

A Debate Over Self-Power and Other-Power: The *Nianfo yuantong* 念佛圓通 of Ogurusu Kōchō
小栗栖香頂 and Yang Renshan's 楊仁山 Response

Charles B. Jones, Ph.D.
The Catholic University of America
Washington DC

Ogurusu Kōchō 小栗栖香頂 (おぐるすこうちょう, 1831–1905)

Yang Renshan 楊仁山 (or Yang Wenhui 楊文會 1837–1911)

Ryūsen 釋龍舟 (りゅうせん, 1861–1931)

First exchange:

Ogurusu published *Zhenzong jiaozhi* 真宗教旨 in 1876 in Japan.

After 1898, Yang responded with *Ping zhenzong jiaozhi* 評真宗教旨 (B28n0157_p0710a17 ff). He mailed this to Nanjō in Japan, who declined to respond directly but passed it along to the Higashi Honganji.

Ogurusu countered that with *Yang bo yin zi bian* 陽駁陰資辯, which he mailed to Yang.

In response, Yang wrote *Ping Xiaosui yang bo yin zi bian* 評小栗栖陽駁陰資辯 (B28n0157_p0717a07 ff).

Second exchange:

Yang initiates the debate with *Ping xuanze benyuan nianfo ji* 評選擇本願念佛集 (B28n0157_p0713b17 ff).

Ogurusu responded with *Nianfo yuantong* 念佛圓通.

Yang countered with *Ping Xiaosui nianfo yuantong* 評小栗栖念佛圓通 (B28n0157_p0721a10 ff).

At this point, Ogurusu was too sick to respond, so Ryūsen 龍舟 (1861–1931) countered with *Nianfo yuantong xudiao* 念佛圓通續貂, which ended the exchange (Nakamura 2009, 23-24),