

博士後期課程

令和 7 年度

武蔵野大学大学院 仏教学研究科 仏教学専攻 博士後期課程 入学試験問題 (12 月 15 日)

[英語]

次の英文をすべて日本語に訳しなさい。

英文

The modern interpretation of self-power and other-power, as presented by Manshi Kiyozawa, is deeply related to the high regard given to the *Tannishō* and to the idea that "the evil person is the most appropriate recipient for salvation" (*akunin shōki*), which has come to be seen as the central thought of Shinran. According to this view, "the salvation of evil persons" becomes the very purpose of Amida's vow, and we are left with no other path to salvation than to believe in this fact: namely, that the vow exists solely for the purpose of saving evil persons.

I wonder why this modern interpretation has been so highly praised. I believe the reason lies in the influence of Christianity from the West, particularly Protestantism. During the modern period, people came to regard traditional Buddhism as old-fashioned and pre-modern, and similarly, they viewed the Pure Land of the afterlife as unscientific and irrational. In contrast, people began to regard religions like Protestant Christianity, in which "faith" alone held true meaning, as more modern. As a result, the teachings of Shinran were seen as structurally similar to Protestantism, and were thus reinterpreted and reconstituted accordingly.

出典：末木文美士「親鸞における自力と他力」(『武蔵野大学仏教文化研究所紀要』34 号, 2018 年) の一部を改変して英訳.