
THE VEIL
BEFORE AND BEHIND

ALIAS
THE TRAGEDY
OF BEING A FATHER

THOUGHTS
ON THE PARABLES
IN THE XVTH AND XVITH CHAPTERS
OF THE GOSPEL ACCORDING TO SAINT LUKE

By Fukujiro Minaishi

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PROLOGUE

1. REVEREND ALBERT ARNOLD BENNET

The Sensei sat sad, informed of the empty bed;
Then he knelt, and prayed, and thought, and prayed on and said;

“I will go and seek him out. I trust He will guide.”
He set forth to find the sheep. Aft' the youth he hied.

Much read had he been and moved by some doctrine strange
That with fascinating thoughts did sound faith derange.

Entangled in doubts he strayed, with no high cause backed,
Like his kin that hurled himself o'er the cataract.

The diligent shepherd searched all the regions wild,
As Stanley Livingstone sought, for one helpless child.

The sheep was found and restored to his native fold;
Love's toil was crowned with triumph and with joy untold.

2. AWOTO-NO-FUJITSUNA

Gather me laborers, pray! Bid them search the stream!
Burn torches lavishly the money to redeem.

My master's money it was that slipped off my hand,
As I forded the brook in the dusk where I stand.

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For your labor take my thanks and your wages due;
For joy of finding the lost no high cost I rue.

One copper penny to save I dared pounds to pay,
Else the treasure for so much fore'er bedrid lay.

THE TRAGEDY OF BEING A FATHER

1. THE FATHER : PART I

He is gone, my younger son, for him to provide;
Gone from me, but in my heart he does yet abide.

Wherever he wanders runs my blood in his veins,
Which will find him out, a wayward youth though he feigns.

Of my fortune his share has he taken away,
With my love, and left my heart in utter dismay.

It makes me sad he's away, and my temper shakes;
'Tis for love my heart on his account ceaseless aches.

The father none shall better than a father know;
The father to David best could Absalom show.

He's naturally of too independent mind,
With ideas to no established doctrine aligned.

The unsinkable Titanic on ice gets crushed;
Where Kontiki might have only lightly been brushed.

The master of sword is doomed to perish by sword,
Proud Dives in purple robes to swoon, 'neath his hoard.

Like Jacob, of visions he's possessed, I know;
Like Jacob at Jabbok he'll gain himself, I trow.

"Sing me your songs, my cuckoo sweet, lest you I slay;"
"Sing me your songs, my cuckoo sweet; you shall obey;"

Oh neither of these for me, but this wiser lay;
"Sing me your songs, my cuckoo sweet; I wait and stay."

Come back, my beloved son! I'm waiting for you.
Believe in my love, and your love for me renew.

2. THE PRODIGAL SON

Cursed be the ear whereto his voice sounded bores,
Cursed be the day I bade farewell to his doors.

"Of your fortune, father," said I, "my share now give."
And money he gave whereon I could amply live.

To keep in irksome routine at home had I rued;
Some derring do of adventure I used to brood.

I'd sought to be free, to think and act as I pleased;
I'd thought to be happy, being from bonds released.

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Away from home among strangers I loved to rove;
Away in this strange land dreams of success I wove.

The money I had received was my confidence;
It drew me companions all with friendly pretence.

Of every one of the talents I would make five;
I'd largely give to the needy and make them thrive.

All I would was I would; Me to me was the world;
In pursuit of fame and rank I was madly whirled.

Whoso would not work, I thought, should in no wise feed;
Let's work as much as we can, and take as we need.

With pleasure and flattery I got deeply drunk,
And in fruitless enterprises helplessly sunk.

Void of purpose and void of plan, I took to wine,
To every vice that gave joy but killed life's design.

In Babylon's sensual mire I wallowed a swine,
For such had Circe me turned with that treacherous wine.

One morn I awoke to find myself pennyless,
Deserted and ruined, lost in utter distress.

I took to digging; to beg I was not ashamed;
Then came the war that the nation's sustenance maimed.

In mines and murderous shops I was pressed to toil,
And miserably thrown o'er at Lucifer's foil.

I was utterly gone; to heed me aught there was none,
Till one hired me swine to herd, which people would shun.

My days with swine I passed; none gave me aught to eat;
With foddors for swine I'd have liked to be replete.

How fallen to this starvation, piteously shred,
Lower than my father's hirelings plenteously fed!

Fallen? Then to rise again! 'Tis time I arose!
For my sin I'm dead. I now repent and propose!

At my faher's feet I will lie and him implore,
"I've sinned to God and to you. My sins I deplore."

"To be called your son, indeed, I no more deserve;
As but a slave let me live in your house and serve."

Determined thus now I go. My father's door I will seek,
And soliciting his pardon, these words I'll speak.

3. THE FATHER : PART II

That's he, my son, coming this way, so wretched though;
Thought of as lost, now regained. To meet him I go.

O welcome home, my dear son ! How I've longed for this !
You have returned; you'll return to your father's bliss.

See to his dressing ! The best clothes for him choose !
Provide him with the "signet ring" and shining shoes.

Let's kill a fatted calf and a table prepare,
That I may my delight o'er his return declare.

4. THE ELDER SON

What means this ado ? Those lights ? The music and dance ?
My brother back ? The life passed in extravagance !

A plague of the family to whom pearls were thrown.
This waif of a brother mine I'm ashamed to own.

A born recalcitrant he, an egoist sheer,
An ideology held unfit for career.

Business he had diverse to mind but his own;
Expelled from schools this and that, he had but to drone.

Then you, father, did he rob of your riches half,
Which for wine and women all he used up like chaff.

Because this your son returned reduced to the skin
You have killed a fatted calf to feast with this din.

Throughout my life have I stayed a dutiful son;
My honest deeds high esteem for your house have won.

At schools, from primary up to middle and high,
Excelsior purposing I kept records high.

A home run ball oft I hit to the roaring cheers;
I addressed an audience packed in the hall to tears.

To know "I know" and "know not" is to know indeed;
Worth is in being useful; evidence we need.

For visions no bit I cared, nor aught high above;
I sought to be wise on earth and shunned useless love.

In the golden mean secure is truth to be sought;
Excess is mother of ills and will good distort.

The body politic, like th' human, is one whole;
A man is but its one hair with the throne its soul.

Our body politic rests on the bases broad
Of body domestic that in spirit accord.

I bachelored bade adieu to the crimson gate,
Cum laude in law and with the prize watch elate.

An offer of college chair in town I declined;
For the care of your house was always in my mind.

My management wise and strong your riches has doubled;
My public service has freed the oppressed and troubled.

My erudite arguments did Lenins confute,
And enhance the heavensent throne beyond all dispute.

To the crowds heads hung on Eighths the Edict I read;
Emancipation of th' East in earnest I spread.

Then the folk's rule by and for how to build I told,
The pen and the club for th' folk upon Sam's to mould.

Did I ever disobey your words in the least ?

Did you e'er vouchsafe a kid that my guests might feast ?

5. THE FATHER : PART III

My son, remember, you have always been with me;

With me in love to forgive the lost also be.

Behold my possessions all, whose are they but yours ?

Make yours my heart that for him God's mercy implores.

Behold your brother reborn, to the son awake!

Hence my joy! With me rejoice! Of my feast partake!

To teach me David what Absalom shall avail ?

Our Father's love, Oh how vast! Ah! Behind the veil!

6. THE UNJUST STEWARD

This chair I press for the last; I'm discharged, accused

Of having th' accounts in trust improperly used.

What shall I do? I beg? No! For labor unfit!

I'll try if they'll me to their enterprise admit.

Hallo! For th' shipment, ingot steel, tons seventy-six,

On th' receipt for ninety-six my name I'll affix.

Hallo! For th' delivered five hundred ton cement
Obligation we'll incur for the warehouse rent.

The chief director thus owns himself overreached;
My thorough sagacity defies doctrines preached.

As thoroughly shrewd I am, be thoroughly good;
To your purpose eternal be true as you should.

As friendships I seek of men who will me uphold,
Why not of angels make friends out of filthy gold?

Do you in your scholarly records take a pride?
Your delight in learning truth is sadly belied,

As if the philosophy that shuns the unknown
Were harmoniously fit to support the throne.

Your golden mean once on Eighths stood you in good stead
To read the Edict, and then, the folk's rule to spread.

Macbeth and Macduff both one on stages diverse!
All for show you have been through; for the sham the worse.

Do you mind your father's house? You would not his heart,
Which under your stony heart will bitterly smart.

If you ever disobeyed his words in the least?
In your disobedience your sonship has ceased.

You a caricature of culture, void of love,
A miserable chimera of snake and dove!

Whence come these absurdities, your mind to divide
Now for God and then for gold, poor Jekyll and Hyde?

The root of the malady is the vice "I will,"
The besetting sin that remains unpurged still.

Learn to say Should for your Will, and act, howe'er slight,
That you may in much, altogether true and right.

7. FATHER ABRAHAM

Blessed Lazarus. my child, you will want no more;
The Lord your Father may you forever adore.

And you who, while on earth, wealth and pleasures enjoyed,
By your selfish pride your own salvation destroyed.

Your life past of pleasures and pride now you torments;
There's insulation of th' soul that all help prevents.

To Moses listen; to the truth you hold be true;
For to truthful seekers will salvation accrue.

Eternal bliss by the humble and meek is won;
To the heart in faith and love shall justice be done.

And you, my son, that was once by Circe turned swine,
Have by your repentance regained your gift divine.

For though for your sin you were once in spirit dead,
The Holy Lamb to redeem you his blood has shed.

But you who sought but in your own way to do right
Ignored the ways of God and rejected His light.

Your "I will" and "for me" from His Grace shut you out;
Your stubborn heart condemned you to the hell of doubt.

Your sorrows I share, for Ishmael was my son
Whose children never with Isaac's can be at one.

8. THE HOLY SON

Before Abraham was I am, the same as now,
Though 'tisn't given to man to understand how.

I'll come to judge the quick and the dead none knows when;
Love your neighbors and forgive; be forgiven then.

9. RESPONSE

Forgive us our debts, O Lord, as we eke forgive,
That all united in love, in Thy love may live.

Save us from temptations, evils out and within;
Vouchsafe, O Lord, to keep us this day without sin.

10. REVELATION

God so much loves man as His only Son to give
That whoso believes in Him may forever live.

解説 The Author's Notes

この英詩は新約聖書ルカによる福音書第15章第11節以下にある放蕩息子物語を課題として、父、弟息子、兄息子の三者をそれぞれ主人公とした *dramatic monologues* である。先づルカ15章1節から7節までの物語を *Bennet* 先生を主人公とする *narrative* とし、8節から10節までの物語を青砥藤綱の *dramatic monologue* としてこれを序とした。それから放蕩息子の物語を7段に分け、第1段には家出をした弟息子に対する父の心情、第2段には家出をした弟息子が第18節にあるような決心にいたる心情、第3段には悔い改めて家に帰る弟息子を迎へる父の喜び、第4段には兄息子の抵抗、第5段には兄息子に対する父の悲しみ、第6段には第16章第1節から第13節までの物語にある悪しき家令が兄息子を叱り、第10節と第13節の教訓をもって兄息子を諭すこと、第7段には第16章第19節以下にある物語のアブラハムが (a) 兄息子を叱り (b) 弟息子を教え (c) 父には父同士の苦衷を語るという *two soliloquys and five dramatic monologues* を編したものである。そして全体の結語として審判者としてのキリストが登場して第17章第1節から第4節までの中心教訓である「ゆるせ」の一言を言われ、結語の結語としてヨハネ第3章第16節の聖句を *couplet* で表現したものである。

序の1

Rev. A. A. Bennet はバプテスト宣教師として明治12年日本に來り明治42年永眠されるまで30年主として横浜に伝道しその神学校で教師の教育に當った人である。讚美歌第48番が同氏の日本語原作であるということそれ自体が同氏が日本語に習熟し日本人を愛していたことの証拠である。讚美歌213番は *Bennet* 先生を主題としたものであり、その第2節の内容となったある事件、一人の神学生が寮からある夜居なくなった。それを探しに先生は周辺の山林を自ら踏破したという、そのことを *narrative* として 6 *couplets* に書いたものがこの *prologue* である。この青年神学生が寮からぬけ出て山林をうろついていたというのは明治30年代に大学生たちの間にみながっていた人生に対する反省苦悩のためで、その顕著な例が当時第一高等学校の学生であった藤村操がホレースの哲学何等のオーソリティを価するものぞとの言を遺して日光の華嚴の滝にとびこんだという事件であった。この *Bennet* 先生によって山林の

中から連れ帰らされた神学生は後バプテスト教会の教職として大正、昭和の日本に教界に活躍したことであろう。

序の2

ルカ第15章にある一枚の銀貨を失った女を青砥藤綱に仕立て、執権北條時頼の家臣藤綱が鎌倉滑川を渉るうち過て水中に落した十文の銭を探すため五十文を費して人夫を雇い松明を燃やしたという故実を藤綱の monologue として書き、これを序の2とした。

第1段 父の soliloquy

この中に David and Absalom を引合いに出したのは、子を識る者その親に如くはなしという真実を語るためである。アブサロムが父ダビデに叛いた顛末は旧約聖書サムエル記下の第15章以下に載せてあるが、その第18章の終りのところにある、叛軍の将アブサロムの死を悲む言葉は子をもってぞ知る親心どころではなく子に叛かれてぞ知る親心を語るものとして、ルカ第15章の父の心を語っているのである。また器小なればその損失も小であるが、器大なるほどにその損失も大であることを、Titanic号の沈没と一漁舟の軽い損傷に比し、創世記第28章に書いてあり讚美歌第320の主題となっているヤコブは、やがて創世記第32章に書かれてあるヤコブとなって試煉を受け聖化する可能性を指摘して、家出をした蕩児はやがて悔改めて新生することが期待されるものであることが語られている。そして結局、信長の鳴かざれば切つてするぞほととぎすではなく、秀吉の鳴かざれば鳴かせて聞こうほととぎすでもなく、家康の鳴かざれば鳴くまでまとうほととぎすの方針で弟息子の帰り来るのを待つ親の心を語っている。

第2段 弟息子の soliloquy

家に閉ぢこもって冷飯を食っているのに堪え兼ね青雲の志を抱き、マタイによる福音書の第25章の第16節に書いてある五タラントの金を預けられた善且つ忠なる僕に自らを擬し父の財をもって天下に大義を行わんというような大志を抱いたのはよいが、その根底には自分がという気がぬけない。それで父から財産の一部を分けてもらって家を出で、働かざるものは食うべからず、各その能力に応じて働き、各その必要に応

じて受けるという共産主義に共鳴したのはよいが、結局悪友におだてられ放蕩に身を
持ちこずすことになる。ところでこの弟息子が流浪中大洋戦争が始まり彼は炭坑や
軍需工場に in mines and murderous shops 徴用されたが、敗戦、神に叛いたも
のの敗北 Lucifer's foil ということになると全くの敵履 miserably thrown over
であった。それから豚小屋の人足にまで成り下がったのであるが、それまでに彼は酒
色の俘になり、ギリシャ神話にある妖婦 Circe の魔術にかかって毒酒を飲みバビロ
ンの肉の泥沼に豚となるところがっていたのであった。

第3段 父の monologue 其一

わが子の帰り来りしは唯家に帰ってきたのにとどまらず、これでこれからの父の心
の喜びが恢復されたという父の心情を述べる。

第4段 兄息子の monologue

兄息子は東大出身の秀才であった crimson gate は東大の象徴であり、法科出身
の優等卒業 cum laude で、明治時代には皇室から恩賜の銀時計 prize watch が賞
与されたものである。兄息子の人生観は実証主義で evidence we need といい、知
るを知るとなし、知らざるを知らずとなす、これ知るなりという、論語の教訓を遵奉
し、真理は中庸にありと堅く信じ、すべて度に過ぎるものは悪の根原であると考へ、
地上の実生活に用のない高い理想などというものは無用の長物としてこれを排斥し、
それと同時に皇室中心の国家全体主義を唱へ、個人の存在は一本の毛髪に過ぎずとな
した。大学卒業後ある大学から講師の招聘があったのを辞退して家に帰り、家業を興
すことに専心し、公共の事にも尽す所あり、共産主義者 Lenins どもを論破し、皇
室の尊厳を高揚した。戦時中毎月八日には開戦を記念して on Eighths 宣戦の詔勅
を捧読することが市町村各学校で慣例となっていた。そこで兄息子は郷里の先輩とい
う、あるいは家柄の御曹子というわけで詔勅捧讀の光栄をも荷った。それが終戦とな
ると民主主義の指導に当たった。民主主義とは government of the people, by the
people, for the people 別の言葉でいえば the folk's rule, by (the folk) and
for (the folk) であって、具体的に实际的にいえば公安委員長となって警察を指導
し、教育委員長となって教育を指導し、すべてアメリカでの方式に則って on Sam's
人民のための警察 the club for the folk 人民のための教育 the pen for the folk

を建設すること to mould に彼は努力したのである。

第5段 父の monologue 其二

曾て弟息子が旅に出て行方もわからなかったときには子にそむかれてぞ知る親心を経験しアブサロムにそむかれ、そのアブサロムが死んだときのダビデの心に自らを擬して悲嘆に処してきたのであったが、今兄息子が親の愛を酌んでくれないことの悲嘆にはもっと深い親心をもたなくてはならない。この上の親心をもつ to teach me David には今までの親心を起さしめた悲痛 Absalom では足りない。天父の愛に徹しなくてはならない。これは廣大無辺、今の自分には唯呆然たるのみ。天父の愛の真実というものは今の自分には、うかがい知れぬという、behind the veil という悲嘆を父は訴へている。

第6段 悪しき家令の monologue

「君はHerbert Spencerのknowableとunknowableとを判然区別してknowableの世界にのみ研究を限定する実証主義哲学に心酔しているが、それで君のいう皇室中心の国体擁護を矛盾なく論証できるかね。してみると君の学問尊重delight in learning truthもあやしいものだよ。君の中庸主義は重宝なものだねstood you in good stead、昨日までは毎月八日が来ると天佑を保有し万世一系のと、うやうやしく宣戦の詔勅を捧読していたかと思うと、今日は民主主義の宣伝をやるまるで名俳優だね。舞台さえ変れば由良の助にもなれば師直にもなるMacbeth and Macduff on stages diverse。俳優ならば見せんかなで済むが、それで世間を欺くということになると、こりあ困ったものだよfor the sham the worseだよ。君は家が大切だという。君のお父さんの心中はどうでもいいのかね。この蛇と鳩とのヌエchimeraめ。僕がこすいことにぬけめがないthoroughly shrewdように、君もぬけめのない善人になりたまへ。」

第7段 Father Abraham's monologue

アブラハムはラザロに、富者に、弟息子に、兄息子にそれぞれ審判的教訓を与えた後、父には父同志の悲嘆を語っている。アブラハムの悲嘆は1970の国際問題に触れてくる。すなわちイスラエルとアラブ連邦との確執である一はイサクの子孫であり一は

イシマエルの子孫であり、共にアブラハムの子孫である。中東の問題は布てまた世界の問題でもある。

結 語

キリストの言葉の冒頭はヨハネによる福音書第8章第58節の聖言で、*tense* に関する *grammar* の法則を超越した *sentence* で、キリストの場合にのみ正確である *unique* な英語である。またキリストの言葉に対する応答 *response* の中の最後の一行は *Te Deum Laudamus* [讚美歌563の(9)] からの *quotation* である。

詩 形

大体日本の七五調を取入れた *three iambic meters and two anapestic meters* より成る *pentameters* であるが、時に *iambic hexameter* や *anapestic tetrameter* がその間に介在することもある。すなはち大体 $(2 \times 3) + (3 \times 2) = 12$ 音節であるが、その12音節が時に 2×6 であることもあり、また 3×4 であることもある。また配合は大体

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かであるが必ずしもこれに限定しない。