

The Revelation of Jōdo Shinshū (浄土真宗)

—Shinran (親鸞)'s Transmission and the Transmission in
Early Shin Buddhism—

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It is generally said that Jōdo Shinshū or Shin Buddhism was established by Shinran (1173-1262). But Jōdo Shinshū, or the True Teaching of the Pure Land, transcends Shinran the individual. It is the true religion of Amida Buddha's Original Vow, preached by Śākyamuni and transmitted by the Seven Patriarchs. Shinran took refuge in this teaching after hearing it directly from Genkū (源空) (1133-1212), the seventh patriarch. Although Genkū had many disciples, Shinran's relationship to Genkū was special, since Shinran was allowed both to copy the *Senjakushū* (『選択集』) (Genkū's main Buddhist work) and to make a portrait of him. This proves the unity of their practice (念仏) and faith (信心). Shinran, who wholeheartedly took refuge in Genkū, undertook a missionary journey to the provinces after Genkū's death with his wife and children, in order to bring the teaching of Hongan Nembutsu (本願念仏) to the people there. Later, the congregation which developed there is called the Shinshū congregation. Kakunyo (覚如) (1270-1351), Shinran's great grandson, wrote a number of works. When we study the Shinshū transmission through his writings, we see that the transmission from Genkū to Shinran, Nyoshin (如信) (1235-1300), and on to Kakunyo, is called the "Transmission through the Three

Generations” (三代伝持). This paper will explore the history of Shinshū during this period on the basis of primary source materials.