

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

1. The Chinese Tengū Zegai-bō Comes to Japan

Zegai-bō, the leader of *tengu* goblins in China, prides himself on successfully luring into his *tengu* realm all of the self-conceited people in that country. Now, he has come to Japan in order to extend his power over this land where the Buddha Dharma is flourishing.

Zegai-bō Parting the clouds, I continue my journey, flying through the sky. Parting the clouds, I continue my journey, flying through the sky. I will visit Japan, the land of the rising sun.

I am Zegai-bō, the head of the *tengu* goblins in Great China. In my country of Great China, I successfully lured everyone whose minds had even the slightest conceit into the realm of *tengu* goblins, even those people studying at the sacred sites as the Temple of King Ashoka, Qinglong Temple, and the Seat of Wisdom. Japan is a country as tiny as a grain of millet, sitting at the edge of the world. However, I heard that it is called the land of the gods and furthermore, the Buddha Dharma is flourishing there. I therefore hasten to Japan, intent upon obstructing the Buddha Dharma there. / Now I go to Japan to put my supernatural powers to the test.

That famous land of lush reed-fields (an honorific name for ancient Japan), that land of lush reed-fields is said to have been formed from drops of water that fell from the jeweled spear when the gods Izanagi and Izanami used it to stir up the ocean.

是界／善界／是我意

* は流儀によって異なることを示す。

一 唐の是界坊（善界坊／是我意坊）、来日する

唐の天狗の首領、是界坊は、自国の慢心の者を天狗の魔道に引き込んだと自負し、仏法の盛んな日本に勢力を伸ばそうと来日する。

是界坊 雲路をかき分けて空の旅を続け、雲路をかき分けて空の旅を続けて、日出づる国、日本を訪ねよう。

自分は大唐の天狗の首領、是界坊である。さて、我が大唐の国では、阿育王山、青龍寺、般若台（いずれも仏法の聖地）に至るまで、わずかでも慢心する者はすべて、天狗の道に誘引した。しかしながら日本は、辺境の地の、粟粒のような小国であるにもかかわらず、神国であり、また仏法が今なお盛んだと聞き及んだ。そこで急いで日本に渡り、仏法を妨げようと思うのだ。／自分の行力を試してみるため、今、日本へ行くのだ。

かの有名な豊葦原の国（日本の美称）は、豊葦原の国は、伊弉諾、伊弉冉の二神が、青海原を天の瓊矛を掻きまわした時の雫からできた国だという。秋津島根（日本の

Oh, it seems dawn breaks now at the land of flying dragons (another name for ancient Japan). The rising sun points me in the direction of the land of the gods, Japan. Yes, I can see that there lies Japan, the land of the gods.

2. Zegai-bō Works out a Plot with Tarō-bō at Mount Atago

Zegai-bō visits Tarō-bō, the *tengu* residing on Mount Atago, and reveals his plan to obstruct the Buddha Dharma in Japan. Agreeing to this plan, Tarō-bō recommends that Zegai-bō target Mount Hiei for his attack. However, Zegai-bō shows hesitation, thinking it will not be easy for him to win against the temples in Mount Hiei.

Zegai-bō Since I made haste, I have already arrived in Japan. First of all, I shall go to the renowned Mount Atago to pay a visit to the great *tengu*, Tarō-bō. It seems I have already arrived at Mount Atago. Looking at Mount Atago and its cryptomeria forests, the mountain is indeed the perfect place for a *tengu* and his retinue of followers to live. / Since I hastened forth, I have already arrived in Japan. Looking at the mountains and cryptomeria forests in this area, this place is indeed perfectly suitable for us *tengu* and our retinues of followers. First I intend to go to renowned Mount Atago to pay a visit to the lair of the great *tengu*, Tarō-bō. / Since I made haste, I have already arrived in Japan. Looking at the mountains and woods of cryptomerias in this area, this is indeed a place perfectly suitable for us *tengu* and our retinues of followers. I am thinking to go to Mount Atago first to pay a visit to the lair of the great *tengu*, Tarō-bō. / Since I hastened forth, I have already arrived in Japan. Looking at the mountains and woods of cryptomerias in this area, this is indeed a place perfectly suitable for us *tengu* and our retinues of followers. I will ask the great *tengu* Tarō-bō to be my guide.

別称)の夜明けだろうか、朝日の出る方角から、神の国、日本はここかとわかる、神の国、日本はここかとわかるぞ。

二 是界坊、愛宕山の太郎坊と謀略をめぐる

是界坊は、愛宕山の天狗、太郎坊を訪ね、日本の仏法を妨げるといふ自分のたくらみを語る。太郎坊も賛同し、比叡山を標的にすることを勧める。是界坊は、比叡山攻略が容易ではないと考へ、やや逡巡する気配を見せる。

是界坊

急いで参つたので、早くも日本に着いた。まずは噂に聞く愛宕山に行き、太郎坊(天狗)を訪ねようと思う。早くも愛宕山に着いたようだ。山の姿、杉木立の様子を見るにつけ、ここはまさに我々、天狗の眷属が住むのにふさわしいところだ。急いで参つたので、早くも日本に着いた。まずは噂に聞く愛宕山に行き、太郎坊(天狗)を訪ねようと思う。急いで参つたので、早くも日本に着いた。このあたりの山の姿、杉木立の様子を見るにつけ、まさに我々、天狗の眷属が住むのにふさわしいところだ。まずは愛宕山に行き、太郎坊(天狗)の庵室を訪ねようと思う。急いで参つたので、早くも日本に着いた。このあたりの山の姿、杉木立の様子を見るにつけ、まさに我々、天狗の眷属が住むのにふさわしいところだ。まずは太郎坊(天狗)に案内を願おう。

I will ask his help first. (a few schools include this phrase)

Hello, hello! Is there anyone here in this dwelling? (a few schools include this phrase)

Tarō-bō Who is it?

Zegai-bō I am the leader of Chinese *tengu*, Zegai-bō. There is something I would like to discuss with you. I have come all the way from China to meet you.

Tarō-bō What a great surprise! Are you the famous Zegai-bō? Please come into my dwelling.

Now, what brings you here today?

Zegai-bō Yes, let me tell you the very reason for my coming here today. In China, I successfully lured everyone with even a little conceit in their minds into our evil *tengu* realm—from those people studying at the Temple of King Ashoka and Qinglong Temple all the way to those at the Seat of Wisdom. Now, considering this country, Japan, it is a small country, but it is the land of the gods. I have heard that now the Buddha Dharma is flourishing here. This news is somewhat disturbing to me, so I decided to come all the way to Japan. / I heard that now the Buddha Dharma is flourishing here, so I have come to test my supernatural powers against it. / I heard that now the Buddha Dharma is flourishing here, so I have come all this way to obstruct the Buddha Dharma. / I heard that now the Buddha Dharma is flourishing here. This news is somewhat disturbing to me, so I have come to obstruct the Buddha Dharma. I hope you will decide to join forces with me so that we can fulfill the highest goal, the original vow of the way of *tengu*.

まず案内を乞おう。(一部流儀にあり)

やあやあ、このうちへ(一部流儀にあり)案内をお願いします。

太郎坊 どなたがいらしたのですか。

是界坊 私は唐の天狗の首領、是界坊ですが、お目にかかってご相談したいことがあり、ここまで遙々と参ったのです。

太郎坊 おお、かの有名な是界坊がいらしたのですか。まず私の庵室へお入り下さい。

さてこのたびは、どのような目的で、お出でになったのですか。

是界坊 はい、ただいま参りましたのは、ほかでもございません、唐においては、阿育王山、青龍寺、般若台に至るまで、わずかでも慢心する者は皆、我ら天狗の魔道に引きずり込んだのですが、まことにこの日本はと言えば、小国でありながら神国であり、仏法は今なお盛んだと聞き、少し心にひっかかりがあったので、遙々ここまで来たのです。／仏法は今なお盛んだと聞き、自分の行力を試そうと考え、ただいま、ここに来たのです。／仏法が今なお盛んだと聞き、その仏法を妨げてやろうと考え、はるばるここに来たのです。／仏法は今なお盛んだと聞くと心にひっかかりがあるため、仏法を妨げるために来たのです。あなたもどうか心を一つにして、天狗道の

Tarō-bō What a commendable objective you have. My country, Japan / As you said, Japan has been, since the beginning of heaven and earth, the land of the gods. Therefore, the Buddha Dharma is now flourishing still here. (A few schools include this phrase) First of all, there is Mount Hiei, not far from this mountain. It is the headquarters of the Tendai Sect in Japan and considered to be the Japanese equivalent of China's Tiantai Mountain. It is the perfect target for the attack you are planning.

Zegai-bō That sounds very good—a very good opportunity, indeed! In the Tendai sect of Buddhism, the Buddha Dharma

Zegai-bō / Tarō-bō

is divided into teachings of skillful means and teachings of the true reality of all things.

Tarō-bō / Zegai-bō

It also transmits the innermost principles of the esoteric teachings.

Zegai-bō / Tarō-bō

Its adherents study both exoteric and esoteric teachings and therefore,

Tarō-bō / Zegai-bō

if the likes of we *tengu*

Zegai-bō / Tarō-bō

try to spy on them and make them an easy target—

Tarō-bō / Zegai-bō and Tarō-bō

should we attempt it—

是
太郎坊
太郎坊
是

な
さ
る
の
は、

是
太郎坊
太郎坊

た
や
す
く
ね
ら
い
を
つ
け
て
様
子
を
窺
お
う
と

是
太郎坊
太郎坊

我
々
の
よ
う
な
者
が、

是
太郎坊
太郎坊

顕
教、
密
教
の
両
方
を
兼
学
す
る
と
こ
ろ
だ
か
ら、

是
太郎坊
太郎坊

ま
た、
密
教
の
奥
義
を
伝
え、

是
太郎坊
太郎坊

方
便
の
教
え
と
真
実
の
教
え
の
二
つ
に
分
け
て、

是
太郎坊
太郎坊

こ
れ
は
い
よ
い
よ、
よ
い
機
会
で
あ
る。
天
台
宗
で
は
仏
法
を、

そ
こ
は
日
本
の
天
台
山
と
言
え
ま
す。
思
う
ま
ま、
標
的
に
な
さ
る
と
よ
い
で
し
よ
う。

仏
法
は
今
も
な
お
盛
ん
な
の
で
す。
（二
部
流
儀
に
あ
り）
ま
ず
は
近
隣
に
比
叡
山
が
あ
り
ま
す
が、

の
よ
う
に
日
本
の
国
は、
天
地
開
闢
よ
り
こ
の
方、
ず
つ
と
神
国
で
あ
り
ま
し
た。
そ
れ
ゆ
え、

こ
れ
は
ま
た、
殊
勝
な
こ
と
を
思
い
立
た
れ
た
も
の
で
す。
そ
も
そ
も
我
が
日
本
の
国
は
仰
せ

太
郎
坊

本
意
に
達
し
て
い
た
だ
き
た
い
と
思
う
の
で
す。

Group Reciters

that might be a task beyond our capabilities and we might be just like “a praying mantis fighting with its sickles” or “a monkey trying to grab the moon.”*1 Although I understand that, pride and conceit well up inside me and convince me that I can probably take advantage of their weaknesses. However, I am concerned about the Great Sage and Immovable Defender, Acalanatha, as he possesses awesome powers to subjugate evil demons. I have to think twice because that deity is there.

First of all, each of the five great deities who defend Buddhism took different vows. Among them, the merits of Acalanatha's vow are superior to the others. Acalanatha literally throws himself into a fire, enters a state of deep meditation, and completely burns all evil demons with a fire that illuminates the whole world.

Zegai-bō Although his outward appearance manifests rage,

Reciters his inner heart is full of profound blessings of compassion for living beings. Completely focusing his mind to demonstrate the principle of immobility, he lives in the minds of all living beings. Truly, they are grateful to him.

Having said that, I am still unable to free myself from the realm of transmigration. I can only lament my sad self, submerged in the realm of demons. Looking back upon myself, from the distant past until today, I used to pay homage before the buddhas before my eyes and my ears carefully listened to the teachings of the Buddha. Thanks to the merits obtained through these deeds, I managed to avoid falling into the Three Evil Realms.*2 However, I turned into a *tengu*, an evil being and the sworn enemy of the Buddha Dharma, which is extremely sad. If I do not now lament this, I will never be able to receive the water of the Buddha's wisdom in the future and to escape from the scorching fire of Acalanatha.

「蟪蛄の斧、猿猴が月※1」と同じく、身の程知らずの所業である。自分もそれをわかってはいるが、やはり我慢、増上慢の心が沸き起こり、つけこむ機会もあろうかと思う。しかしながら、大聖不動明王の悪魔降伏の威力のすごさが気がかりで、ますます考え込むのである。

そもそも、五大明王の誓願にはそれぞれ違いがあるが、その中でも、不動明王の利益はほかの明王の利益に勝り、まさしく身を火中に投じて三昧に入り、世を照らす火によって一切の悪魔を焼き尽くすのである。

外面には忿怒の相を現すが、

内心には慈悲の深い恵みをたたえ、一念を集めて不動の理を示し、一切衆生の心の中に住むという。そのご誓願は、まことにありがたいことだ。

そうは言っても、自分は輪廻の道を去ることはできず、魔境に沈み、その身の上を嘆かないわけではない。わが身を振り返れば、遠い過去から今までの間に、眼前に仏の御姿を拝み、仏法に耳をそば立てたこともあった。この結縁の功德により、三悪道※2に墮ちるのは免れたが、それでも鬼畜の身の天狗となり、仏法の仇敵となつたのは、まったく悲しいことだ。今、これを嘆かずにいるならば、未来永劫、仏の智慧の水を得られず、不動明王の火焰から逃れることはできない。

Zegai-bō Is this world a dream or is it reality, or could it be that reality itself

Reciters is only a dream? I do not know. How utterly pathetic that I have no intention of letting go of such delusions and following the teachings of the Buddha, but instead would rather holds even higher self-conceit and try to lure monks and priests into my realm while waiting for Acalanatha to come and slash me to death with his sharp, demon-subjugating sword.

*1 Sickles of a Praying Mantis and the Monkey's Moon: Both are metaphors of someone who tries to get something beyond their capabilities, which brings them to a catastrophic ending. "Sickles of a praying mantis" derives from an ancient story of a praying mantis using its sickles to fight against a large carriage. The monkey's moon also refers an old story, this one about a monkey that ending up drowning itself when it tried to grab the reflection of the moon floating on the water.

*2 Three Evil Realms: The three realms into which fall, after their death, those with evil karma. They are the realm of animals, the realm of hungry spirits, and hells.

3. Zegai-bō Decides to Attack Mount Hiei and Departs with Tarō-bō

Tarō-bō insists that further discussion is merely a waste of time. He urges Zegai-bō to attack Mount Hiei and offers to guide him to the mountain. Zegai-bō accepts his offer and heads to Mount Hiei, traveling on a bridge of clouds, and then he disappears.

Tarō-bō Further discussion is just a waste of time. Come on, let's go! I will show you the way to Mount Hiei.

Zegai-bō Now is the time to resolve ourselves to become the enemies of the Buddha Dharma. Making such a vow before this Mount Atago, whose name includes the sound *ada* (enemy), I depart the mountain and travel over a bridge of rising clouds.

是界坊

世の中は夢か現か、現か、それとも

地

夢かとも分からない。このような迷いを離れて仏法に従おうとは思わず、いよいよ高慢な心を抱いて、徒に修行者を狙って、ついには不動明王の降魔の利剣に斬り伏せられるのを待つとは、まったくはかないことだよ。

※1 蟻螂の斧、猿猴が月…いずれも分不相応な望みを持って、破滅に至ることのたとえ。「蟻螂の斧」は、蟻螂が巨大な車に前脚を上げて立ち向かった故事、「猿猴が月」は、猿が水面に映じた月を取ろうとして溺れ死んだ故事に基づく。

※2 三悪道…悪業の報いにより墮ちる三つの世界。畜生道、餓鬼道、地獄道のこと。

三 是界坊、比叡山襲撃を決意し、太郎坊と出かける

太郎坊はいつまでも議論を続けても、時間がたつばかりだと言い、比叡山襲撃を是界坊にけしかけ、先導を申し出る。是界坊もこれに呼応し、雲の架け橋を渡って、比叡山へ向かい、姿を消す。

太郎坊

こうしては、時が過ぎゆくばかりだ。さあ、一緒に出ていこう、比叡山への道案内をしよう。

是界坊

今こそ仏法に仇^{あだ}をなそうと決意して、「あだ」の音を持つことに願掛けをして

Zegai	Story
Reciters	My name is one of great renown. Here is Mount Takao, and to the east we see Mount Hiei.
Zegai-bō	Over the top of the cryptomerias in Yokawa,
Reciters	I keep traveling while looking at Mount Nyoigatake to the south. While traveling, Zegai-bō and Tarō-bō disappear with storm winds, just like the clouds and haze covering Mount Hiei, which is also called Mount Sumeru. They disappear with storm winds.
[Interlude]	
<h4>4. Temple Messenger Heads to Kyoto with a List^{*3} Prepared by the Hiei Abbot</h4>	
<p>A servant working for the abbot residing in Imuro on Mount Hiei appears. He announces that the abbot is requested to come to Kyoto to offer prayers, as a number of strange incidents have occurred in Kyoto because Zegai-bō has come on the attack. He then says that he has left for Kyoto ahead of the abbot in order to deliver the list of sutras. However, strong gusts of wind, which seems to be made by Zegai-bō, have forced the temple messenger to return to Mount Hiei.</p>	
<p>^{*3} List of sutras: A catalog that records the titles, the number of volumes, and counts of recitation of sutras or dharani incantations recited by monks when offering prayers or conducting a memorial service.</p>	

愛宕山を出立し、沸き立つ雲の架け橋を渡り、

地 我が名は高名であるが、ここが高雄山で、東に見えるのは比叡山、

是界坊 横川よかわの杉の梢より、

地 南に続く如意が岳を見て進むうちに、鷲のお山ともいわれる比叡山の雲や霞と同様、嵐とともに是界坊、太郎坊の姿は消えた、嵐とともに消え失せた。

〔中入り〕

四 能力が比叡山僧正の巻数^{*3}を持って都へ向かう

比叡山の飯室の僧正に仕える能力が登場する。是界坊来襲により、都でさまざまな怪事があり、僧正に祈祷の要請が来たと語ったのち、僧正に先立って、巻数を届ける役を担っていると告げる。能力は是界坊由来と思われる強風にあおられ、戻る。

※³ 巻数(かんじゅ/かんず)…僧が祈祷や追善の際に、誦した經典や陀羅尼の題目、巻の数、何度読んだかなどを記した目録。

5. Abbot Repels Zegai-bō

On their way to Kyoto, the abbot and his entourage are attacked by Zegai-bō as they descend Mount Hiei. When the abbot recites a prayer to subjugate demons, Acalanatha and other deities appear and help him. The weakened Zegai-bō is unable to keep flying and disappears into the clouds, saying that he will never come back to Japan, which is fiercely defended by the powers of the buddhas and the gods.

Entourage of the Abbot

Having received an imperial order, we left our temple on Mount Hiei and travel on the path leading to the equally famous imperial court.

Abbot I gradually make my way down Mount Hiei. However, how strange. The pine tree over there,

Reciters the top of the pine tree is blown by storm winds and bends weakly. The top of the pine tree is blown by storm winds and bends weakly. Clouds form and rain starts falling. Mountains, rivers, grasses, and trees are all trembling. Lightning illuminates the sky and thunder rattles the earth, darkening my spirits and making me lose my nerve. What on earth is going on? What on earth is going on?

[Ōbeshi]

Entrance music for *tengu* and demon-spirits. The music, performed by a Japanese flute, small and large hand drums, and a drum, creates an ominous atmosphere. Zegai-bō enters the stage to this music.

Zegai-bō First of all, the man who appears before you is the head of *tengu* in Great China, Zegai-bō. Yes, that is me.

五 僧正、是界坊を撃退する

比叡山から都へ向かう途上の僧正一行は、比叡山を下りるところで是界坊の襲撃を受ける。僧正が悪魔降伏の祈禱で対抗すると、不動明王はじめ、諸天善神が現れて助力した。是界坊は飛行する力も弱まり、仏力、神力の強い日本には今後、来ることはないとの声を残して、雲のなかに去っていった。

僧正一行 勅命を受けて、自分のいる比叡山を出て、同様に名高い大内山の道を急いで進む。

僧正 こうしてようやく、比叡山を下りてきたが、不思議なことに、あの下り松の、

地 梢が嵐に吹かれ、たわんでしおれ、梢が嵐に吹かれ、たわんでしおれ、雲が出で雨

が降り、山河草木は震動して、天には稲光が輝き、大地には雷鳴が鳴り響いて、肝魂も暗くなるばかりだ。これは一体どうしたことだ、これは一体どうしたことだ。

「大ベシ」

天狗、鬼神などの登場楽。笛、小鼓、大鼓、太鼓で奏し、重々しい雰囲気を持つ。この楽とともに、是界坊が登場する。

是界坊 そもそも、こうして現れた者は、大唐の天狗の首領、是界坊であるぞ。そうだ、こ

の私のことだ。

Hey, monk, how pretentious you are! So far, what has come from the meditation you practice in order to attain enlightenment? The Buddha said that “If a buddha wants to remove an impediment [to the Buddha Way], he must go to the realm of demons,” which means that in order to drive away demons, you have to fall into the demon realm. Oh, how I pity you! For those who were born in the realms of desire,

Reciters the pursuit of the way of enlightenment leads to the realm of demons.

How strange. I hear a voice coming from within the clouds that recites heretical verses. Of course, demons and buddhas are one and the same, just as ordinary people, who are not practitioners, are no different from wise sages in their fundamental nature. This is because fundamental nature is pure and undefiled, tranquil and stable. Therefore, the embodiment of this nature, Acalanatha, has a name that means “immovable.”

[Iroe]

A short series of movements by which Zegai-bō tries to intimidate the abbot with his imposing dignity.

Abbot “Those who hear my preaching will attain the great wisdom of the Buddha.” (The words of the vow taken by Acalanatha to save living beings.) “Untara ta kanman.” (A dharani incantation recited as part of the prayer to Acalanatha.)

Reciters Then, upon the abbot’s recitation of the prayer to him, then, upon the abbot’s recitation of the prayer to him, Acalanatha appears. His boy attendants, Kimkara and Cetaka*⁴, as well as the Gods of the Twelve Directions,*⁵ unite their demon-quelling powers and serve as heralds who purify the way for Acalanatha.

地

おお、ものものしいことだな、御坊よ。今更、悟りを得るための瞑想行を行ったところで何になるのか。仏は「若作障碍即有一仏魔境」と説いているが、これは魔を払おうとしても魔道に陥るということだ。おお、気の毒なことよ、欲界に生まれた者には、

悟りの道が魔道になってしまふのだ。

不思議なことに、雲のうちより、邪法を唱える声がするぞ。もとより、悪魔も仏も一体であり、凡夫も聖人も本性は変わらない。本性は清浄で、泰然として動かない、これを以って不動明王と名付けたのである。

「イロエ」

是界坊による、僧正に対して威容を示そうとする短い所作。

僧正 「聴我説者、得大智慧」（我が説教を聞く者は、仏の智慧を得る…不動明王が衆生を救う誓いの

言葉）、「吽多羅吒干満」（不動明王に祈る時の陀羅尼呪の一部）

地

その時、僧の声の下から、その時、僧の声の下から、不動明王が現れ給い、矜羯羅童子と制多迦童子*⁴、十二天*⁵のそれぞれが、悪魔を降す力を合わせて、不動明王の先駆けとなり、清めておられる。

- *4 Kimkara and Cetaka: Boy attendants who stand to the left and right side of Acalanatha.
- *5 Gods of the Twelve Directions: The (originally) Indic gods protecting each the twelve directions: Brahma (up), Prthivi (down), Indra (east), Yama (south), Varuna (west), Vaisravana (north), Aguni (southeast), Raksasa (southwest), Vayu (northwest), Isana (northeast), Surya (the sun), and Candra (the moon).

[Hataraki]

A dance depicting Zegai-bō fighting against Acalanatha and the other gods.

Zegai-bō Not only are Acalanatha and other gods here,

Reciters Not only are Acalanatha and other gods here, but when I look to the east, from where the winds blow—what a dreadful sight,

Zegai-bō It is the god of San'nō Gongen (the guardian of Mount Hiei)!

Reciters From the south, the god Otokoyama (Iwashimizu Hachimangu Shrine); from the west, the god Matsu-no-o (Matsuo Taisha Shrine); and from the north, the gods of Kitano and Kamo (Kitano Tenmangu Shrine and Kamigamo and Shimogamo shrines)—they all appear and blow forth their mountain gusts and divine winds, forcing down even Zegai-bō, who is extremely skilled at flying. He falls to the ground, his supernatural powers exhausted. He appears to be leaving Japan, but then he flies back and shouts, “I am no match for such superb powers as the buddhas and gods protecting this land, so I will never come back.” So saying, he disappears into the clouds. His words alone remain in the sky. His words alone remain in the sky.

※4 矜羯羅童子、制多迦童子…不動明王の左右に位置する童子。
 ※5 十二天…十二の方位を守護する神々。梵天（上方）、地天（下方）、帝釈天（東方）、焰摩天（南方）、水天（西方）、毘沙門天（北方）、火天（東南方）、羅刹天（西南方）、風天（西北方）、伊舎那天（東北方）、日天（日）、月天（月）。

「ハタラクキ」

是界坊が不動明王とその他の神々に立ち向かう様子を示す舞。

是界坊 不動明王や諸天はともかく、

地 不動明王や諸天はともかく、風の吹く東の方を見ると、ああ恐ろしい、

是界坊 山王権現（比叡山の守護神）だ。

地 南には男山（石清水八幡宮）、西には松の尾（松尾大社）、北野（北野天満宮）や賀茂（上賀茂、下賀茂神社）の神々が、山風、神風を吹き払って現れ給うたので、さすがに飛行にすぐれた天狗の翅も地に落ちて、力尽き、日本から立ち去るかと思えたが、また飛んできて、「これほどまですぐれた仏力、神力にはかなわない、今後は決して来ないぞ」という声を虚空に残して、そういう声ばかりを虚空に残して、その姿は、雲の中に入っていった。

Zegai

Synopsis

Zegai-bō, a *tengu* (flying goblin), is proud that he has successfully lured all of the self-conceited people in China into his *tengu* realm. Intending to pull more people into his realm, he comes to Japan. He visits Tarō-bō, the *tengu* inhabiting Mount Atago, and tells Tarō-bō about his plan to obstruct the Buddha Dharma in Japan, the land of the gods, where Buddhism is flourishing. Tarō-bō agrees to this plan to expand their realm in Japan and recommends that Zegai-bō attack the temple complex on Mount Hiei. Zegai-bō is hesitant to attack Mount Hiei, where the Buddha Dharma is particularly well developed through the study of both exoteric and esoteric Buddhist teachings, admitting that he is especially afraid of the deity Acalanathanatha, the immovable defender who fiercely guards the temple. However, because Tarō-bō keeps pushing him and offers to be his guide to the mountain, the emboldened Zegai-bō departs for Mount Hiei, flying on a cloud together with Tarō-bō.

At Mount Hiei, the abbot of Imuro is about to depart for Kyoto because he received an imperial order to come and offer prayers as the city is experiencing abnormal events that seem to be caused by *tengu*. Therefore, a messenger from the temple starts out for Kyoto ahead of the abbot with a list of sutras*, but strong gusts of wind fiercely blow towards him. He is afraid that it must be a *tengu* who is making these gusts and returns to the temple complex of Mount Hiei.

As the abbot of Imuro descends Mount Hiei on his way toward Kyoto, a thunder storm hits him. It is indeed Zegai-bō who causes the storm as he tries to prevent the abbot from going to Kyoto. Although the abbot hears, coming from the storm clouds, voices chanting heretical verses, he calmly prays to Acalanatha. When he does so, Acalanatha appears, bringing with him other deities who are protectors of the Buddha Dharma and they together exercises their powers of subjugating demons. Furthermore, even the Shinto gods arrive and blow forth such powerful winds that Zegai-bō is unable to fly and falls to the ground, exhausted. Zegai-bō hides himself and runs away into the clouds, leaving behind a message that he will never come back.

* List of sutras: A catalog that records the titles, the number of volumes, and counts of recitation of sutras or dharani incantations recited by monks when offering prayers or conducting a memorial service.

Highlights

This play lauds the greatness of the Buddha Dharma with its story that even a *tengu*, a dominant figure in the realm of devils, is no match for its awesome power. The highlight of this drama is the fight between Zegai-bō and *waki* (the abbot) in the second half. This play seems to be a simple story about vice being punished. However, if you understand the historical background and peculiar characteristics of *tengu*, the goblins of Japanese folklore, this drama becomes even more mysterious and interesting, and you will surely enjoy it more. We will therefore provide some information about *tengu*.

Today, *tengu* is typically depicted in the form of a man with a long nose and red face, wearing the attire of a Shugendō mountain ascetic (*yamabushi*), holding a unique fan, wearing a pair of tall wooden clogs, and flying with wings. However, in ancient Japan, *tengu* meant a shooting star (meteor). *Tengu* did not appear for many years in Japanese history, but toward the end of the Heian period (late 8th century to early 12th century), they suddenly started cropping up in folklore and historical documents. By the end of the Heian period, *tengu* had ceased being a meteor and had been transformed into a half-man, half-bird with the ability to fly. Also by this time, *tengu* had incorporated the characteristics of *yamabushi* mountain ascetics. This development can probably be attributed to the image of these ascetics, who run across the mountains and possess supernatural powers, being well suited to the image of *tengu*, a flying goblin living in the lower realms. Thus the visual image of *tengu* was fixed as donning the attire of mountain ascetics and they always appears in that costume in Noh dramas such as *Kurama Tengu* and *Kuruma-sō*.

While people hold *tengu* in awe because of their extraordinary supernatural powers, *tengu* are also known for their extreme self-conceit. That arrogance is on display when in this play, *Zegai*, when Zegai-bō proudly boasts that he has lured many self-conceited people into his dark realm.

Schools	All five. In Japanese, <i>Zegai</i> is written with the characters 是界 in the Komparu, Hōsho, and Kita schools, 善界 in the Kanze school, and 是我意 in the Kongoh school.	
Category	The Fifth Group Noh, <i>kiri-noh mono</i>	
Author	Takeda Hōin Jōsei	
Subject	<i>Konjaku Monogatari</i> (Anthology of Tales from the Past), <i>Zegai-bō Emaki</i> (Picture Scroll of the Tale of Zegai-bō), etc.	
Season	Unknown	
Scenes	<i>Maeba</i>	Mount Atago in Yamashiro Province
	<i>Nochiba</i>	Mount Hiei in Ōmi Province
<i>Tsukurimono</i>	Carriage	
Characters	<i>Mae-shite</i>	<i>Zegai-bō</i>
	<i>Nochi-shite</i>	<i>Tengu</i>
	<i>Tsure</i>	Tarō-bō
	<i>Waki</i>	Abbot of Mount Hiei
	<i>Waki-tsure</i>	Retainers of the Abbot (two)
	<i>Ai</i>	Messenger from the temple
Mask	<i>Nochi-shite</i>	<i>Ōbeshimi</i>
Costumes	<i>Mae-shite</i>	<i>Token</i> (a type of headdress worn by mountain priests or <i>tengu</i>), <i>suzukake</i> (bobbles on the costume of mountain ascetics), <i>mizugoromo</i> (a type of knee-length <i>kimono</i>), <i>kitsuke / atsuita</i> (a type of short-sleeved <i>kimono</i> mainly worn by male characters), <i>ōkuchi-style hakama</i> (white), <i>koshi-obi</i> (belt), (a small sword,) a fan, and Buddhist prayer beads.
	<i>Nochi-shite</i>	Long red wig (<i>kindon-hachimaki</i> (a headband in gold)), <i>ōtokin</i> (<i>token</i> headdress worn by <i>tengu</i> characters), <i>awase-kariginu</i> (a lined long-sleeved <i>kimono</i> worn by male characters, especially gods and other dignified characters), <i>kitsuke / atsuita</i> , <i>hangire</i> (a type of <i>hakama</i> trousers worn by mighty characters such as demons, gods, and warriors), <i>koshi-obi</i> , and <i>hauchiwa</i> (a fan for <i>tengu</i>).
	<i>Tsure</i>	<i>Token</i> , <i>suzukake</i> , <i>mizugoromo</i> , <i>kitsuke / atsuita</i> or <i>muji-noshime</i> (short-sleeved <i>kimono</i> with no pattern, worn as the innermost layer of the costumes of male characters of lesser standing), <i>ōkuchi-style hakama</i> (white), <i>koshi-obi</i> , (a small sword,) a fan, and Buddhist prayer beads.
	<i>Waki</i>	<i>Shamon-bōshi</i> (a hood for high-ranking monks), <i>kara</i> (a piece of square cloth worn over other clothes by Buddhism priests), <i>mizugoromo</i> , <i>kitsuke / atsuita</i> , <i>ōkuchi-style hakama</i> (white), <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Waki-tsure</i>	<i>Sumi-bōshi</i> (a hood for regular Buddhist monks), <i>mizugoromo</i> , <i>kitsuke / atsuita</i> or <i>muji-noshime</i> , <i>ōkuchi-style hakama</i> (white), <i>koshi-obi</i> , a fan, and Buddhist prayer beads.
	<i>Ai</i>	<i>Nōriki-zukin</i> (a hood for a temple servant), <i>mizugoromo</i> , <i>kitsuke / shima-noshime</i> (short-sleeved <i>noshime</i> -style <i>kimono</i> with stripes), <i>kukuri-bakama</i> (a way of wearing <i>hakama</i> trousers, tucking the bottoms up at the knee with strings), <i>koshi-obi</i> , a pair of gaiters, and a fan. Holding a broom made of bushclover, upon which is tied a letter.
Number of Scenes	Two	
Length	About 1 hour and 20 minutes	

是界／善界／是我意（ぜがい）

あらすじ

唐の天狗、是界坊（善界坊／是我意坊）は、中国全土で慢心する者をすべて、天狗道に引きずり込んだと自負し、さらに版図を広げようと、日本にやってきます。愛宕山の天狗、太郎坊を訪ねた是界坊は、仏教の盛んな神国の日本で、仏法を妨げ、天狗の勢力をのぼそうという自分のたくらみを語りました。太郎坊は賛同し、比叡山をねらうことを勧めます。是界坊は、顕教、密教を兼学する比叡山の仏法の充実ぶりにためらう様子を見せ、特に不動明王に恐れを表しますが、太郎坊がますます後押しし、自分が案内しようというので力を得て、一緒に雲に乗って比叡山へ向かいました。

比叡山では、飯室の僧正が、都で天狗由来と思われる変事があるため祈願に来てほしいとの勅命を受けて、出立しようとしていました。その先駆けとして、能力が巻数※を携えて都へ向かって進んでいると、大風が吹いてきたため、天狗の仕業と恐れをなして、戻ります。

その後、飯室の僧正は、比叡山を下りて、都へ近づいていましたが、途中で雷雨に見舞われます。是界坊が現れ、行く手を阻もうとしたのです。雲の中から、邪法の呪いの声が聞こえてきますが、僧正は落ち着いて不動明王に祈願しました。すると、不動明王が仏法を守護する神々を引き連れて現れ、悪魔降伏の力を発揮します。さらに日本の神々も来臨して風を吹かせたため、是界坊の飛行の技も破られ、地に落ちて力尽きます。是界坊は姿をくらし、もう絶対にくることはないと言い残して、雲の中に逃げていきました。

※巻数（かんじゅ／かんず）：僧が祈祷や追善の際に、読誦した経典や陀羅尼の題目、巻の数、何度読んだかなどを記した目録。

みどころ

魔界の実力者である天狗も、仏法の力には対抗できないという内容で、仏法の有難さを伝える話になっています。単純な勧善懲悪にみえ、みどころとしては特に、後半の是界坊とワキ僧の戦いが焦点になりますが、より深く楽しむために、天狗の背景や性質を少し、掘り下げてみましょう。

現在、一般的な天狗の姿は「鼻高」「赤い顔」「有翼」「山伏姿」「羽団扇」「高下駄」で示されますが、古代日本では流星（隕石）でした。もともと古代中国で凶兆を示す流星を「天狗」と呼び、それが入ってきたか、定かではありませんが、『日本書紀』に、大きな音を出して落ちた流星を、中国帰りの僧が「天狗」、和名で「アマツキツネ」と呼んだ、と記されています。その後、歴史から消えた天狗は、平安時代末期、突如として説話や史書に頻繁に登場します。能「是界」のもとになった、是害坊という唐の天狗が比叡山の僧に挑み、逆にやり込められて逃げ帰る話も『今昔物語』に出てきます。当時の天狗はすでに流星ではなく、飛行する半鳥半人の姿でした。また山伏の要素も、この頃には取り込まれていました。山野を駆け巡り、超人的な能力を持つ山伏が、飛行する魔界の天狗のイメージと重なったのでしょうか。天狗の山伏姿は定着し、能でも「是界」のみならず、「鞍馬天狗」「車僧」など天狗の出る能では皆、まずは山伏姿で現れます。

また天狗は、非常に高度な神通力を持ち、人間からは畏怖される者ですが、極めて高慢な性質を持っています。得意げに自慢することを「天狗になる」といいますが、まさにその性質が特徴的で、能「是界」でも慢心の者を天狗道に引きずり込んだ、とは界坊が自慢する場面が出てきます。

このほか、いつごろから鼻高天狗になったのかなど、天狗という不可思議な魔物について、興味は尽きません。

流儀	五流にあり。金春流、宝生流、喜多流では「是界」、観世流では「善界」、金剛流では「是我意」と記す
分類	五番目物、切能物
作者	竹田法印定盛
題材	「今昔物語」「是界坊絵巻」等
季節	不定
場面	前場 山城国愛宕山 後場 近江国比叡山
作り物	車
登場人物	前シテ 是界坊（善界坊／是我意坊） 後シテ 天狗 ツレ 太郎坊 ワキ 比叡山の僧 ワキツレ 従僧（二人） アイ 能力（寺男）
面	後シテ 大癒見（おおべしみ）
装束	前シテ 兜巾、篠懸、水衣、着付・厚板、白大口、腰帯、（小刀）、扇、数珠 後シテ 赤頭、（金緞鉢巻）、大兜巾、袷狩衣、着付・厚板、半切、腰帯、羽団扇 ツレ 兜巾、篠懸、水衣、着付・厚板／着付・無地熨斗目、白大口、腰帯、（小刀）、扇、数珠 ワキ 沙門帽子、掛鉤、水衣、着付・厚板、白大口、腰帯、扇、数珠 ワキツレ 角帽子、水衣、着付・厚板／着付・無地熨斗目、白大口、腰帯、扇、数珠 アイ 能力頭巾、水衣、着付・縞熨斗目、括袴、腰帯、脚絆、扇、萩蓑に文をつけて持つ
場数	二場
上演時間	約1時間20分

是界／善界／是我意（ぜがい）
Zegai ©2020 the-noh.com

発行：2020年10月2日（ver.1.2）
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

本テキストは the 能ドットコム編集部によって編集されたものであり、実際に上演される内容と異なる場合がありますので、ご了承ください。本テキストの著作権は、(株)カリバーキャストおよび「the 能ドットコム編集部」が所有しています。本テキストの全部または一部を無断で複製複製（コピー）することは、著作権法で禁じられています。

The text in this article has been edited by the-noh.com editorial department, so there may be differences from lines used in actual performance. Copyright of this text is the property of Caliber Cast Ltd. and the-noh.com editorial department. Unauthorized reproduction of all or part of this is forbidden under copyright law.

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。

『謡曲大観（第3巻）』佐成謙太郎 著 明治書院
『日本古典文学全集 34 謡曲集（二）』小山弘志・佐藤喜久雄・佐藤健一郎 校注・訳 小学館
『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・羽田純 編集委員 平凡社
各流謡本