

Genshin's *Essentials of Pure Land Rebirth* and the Transmission of Pure Land Buddhism to Japan.

Part II. The Third Phase of Transmission: A Quantitative Survey of the Resources utilized by Genshin

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In Part One of this study we examined the first and second phases of transmission of Pure Land teachings to Japan during the Nara [646-794] and early Heian [794-1185] periods. With regard to phase one during the Nara Period, we pointed out that the first documented instance of Japanese Pure Land piety was in 640, that almost all important continental Pure Land texts then extant were imported during this phase, and that Pure Land rituals and scholarship attained great popularity among the aristocracy and clergy respectively. However, we also pointed out that during the Nara Period there was very little *nembutsu* cultivation or concern with personal Pure Land salvation.

In examining the second phase of transmission, we found that Saichō [767-822] and Ennin [794-864] had imported to Japan Pure Land texts and *nembutsu* rituals then popular in China which became established features in the ceremonial and intellectual life of the Tendai School. These eventually stimulated interest in *nembutsu* cultivation and Pure Land piety among both the Tendai clergy and the lay aristocracy. The Tendai priest Kūya [893-972] propagated *nembutsu* among the folk, and clergy like Ryōgen [912-985], Senkan [918-983], and Zen'yu [909-990] composed Pure Land works which drew heavily on Nara Period Pure Land scholarship and on the T'ien-t'ai Pure Land works transmitted by Saichō. Further, we found that by the early tenth century Pure Land piety had begun to replace esoteric Buddhism in the lives of the aristocracy. Finally, in 986 the aristocrat

Yoshishige Yasutane [d. 997] together with Genshin [942-1017] formed a Pure Land devotional society called the *Nembutsu-samadhi* Society of Twenty-five. Genshin's *Essentials of Pure Land Rebirth* [*Ōjo yōshū*],¹ completed in 985, was written as a manual of *nembutsu* cultivation for this society.

As we noted in Part One, while the *Essentials of Pure Land Rebirth* was a product of the second phase of transmission of Pure Land piety to Japan, it transcended its origins. It initiated a third phase, a new impulse, in the transmission of Pure Land ideas and practices to Japan. Unlike earlier transmissions, however, no monks crossed the waters, no texts were imported. Genshin's transmission of Pure Land piety consisted rather in a lucid and thorough introduction of ideas and practices inherent in texts and rites imported to Japan centuries before, but not yet comprehended. Genshin responded to the needs of his contemporaries for Pure Land practices more rigorous and devotional, and for a more radical Pure Land soteriology, by introducing to them the ideas and methods of the continental populist Pure Land masters Tao-ch'ō [Dōshaku, 562-645], Shan-tao [Zendō, 613-681], Chia-ts'ai [Kazai, d. after 648], and Huai-kan [Ekan, d. 710].²

In Part Two and Part Three of this study our task will be to demonstrate this transmission of populist Pure Land ideas in the *Essentials of Pure Land Rebirth*. Here in Part Two we will conduct a statistical analysis of the texts Genshin cites in the

Essentials. In Part Three, to be published in a later issue of this journal, we will examine exactly what ideas of which populist thinkers Genshin introduced to his contemporaries and later generations.

Thus, our task here is to determine which texts the *Essentials of Pure Land Rebirth* drew on with what frequency. The enormity of this assignment becomes apparent when we realize that the *Essentials* utilized some 160 different texts in over

960 citations [Hanayama, 2.34].³ An initial approach to deciding which of these texts were more important for Genshin is obviously to determine which were more frequently cited. Hanayama Shinshō has listed the twenty-three most cited texts [2.34] as shown in Table 1. I have added the percentage (rounded to the first decimal place) which the number of citations from each text represents of the total 960 citations.

TABLE 1. TEXTS MOST FREQUENTLY CITED IN THE *ESSENTIALS*

TEXTS	CITATIONS	%
Buddha Contemplation Samadhi Ocean Sutra (Kambutsu sammai kai kyō) T643 ⁴	58	6.0
Avatamsaka sutras (Daihōkō Butsu kegon kyō) T278, 279, 293	55	5.7
Great Perfection of Wisdom Shastra (Dai chido ron) T1509	46	4.8
Nagarjuna Shastra on the Ten Bodhisattva Stages (Jūjū bibasha ron) T1521	43	4.5
Amitabha Contemplation Sutra (Bussetsu kammuryōjubutsu kyō) T365	40	4.2
Great Heap of Jewels Sutra (Dai hōshaku kyō) T310	35	3.6
Sutra of Limitless Life (Bussetsu muryōju kyō) T360	34	3.5
Interpretation of the Multitude of Pure Land Problems (Shaku Jōdo gungi ron) T1960	33	3.4
Great Assembledge Sutra (Daihōdō daijikkō) T397	32	3.3
Nirvana sutras (Daihatsu nehan gyō) T374, 375	32	3.3
Seeing All Buddhas Samadhi Sutra (Hanju sammai kyō) T418	24	2.5
Mindfulness of the Right Dharma Sutra (Shōbō nenjō kyō) T721	23	2.4
Great Concentration and Contemplation (Maka shikan) T1911	22	2.3
Shastra on the Stages of Yoga (Yuga shiji ron) T1579	20	2.2
Standard Interpretations on the Western Land (Saihō yōketsu shakugi tsūki) T1964	18	1.9
Assembled Passages on the Land of Peace and Bliss (Anraku shū) T1958	15	1.6
Great Perfection of Wisdom Sutra (Dai hannya haramita kyō) T220	14	1.5
Mahayana Mind-ground Contemplation Sutra (Daijō honjō shinji kangyō) T159	14	1.5
Hymns in Praise of Pure Land Rebirth (Ōjō raisan ge) T1980	13	1.4
Lotus Sutra (Myōhō renge kyō) T262	12	1.3
Treatise on the Pure Land (Jōdo ron of Chia-ts'ai) T1963	12	1.3
Great Sorrow Sutra (Daihi kyō) T380	10	1.0
Sutra on the Amitabha Regal Drum Voice Dharani (Amida kuon jōō darani kyō) T370	7	0.7
Total Citations	612	63.8%

This is an impressive list, chiefly for its variety. The most frequently cited text is utilized only six percent of the time. Yet, all the texts which are cited 1% or more of the total add up to 63.8% of all citations. The most frequently cited text, the *Buddha Contemplation Samadhi Ocean Sutra*, is neither a Tendai nor a Pure Land text. And though works of Chih-i [Chigi, 538-579, founder of the T'ien-t'ai School] and the populist Pure Land masters Tao-ch'o, Shan-tao and Huai-kan are included among these 23 most cited texts, a pattern of reliance on major texts of the Tendai School or of the populist Pure Land movement is not apparent.

We can refine this quantitative approach by isolating types of texts, chiefly Tendai and Pure

Land, and comparing the frequency of citation of these types for specific chapters of the *Essentials*. We have some very useful data for such an investigation in the painstaking researches of Hanayama Shinshō who devised a chart of all the 160 texts cited in the *Essentials* listing the number of times each text is cited in each chapter of the *Essentials*, and the total number of citations from each text for each chapter. Using this data we can quantitatively compare the resources utilized by the *Essentials* for different aspects of its teachings. Let us first analyze the major resources utilized by the *Essentials* into four categories — T'ien-t'ai [i.e., Tendai] resources, Pure Land resources, Japanese and Korean Pure Land works, and other major resources, as in Table 2.

TABLE 2. MAJOR T'IENT-T'AI, PURE LAND, AND OTHER TEXTS CITED BY THE
ESSENTIALS

I. T'ien-t'ai Texts

- A. T'ien-t'ai Sutras
 - Lotus Sutra T262
 - Nirvana Sutra T374, 375
 - Avatamsaka sutras T278, 279, 293
- B. Perfection of Wisdom (*prajñā pāramitā*) Sutras and Shastras
 - Sutras — T159, 220, 232, 235, 243, 245, 261, 463, 475
 - Shastras — T1509, 1511, 1521, 1564
- C. Works of Chih-i
 - Great Concentration and Contemplation (Maka shikan) T1911
 - Commentary on the Vimalakīrti sūtra T1778
 - Commentary on the Passages of the Lotus Sutra T1718
- D. T'ien-t'ai Pure Land Works
 - T'ien-t'ai Commentary on the Amitabha Contemplation Sutra T1750
 - T'ien-t'ai Ten Doubts on the Pure Land (Jōdo jūgi ron) T1961

II. Populist Pure Land Texts

- A. Pure Land Sutras and Shastras
 - Amitabha Contemplation Sutra (Kammuryōju kyō) T365
 - Larger Pure Land sutras (Daikyō, Byōdōgaku kyō, Dai Amida kyō) T360, 361, 362

Amitabha sutra (Amida kyō) T366
Seeing All Buddhas Samadhi Sutra (Hanju sammai kyō) T417 in 1 scroll
Chapter on the Easy Practice (Igyō bon of the Jūjū bibasha ron) T1521
Vasubandhu Pure Land Shastra (Jōdo ron, Ōjō ron) T1524

B. Works of Pure Land Masters

1. Tao-ch'o (and T'an-luan)
Assembled Passages on the Land of Peace and Bliss (Anraku shū) T1958
Commentary on the Vasubandhu Pure Land Shastra T1819, and Short Treatise on the
Pure Land of Peace and Bliss T1957 (T'an-luan's Ōjō ronchō and Ryakuron
Anraku Jōdo gi)
2. Shan-tao
Methods and Merits of Samadhi of Contemplation and Reflection upon the Ocean-
like Features of Amitabha Buddha (Kannen bōmon) T1959
Hymns in Praise of Pure Land Rebirth (Ōjō raisan ge) T1980
Commentary on the Contemplation Sutra (Kangyō sho, Gengi bun) T1753
3. Chia-ts'ai
Treatise on the Pure Land (Jōdo ron) T1963
4. Huai-kan
Interpretation of the Multitude of Pure Land Problems (Shaku Jōdo gungi ron) T1960

III. Korean and Japanese Pure Land Texts

Supplement to the Exposition of the Sutra of Limitless Life (Muryōjūkyō rengi jutsūbun san by
Ching-hsing) T1748
Joyous Road to the Land of Peace and Bliss (Yushin anraku dō by Yuan-hsiao) T1965
Commentary on the Shastra on the Sutra of Limitless Life (Ōjō ron, Chikō shaku)
Meaning of the Nine Grades of Rebirth into the Pure Land (Gokuraku Jōdo kubon ōjō gi by
Ryōgen)
Records of Japanese Rebirth into the Land Utter Bliss (Nihon ōjō Gokuraku ki by Yoshishige
Yasutane)
*Et cetera.*⁵

IV. Miscellaneous Frequently Cited Texts

Buddha Contemplation Samadhi Ocean Sutra (Kambutsu sammai kai kyō) T643
Great Heap of Jewels Sutra (Maha ratnakuta sūtra) T310
Great Assembled Sutra (Maha samnipata sūtra) T397
Mindfulness of the Right Dharma Sutra (Shōbō nenjō kyō) T721
Shastra on the Stages of Yoga (Yogacarabhūmi shāstra) T1579
Standard Interpretations on the Western Land (Saihō yōketsu) T1964
Mahayana Mind-ground Contemplation Sutra (Daijō honjō shinji kangyō) T159
Great Sorrow Sutra (Daihi kyō) T380
Sutra on the Amitabha Regal Drum Voice Dharani (Amida kuon jōdō darani kyō) T370

Some comments are in order concerning the reasons for this selection and grouping of texts. Fifty-six texts in all have been selected as the initial pool for comparison. All the texts in Hanayama's list of 23 are somewhere in these four groups, which means that all texts cited in the *Essentials* at least ten times (1% of all citations) have been included. We have chosen to isolate Tendai (Ch., T'ien-t'ai) texts because Genshin was a high-ranking priest in the Tendai School and we could expect him to draw heavily upon that school's scriptures in presenting a Buddhist praxis. This group can thus serve as a standard, our control group if you will, against which we can compare the other groups. On the other hand, we have claimed that the third phase of transmission of Pure Land devotionalism consists in the introduction by Genshin's *Essentials* of the ideas and practices of the Chinese populist Pure Land movement. If this is the case, we should find our second resource group, that consisting of populist Pure Land texts, frequently cited. Resource Group Three, Korean and Japanese Pure Land texts, has been included so that we may determine to what extent Genshin was influenced by earlier Japanese Pure Land thought versus continental Pure Land thought. The miscellaneous category of texts includes works which were significantly cited (at least 1% of all instances), but fall within none of the other resource groups.

Regarding the contents of resource group one, T'ien-t'ai texts, the works selected as T'ien-t'ai sutras are those which were important to Chih-i. They were either frequently cited by him or highly valued in his system of doctrinal classification. Perfection of Wisdom thought is central to T'ien-t'ai doctrine, thus Perfection of Wisdom sutras and shastras have been designated as T'ien-t'ai texts. The *T'ien-t'ai Commentary on the Contemplation Sutra* and the *T'ien-t'ai Ten Doubts on the Pure Land* are not works of Chih-i as once

thought [Andrews 1989], but were highly valued in the T'ien-t'ai School. As we have seen, they represent the influence of Pure Land devotionalism on T'ien-t'ai thought.

With regard to the populist Pure Land resource group, we have of course included the three sutras and two shastras fundamental to the Pure Land movement since the time of T'an-luan [488-c. 554]. To these three sutras we have added the *Seeing All Buddhas Samadhi Sutra* which was very influential on Tao-ch'o and Shan-tao. One of the two shāstras, the *Nagarjuna Shastra on the Ten Bodhisattva Stages*, is represented here by just one of its chapters, the Ninth, the so-called "Chapter on the Easy Practice" [*Igyō bon*]. (The entire Shastra [T1521] is included with T'ien-t'ai texts as a perfection of wisdom shastra.) Because Hanayama's chart does not give data for this chapter specifically, the numbers of citations credited below to this text are my calculations. Among works of populist Chinese Pure Land masters we have selected all those of six major masters (all except one active in the early T'ang Period) cited in the *Essentials*. The works of T'an-luan — the *Commentary on the Vasubandhu Pure Land Shastra* [Ōjōron chū] and the *Short Treatise on the Pure Land of Peace and Bliss* [Ryakuron Anraku Jōdo gi] — have been included even though they are cited very infrequently. T'an-luan's influence on the *Essentials* is exerted primarily by way of his influence on Tao-ch'o's *Assembled Passages on the Land of Peace and Bliss*.

As we mentioned above, we want to compare the frequency with which these groups of texts are cited in specific chapters of the *Essentials of Pure Land Rebirth*. We therefore need an overview of the *Essentials*. Table 3 gives an outline of the titles and major topics of the ten chapters of the *Essentials*. Those sections with important teachings on the cultivation or efficacy of *nembutsu* are printed in bold-face type.

TABLE 3. SUMMARY OF THE MAJOR TITLES AND TOPICS OF THE *ESSENTIALS*

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- I. Despising the Defiled Realm — Depictions of the sufferings of the rebirth-paths of hell, hungry spirits, beasts, angry gods, humans and deities
 - II. Longing for the Pure Land — Descriptions of the bliss of being welcomed at death, being reborn in the Pure Land, seeing and hearing the Buddha, *etc.*
 - III. Authorities for the Superiority of the Pure Land — Scriptural verification of the superiority of the Amida's Pure Land over all the others and over the Tusita Heaven of Maitreya
 - IV. The Right Cultivation of Nembutsu — How to comprehensively cultivate orthodox and effective nembutsu: the practice of the five dharma-gates of buddha-reflection
 1. The Dharma-gate of Worship
 2. The Dharma-gate of Praise
 3. The Dharma-gate of Resolve
 - (1) Relative vows — Conforming to relative truth
 - (2) Ultimate vows — Conforming to Ultimate Truth
 4. The Gate of Contemplative Examination
 - (1) Buddha-mark contemplation
 - (2) General Buddha contemplation
 - i. Contemplation of the phenomenal Buddha
 - ii. Contemplation of the noumenal Buddha
 - (3) Simplified Buddha contemplation
 - i. Contemplation of the "wisdom-eye" buddha-mark or one's own rebirth in the Pure Land
 - ii. Extremely simplified buddha reflection
 - iii. Buddha reflection for those who cannot contemplate
 5. The Dharma-gate of Dedication of Merit
 - V. Aids to the Cultivation of Nembutsu
 1. The Place and Its Preparation
 2. The Manner of Practice
 - (1) The four modes of practice
 - i. Life-long
 - ii. Reverentially
 - iii. Ceaseless
 - iv. Exclusive
 - (2) The three kinds of faith
 - i. Sincere faith
 - ii. Deep faith
 - iii. Faith which dedicates all merits toward the mutual rebirth of self and others
 3. Preventing Indolence
 4. Stopping Evil and Performing Good — the necessity of keeping the precepts
 5. Repenting of Transgressions

6. Resisting Evil Spirits
 7. Summary of Essentials — Nembutsu is the fundamental karmic cause of rebirth; if assisted by arousing the aspiration for enlightenment, observance of precepts, deep and sincere faith, and constant cultivation, then in accord with one's resolve rebirth will be certain.
- VI. Nembutsu for Special Occasions
1. Nembutsu Sessions
 - (1) Seven-day nembutsu-samadhi of Shan-tao
 - (2) Ninety-day constantly walking samadhi of 'Chih-i's *Great Concentration and Contemplation*
 2. Extreme Nembutsu — Prescriptions for nembutsu at death by Shan-tao and Tao-ch'o
- VII. The Benefits of Nembutsu — Verifying with citations from scripture the efficacy of nembutsu cultivation
1. The Benefit of Extinguishing Evil Karma and Generating Good
 2. The Benefit of Receiving Protection
 3. The Benefit of Seeing Buddha
 4. The Benefit of Pure Land Rebirth
 5. The Benefits of Reflecting upon Amida — Verification of Benefits 1 to 5 above
- VIII. Authorities for Nembutsu — Further verification of rebirth by easy and convenient nembutsu
- IX. Other Practices for Rebirth — Verification that practices other than nembutsu are effective for rebirth
- X. Discussion of Issues
1. The Land Utter Bliss and Its Beings — The ontological status of Amida and his land
 2. The Grades of Rebirth — The spiritual status of the nine grades of the *Contemplation Sutra*
 3. The Quantity of Those Reborn in the Pure Land — The difficulty or ease of rebirth by nembutsu
 4. The Nature of Nembutsu — Types of nembutsu
 5. The Nature of Extreme Nembutsu — The character and power of the "ten-reflections" nembutsu of the *Sutra of Limitless Life*
 6. Fine Rewards for Course Minds — The efficacy of nembutsu for even the evil and faithless
 7. Superior and Inferior Practices — The Efficacy of nembutsu versus that of all other practices
 8. The Causes and Conditions of Faith and Faltering — The Minimum conditions necessary for rebirth
 9. Material Aids to Practice — The importance of the precepts for ordinary beings
 10. Human and Scriptural Aids to Practice — The texts most useful for nembutsu cultivation
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We are now able to compare the frequency of citations from the four groups of texts in specific chapters of the *Essentials*. Table 4 presents the number of citations per text in Chapters 4 and 6, Chapter 7, Chapter 8, and Chapter 10 of the *Essentials*, and the total citations in all five of these chapters. Also listed are the total citations from each text and each group of texts. Chapters 4 and 5 were chosen for this survey because they are the sections of the *Essentials* which set out methods of *nembutsu* cultivation — Chapter 4, *nembutsu* cultivation in general, Chapter 6, *nembutsu* for special sessions and extreme *nembutsu*. Chapter 5, Section 2 is also important for the manner and faith with

which to cultivate *nembutsu*, but because Hanayama does not supply data for individual sections of chapters, we have omitted this section entirely. Chapters 7 and 8, as indicated in our outline of the *Essentials*, are concerned with the efficacy of *nembutsu* — Chapter 7 with the efficacy of *nembutsu* of all varieties and for several kinds of benefits, Chapter 8 with the efficacy of easy, invocational *nembutsu* for just Pure Land rebirth. While only the first five sections of Chapter 10 are concerned specifically with the cultivation and efficacy of *nembutsu*, it is my judgement that valuable data can nonetheless be derived from a survey of the citations in all 10 sections.

TABLE 4. SURVEY OF CITATIONS IN THE *ESSENTIALS OF PURE LAND REBIRTH* ON THE CULTIVATION AND EFFICACY OF *NEMBUTSU*

ŌJŌYŌSHŪ CHAPTERS	4 & 6	7	8	10	4,6-8,10
TOTAL CITATIONS ALL TEXT	205	93	12	220	530
RESOURCE TEXTS					
I. T'ien-t'ai Texts					
A. T'ien-t'ai Sutras					
Lotus Sutra T262	1	1	0	4	6(1%)
Nirvana sutras T374, 375	13	0	0	10	23(4%)
Kegon sutras T278, 279, 293	16	3	0	11	30(6%)
Totals	30(15%)	4(4%)	0(0%)	25(11%)	59(11%)
B. Perfection of Wisdom Sutras and Shastras					
Sutras T159, 220, 232, 235, 243, 245, 261, 463, 475	13	2	0	5	20(4%)
Shastras T1509, 1511, 1521, 1564	32	0	1	8	41(7%)
Totals	45(22%)	2(2%)	1(8%)	13(6%)	61(11%)
C. Works of Chih-i					
Great Concentration and Contemplation T1911	7	0	0	4	11(2%)
Commentary on the Vimalakirti sutra T1778	0	0	0	1	1(0%)

Commentary on the Lotus Sutra T1718	1	0	0	1	2(1%)
Total Works of Chih-i	8(4%)	0	0	6(3%)	14(3%)
D. T'ien-t'ai Pure Land Works					
T'ien-t'ai Ten Doubts on the Pure Land T1961	3	0	0	3	6(1%)
T'ien-t'ai Commentary on the Amitabha Contemplation Sutra T1750	0	0	0	1	1(0%)
Total T'ien-t'ai Pure Land	3(1%)	0	0	4(2%)	7(1%)
Grand Total T'ien-t'ai Citations	86(42%)	6(6%)	1(8%)	48(22%)	141(26%)
II. Populist Pure Land Texts					
A. Sutras and Shastras					
Amitabha Contemplation Sutra T365	9(4%)	12(13%)	3(25%)	3(1%)	27(5%)
Larger Pure Land sutras T360, 361, 362	5(2%)	4(4%)	2(17%)	18(8%)	29(6%)
Amitabha sutra T366	0	0	1(8%)	6(3%)	7(1%)
Seeing All Buddhas Samadhi Sutra T418	4(2%)	7(7%)	1(8%)	5(2%)	17(3%)
Chapter on the Easy Practice T1521	1(?)	0	0	0	1(?)
Vasubandhu Pure Land Shastra T1524	3(1%)	0	1(8%)	1	5(1%)
Totals	22(11%)	23(25%)	8(66%)	33(15%)	86(16%)
B. Works of Pure Land Masters					
Tao-ch'o T1958	3(1%)	1(1%)	0	10(5%)	14(3%)
T'an-luan T1819, 1957	1	0	0	1	2
Total Tao-ch'o and T'an-luan Shan-tao	4(2%)	1(1%)	0	11(5%)	16(3%)
Methods and Merits of Samadhi T1959	4(2%)	1(1%)	0	1	6(1%)
Hymns in Praise of Pure Land Rebirth T1980	2(1%)	1(1%)	0	2(1%)	5(1%)
Commentary on the Contemplation Sutra T1753	1	0	0	2(1%)	3(1%)
Total Shan-tao	7(3%)	2(2%)	0	5(2%)	14(3%)
Chai-ts'ai T1963	1	2(2%)	0	4(2%)	7(1%)
Huai-kan T1960	1	1(1%)	0	22(10%)	24(5%)
Grand Total Pure Land Masters	13(6%)	6(6%)	0	42(19%)	61(12%)
Grand Total Pure Land Citations	35(17%)	29(31%)	8(66%)	75(34%)	147(28%)
III. Korean and Japanese Pure Land Texts					
Supplement to the Exposition of the Sutra of Limitless Life T1748	0	0	0	0	0

Joyous Path to the Land of Peace and Bliss T1965	0	0	0	0	0
Chikō	0	2	0	1	3
Ryōgen	1	0	0	2	3
Yoshishige	0	1	0	1	2
<i>Etc.</i>	0	0	0	3	3
Total Citations	1(0.5%)	3(3%)	0	7(3%)	11(2%)

IV. Miscellaneous Works

Buddha Contemplation Samadhi Ocean Sutra T643	18	18	0	10	46(9%)
Great Heap of Jewels Sutra T310	5	4	0	3	12(2%)
Great Assembled Sutra T397	13	2	0	10	25(5%)
Mindfulness of Right Dharma Sutra T721	0	0	0	0	0(0%)
Shastra on the Stages of Yoga T1579	8	0	0	2	10(2%)
Standard Interpretations on the Western Land T1964	2	0	0	5	7(1%)
Mahayana Mind-ground Contemplation Sutra T159	2	0	0	0	2(0%)
Great Sorrow Sutra T380	0	5	0	4	9(2%)
Sutra on the Amitabha Regal Drum Voice Dharani T370	1	0	1	1	3(1%)
Total Miscellaneous Texts Citations	49(24%)	29(31%)	1(8%)	35(16%)	114(22%)

What insights can we derive from this survey? First of all, while the 56 texts in our 4 groups comprise only 35% of the 160 texts cited by the *Essentials*, they account for 78% of all citations in the 5 chapters under consideration. Thus we can be confident that we have surveyed the most important resources of the *Essentials* for its teachings on the cultivation and efficacy of *nembutsu*. Proceeding to examine the grand totals for the four resource groups, we find surprisingly that the percentage of total citations drawn from T'ien-t'ai works and from Pure Land works are nearly equal — T'ien-t'ai works account for 26% of the citations in the chapters under consideration, and Pure

Land works 28%. This conforms with the traditional view that the *Essentials* skillfully integrates T'ien-t'ai and Pure Land positions. More importantly for our investigation, this tells us that Pure Land works were a major resource for the *Essentials*, exceeding even T'ien-t'ai works in number of citations within these chapters. On the other hand, citations of Japanese and Korean Pure Land works, group three, constitute a mere 2% of the total, confirming that the *Essentials* virtually ignored earlier Japanese Pure Land texts, especially those of the Nara Period, and went directly to the continental sources of populist Pure Land piety. Finally, the miscellaneous resource group ac-

counts for a very significant 22% of citations. One thing this tells us is that Genshin was very eclectic in his thinking and virtually encyclopedic in his learning. And while we may be able to determine with this survey the major influences on the *Essentials*, we should not assume that Genshin's purview was restricted within even the broad confines of T'ien-t'ai and Pure Land teachings.

Within the T'ien-t'ai resource group, we find that an equal percentage of citations were derived from the sutras and the perfection of wisdom texts, 11% each. Of the remaining 4% of this group's citations, 3% are from Chih-i's works and 1% from T'ien-t'ai Pure Land texts. While 3% may seem insignificant, it is a substantial figure considering that it represents citations from the works of a Chinese master rather than from purportedly Indian sutras and shastras. We should note, furthermore, that over three quarters of these citations from Chih-i's works — 11 of the 14 citations — are from the *Great Concentration and Contemplation*. This suggests that the *Great Concentration and Contemplation* was a substantial resource for the *Essentials*. Finally 7 citations, or slightly more than 1%, are derived from the T'ien-t'ai Pure Land works, *T'ien-t'ai Commentary on the Contemplation Sutra* and the *T'ien-t'ai Ten Doubts on the Pure Land*. This is not insignificant, but is less impressive a contribution than could be expected from texts with both T'ien-t'ai and Pure Land credentials, and which, moreover, had been cited extensively by Genshin's contemporaries, Ryōgen and Zen'yu. A likely reason for the poor showing in the *Essentials* of the *T'ien-t'ai Commentary on the Contemplation Sutra* is that there is relatively little populist influence on this work. As for the *T'ien-t'ai Ten Doubts*, while it was heavily influenced by populist Pure Land thought, especially that of Tao-ch'o, and strongly defends Pure Land piety, it has little to say about *nembutsu* cultivation.

Turning to the populist Pure Land resource group, we find first that among sutras the three versions of the *Larger Pure Land Sutra* are together

cited more frequently than the *Amitabha Contemplation Sutra* [*Kammuryōju kyō*]. This is surprising since the *Contemplation Sutra* is very rich in *nembutsu* instruction, but confirms Genshin's high evaluation of the populist Pure Land position. The *Larger Sutra* is the repository of the fundamental populist principal, the promise and power of the vows of Amitabha Buddha to save all sentient beings.

Looking next at the citations from works of Pure Land masters, we find that 12% of all citations in the chapters under consideration are from these works. This is a very significant number in that it is larger than the percent of total citations of any other sub-category we have examined yet, except Pure Land sutras and shastras. We have noted in Part One of this study that the first work listed in this sub-category, Tao-ch'o's *Assembled Passages on the Land of Peace and Bliss*, was first transmitted to Japan during the Nara Period. It was transmitted again by Ennin during the early Heian Period. But it was here in Genshin's *Essentials* that this work was first cited in a Japanese text [Yamamoto, 117 and 174-175]. Genshin introduced ideas of the *Assembled Passages on the Land of Peace and Bliss* to Japan with 15 citations, 14 in the chapters being surveyed, amounting to 3% of total citations. This is a greater number of citations than Genshin took from the *Great Concentration and Contemplation*, and almost as many as were derived from the perfection of wisdom sutras or the *Amitabha Contemplation Sutra*.

We see that three of Shan-tao's works — his *Methods and Merits of Samadhi*, *Hymns in Praise of Pure Land Rebirth*, and *Commentary on the Contemplation Sutra* — are cited by Genshin a total of 14 times, amounting to 3%, figures identical to those for Tao-ch'o's *Assembled Passages* and for the works of Chih-i. This means that Genshin substantially utilized Shan-tao's works as well. Moreover, Shan-tao's *Hymns* is cited 5 additional times in Section 2 of Chapter 5 which was excluded from our survey for lack of specific data in Hanayama. We noted in Part One of this

study that two of these three works, the *Hymns* and the *Commentary*, were transmitted during the Nara Period. They were probably re-transmitted by Ennin or his disciple Enchin [814-891] during the early Heian Period, together with Shan-tao's *Methods and Merits of Samadhi*, which had not reached Japan during the Nara Period [Ōhara, 50-51]. But by this time three scrolls of Shan-tao's *Commentary on the Contemplation Sutra* had in China been lost, so that in all likelihood only the first scroll was re-transmitted to Japan. Genshin knew only this first scroll of Shan-tao's commentary, that entitled "Chapter on the Profound Meaning [of the *Amitabha Contemplation Sutra*]" [*Gengi bun*] [Yagi 1940, 174-181]. Little if any notice was taken of Shan-tao's works at any time subsequent to their first and second importations to Japan. The *Methods and Merits of Samadhi* was not cited at all, except in the little known *Western Pure Land Penance* [*Saihō sangebō*] [Andrews 1989], until its use here in the *Essentials of Pure Land Rebirth*. The *Essentials* thus introduced the populist Pure Land devotionalism of both Tao-ch'ō and Shan-tao to Japan.

Finally, we see that Huai-kan's *Interpretation of the Multitude of Pure Land Problems* was cited 24 times, 22 times in Chapter 10 alone, which represents 10% of that chapter's citations. While the major topic of Chapter 10 is the possibility of rebirth of common, deluded beings, its style is apologetic, responding to doubts and concerns about Pure Land soteriology by means of hypothetical questions and answers citing scriptural authorities. This is identical to the style of the *Interpretation of the Multitude of Pure Land Problems*. This work is an extensive exploration of 116 such concerns and issues in seven scrolls. Many of the issues that were of concern to Huai-kan and his contemporaries remained of concern to Genshin and his colleagues, and thus Genshin draws upon

the Huai-kan's *Interpretations* extensively throughout the *Essentials*, but especially in Chapter 10. While Genshin does not always necessarily agree with the views of Huai-kan, he finds him a convenient source of opinions on difficult issues. These observations are not intended, however, to dismiss Huai-kan's influence on the *Essentials*. On the contrary, Huai-kan is a major figure in the populist Pure Land movement whose views were highly valued by Genshin and extensively introduced to Japan in the *Essentials of Pure Land Rebirth*.

To conclude our quantitative, statistical survey of the resources for *nembutsu* of the *Essentials of Pure Land Rebirth*, we see that Genshin has drawn extensively on both T'ien-t'ai and populist Pure Land texts. Unlike the first transmission which drew heavily on Korean Pure Land masters of the Hua-yen and Fa-hsiang schools and the second transmission which utilized T'ien-t'ai Pure Land works and Nara Period Pure Land scholarship, our survey shows that for this third transmission the *Essentials* went directly to the sources of the populist Pure Land movement — the primary Pure Land scriptures and the continental populist Pure Land masters.

A quantitative survey, however, has its limitations. It can tell us how many citations were used, but not the content nor import of those citations. Moreover, such numbers can be misleading, especially in the case of the *Essentials*, which often cites an array of positions on a particular issue before indicating a preference for one of them. Some issues and the citations used to explore them are superficial, while others are central to Pure Land praxis and soteriology. Thus it now remains to determine what ideas and methods Genshin borrowed from his continental sources and how he used them. This we shall do in Part Three of this study.

FOOTNOTES

1. See "References" for bibliographic details on this and other texts referred to in this study.

2. The Populist Pure Land tradition is so called because of its concern for the salvation of the most populous groups of Chinese society. By radical soteriology, we mean the assertion of Pure Land salvation for even the most spiritually destitute by the easiest of means. On both of these points see Part One of this study, Andrews 1989. For a general description of the contents of the *Essentials*, see Andrews 1973.

3. Hanayama's translation of, and introduction to, the *Essentials* is contained in one volume (see References), but with separate pagination for the translation and the introductory materials. Here we will designate the first sequence of pages, that of the translation by "1.", and the second sequence, that of the introduction, by "2."

4. See "References" for Chinese titles. "T" refers to the Taishō edition of the Chinese Buddhist canon (see References); the numerals following "T" indicate the text serial number in the Taishō edition. However, "T" followed by a numeral, a period, and more numerals and characters (e.g., T84.33a) indicates volume, page, and page section in the Taishō collection (in this example, Vol. 84, p. 33, section a).

5. Four additional Japanese texts listed by Hanayama, 2.43.

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