On that day, one single atomic bomb devastated then and fourteen thousand human lives were lost. A statue of Shinran Shonin standing on the hill 2.5 km away from the hypocenter was also exposed to the radiation. After the war, the statue was sent to New York. In Hiroshima, there is a man who committed suicide about the statue and his grandson, who engages in peace activities. This is a report on their aspiration for peace.

Visiting the A-bomb damaged statue in New York

No More Hiroshimas
The Shinran Shonin statue once stood on the Hijirigaoka hill (Mitsuki-cho, Nishi-ku), which overlooks Hiroshima city. An Osaka metal founder, the late Seiichi HIROSE, who was a devout Jodo Shinshu follower, bought a plot of land on the hill and donated the statue that he had cast at his factory.

According to the limited information that was available, the statue was hoisted by train from Osaka to Yakogawa Station in Hiroshima, then loaded onto an oxcart and transferred to Hijirigaoka hill. Before going there, however, the statue was taken to Hirose Besuin where it was welcomed by a huge crowd of people. (See photo at left.) During World War II, many metal products were confiscated by the military to be used for war purposes. Even today, due to the local's strong protest and resistance, this statue was exempted and not taken. On August 6, 1945 when the atomic bomb was dropped on Hiroshima, the statue standing there on the hill was directly exposed to the radiation. Instantaneously, the bamboo forests and mountains surrounding the statue went up in flames.

Five years later, at Hirose's request, the statue was donated to the American Buddhist Study Academy in New York. Mr. Hirose wrote to the late Rev. Hozen Seki (the then ABSA president and resident minister of the New York Buddhist Church) who was from Hiroshima, stating, “Shinran Shonin appeared to me as a truly peaceful soul that was free of war. I would like to send this statue of Shinran Shonin to New York where the UN headquarters is located. I would like to make the appeal of NO MORE HIROSHIMAS to the world.”

Reunion with the statue
For the citizens of Hiroshima, this statue that survived the atomic bomb is of special importance. Mr. Takeharu OKUDA is one of those who has a special, emotional attachment to it. Okuda is also an A-bomb survivor, who is a member of the Shinshu Temple in Asakita Section, Hiroshima. He is now 87 years old. His home was located near Yakogawa Station and Hijirigaoka hill was one of the areas where he went to play in his childhood. After the end of the war, he moved from Hiroshima due to his work. He did not know that the statue had been taken to New York until he read about it in the newspaper. “Since then, I had always dreamed of visiting the statue in New York, but I have never been able to do so.”

This spring, his granddaughter, Kazuko KUBOTA (senior at Hiroshima Jogakkan High School) told him that she was going to New York. Kazuko is a member of the school’s Signature-Collecting Committee for the Nuclear Weapons Convention and has been actively promoting this campaign in the area of the Atomic Bomb Dome in the Peace Park. In April, an event called the Youth Assembly in which youth give presentations on their activities for the abolition of nuclear weapons was hosted by the United Nations headquarters. Kazuko was one of the panelists to participate. Mr. Okuda hardly compiled the data on the history of the statue and handed it to Kazuko saying, “Please go and see the statue for me.”

The mind of an 18-year-old girl
Kazuko’s involvement in the campaign started with her hearing the stories and experiences of A-bomb survivors that were repeatedly shared at her school. Mr. Okuda said “My school is located near the hypocenter and 330 students

Social Welfare Grantees – BCA Gift of Dana

Earlier this year, the BCA Social Welfare Committee gave two grants to longtime organizations in Fresno – Fresno Community Food Bank and Poverello House. The grants are from funds raised each year as the Thanksgiving Offering. Nonprofit organizations from around the country are encouraged to apply for funds in any amount. The Thanksgiving Offering also provides funds for such global disasters as hurricane: }

Continued on Page 6
By Rev. Dayan Koyama,  
Palo Alto Buddhist Temple

When Sakyamuni was about to enter nirvana, he said to the bhikkus, “From this day on, rely on the dharma, not on people who teach them. Rely on the meaning, not on the words. Rely on wisdom, not on the working of the mind. For example, a person instructing us by pointing to the moon with his finger is like looking at the finger and not at the moon. The person would say, ‘I am pointing to the moon with my finger in order to show it to you. Why do you look at my finger and not the moon?’” Kyoshoden, CLF, p. 241

Many years ago I was trying to get my then two-and-a-half year old dressed. We were in the living room and he had taken his socks off earlier. I asked him to pick up his socks from the floor and bring them to me so that I could put them on. My son looked around and asked, “Where?” I pointed with my finger and calmly said, “They are in front of the sofa.” So my son goes by the side of the sofa, looks around the side and back, and again asks, “Where?” Once again, I point and say, “In front of the sofa.”

“Where?”

On the floor right in front of the sofa.

“Where?”

Look down by your feet.

“Where?”

He looks at my finger and then goes again back to the side of the sofa and looks behind. He then looks at me questioningly, “Where?”

AAAUUGGH!! “I GIVE UP!” And I get up and get the socks myself. My son just giggled.

As I think about this incident, I keep thinking that my son couldn’t understand exactly where I was pointing. He would look at the direction where my finger was, then go off in the general direction of where I was pointing, but he still couldn’t find his socks. This incident reminded me of the famous parable of the finger pointing to the moon.

According to Nagarjuna’s parable of the Finger and the Moon: We have been wandering lost in the darkness looking only downward and unaware of the moon that shines brightly in the sky. We have only been pointing to our shoulder and points with his finger, “Look at the Moon,” do we see the moon? For the first time, the moon represents the ultimate value of truth, absolute, suchness or Enlightenment. The finger represents the vehicle or the teachings. The guide is the moon to the seeker. If we get stuck looking just at the finger we cannot see the moon. The finger is not the moon. However, without the light from the moon, we cannot see the finger.

In the 1930, then Mumho and Lady Kocho Onari made the trip to the Buddha temples in the United States and presented the Go-honzon (General 200-ohkaka) and a pictured scroll of Amida Bud- dalho to the Palo Alto Buddhist Temple. The scroll was used at the parish house, center that in 1954 and later was enshrined into the new altar in 1955. At this time, the altar used to house the picture scroll of Amida Buddha was actually designed to house a statue. Through the generosity of the people at the Palo Alto Buddhist Temple’s Centennial Anniversary on October 18, 2014, a new and new Amida Buddha. When the idea of placing a statue of Amida into the temple was first proposed, there was great resistance. Many were against the idea of placing any statue of Amida, the picture scroll of Amida is preferred, and instead of the picture scroll of Amida with the picture scroll of Namo Amida Butsu should be used,” as their argument not to have a statue.

I say, admit, when I first began my studies of Jodo Shinshu, I, too, preferred Ren- nyo’s sentiment of having the 6-character scroll of Namo Amida Butsu. But after 25 years of ministry, I have come to rethink this. I use a portable O- Butsuden (Buddhist altar) at the cemetery. The Go-honzon has the charm of the Namo Amida Butsu on one side and a picture of Amida on the other side. When I first began using this Go-honzon I would have the Namo Amida Butsu side face the family. Invariably, someone would come up to me after the service and ask, “What do those suggalues on that stand mean? I realized that what everyone is able to read Japanese Kanji characters for Namo Amida Butsu even after I told them, they still looked puzzled. They didn’t know what that meant either. And more of and more of our members do not read or write Japanese how will they or any- one else coming to the temple for the first time, find a connec- tion to the Buddha or his dharma? In early Pure Land Bud- dhism, a statue was used to help one focus, concentrate, contemplate, visualize and meditate upon specific features of the Buddha. It is considered that one were able to visual- ize the Buddha even if one’s eyes were open or closed.

Continued on Page 6

Socks, Finger and Moon

By Rev. Kodo Umezu, BCA Bishop

It was a very successful, first- time joint conference for three Buddhist Churches of America (BCA) organizations. Over 620 people gathered at Hotel Irvine for the three-day event. The Federation of Buddhist Women’s Associa- tions, Southern District Buddhist Church Teachers’ Association, and Southern Dis- trict Dharma School Teachers’ Association were all part of the event. The phrase “Sharing Our Life Stories as Buddhists” was the theme for the whole conference. The participants were challenged to share their own life stories and be able to learn from each other. The participants shared stories from different cultures and backgrounds. The stories ranged from personal experiences to stories from the past. The stories were all about the experiences of the participants and their journey towards Buddhism.

The event started with a welcome address by Rev. Kodo Umezu, BCA Bishop. The welcome address was followed by a keynote speech by Dr. Michael Novacek, a Buddhist priest and author. The keynote speech was followed by a panel discussion on the topic of “Sharing Our Life Stories as Buddhists.” The panel discussion was followed by a workshop on “Sharing Our Life Stories as Buddhists.” The workshop was led by Dr. Michael Novacek and provided an opportunity for the participants to share their life stories in a group setting.

The conference continued with a series of workshops on various topics related to Buddhism. The workshops covered topics such as “The History of Buddhism,” “The Importance of Meditation,” and “The Importance of Community.” The workshops were led by various Buddhist leaders and provided an opportunity for the participants to learn more about Buddhism.

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Overall, the conference was a great success and provided an opportunity for the participants to learn more about Buddhism and share their own life stories.

Mountain View Buddhist Temple

The Mountain View Buddhist Temple was established in 1971 in Mountain View, California. The temple was founded by a group of dedicated Buddhist practitioners who were interested in the teachings of the Buddha.

In 1986, the temple became independent and moved to its current location on the hill of the Silicon Valley.

Mountain View Buddhist Temple
575 N. Shoreline Blvd.
Mountain View, CA 94043
Tel: (650) 984-4026
www.mvbdmtemple.org

Throughout the conference, the participants challenged each other to share their own life stories and be able to learn from each other. The participants shared stories from different cultures and backgrounds. The stories ranged from personal experiences to stories from the past. The stories were all about the experiences of the participants and their journey towards Buddhism.

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What Is A Stubborn Stone?

By Rev. Yusho Mukojima, Mountain View Buddhist Temple

A couple of weeks ago, after I finished the Sunday Service, I saw some Dharma School kids playing tag outside, full of energy. I noticed one of the boys came up to me and held out his hand, saying, “Bend, look at my treasure!” One project they smooth, round stone on his small palm. I said, “Wow, what a beautiful stone and picked it up. Because it felt surprisingly pleasant to the touch, I kept turning it over and over in my hand. “How did this stone, obviously rough to the touch, become so smooth and pleasingly rounded?” While wondering about this salty in Dreyzel and the feel of the stone, moving it from one hand to the other, reflecting to give it right back to the boy.

At that time, I happened to remember the words of Rennyo Shonin (1415-1499), a Zen prelate. Not matter how much it rains, if there is a huge rock, the ground under it will never be waterlogged. Similarly, although all of us are already embraced by Amida Buddha’s compassion, if we refuse the working of the Buddha Dharma we cannot accept the light of Amida’s wisdom because of our own blind passions.

During the course of our life’s journey, our minds are so stubborn and inflexible that they cannot accept Buddha’s light nor even that of others. Such inflexibility may lead to a sense of arrogance and may cause others harm.

“How is stone” perfectly symbolizes our own minds. Although intellectually we realize very well the preciousness of our lives, the value of another’s differences, and the respect of human rights, our selfish behavior has caused a history of hate, fighting and killing, much like stones being bashed together. Humankind has already been bashed to the point of a sad history of broken relationships. I believe that the way to transcend delusion will open if we can have a pure heart.

Rennyo Shonin describes a person with Shinjin (an entrusting heart): A person with Shinjin is like a newly born child. Nembutsu practitioners and is sure to gain a peaceful mind. This is because those who have been touched by the Buddha’s light will become soft and gentle in body and mind. Contrastly, our selfish behavior has caused a history of bashing like stones being bashed together.

He means that if we attain the entrusting heart, our mind, thus tightly, will be opened, our consciousness will be carried into something more than our mind will be able to ever imagine. Through a pure heart, we can put ourselves in another’s place. Listening to the Buddha Dharma in his essence, through entrance

Shinjin. Through listening, Amida Buddha’s great compassion (the Dharma) will work inside us and bring us to the power of Buddha.

As this time, we do not know how to be put in another’s place. Listening to the Buddha Dharma in his essence, through entrance shinjin. Through listening, Amida Buddha’s great compassion (the Dharma) will work inside us and bring us to the power of Buddha.

As this time, we do not know how to be put any thoughts which we is always of others.

I felt sorry for the young boy who was fantasizing about the bud- bank, hard as it was. But东风 first hand to the other, neglecting to give it right back to the boy.

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**Upcoming Public Events**

**February 13-15 2015  **
**Northwest District Convention: “The Everyday Rhythm of the Nembutsu”****

Keynote Speaker: **Rev. Harry Bridge**  
**Presented by the BCA Northwest District Council at the Westin Bellevue Hotel, Bellevue, WA**

**February 26 - March 1, 2015**
**BCA National Council & Forum “LIFE: A Real Life”**  
**Presented by IBS & CBE**

**March 7, 2015**
**Winter Pacific Seminar “A Life of Awakening: True Teaching”**

Keynote Speaker: **Rev. Tomoyasu Chiko Naito**  
Kangaku, Jodo Shinsu Hongwanji & Professor Emeritus, Ryukyu University  
Presented by IBS & CBE  
Hosted at the Seattle Betsuin Buddhist Temple, Seattle, WA

**March 13-16, 2015**
**9th Annual TechnoBuddha Conference**

Keynote Speaker: **Dr. Jeff Wilson** - Author, Buddhism of the Heart  
Presented by CBE at the Jodo Shinshu Center, Berkeley, CA

**June 27, 2015**
**The LGBTQ Community & Shin Buddhism Seminar**

Speakers include: **Dr. Jeff Wilson**  
Presented by CBE  
Hosted at the New York Buddhist Church, New York, NY

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**Jodo Shinshu Correspondence Course - Monthly Essay**

**Visit:** [www.jssc.cbe-bca.org](http://www.jssc.cbe-bca.org) for course details

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**Buddhism has frequently spread and adopted in regions by rulers who focused on the teaching by building monasteries and temples, supporting the practices of monks and teachers, and utilizing these places for teaching the Dharma and serving the community. Throughout the history of the regions where Buddhism spread, the teaching had to contend or compete with native religious practices. Buddhism became absorbed into each new society and culture that it encountered by adapting to the existing artistic forms or native religious images and cultural practices. One sees this through the artistic styles, aesthetic preferences or the iconographic symbols or forms native to a culture that were incorporated into the emerging Buddhist art and architecture, making Buddhism more familiar, dynamic and inspiring.**
he praises the teachers and teachings in his life. I can understand Shinran Shonin’s still a wealth of teaching to receive from Sensei, even though his physical life has come deeply.

Choked voice he offered his sympathies to me. Together, we shed tears and I ex-Sensei. He was so moved by them, and read them over and over again. He came downation, I help to coordinate and put on the seminars for minister’s assistants. There is a teachers who brought the teachings to my heart and mind.

and teachings. In my life, Shigaraki Sensei has been one of those most significant has all been because of teachers

It never ceases to amaze me how such a teacher of the Dharma reaches the core of my being. He had a creative, free spirit, who was always some part of his lecture that would hit right into your gut. I have used so

The Federation of Dharma School Teachers Leagues (FDSTL) submitted a seminar chat includes Rev. Kuwahara (seated) and Rev. Kenko Takamine, far right. appreciative audience asked many questions. Third row: Rev. Shinji Ouchi Right: A post-seminar chat includes Rev. Kanohara (seated) and Rev. Kanko Takamine, far right.

Submit an original drawing, painting, collage, or photograph. Rules for submission are available at: https://bcaadhamaschool.wikispaces.com

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and teachers persisted in the belief. The students were the same age as I am now. Each one had family, friends, and dreams for the future, and I am sure that they didn’t want to lose them. When I seri- ously think about them and imagine how they must have felt, their words penetrate my heart.”

She continues “We may be the last generation of those able to listen to vic- tim’s stories first hand. Because of that, I feel we have an obligation to them to keep their stories and messages alive, now more than ever.”

As the youth living in this city, I believe we are the only ones who are able to authenti- cally understand what happened. The story of Hiroshima has this. It is the very motive for my participation in these activities.”

In 1945, Okuda was 18 years old, the same age as Kazuho is now. He belonged to the naval faculty department and was stationed in Kur, Hiroshima. In March of that year, young men who were 18 years old were being enlisted into military service, which was urgent. From August 1, he began naval cadet training to be- come a sailor. In recalling those days, Okuda said, “I don’t think I would have less than a half a year to live.”

“On August 6, 1945, an atomic bomb was dropped on Hiroshima. On the fol- lowing day, I was told by a naval officer who was an acquaintance of mine that my father had died in the bombing, and a week later, on August 15, I was finally allowed to enter the city to return to my home and neighborhood. But there was nothing left—everything had been destroyed and was merely burned ruins.”

After saying this, Okuda felt silent. Ka- zuho continued, “My grandfather was a stay-at-home person, so I felt as though I was as well, but he was exposed to it when he visited the city immediately after the attack. He didn’t want to know about the bombing firsthand, and I guess that’s why he doesn’t want to talk about it…”

“Aiming for peace found in the Dharma is redemptive.”

Just before August 6, Okuda and Kazuho visited Higashiyama hill where the peace memorial park lies. “The statue had a number of burn scars. I heard that it still emits a minute quantity of radiation. To me, its exis- tence, standing appearance seemed to be quietly calling for No More Hiroshimas. The encounter with the statue has made me think about our responsibility in understanding and remembering. Thank you for suggesting that I go to see it,” Kazuho told her grandfather. “Take a good look at this symbol and remember, and continue endeavoring for peace in the world,” Okuda responded as he lovingly gazed at his granddaughter.

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Buddhist Churches of America

Contact: Hongwanji Press (075) 371-3711

From the Hongwaynji Journal, August 10, 2014, p. 6

Buddhist Churches of America

Thank you to thousands of individual donors to the 2014 Annual Thanksgiving Offering. These individual donor contributions are the primary source of funds for the BCA’s Annual Thanksgiving Offering. The offering is the source for the BCA Social Welfare Fund. Organizations from around the United States apply for the funds, and as needed, some of the funds are available to help in natural catastrophes around the world.

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New from the Buddhist Study Center Press, Rice Country offers a rare look at the stories, experiences and memories of the family of Japanese immigrants in America and son of American-born Jodo Shinshu minister. He begins with a comprehensive account of the his- tory of Japanese immigrants in the United States. He documents the hopes and dreams of the immigrant pioneers for prosperity, happiness, and success which became a night- mare with their forced evacuation and incarceration. The second section of Rice Country examines the complex challenges and struggles of the differ- ent generations of Japanese Americans to cultivate a sense of identity. In the final section, Yoshikishi shares his own personal journey in a quest for iden- tity.

To order, go to www.bcabookstore.com or sales@bcabookstore.com, (510) 809-1435.

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お浄土の花はどうして咲くのか

以上の文章は浄土三部経の一つである『阿弥陀経』のものでございます。このご文はお浄土の池の中にさまざまの色の蓮華が池の上で輝いて、その香りがかぐわしくて妙なものであると説明されています。

この蓮華の花は車輪のごとくの大きさであると述べられていますが、どうしてお浄土の蓮華がそこまで大きくなければならないのかと不思議に思っていました。その答えを探していて阿弥陀さまの仏像を見たとき、私が探していた答えはこれかなと思いました。浄土真宗のご本尊は立像で、立っておられる仏様であります。他宗派のご本尊は大体座っておられます。いずれにしても仏様は蓮華の上に立っておられるか、座っておられるのです。蓮華は仏様の台座となっていて、悟りを象徴するものでもあります。その蓮華は私たちは悟りの世界に運んでいく、大きいい乗り物、大乗仏教のみ教えの車輪でもあるのです。ですからお浄土の蓮華は大きくなればならないのです。

宗祖親鸞聖人は浄土真宗は「大乗の至極なり」を言い切った方ですから、宗祖様が阿弥陀経をあげるとき、お浄土の蓮華についてこの箇所を唱えたとき、特に喜んでおられたのではないかと想像します。

しかし、宗祖様は浄土真宗の要である本願に対してこういう言葉も言い残されています。「弥陀の五劫思惟の願をよくよく案ずればひとへに親鸞一人がためなりけり」と。この言葉は『歎異抄』にあります。このご文の一つの味わいとして、私はこう考えています。お浄土は仏様の世界でありながら、私のための世界でもあります。この味わいからお浄土の花はなぜ咲くのかを考えてみました。私が出したその問いの答えは、「嬉しいからです。」このように考えたとき、自分も嬉しくなりました。お浄土はただあの世ではなく、この私の世界を照らす世界でもあるのです。

IMOP（国際伝道者養成講座）は九月から始まりました。四名の受講生は研修期間中、各仏教会を訪れ、法要や勉強会への参加を通じて開教使や会員と交流し、学びを深めています。十月下旬から約二週間、北米とハワイの寺院でインターン研修、その後バークレーに戻り十二月初旬に研修を終える。以下は受講生の紹介。

名前：一羽 諒（いちわまこと）　生年月日：1987年10月5日　出身：兵庫県たつの市、光善寺衆徒　出身校：宝塚大学修士課程、中央仏教学院　開教使志望の動機：日本でご門徒さんの減少が問題にされている中で、日本よりさらに厳しい環境で布教されている開教使というものにとても興味があり、家族も頑張ってこいと背中を押してくれたので今回志望しました。

名前：大内 深生（おおうち しんじ）　生年月日：1989年6月27日　出身：長崎県、円成寺衆徒　出身校：京都外国語大学、中央仏教学院　開教使志望の動機：以前父が開教使を目指していましたが、父は長男であったためお寺を継がなければいけませんでした。私はその父の背中を見て育ったため、今の私の情熱は海外へと向けられています。父の歩めなかった道を歩みたいと思いたったことが、開教使志望動機へとつながりました。

名前：林 斉昭 ラジヤン（はやしなりあき）　生年月日：1983年1月21日　出身：ハワイ、鹿児島県無限寺衆徒　出身校：関西外国語大学、中央仏教学院　開教使志望の動機：浄土真宗のみ教えはだれもが持っている人間の本能のままでの救いであり、日本のみならず世界的にも通用するものと思いますし、何よりも必要とされると考えますので広い意味での伝道に携わりたいということで開教使を志望致しました。

名前：禿　定心（かむろじょうしん）　生年月日：1978年12月26日　出身：熊本県、善正寺衆徒　出身校：龍谷大学博士課程真宗学専攻　開教使志望の動機：龍谷大学の4回生の時、ハワイ開教区での実習（開教使課程）に参加しました。キリスト教文化圏の中、開教使の方々が熱意をもって積極的な社会実践を取り入れた伝道活動に、取り組んでいらっしゃる姿に感銘を受けて、開教使を志すようになりました。

仏教教育局では去る10月25日（日）に浄土真宗センターにて行われた秋の聞法セミナーでのIMOP受講生によるご法話を録画しています。DVDをご希望の方は浄土真宗センター、仏教教育局までお連絡ください。

秋の聞法セミナーに関するお知らせ
仏教教育局では10月25日（日）に浄土真宗センターにおいて行われた秋の聞法セミナーでのIMOP受講生によるご法話を録画しています。DVDをご希望の方は浄土真宗センター、仏教教育局までお連絡ください。

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十月十七日（金）から十九日（日）に第四十三回全米仏教婦人会大会がアーバイン市で開催された。大会のテーマは「Sharing Our Life Stories as Buddhists（様々な仏教者の生き方）」今大会は南部教区の主催で、南部教区大会と南部教区仏教婦人会ならびにダルマスクール大会が併催された。大会には全米から六〇〇名以上の婦人会会員が集い、約三〇名の開教使と十名の引退開教使が参加。十七日はダルマスクールのワークショップ、婦人会のミーティング、ワイン作りなどが行われた。十八日には浄土真宗をはじめ、曹洞宗、チベット仏教など宗派内外から八名の講師が招かれて、基調講演や講義を行った。チベット仏教の講義を聞いた参加者は「チベット仏教と浄土真宗で死後への考え方がちがっていたのをはじめて知りました。」他仏教宗派と真宗の違いがわかったと語った。また、さまざまな仏教徒の話しを聞けて楽しかったと好評であった。十九日の朝の閉会法要は総長追悼法要を兼ね、B Cの発展に尽力した歴代の開教総長へ感謝を表した。