一滴の露が満々の水に入り、不老不死の薬となった。

慈童

菊の水に身を浸せば、

地 寄る年波も退いて、若返るだろう。

さて穆王は、八匹の馬に乗って仏法の道を求め、靈鷲山の仏陀（釈尊）の説法の会座に参加し、その説法を終夜、一心不乱に心の耳をも澄ませて聴いた。仏陀が穆王に「あなたほどの世界の何という国から来ているのですか」と問いかけると、穆王は「私は中国の君主ですが、三世の悟りを得た大聖たる釈尊に教えを受けて、国を治める法を授けていただきたいのです」と冠を下げて頭を垂れた。（こうして、穆王は仏陀より偈を賜った。）

慈童

この時より、世を治める皇子が

地

ご誕生の時には摂政が宮殿に来て、かたじけなくもこの偈を天子にお授けになったとか。詔も久しく重ねられ、天子の位も末永く続くのである。その有難い偈を菊の葉に写したところ、葉に結ぶ露、苔に滴る雫が積もり積もって、年を経て、淵になったのだ。この菊の水を汲む人も汲まない人も、飲めば誰もが皆、千年の長命を得

they themselves have scooped up this chrysanthemum water, once people drink it, they will gain a thousand years of longevity.

Jidō The water flowing in the valley washes over the flower,

Reciters The water flowing in the valley washes over the flower and downstream, it is transformed into medicinal water. Once you scoop up the water, its fragrance spreads and excites you. How fantastic! We shall dance.

[Gaku]

The music of a Japanese flute, large and small hand drums and a drum accompanies with the movement. This is a dance imitating a court music and dance and performed in a play with some connection to China or court music. In Makura-Jidō (Kiku-Jidō), Jidō performs the dance.

#### 4. Jidō Dances and Offers Longevity to Emperor Wen

Jidō shows how the dew on the leaf of the chrysanthemum flows into the valley and becomes the medicinal water springing forth from Mount Tekken. Then, he partakes of the water, as sake, with the imperial official and his retainers. After giving longevity to His Imperial Majesty and offering a prayer for the prosperity of his reign, Jidō walks through a field of chrysanthemums and returns to his hermit's hut on the mountain.

Jidō How precious and wondrous the verses are.

Reciters Upon a chrysanthemum leaf, the benefits of the words of the sutra, upon a chrysanthemum leaf, the benefits of the words of the sutra perfectly appear. The droplets falling off of the leaf smell wonderful. While spreading this fragrance, the droplets running to the valley must have formed a pool. The water dripping from this Mount Tekken becomes a stream of the water of the chrysanthemum. This spring is, in fact, *sake*. I scoop up and offer

るだろう。

慈童

谷の水は花を洗い、

地 谷の水は花を洗って、下流の水は霊水となり、汲めばすぐに良い香りがして、心も浮き立つ。面白い、舞を舞おう。

〔楽〕

笛・小鼓・大鼓・太鼓で奏せられる。舞楽になぞらえた舞で、中国や舞楽に縁のある曲で舞われる。この曲では慈童が舞う。

#### 四 慈童は舞い、皇帝に長寿を捧げる

慈童は、菊の水が谷に注いで、酈縣山の霊水となつていていることを示し、勅使一行とともにその水を酒として味わう。そして帝に長寿を捧げて御代の繁栄を寿いだ後、菊をかき分けて、山中の仙家に帰っていった。

慈童

実に有難い、妙なる言葉だ。

地 この経文の功德が菊の葉に、この経文の功德が菊の葉に、すっかり顕れたのだ。そ

it to the imperial official, give it to his retainers, and drink it myself. The moon has just risen. The night is still early. Jidō is slowly getting drunk—tottering here, teetering there—and finally, he approaches his headrest and respectively holds it high. He lauds Emperor Mu, “Oh truly, how great is His Imperial Majesty’s virtue.” He then picks a chrysanthemum rooted on a rock, bows before it, and making a pillow of his sleeve, goes to sleep on a mat of chrysanthemums.

Jidō Since this is medicinal *sake*,

Reciters it is not inebriating, and Jidō has kept his youth and lived for over seven hundred years. This is all thanks to this headrest. Praying for the everlasting, thousand-year prosperous reign of His Imperial Majesty, I offer seven hundred years of longevity to my emperor (Emperor Wen of Wei). Let us scoop up the chrysanthemum water that springs forth from Mount Tekken. Let us scoop it up and drink it well. The spring never goes dry, no matter how much you drink from it. So saying, Jidō walks through the chrysanthemums and returns to his hermit’s hut in the mountain.

地

慈童

して、雫も芳ばしく、滴りも良い匂いを振りまきながら谷に溜り、淵ができたのだろうよ。この酈縣の山より滴る水は、菊水の流れた。この泉はもとより酒であるから、汲んでは勅使に勧め、また従者にも施し、自分も飲む。月はまだ出始めの宵の間、慈童は次第に酔いがまわり、よろよろ、よろよろとよろめいて枕に寄り、これを戴いて奉り、ああ誠に我が君の御聖徳は有難いことだと讃えた。そして岩根の菊を折っては伏せて戴き、袖を枕に、菊の花を薙にして、寝込むのであった。

もともとこれは薬の酒であるゆえに、

酔いに侵されず、慈童の身も変わりもなく七百余歳の寿命を保った。それもこの枕のお陰だからと、帝の代が幾久しく、幾久しく、千年も万年も御栄え給うよう祈念して、七百歳の寿命を我が君（文帝）に授け奉る。さあ、この酈縣山の菊水を、汲みなさい、掬いなさい、よくお飲みなさい。いくら飲んでも尽きることはない、そう言つて、慈童はそのまま、菊をかき分けて、山中の仙家に帰っていった。



## Makura-Jidō / Kiku-Jidō

(Jido of the Headrest / Jido of the Chrysanthemum)

### Synopsis

During the era of Emperor Wen of the Wei dynasty, medicinal water sprang forth at the foot of Mount Rekken (or Tekken). Upon the emperor's order, an imperial official is dispatched to investigate the headspring of the medicinal water. At the mountain, the official finds a hut. While he is exploring the vicinity and surveying the hut, a strange boy emerges from the hut. When the official, whose suspicions are aroused, asks the boy his name, he replies that he is Jidō and that he served Emperor Mu of the Zhou dynasty. Emperor Mu of Zhou lived more than seven hundred years ago. All the more suspicious, the official questions the boy sharply, trying to determine if he is a phantom. The boy says that he was given a headrest, upon which was the emperor inscribed two (four) verses from a sutra, and shows the headrest to the official. The official is impressed by this rare treasure and he and the boy together joyfully recite the verses of scripture. Jidō further reveals that when he copied the two (four) poetic verses onto a chrysanthemum leaf, the dew that formed on the leaf became immortal elixir and that because he keeps drinking the dew, he has lived for seven hundred years. Then, Jidō performs a dance of joy. He tells the official that dew dripping from the leaf has created a pool in the valley, which has become the headspring of the medicinal water. The official and Jidō exchange cups of the water as *sake*, making it an offering of prayers for the longevity of Emperor Wen and the enduring prosperity of his reign. Jidō returns to his hermit's hut on the mountain.

### Highlight

This is one Noh play that describes a story set in China featuring a mysterious main character, Jidō. The legend of Jidō is described as follows in the Japanese medieval classic, *The Taiheiki* (Chronicle of Great Peace).

“Jidō was a boy who served Emperor Mu of the Zhou dynasty in ancient China. One day, he committed an offense by stepping over the emperor's headrest. So severe was this offense that he barely escaped being put to death. He was driven from the court and banished to Mount Rekken. Feeling pity for the boy, Emperor Mu secretly gave him a headrest upon which he had written two verses from the Lotus Sutra and he taught him to recite these verses and pray every morning. When Jidō copied the verses onto a chrysanthemum leaf to remember them, the dew that formed on the leaf became a miraculous elixir, and the boy who drank the elixir became a hermit remaining eternally youthful for over eight hundred years. He changed his name to Peng Zu during the reign of Emperor Wen of the Wei dynasty and taught his imperial majesty the secret of longevity. The emperor, who continued to partake from the chrysanthemum cup, enjoyed ten thousand years of longevity. This is the origin of the Chrysanthemum Festival...”

The story of this Noh drama develops in a magical setting. In the middle of a deep, untrodden mountain, an imperial official in the service of Emperor Wen meets Jidō, who looks like a boy. Although this play is short, it purifies and rejuvenates the mind with its atmosphere of blissful serenity. The audience can enjoy feeling as if they have been temporarily transported away from reality to wander through a dreamlike, mystical world.

The Kanze school calls this play, “Jidō of the Chrysanthemum” (Kiku-Jidō). They also have a play called “Jidō of the Headrest” (Makura-Jidō), but it is an entirely different piece. The Kongoh school has a similar play titled, “Peng Zu” (Hōso).”

Schools	All five. It has the title, “Jidō of the Chrysanthemum” (Kiku-Jidō) in the Kanze school and “Jidō of the Headrest” (Makura-Jidō) in the Komparu, Hōshō, Kongoh and Kita schools.	
Category	The Fourth or Fifth group Noh, <i>Tō-mono</i> (story set in China), <i>Ryaku-waki-noh</i>	
Author	Unknown	
Subject	<i>The Taiheiki</i>	
Season	Autumn (September in the lunar calendar)	
Scene	Mount Rekken (Tekken) in China	
<i>Tsukurimono</i>	Platform (with a chrysanthemum flower and a headrest), a straw hut with chrysanthemum / a straw hut / a mountain.	
Characters	<i>Shite</i>	Jidō
	<i>Waki</i>	Imperial official
	<i>Waki-tsure</i>	Two retainers of the official
Masks	<i>Shite</i>	<i>Jidō, Dōji</i>
Costumes	<i>Shite</i>	A long black wig; <i>kidan-hachimaki</i> (headband in gold) / <i>iro-hachimaki</i> (colored headband) / <i>shiro-hachimaki</i> (white headband), or no headband; <i>awase-happi</i> (lined <i>happi</i> -style <i>kimono</i> ) / <i>karaori</i> (a short-sleeved kimono outer robe worn by female characters) wore in <i>tsuboori</i> -style; <i>kitsuke / atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters) / <i>nuihaku</i> (a short-sleeved kimono with embroidery and with gold or silver flakes placed on the fabric; <i>hangire</i> (a type of <i>hakama</i> worn by strong characters such as demons, gods and warriors); <i>koshi-obi</i> (belt); and a chrysanthemum leaf fan / <i>tō-uchiwa</i> (a Chinese fan).
	<i>Waki</i>	<i>Tō-kanmuri</i> (a type of crown worn by gods or Chinese emperors), <i>iro-hachimaki</i> , <i>awase-kariginu</i> (a lined long-sleeved style <i>kimono</i> worn by male characters, especially gods and other dignified characters), <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
	<i>Waki-tsure</i>	<i>Hōra-eboshi</i> ( <i>eboshi</i> -style headdress worn by stately figures), <i>awase-kariginu</i> , <i>kitsuke / atsuita</i> , <i>hakama</i> in <i>ōkuchi</i> -style (white), <i>koshi-obi</i> , and a fan.
Number of scenes	One	
Length	About 50 minutes	



## 枕慈童／菊慈童（まくらじどう／きくじどう）

### あらすじ

中国、魏の文帝の治世に、酈縣山（れっけんざん／てっけんざん）の麓から霊水が湧き出たため、その源流を探るべく、勅使一行が派遣されました。勅使は山中に一軒の庵を見つけます。周辺を散策して様子を窺っていると、庵から、一人の風変わりな少年が現れました。勅使が怪しみ名を尋ねると、少年は、自分は慈童という者で、周の穆王（ぼくおう）に仕えたと教えます。周の穆王と言え、七百年もの昔の時代です。勅使がますます怪しんで、化け物だろうと問い詰めると、慈童は、皇帝より直筆の二句（四句）の偈（経典の言葉）が入った枕を賜ったと言い、それを証拠として見せました。勅使もその有難さに感銘を受け、二人でその言葉を唱え味わうのでした。慈童は、自分が二句（四句）の偈を菊の葉に写したところ、そこに結ぶ露が不老不死の霊水となり、それを飲み続けたから七百歳にもなったのだと語り、喜びの樂を舞います。慈童は、その露の滴りが谷に淵を作り、霊水が湧いていると述べ、勅使らとともに霊水を酒として酌み交わします。そして帝に長寿を捧げ、末永い繁栄を祈念して、慈童は山中の仙家に帰っていきました。

### みどころ

この曲は、中国を舞台にした唐物の曲の一つで、慈童という不思議な人物が主人公です。慈童の伝説を『太平記』はこう伝えています。

“……慈童は古代中国、周の穆王に仕えた童子だった。ある時、皇帝の枕をまたぐ過ちを犯し、死刑は免れたが流罪に処され、酈縣山に捨てられた。穆王は慈童を憐れみ、密かに法華経の二句の偈を書いた枕を託し、毎朝、偈を唱えて礼拝するように教導した。慈童が忘れないように菊の葉に偈を写すと、葉の露が霊薬となり、飲んだ慈童は仙人となって八百余年も不老長寿を保った。慈童は魏の文帝の時代に彭祖（ほうそ）と名を改め、長寿の術を帝に伝え、菊の盃を受け継いだ帝は万年の長寿を祝った。これが今の重陽の宴である。……”

能では、魏の文帝の勅使が、人跡未踏の深い山中で少年姿の慈童に出会う、幻想的な情景の中で、物語が進行します。小品ではありますが、心の洗われるような、めでたく清涼な趣のある曲です。観る者は一時、憂き世を離れ、夢のような異郷世界に遊ぶ心地を得られるでしょう。

観世流では「菊慈童」と言います。同流儀には「枕慈童」もありますが、別の類似曲です。また金剛流には「彭祖」という類似曲があります。

流儀 五流にあり。  
観世流では「菊慈童（きくじどう）」と称し、金春・宝生・金剛・喜多の四流では「枕慈童（まくらじどう）」と称する

分類 四、五番目物、唐物、略協能  
作者 不明  
題材 太平記  
季節 秋（旧暦9月）  
場面 中国・酈縣山  
作り物 台（菊の花つけ、枕置く）、菊藁屋／藁屋／山

登場人物 シテ 慈童  
ワキ 勅使  
ワキツレ 従者二人

面 シテ 慈童、童子

装束 シテ 黒頭、金緞鉢巻／色鉢巻／白鉢巻／鉢巻なし、袷法被／壺折・唐織、着付・厚板／縫箔、半切、腰帯、菊葉団扇／唐団扇  
ワキ 唐冠、色鉢巻、袷狩衣、着付・厚板、白大口、腰帯、扇  
ワキツレ 洞烏帽子、袷狩衣、着付・厚板、白大口、腰帯、扇

場数 一場  
上演時間 約50分

枕慈童 / 菊慈童（まくらじどう／きくじどう）  
Makura-Jidō / Kiku-Jidō (Jido of the Headrest / Jido of the Chrysanthemum) ©2017 the-noh.com

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