



令和3年11月22日
観光庁観光資源課
地域資源活用推進室

令和2年度「地域観光資源の多言語解説整備支援事業」における 優良解説文の選定結果について

本事業（令和2年度）において作成された英語解説文のうち、分かりやすい多言語解説整備推進委員が選定した特に優れた英語解説文と制作に関わった専門人材等関係者（制作会社や地域協議会など）を本事業の成果として公表します。

○令和2年度本事業で作成した65地域2,169解説文から選定された優良解説文の選定結果は、以下の通りです。

地域協議会	選定した解説文	担当制作会社	専門人材等関係者
永平寺町多言語化推進協議会	「精進料理」	エクスポート・ジャパン株式会社	ライター: Alexander Evans エディター: Brendan Craine スタイルチェック: Anthony Celentano 内容監修者: 竹内 久美子
大山隠岐国立公園	「蒜山の草原: 蒜山での山焼きを解説」	エクスポート・ジャパン株式会社	ライター: Jessica Kozuka エディター: Catherine Turley スタイルチェック: Anthony Celentano Susan Chikuba 内容監修者: ケビン ショート

敬称略

【別紙】選定された優良解説文について

【問い合わせ先】

観光庁観光地域振興部観光資源課地域資源活用推進室
担当: 河北、高桑、栗山
TEL: 03-5253-8111 (内線 27-891)
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地域名	永平寺町多言語化推進協議会	解説文 番号	043-022	解説文 タイトル	精進料理
制作 会社	エクスポート・ジャパン株式会社	ライター	Alexander Evans	エディター	Brendan Craine
スタイル チェック	Anthony Celentano	内容監 修者	竹内 久美子		

委員の 選定理由

精進料理の特徴だけではなく、その料理の意味や意義についても説明されており、観光客の知的好奇心に応える内容となっている。また、非常に自然で流暢な英語で表現されている。

解説文（1／3）

Shōjin Ryōri (Temple Cuisine)

Shōjin ryōri is a type of vegetarian cuisine that is based on the Buddhist precept of *ahimsa*, or nonviolence, which prohibits killing or harming animals. *Shōjin ryōri* was originally introduced to Japan along with Buddhism during the sixth century, and it grew in popularity with the spread of Zen Buddhism during the thirteenth century. Zen Master Dōgen (1200–1253), the founder of the Sōtō school of Zen Buddhism in Japan, played a key role in establishing the cuisine as it is known today.

After arriving in China, Dōgen met the *tenzo* (head cook) of Ayuwang Temple, and he could not comprehend why the monk was troubling himself with cooking instead of focusing on his Zen practice. The monk explained that Dōgen did not yet understand what it meant to wholeheartedly engage in Zen practice. This exchange had a strong influence on Dōgen's views of Buddhist teaching, and he would later write the following in *Tenzo Kyōkun* (Instructions for the Zen Cook): “The job of the *tenzo* is Zen practice itself—to pursue the task at hand with single-minded intent. Furthermore, the act of cooking should be done with the joyful mind (*kishin*) of creation, the nurturing mind (*rōshin*) of a parent feeding their child, and the magnanimous mind (*daishin*) that is tall like a mountain and broad like the ocean, with equal appreciation for every ingredient.”

Cooking and eating with a mindset of deep gratitude and respect for any food is central to *shōjin ryōri*. Although the cuisine is vegetarian as a rule, it is contrary to the precepts given in *Tenzo Kyōkun* for monks to refuse any food—even fish or meat—that they receive as alms. A typical meal uses seasonal produce and soybean-based foods, such as tofu, in place of animal or fish products. Certain particularly pungent vegetables, such as onion, leek, and garlic, are also forbidden, as they are historically thought to stimulate human passions. Similarly, with the exception of salt, sugar, soy sauce, and ginger, spices and seasonings are generally not used in order to bring out the ingredients' natural flavors.

Flavors have great significance in *shōjin ryōri*, and *Tenzo Kyōkun* contains specific rules for how they should be handled. Each meal must harmoniously include the six flavors (*rokumi*) of bitter, sour, sweet, salty, mild, and spicy and must also possess the three virtues (*santoku*) of “light and flexible,” “clean and neat,” and “conscientious and thorough.” In other words, a meal must be balanced between those six flavors, be simple and easy to eat, be prepared hygienically and neatly, and be prepared following the proper methods and procedures. In order to achieve this, a *tenzo* must be thoroughly familiar with the qualities and correct preparation methods of each ingredient.

解説文（2 / 3）

When *shōjin ryōri* is eaten in a temple setting, monks begin the meal by chanting the Five Contemplations (*Gokan no ge*), which were included in a work by Dōgen titled *Fushuku hanpō* (Principles for Meals):

“We reflect on the effort that brought us this food and consider how it comes to us.

We reflect on our virtue and practice, and whether we are worthy of this offering.

We regard it as essential to free ourselves of excesses such as greed.

We regard this food as good medicine to sustain our lives.

For the sake of enlightenment, we now receive this food.”

