

# ***DHARMADUTA***

Spring 2022

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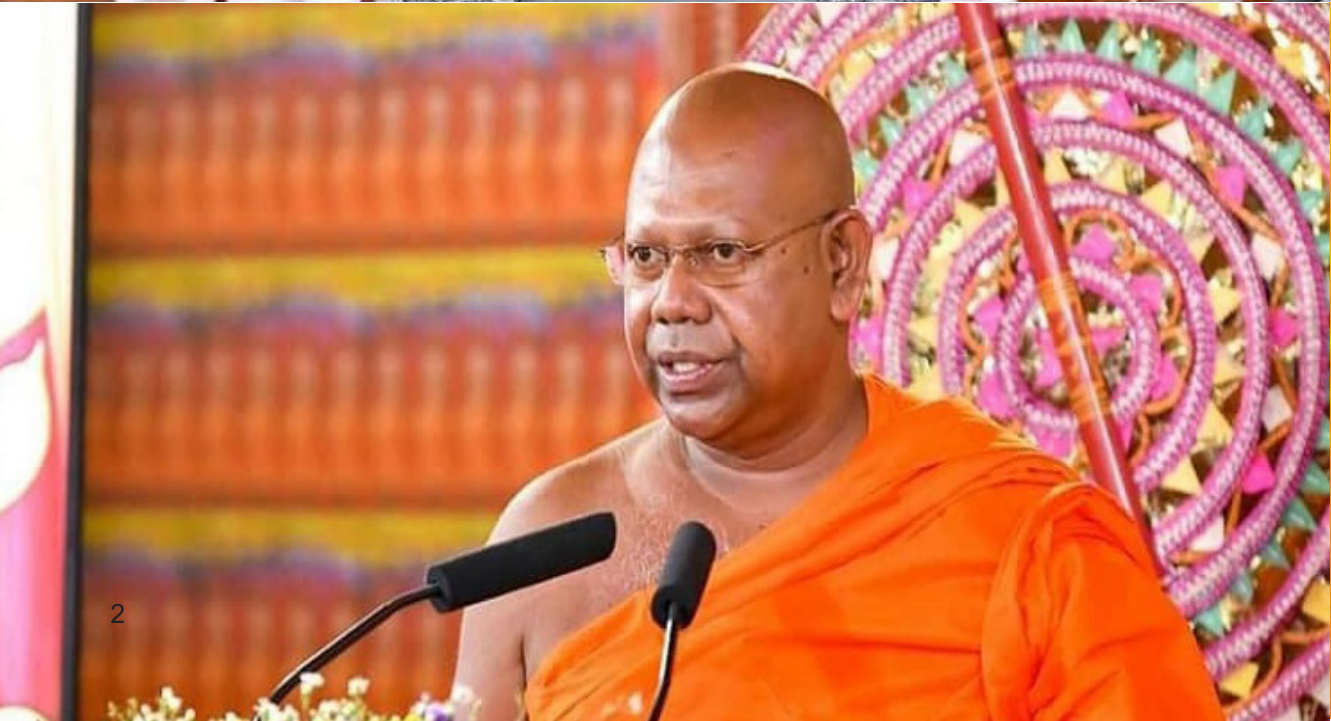
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# Photo News Of the 13th Executive Council Meeting

**The 13th Executive Council Meeting of the Asian Buddhist Conference for Peace was held in Colombo, Sri Lanka on 14th January, 2021. The meeting was held via webinar due to the Covid-19 pandemic.**





**THE 13<sup>TH</sup> EXECUTIVE COUNCIL MEETING OF THE ASIAN BUDDHIST CONFERENCE FOR PEACE**

Organized by :  
ABCP Sri Lanka National Centers

Colombo, Sri Lanka  
14<sup>th</sup> January 2021





# БУРХАН БАГШ

## ОЛОН АНГИТ УРАН САЙХНЫ КИНО

АЛБАН ЁСНЫ ОНЦГОЙ ЭРХТЭЙГЭЭР МОНГОЛЫН ҮНДЭСНИЙ ОЛОН НИЙТИЙН ТЕЛЕВИЗЭЭР

Орлогын тэмдэг



ТБШ-ийн үйлчилгээний төв  
ТБШ-ийн Ажлын байр

### ӨГЛӨГИЙН ЭЗЭД

МЭШТӨВ Гандантэгченлинг хийдийн тэргүүн их хамба лам гавж Д. Чойжамс, Монгол багш Д. Жавзандагж, Наро Банзан Гэгээ, Ганзи Гэгээ, Г.Занданшатар, А.Гансүх, Д.Лундеежянсан, Х.Бамбалсан, А.Ариунзвиргал, Mohinder Pratap Singh, Om Prakash Meena, Sonam Wangchuck, Л.Нинжамц, О.Мөнх-Эрдэнэ, Ж.Сарантуяа, Г.Отгонзоргал, Ж.Саранчимэг, Ц.Батзориг, С.Эрдэнэчимэг, Р.Оюунчимэг, Д.Баярсайхан, Л.Ганбаатар, Ц.Алтангэрэл, Л.Ганчимэг, А.Ариунболд, Ц.Мөнхбат

### ОРЧУУЛГЫН РЕДАКТОР

Ц.Шарманбаатар  
Ч.Хатанбаатар  
С.Тувдэнцэрэн  
Н.Бувижаргал

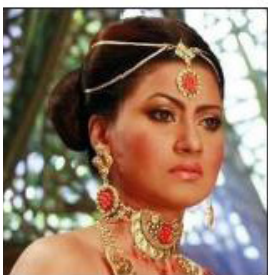
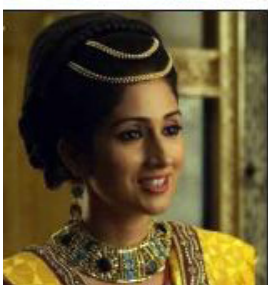


Эхлүүлэх өдөр: 2020.05.08-аас эхлэн  
Бүр 21:20 цагаас

# Release of Buddha TV Series in Mongolia

Release of “Buddha” TV series of India has been organized in May 06, 2020 at Battsagaan Temple of Gandantegchenling Monastery, the Center of Mongolian Buddhists. The participants of the event were Mr. G. Zandanshatar, the Chairman of the State Great Khural, Mr. D. Lundejantsan, the Member of Parliament, His Eminence Khamba Lama Gabju Chojamts De mberel, the Abbot of Gandantegchenling Monastery and the Head of the Center of Mongolian Buddhists and His Excellency Mr. M. P. Singh, the Ambassador of the Indian Embassy in Mongolia.

Mr. G. Zandanshatar, the Chairman of the State Great Khural said that “the Parliament of Mongolia has approved the law of celebrating Vesak



Day as a national holiday in Mongolia. I wish people would celebrate this holy day by doing good deeds, planting trees and helping others. I believe that Buddha TV series will contribute in the society with enlightenment and compassion”.

His Eminence Khamba Lama Gabju Chojamts Demberel, the Abbot of Gandantegchenling Monastery and the Head of the Center of Mongolian Buddhists said that “I would like to express my gratitude to Mr. G. Zandanshatar, the Chairman of the State Great Khural, His Excellency Mr. M. P. Singh, the Ambassador of the Indian Embassy in Mongolia and the Mongolian National Television for releasing the film with official right”.

His Excellency Mr. M. P. Singh, the Ambassador of the Indian Embassy in Mongolia specified that “Buddha TV series has been released in Mongolia on the 65th anniversary of diplomatic relations between India and Mongolia”.

Buddha TV series has been broadcasted on the Mongolian National Television starting from May 08, 2020. The series features the Bodhisattva Siddhartha’s illustrious journey of being born in the lap of luxury as a prince. It then depicts his growing years and the renunciation of his home and living the life of an ascetic, before finally attaining Buddhahood.



# Vesak Day has been celebrated as a national holiday for the first time in Mongolia



MNB MNB 2 ETV

БУРХАН  
БАГШИЙН  
ИХ ДҮЙЧЭН  
ӨДРИЙН БАЯР  
2020  
06 | 05

**ИХ ДҮЙЧЭН ӨДРИЙН  
БАЯРЫН ХӨТӨЛБӨР**

**НЭГ ӨДРИЙН САХИЛ**  
05:30-07:00 ТВ9: МБШТ Гандантэгчэнлин хийдийн тэргүүн их хамба лам Д.ЧОЙЖАМЦ хүртээгээ

**ЁСЛОЛ ХҮНДЭТГЭЛИЙН ҮЙЛ АЖИЛЛАГАА**  
09:30-12:30 МҮОНТВ-ийн 1, 2-р сувгаар шууд дамжуулна

**ЦАХИМ ХӨТӨЛБӨР**  
09:00-21:00 ETV HD лэйж хуудас: Бурхан багшийн их дүйчэн өдрийн баярын хөтөлбөр шууд дамжуулна

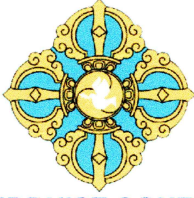
[www.duichen.org](http://www.duichen.org) Бурхан багшийн Их дүйчэн өдөр 76 11 22 22

Mongolian Buddhists, has organized activities such as cleaning up the Tuul river and planting trees in the National Park. It also held competitions of drawings and essays with the theme of Buddhism among children and traditional Mongolian script among teachers and the winners of the competitions were awarded. Gifts were given to mothers whose babies were born on June 05, 2020.

Mongolia has been celebrating Vesak Day since 1990, but still it hasn't been pronounced as an official holiday. The Parliament of Mongolia approved Vesak Day as a national holiday in December 2019. Mongolia has celebrated Vesak Day as a national holiday for the first time in June 05, 2020. In 2021, the holy day falls on May 26.

In the framework of protecting the environment, Gandantegchenling Monastery, the Center of

“Burkhan bagshiin chogo” was performed by monasteries in Mongolia and devotees practiced one day of Sojin. Social and public activities such as fasting, abstaining from the use and sales of alcoholic drinks, abandoning non-virtuous deeds of body, speech and mind, helping others and offering donations have been propagated.



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**Letter of Condolence**

The Asian Buddhist Conference for Peace and Gandantegchenling Monastery, the Center of Mongolian Buddhists, express our heartfelt condolences to the Naritasan Shinsho-ji Temple for the passing away of His Holiness Shojin Hashimoto. We offer special prayers in memory of the departed leader and pray for his Nibbana.

His Holiness Shojin Hashimoto accepted students from Mongolia and contributed greatly to the friendship and development of Japan and Mongolia. He will forever remain alive in our heart and memory. With his passing away, we lost a strong, wise and visionary great leader and this loss will be deeply felt and mourned by all who knew him.

I would like to offer our deepest and most sincere condolences to all those who enjoyed deep bondage, close relation and devotion in the great holy leader, may everyone attain emancipation of nirvana.

With Metta,

Secretary General of ABCP,  
Da Lama of Gandantegchenling Monastery  
The Center of Mongolian Buddhists



Kh. Byambajav

22<sup>nd</sup> June, 2021

**Statement against military coup in Myanmar.**

The Asian Buddhist Conference for Peace (ABCP) voices its deep concern over the recent developments in Myanmar and declaration of the state of emergency. ABCP also notes with deep concern on the detention of democratically elected leadership including the State Counsellor and Noble Laureate Daw Aung San Suu Kyi, other members of the political parties, the civil society, students and the venerable Sangha.

The abrupt suspension of democracy achieved by the people of Myanmar after a sustained and prolonged struggle is a huge setback and unfortunate. The violent crackdown on peaceful protestors expressing their just voice for restoration of democracy, is unjust and in violation of all norms and is condemnable.

ABCP stands in solidarity with the people of Myanmar seeking immediate restoration of the democratic rights of the people and calls for the following:

- (i) Restoration of democracy and ensure rule of law in Myanmar;
- (ii) Release of all detained political leaders and activists; and,
- (iii) Resolve disagreement through dialogue and peaceful means in accordance with the established national and international legal systems for the wellbeing of the people of Myanmar.

Asian Buddhist Conference for Peace (ABCP)

Ulaanbaatar, Mongolia  
March 9, 2021





THE DALAI LAMA

11 January 2021

MESSAGE

I am very happy to know that the Asian Buddhist Conference for Peace (ABCP) will be holding its Executive Council Meeting in Colombo, Sri Lanka, January 14, 2021.

The ultimate purpose of Buddhism is to serve and benefit humanity. What is important is how we Buddhists can contribute to human society according to our ideas such as non-violence and compassion, which naturally give rise to peace of mind. The Buddha gave us an example of contentment and tolerance, through serving others unselfishly. His teaching is essentially to help others if you can and if you cannot, at least to refrain from harming them. Part of Buddhist practice involves transforming our minds. But if our training in calming our minds, developing qualities like love, compassion, generosity and patience, is to be effective, we must put it into practice in day-to-day life.

The essence of all religions is to deal with basic human problems. As long as we continue to experience the fundamental human sufferings of birth, sickness, old age, and death, there is no question that Buddhist practices can have a role to play in how we tackle them. Inner peace is the key. In that state of mind you can face difficulties with calm and reason, while your inner tranquility remains undisturbed. The teachings of love, kindness and tolerance, the conduct of non-violence, and especially the Buddhist theory that all things are relative are a source of that inner peace.

These days I encourage followers of the Buddha to be 21st century Buddhists. This means coming to understand the thought on the basis of which we develop faith. The Buddha encouraged his followers to analyse and investigate his teachings. All major religious traditions teach about love and compassion, but Buddhism also teaches wisdom — the ability to overcome ignorance. An important Buddhist insight is that misconceptions and negative emotions are not integral part of the mind, which is why they can be overcome when the right conditions are met. We train the mind to transform it by employing the mind itself. Knowledge of this is inspiring increasing interest among modern scientists.

Today, at a time of great uncertainty and upheaval in many parts of the world, an important aspect of working towards world peace is recognizing the oneness of humanity; the idea that in being human we are all the same, which will make even the thought of conflict unnecessary.

I offer my greetings to the Executive Council Members of the ABCP, and my prayers that your deliberations will contribute to the creation of a happier, more peaceful world.



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இலங்கையின் பிரதம மந்திரி  
Prime Minister of Sri Lanka

January 5, 2021

**Message**

I would like to congratulate the Asian Buddhist Conference for Peace (ABCP) on completing their 50th anniversary in 2019. This year Sri Lanka is honored to be hosting the International executive committee meeting of the ABCP.

As one of the pioneering Buddhist organizations in the world, the work conducted by the ABCP, keeping true to the founding values of the organization, of furthering peace in Asia and the world as a whole is of extreme value, particularly in today's modern world where conflict is brewing in all corners of the world. I hope that the initiatives taken by the ABCP will set a precedent for international religious organizations, not only in Asia but around the world to become the foundation for peace and work collectively towards world peace.

I wish the Asian Buddhist conference for peace the very best in continuing their work and I wish for a successful conclusion of the executive committee meeting to be held in Sri Lanka.

May the Triple Gem Bless you.

**Mahinda Rajapaksa**  
Prime Minister Sri Lanka.

## **FELICITATION MESSAGE OF THE PRIME MINISTER OF MONGOLIA**

**To the participants in the 13<sup>th</sup> Executive Council Meeting of the  
Asian Buddhist Conference for Peace**

Good morning to the Excellencies and Venerables of state and religion taking part in the inauguration ceremony of the 13<sup>th</sup> Executive Council Meeting of the Asian Buddhist Conference for Peace and I would like to wish you all great accomplishments in your future endeavours and creative activities.

The Asian Buddhist Conference for Peace was founded in Ulaanbaatar in 1969 and is a peaceful movement, which during the course of its half a century, through joint efforts, has been consistently making contribution to the great cause of establishing peace and tranquillity in Asia and in other regions of the world.

I appreciate the efforts being made by you all, the President and the Heads of the National Centres of the Asian Buddhist Conference for Peace, to unite the Buddhists of Asia for the benefit of humanity.

Today, the entire world is going through enormous tragedies, crisis, struggle and pandemic, and peace and tranquillity of humanity are encountering many challenges. There is no doubt that the teachings of Lord Buddha and your movement for peace would make an important contribution to alleviating and overcoming these challenges and crisis.

The 11<sup>th</sup> General Assembly of the Asian Buddhist Conference for Peace, which was held in Mongolia in 2019, was a timely and an important event that defined the objectives, expanded the goals, strengthened the structure and raised the prestige of the organisation at the international level.

I am fully confident that during this ABCP Executive Council meeting, you would have constructive discussions and come up with many important proposals and suggestions designed at further intensifying and streamlining the activities of ABCP.

I would like to wish great success to the Executive Council meeting.

May there always be peace throughout the world.

**Prime Minister of Mongolia**

**Ukhnaagiin Khurelsukh**

**Ulaanbaatar**

**14 January 2021**

## ABCP COLOMBO RESOLUTION-2021

The 13<sup>th</sup> meeting of the Executive Council (EC) of the Asian Buddhist Conference for Peace (ABCP) was held in Colombo, Sri Lanka on 14<sup>th</sup> January 2021 from 9.30 a.m. to 5.30 p.m. Sri Lanka standard time. Due to the Covid-19 pandemic, the meeting was held via webinar. It provided an opportunity to the national centres to come together on one forum and to discuss a number of specific issues related to the organization and implement actions directed towards strengthening global peace, raising environment awareness, and promoting equality and unity among the Buddhists of the world. The Executive Council reaffirmed the commitment of ABCP to pursue the chartered goals in accordance with the ABCP charter, its mission and objectives for peace and harmony in the world.

The EC meeting was attended by the Most Ven. Gabju D. Chojamts, President, ABCP, Ven. Jangchup Choedon, Vice President, Ven. Da Lama Kh. Byambajav, Secretary General, Mr. Sonam Wangchuk, Deputy Secretary General and other members representing the representatives various national centres.

The inaugural ceremony of the ABCP EC meeting was held at the auditorium of Buddhist Media Network, Sambhodi Viharaya, Colombo and attended among others by His Excellency Mr. Gotabaya Rajapaksa, President of the Democratic Socialist Republic of Sri Lanka and the Mahanayake and Anunayake Theros of Sri Lanka. The keynote address was delivered by Dr. Wijeyadasa Rajapakshe, Member of Parliament, Colombo District, Sri Lanka.

Members appreciated the Messages of Congratulations received on the occasion from the Prime Minister of Mongolia, Prime Minister of Sri Lanka, Speaker of Sri Lankan Parliament appreciating the peace efforts and contribution of ABCP and their good wishes for the success of ABCP Executive Council meeting. Members also recorded their appreciation for the Goodwill-Message received from His Holiness the Dalai Lama for the occasion.

The EC meeting observed a minute of silence in remembrance of the pioneers and past members of ABCP and also offered prayers for those perished due to Covid-19 pandemic world over.

The ABCP EC meeting began with the opening remarks by Most Venerable Khamba Lama, Gabju Demberel Chojamts, President of ABCP. He acknowledged and appreciated the efforts of the two national centres of ABCP in Sri Lanka in successfully hosting the EC meeting in Colombo. In his speech, the President called upon all the national centres to work hard in pursuance of the

goals set by the organization and its 11<sup>th</sup> General Assembly held in Mongolia in 2019. Thereafter the President directed Ven. Jangchup Choedon, Vice-President of ABCP to conduct the meeting.

Ven. Da Lama Byambajav, the Secretary General of ABCP, gave a detailed presentation on the activities carried out by the ABCP HQ and also presented an action-plan of ABCP. Members conveyed their appreciation to the efforts made by the Secretary General and his staff for the smooth functioning of the ABCP HQ.

The ABCP Executive Council meeting reiterated its  
commitment and resolve to:

- Prevent all forms of extremisms which go against the teachings of Buddha and age-old cultural values so far preserved, practiced and sustained in the Buddhist world at local, regional and global levels;
- Prevent and take remedial measures in tackling all forms of vandalism on the ancient antiquities of Buddhist places of worship and other sites of archaeological value in the Asian region and other parts of the globe and called for facilitating collaborative action plan among nations to protect the historic religious sites of archaeological value;
- Take immediate remedial measures according to the legal framework of respective nations against destruction of ancient documentary evidences, scripts and written information regarding the noble teachings of Buddha;
- Formulate a 10-year action plan to promote and sustain world peace at regional and global levels by inculcating the essence of noble teachings of Buddha, incorporating Buddhistic approach to all forms of conflict resolution frameworks promulgated by international decrees and conventions in keeping with accepted norms of legal mechanisms in respective countries;
- Oppose all forms of misinformation, distorted facts or concocted stories being spread against the teachings of Buddha via electronic media, and digital platforms or news items, which have disastrous and negative sensitivities on dispensation of the Dhamma;
- Prevent all forms of commercial activities, which use Buddha's image and parts or full of the Buddha's teachings or textual expressions to exclusively promote their products and services at regional or global levels, which are highly detrimental to the existence of Buddhism and also to the teachings of Buddha;

## *ABCP Document*

- Promote and make best use of the noble wisdom in solving global issues and bring about global peace through non-violence, compassion and loving kindness, which go against the vicious and hatred approach to problem solving and
- Protect our environment that include our seas, oceans, mountain ranges, all kinds of aquatic and natural resources and the entire universe from adding poisonous substances and emission of lethal gases and instead, promote harmonious living favourable to law of nature at all times.
- EC welcomes the entry into force of the Treaty on the Prohibition of Nuclear Weapons as a historic event and strives for the realization of a world free from nuclear weapons.
- The EC unanimously accepted the proposal made by the Indian National Centre (INC) to host the 12<sup>th</sup> General Assembly of ABCP in India in 2021/2022. Dates and venues of the General Assembly will be decided in due course of time after assessing the Covid-19 situation and ensuring the possibility of free movement for the participants. It requested Indian National centre to chalk out a preliminary program of the 12<sup>th</sup> General Assembly in consultation with the ABCP HQ.
- The EC also approved the meeting of the ABCP Standing Commission on Sustainable Development Goal to be organized by the Indian National Centre in Leh, Ladakh from August 5-7, 2021.
- The EC lauded the efforts of the ABCP HQ and INC for launching the ABCP website, which is now operational.
- The guidelines issued by the ABCP HQ provides that the Coordination Centre in Bodhgaya could be located in the Mongolian Temple and that the Head of the Mongolian temple could function as the Director of the ABCP Coordination Centre. Members of EC welcomed this offer from the ABCP HQ in this regard. However, for ensuring better coordination and smooth functioning of the Coordination Centre in Bodhgaya, Executive Council members accepted the suggestion to make Indian National Centre a partner-organization in running of the ABCP coordination Centre. The meeting also appreciated the offer made by the Indian National centre to appoint a coordinator / deputy director for the ABCP Coordination Centre in Bodhgaya and that INC will be responsible for his salary.
- EC members while appreciating the contribution of US\$ 15,000 by the Indian National Centre, called upon all the National

Centres to generously contribute to the ABCP Corpus Fund and also pay their membership fee regularly.

- The EC also appreciated the efforts made by the Secretary General in connection with the ABCP status upgradation with the UN Economic and Social Council (ECOSOC). The Secretary General reported the current status and said that an official request to UN ECOSOC to reclassify ABCP status from the present “Roster” status to General Consultative status will be made soon. The meeting called for the support of all the ABCP National Centres in the matter and requested them to engage with their respective foreign affairs ministries and to mobilise support on the issue through their respective UN Permanent Missions in New York. Such recognitions are important to pursue the important objective of ABCP, through which it could make an important contribution to UN SDGs.
- ABCP Executive Council meeting supported the statement made by Ven. Karma Gelek, President, National Centre, Department of Religion and Culture, CTA with regard to the following 3-point resolution on the future status of the Dalai Lama institution:
  - (i) To continue the Institution and Reincarnation of the Dalai Lama in the future;
  - (ii) The incumbent XIV Dalai Lama to be the sole authority of how the next reincarnation of the Dalai Lama should return, and the Tibetan people never to recognize any Dalai Lama reincarnation candidate chosen and installed by the Chinese government; and
  - (iii) To employ the eight centuries old unique Tibetan traditional method in searching and recognizing the next Dalai Lama.
- It was decided that the next ABCP EC meeting will be held in Sri Lanka headed by Ven. Maitipe Wimalasara in early 2022. However, this time the meeting would not be a zoom-meeting. The Sri Lanka National Centre will announce the date and venue of the meeting in course of time. It was also agreed that should any need arises, the ABCP HQ could organize another virtual meeting of the EC before the 12<sup>th</sup> General Assembly.
- The 13<sup>th</sup> ABCP EC Meeting successfully concluded in Colombo, Sri Lanka and the ABCP Colombo Resolution-2021 was unanimously adopted by the members of the ABCP EC Meeting.

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## **Report from Japan National Center at ABCP Executive Council Meeting- Online**

Ven. Shohaku Kishida

Co-Director of

Japan Religious Persons Council for Peace

January 14th, 2021

We wish you all ABCP members happy healthy year in 2021, taking care of yourself from covid-19.

The Treaty on the Prohibition of Nuclear Weapons will come into effect on January 22nd. It is epoch-making and historic, despite the number of weapons of mass destruction, including nuclear weapons, continues to increase.

The long-cherished wishes of the hibakusha and the voices of those seeking a peaceful world have moved the international community and governments.

However, there are many issues to be solved in order to implement this treaty.

Please have a look at the response to the treaty of each country of ABCP members.

The countries which have signed and ratified the treaty are Thailand, Vietnam, Bangladesh and Laos.

The countries which have signed are Cambodia and Nepal.

The countries which support the adoption are Mongolia and Sri Lanka.

The countries which have not even participated in the treaty are:

India, with 150 nuclear weapons,

North Korea, with 30-40 nuclear weapons,

South Korea under the umbrella of the US nuclear strategy, and Japan.

In particular, Japan, which is the country exposed to nuclear weapons attacks in the world, should stand at the forefront of the ban on nuclear weapons.

However, Japan had not signed, not ratified, even nor take part in the meetings. That's a shame of Japanese Government. It can be said to be a betrayal of Hibakusha and humankind.



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The implementation of this treaty is also important for eliminating disparity, poverty, discrimination, etc. in human society, but the treaty is not widely known nor understood. We need to appeal it to people more and more.

In order to enhance execution of the treaty, it is necessary to clarify the danger, untruth and deception of the theory of nuclear deterrence. Nuclear weapons are a transformation of the Buddhist three poisons of greed, anger, stupidity, which are roots of human sin. The denial of existence of nuclear weapons and deterrence theory should be one of the highest priorities imposed on us, today's Buddhists.

Thank you very much for your attention.

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**WELCOME SPEECH AT THE ASIAN BUDDHIST  
CONFERENCE FOR PEACE (ABCP)**

**By Ven. Dr. Professor Medagoda Abhayatissa**

The Venerable members of Maha Sangha, Your Excellencies, representatives of diplomatic missions, distinguished guests, ladies and gentlemen,

At the very outset, I feel honored to have been afforded an opportunity to express a few words with you on this very special occasion at this Executive Council Meeting, on behalf of the Sri Lankan Centers for the Asian Buddhist Conference for Peace (ABCP).

On behalf of ABCP, I respectfully welcome the Most Venerable Maha Sangha,

Most Venerable Niayangoda Wijithasiri Anunayaka Thero of Malawatta Chapter of Siyam Maha Nikaya,

Most Venerable Wendaruwe Upali Anunayaka Thero of Asgiriya Chapter of Siyam Maha Nikaya,

Most Venerable Makulewe Wimala Mahanayaka Thero of Sri Rammanna Maha Nikaya,

Most Venerable Ganthune Assaji Thero, the President of Sri Amrapura Maha Sanghasabha,

Venerable Diviyagaha Yasassi Nayake Thero and all other members of the Maha Sangha here and all those who are joining this programme.

Also, I cordially welcome His Excellency Mr Gotabhyaya Rajapaksa, the President of Sri Lanka, who is serving mankind with all his effort.

Hon. Mr Wijeyadasa Rajapakshe, today's keynote speaker, and all other distinguished guests and invitees joining all over the world to the 13<sup>th</sup> Executive Council Meeting of ABCP.

With a deep sense of gratitude and in token of appreciation, to the founders of ABCP, I take this opportunity to remember the two

legendary Sri Lankan members of the Maha Sangha - Most Ven. Dr. Medagoda Sumanatissa Thero and Most Ven. Dr. Mapalagama Wipulasara Thero who collectively worked with Most Venerable Khamba Lama Samaagiin Gombojav of Mongolia, Most Venerable Khamba Lama Jambaldorj Gomboev of Russia and the Most Venerable Kushok Bakula Rinpoche from India.

In 1970, the 1<sup>st</sup> General Assembly of ABCP was held in Ulaanbaatar in Mongolia, attended by many dignitaries representing India, Sri Lanka, Nepal, Russia, Japan, Vietnam, Malaysia, Singapore and Mongolia. The ABCP, which was formed in 1969 to promote regional and global peace, unity and coexistence, according to the teachings of the Buddha, has gradually grown into a fully-fledged global Buddhist organization today.

First and foremost, I am more than happy to share my thoughts with you all, because Sri Lanka is hosting this global event of ABCP today, with renewed strength and vigor to move ahead turning a new chapter for us in Sri Lanka by fulfilling the objectives of ABCP, as envisaged by the founders of this global organization fifty years ago.

I think, when it comes to speech on peace, whatever manner it is interpreted in according to different viewpoints and different situations, it is essentially the most important factor which matters most for the entire world for mutual coexistence, unity and harmony.

I also think that peace potential in Buddhist teachings can be anticipated as the only answer for the multitude of issues the world is suffering from, rooted in greed, hatred, and delusion, be it war and conflict among different ethnic groups of communities or poverty and hunger.

Peaceful and harmonious existence is very often guaranteed by Buddhist teachings. In this line of thinking, one of the main objectives of the ABCP is to lay the groundwork for social cohesion and peaceful coexistence – two essential requirements for the world.

I would like to say that Sri Lanka is a home to many different communities and ethnicities that have been living in perfect peace and harmony for many centuries, although there were certain disturbing issues then and there in our long history.

All over the world, every citizen, regardless of their racial or religious affiliations, Buddhists, Catholics, Hindus, Islamic communities and all other religions should try to live in perfect peace and coexistence by developing respect for each other's beliefs, but those beliefs should not be harmful to humanity. Hence, everyone should enjoy the freedom of observing their respective religions and also to live up to their inherent traditions and customs and contribute towards the wellbeing of the world.

This endorses the view that cultural and ethnic diversity must not only be tolerated but also that different cultures and communities should relate to each other on the basis of complete equality. Needless to say, it is only the equal treatment of diverse communities which could produce social peace.

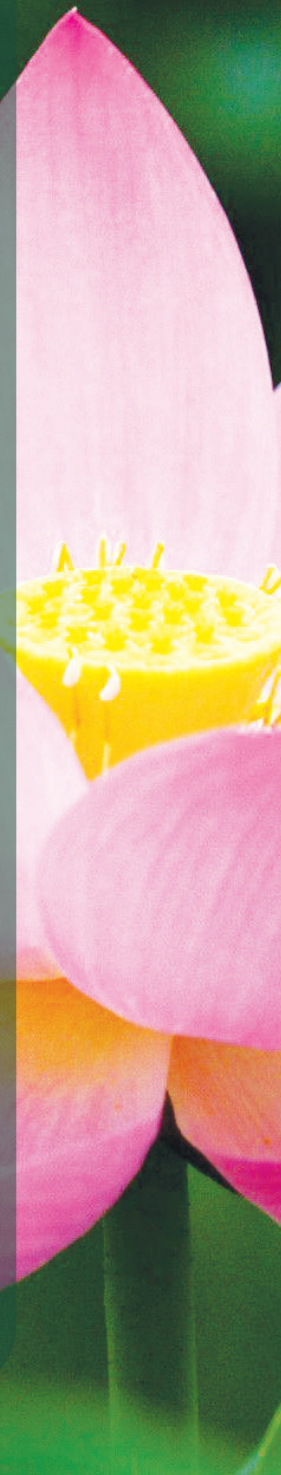
I should say that Buddhism lays the basis for multiculturalism and peaceful co-existence among social groups on equal terms. Therefore, we see this as an important factor in peace making potential because humanity is one, and its members could relate to each other as equals, according to the teachings of the Buddha.

Concluding my brief remarks at this august gathering, I wish may the world be peaceful, may all future ABCP endeavors of peace making at national, regional and global level be of great success.

May the destiny of the world be guided by the wisdom of the Buddha!

**“Sabbe satta bhavantu sukhitatta”**

**May all beings be well and happy.**



**Media Conference held on 06.01.2021 at  
Pepiliyana Sunethradevi Pirivena  
Raja Maha Viharaya**

Following are the remarks by Most Venerable Prof. Pallekande Rathanasara Anunayake Thero, Secretary ABCP Sri Lanka National Center's Sumanathissa Chapter:

Buddhists, world over, underwent immense suffering and pressure was exerted by imperialist forces from time to time before and after the second World War. In the face of this enormous challenge against the freedom of Buddhism, some Buddhist nations, like Vietnam, Laos, Cambodia and Nepal to name a few, came forward to remedy the situation and to mitigate the impact on Buddhist world with the support of state leaders and holding dialogues with them on these issues. After the second World War, the world formed two power blocks – socialist camp and capitalist camp.

Capitalist countries alleged socialist countries saying that they didn't create religious coexistence as per the religious responsibilities. In order to face this critical situation, the countries like Mongolia and the USSR came to the forefront of this struggle. Accordingly, in USSR, there was a Department of Religious Affairs. Also, the ABCP annually published and distributed a magazine called "The Buddhist". Most importantly, the ABCP was able to persuade the leaders of powerful nations to address the issue of mass production of lethal nuclear weapons between rival nations. Especially for the countries like India, Laos, Nepal, Japan and North Korea etc., they were denied of having a chance to join Buddhist religious organizations. ABCP had given them that opportunity with its formation.

Also, the Buddhist monks underwent all kinds of suppression, especially the Tibetan monks who followed Vajrayana tradition. They were denied of their religious freedom to work in their country and hampered efforts for making peace. But, at that instance, His Holiness Dalai Lama, not as a political leader but as a powerful religious leader,

stood firm and took leadership in fighting against these injustices levelled against the Buddhists not only in Tibet, but also in other countries. He reiterated that ABCP was not a political organization but a religious organization. Right from the early days of ABCP, I should mention that Venerable Bakula Rinpoche, who was once a very good Minister of Education in India, did play an important role to get the support of other monks who stayed in overseas countries such as Japan and other Buddhist countries. He endeavored to get the support from India which was highly successful.

Some leading monks who took special interest in this respect, in the caliber of Amirthananda Thero of Nepal, supported in numerous ways towards the success of ABCP. They built up, sustained deep understanding of Buddhists and in that manner, everybody contributed themselves collectively to lay a solid foundation of ABCP with sole objectives of regaining our lost Buddhist values and relationships. Since the formation of ABCP, it was able to gain many achievements in various fields. Women in the region were also given opportunities to work with this movement providing them with special advantage to receive Buddhist education. Even though there had been various problems from time to time since its inception, the United Nations has decided to recognize ABCP as a powerful Buddhist organization and Buddhist monks worked hard to get UN approval for the registration of ABCP. During that time, Mongolia and USSR have closely collaborated with India to achieve those objectives.

I would like to mention here that messages from HE the President, the Speaker and the blessings from the Mahanayake Theros have also been received for the upcoming ABCP Executive Council Meeting in Colombo on 14th January 2021. Thank you.

# **ANUSHASANA BY MOST VENERABLE NIYANGODA VIJITHASIRI ANUNAYAKE THERO OF MALWATTA CHAPTER OF SIAM MAHA NIKAYA**

Venerable Maha Sangha, His Excellency Gotabhyaya Rajapakse, the President of Sri Lanka, Honorable MP Dr Wijeyadasa Rajapakse, Excellencies of diplomatic missions and distinguished invitees,

I feel privileged for being here today to express some of my sentiments to you at this important global conference hosted by the Sri Lanka National Center of the Asian Buddhist Conference for Peace (ABCP).

I am proud to say in deep sense of appreciation that this global organization was an outcome of collective yet painstaking effort of the Maha Sangha in other Buddhist nations who worked relentlessly, in close collaboration with the two Sri Lankan most eminent erudite Buddhist monks – namely, Most Ven. Dr. Medagoda Sumanatissa Thero and Most Ven. Mapalagama Wipulasara Thero.

The other Buddhist leaders were the Most Venerable Khamba Lama Samaagiin Gombojav of Mongolia, the Most Venerable Khamba Lama Jambaldorj Gomboev of USSR and the Most Venerable Kushok Bakula Rinpoche from India. In 1972, after His Holiness the Dalai Lama

joined the ABCP as a patron, the organization started flourishing all over.

I am made to understand that the 1<sup>st</sup> General Assembly of ABCP was held in 1970 in Ulaanbaatar, Mongolia, attended by many Dignitaries from India, Sri Lanka, Nepal, USSR, Japan, Vietnam, Malaysia, Singapore and Mongolia.

The ABCP, which was formed in 1969 to promote regional and global peace, unity and coexistence, according to the teachings of the Buddha, has gradually come into a UN recognized world prestigious global Buddhist organization for peace today.

We know that the humankind has come to a very decisive phase never heard of before in existence which are being encountered by multitude of problems today. Nevertheless, we could hardly think of our future unless there are permanent peace and coexistence, regardless of color, ethnicity and religious differences. When our country is concerned, it is all evident that not does a single day pass without being hit by newspaper headlines about a criminal incident.

Communal unrest is fueled by misunderstanding, hatred and

## *ABCP Document*

discrimination and we should look into their problems with humane approach according to Buddhist teachings.

I should say that the Corona or Covid-19 pandemic has added yet another problems to the health authorities as they are said to have been contradictory to the religious customs of another community.

In addition to these problems, we have to give priority to address mental disorders of especially young generation because mental problems, stress and anxiety cut across all other health problems when the future of our land is concerned. According to Dhammapada, Buddha taught us,

“Utthanavato satimato  
sucikamassa nisammakarino  
sannatassa dhammajivino  
appamattassa yaso bhivaddhati.”

If a person is energetic, mindful, pure in his thought, word and deed, and if he does everything with care and consideration, restrains his senses, earns his living according to the Law (Dhamma) and is not unheedful, then, the fame and fortune of that mindful person steadily increase.

I am made to understand that the primary objective of the Asian Buddhist Conference for Peace is to seek solutions to the regional and global problems through the Buddhist approach of restoring peace.





The fundamental goal of Buddhism is peace, not only peace in this world but peace in all worlds. The Buddha taught that the first step on the path to peace is understanding the causality of peace. When we understand what causes peace, we know where to direct our efforts. The Buddha taught that peaceful minds lead to peaceful speech and peaceful actions.

I believe that if the minds of living beings are at peace, the world will

be at peace. Therefore, I must thank all in the organizing committee of the Sri Lanka National Center of ABCP who worked hard to prepare everything possible even at this most difficult situation due to the global pandemic.

Whilst concluding my brief remarks at this global event, I wish that all future ABCP peace making initiatives be of great success! May the noble triple gem bless you all!





THE  
BUDDHIST  
සෑම නිකායෙහි පුළුල්ව පිළිබඳව



# පිනබර දැකුණ

Sweet morning of the day

සෑම දිනකම දැකුණ 07.30 ට

## බෞද්ධයා

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*“PINBARA UDESANA” – AN EXCERPT OF THE SPECIAL INTERVIEW WITH THE MOST VEN. PROF. PALLEKANDE RATHANASARA ANUNAYAKE THERO BY MR. SASHIKA PERERA OF BUDDHIST MEDIA NETWORK ON 13.01.2021.*

An exclusive interview was held with the Most Venerable Professor Pallekande Rathanasara Anunayaka Thero, the Secretary of the Sri Lanka Amarapura Sangha Sabha and the Secretary General of the Sumanathissa Chapter of the Sri Lanka National Center of the Asian Buddhist Conference for Peace.

The interview:

The Most Venerable Anunayaka Thero, you are well known as a leader of Maha Sangha committed to the development of sublime teaching of the Buddha through numerous religious missions and activities whilst rendering your services as a Senior Lecturer in Russian language at University of Sri Jayawardenapura as well as University of Kelaniya. We welcome you to have a brief discussion to make us aware of the background of the Asian Buddhist Conference for Peace (ABCP) only one day ahead of the preparing for its 13<sup>th</sup> Executive Council Meeting.

This year, Sri Lanka would be the host country to the 13<sup>th</sup> Executive Council Meeting of the Sri Lanka National Center of ABCP and all arrangements are under way to hold it tomorrow the 14<sup>th</sup> January 2021 attended by the Most Venerable Maha Sangha, His Excellency Godabhya Rajapakse, the President of Sri Lanka as the Chief Guest with other distinguished invitees.

First of all, let us be enlightened what does the Asian Buddhist Conference for Peace mean for?

At the outset, I would like to offer my appreciation and invoke blessings to the late Most Venerable Deranagama Kusaladhamma Nayaka Thero, the founder of the “Buddhist Media Network” and for those who laid groundwork to establish this noble religious mission.

The Asian Buddhist Conference for Peace (ABCP) was found 52 years ago. There had been two campaigns in the world then after 1945. One such campaign was formed into NATO representing Capitalist movement whilst other was for WARSO representing Socialist movement. Between those two campaigns, there raised a specter of cold war and that tended to manufacturing mass scale weaponry competitively by both those campaigns. Not having to stop this dangerous trend, they exerted pressure and undue influences on other countries. In the meantime, a considerable number of states which were subjugated by imperialist nations received independence. Amongst them were the Buddhist countries. By that time, there were no Buddhist organizations for Buddhist revival. There had been only the coalition of Buddhists, but those organizations were not in a position to work for restoring peace and unity. At this instance, the Buddhists in Asia understood that the possibility of waging a third World War would be so imminent if things were to unfold in that manner. At such a crucial time, the leadership to thwart this trend was taken upon by the Most Venerable Udakendawala Siri Saranankara Thero. On hearing the news that the nuclear experiments were conducted at Christmas Island, the Thero immediately summoned to the place with a firm resolve that if needed, he would risk his life. It was in 1950. But it was not allowed by our government.

The Thero gave it a serious thought on how to get it done. He was able to muster support from India, Mongolia and Soviet Union. Accordingly, Mongolia and Soviet Union were the socialist countries except for India. Religions were not given an important place under socialist systems. Religions were remained as mere nominal subjects but were not active and dormant in practice. Therefore, they had perception that this dangerous impact of constantly raging war atmosphere on the world should immediately be mitigated by forming more and more religious organizations.

At this point, Venerable Bakula Rinpoche of India took leadership. He was the Chief Prelate of the Vajiragnana tradition and was domiciled in Ladakh. He was also the 1<sup>st</sup> Minister of Education at the Government of Sri Jawahallal Nehru of India, and had several rounds of discussions regarding the above requirement with the Most Venerable Gomboyev Maha Nayake Thero of the Soviet Union, and the Most Venerable Gombojav Maha Nayake Thero. When those discussions were progressing, the Most Venerable Dr. Medagoda Sumanathissa Nayake Thero, the Chief Incumbent of Pepiliyna Sunethra Devi Piriven Raja Maha Viharaya as well as the Most Venerable Kalashuri Mapalagama Vipulasara Nayaka Thero, the Chief Incumbent of Paramadhamma Chethiya Pirivena of Rathmalana who was also the General Secretary of Kalnai Sangha Sabha had an opportunity to play a leading role to move further ahead in this important mission. Finally, as a result of discussions had with Venerable Amritananda Thero of Nepal and Venerable Bakula Rinpoche, it was finally agreed in Mongolia to establish this Asian Buddhist Conference for Peace (ABCP) and thus formed this global organization in the month of June, 1970 at Ulaanbaatar in Mongolia with an ultimate objective to ensure the security of the world through the teaching of the Buddha.

Promoting the harmony and friendship among world Buddhists, making aware of the religious responsibilities regarding the promoting of peace to the states were among other objectives. We know that dissemination of Buddhism is carried out separately through the two different schools of teaching – namely, Mahayana and Theravada. Some sections in those countries had a wrong perception to such extent if the above two schools of Buddhism were from hostile organizations. That was the background to the founding of Asian Buddhist Conference for Peace in the city of Ulaanbaatar in Mongolia in 1970. Based in Ulaanbaatar, New Delhi in India, Colombo and Kandy in Sri Lanka, the National Conferences of ABCP were held. Later on, having held the ABCP Annual General Meetings in the Soviet Union, Japan, Laos

and Bangladesh, the 50<sup>th</sup> anniversary of ABCP was ceremoniously held in Ulaanbaatar, Mongolia last year.

At that ceremonial event, Sri Lanka was represented by the Most Ven. Kollupitiye Mahinda Sangharakkitha Nayake Thero, the Chief Incumbent of Kelaniya Raja Maha Viharaya, Venerable Dr. Akuretiye Nanda Thero, the Chancellor of the University of Ruhuna, the Most Ven. Waskaduwe Mahindawansa Nayake Thero, the Chief Prelate of the Amarapura Shasanodaya Sangha Sabha, the Most Venerable Madampagama Assajie Thissa Nayake Thero, the Co-Secretary of the Ambagahapitiya Chapter and also the Deputy Secretary of the Amarapura Maha Sangha Sabha, and myself.

I also wish to remember the Most Ven. Maitipe Wimalasara Nayake Thero of Parama Dhamma Chethiya Pirivena, Rathmalana and the Most Ven. Prof. Medagoda Abhayathissa Nayake Thero who is also the President of the Sumanathissa Chapter for which I am represented. Those members of Maha Sangha who attended the last general conference where more than 25 Buddhist nations were represented had unanimously decided that the 13<sup>th</sup> Executive Council Meeting of the ABCP would be organized in Sri Lanka. I regret that the Buddhist monks from other Buddhist countries were not in a position to visit Sri Lanka due to the Covid-19 pandemic situation. But the chapter represented by the Most Ven. Dr. Medagoda Abhayathissa Nayaka Thero and other represented by the Most Ven. Maitipe Wimalasara Nayake Thero were resolved to organize this global event collectively with the lay patronage of Dr. Damenda Porage.

Today ABCP has become one of the powerful organizations. That is why the ABCP was recognized by the United Nations and has been granted UN registration as one of the premier organizations among the average religious organizations. We should say that His Holiness Dalai Lama was the first advisor to the ABCP conference held in India. His Holiness stressed the point again and again that ABCP was not for promoting politics but was religious organization.

In Buddhist religious sense, there were five Theravada Buddhist countries. The rest of the countries hold the Vajrayana tradition under Zen Buddhism and they have also exchanged their views. His Holiness Dalai Lama who knew the undeniable need of peace personally intervened this important activity and had discussions highlighting the need in other countries. He fearlessly expressed his views against the competition in production of mass scale weaponry and acted vigorously to battle against this menace. In the meantime, Buddhist nations like ours had to face many national issues and communal violence from time to time. At similar instances, the ABCP was able to play a mediatory role to mitigate the impact and pacify the warring sections and with that idea it conducted various kinds of conferences, workshops and seminars to promote peace and harmony.

I have to mention especially that our Maha Nayaka Theros straightforwardly contributed to bring about lasting peace through negotiations not only in Sri Lanka, but also in other countries during the last war period. In similar vein, I remember how our Maha Nayake Theros stood firm taking actions whatever possible as Buddhist monks when the Vietnam faced terrible war situation as American imperialists invaded Vietnam. Strong influence was built up by our monks giving it a voice throughout the world. I have earlier mentioned that this world was divided into two campaigns. At the hands of Socialist movements, religious survival was given a shoddy treatment and had no place at all in those countries. But in contrary to that trend, the ABCP was strategically in operation in those countries. Accordingly, all the religious leaders in the world gathered in Moscow in 1977 and decided to convene an interreligious peace conference.

ABCP was the chief patronizer to that event. In 1974, I was in USSR and had an opportunity to be an interpreter to all monks who came to USSR from Sri Lanka which I cannot forget. In 1975, I became one of the interpreters to the Most Ven. Medagoda Sumanathissa Nayake Thero. I only missed one word – Lasting Peace which was not heard of then. From that day on, I gained experiences. I became a member for many countries like Mongolia, Soviet Union, Laos and Sri Lanka.

The late Most Venerable Supreme Patriarch Dawullena Gnanissara Nayake Thero was the first Secretary General of our organization. I was preceded by him as the Secretary General. Among the living members of the organization headed by the Most Ven. Mapalagama Vipulasara Nayake Thero, I can cite the Most Ven. Diviyagaha Yasassi Thero and Mr. Abeysinghe now living at Kuliyaipitiya, Mr. Gunasena Vithana, the late Prof. Vinie Vitharana, Mr. Chandra Gunasekera were those stalwarts of the organization.

Mr. Chandra Gunasekera worked tirelessly to get the UN recognition for the ABCP as the globally accepted organization presenting himself at many forums held in USA as well as Geneva. I remember with respect the late Most Ven. Gomboyev, the Chief Prelate of Buriyat, USSR and Most Ven. Gombojav of Mongolia at whose request our Buddhist monks had an opportunity to study overseas. Because of their forthright contribution, today we are lucky enough to see that more than 100 monks are engaged in their studies in Soviet Union. There are many who are learning for PhD and studying Russian. Buddhism is taught in Russia. There are 4 Buddhist provinces in Russia.

Kalmikiya, Buriyat, Chita and Tuva are among them. Other than that, Buddhist organizations are being formed in other major cities in USSR. There are 2 branches of ABCP in Buriyat, Almiya and Tuva. Those Buddhist monks were able to create Buddhist resurgence in USSR by forming many religious organizations thus mitigating the impact exerted on the religions during Socialist era and now they have minimized to some peaceful extent compared to those periods. Mongolia has 99% Buddhists. ABCP tirelessly worked for building up solid Buddhist religious relationships.

I must say that the universities such as Sera Jey, Karnataka and Dharamsala which comes under direct purview of HH Dalai Lama provide education for local Buddhist monks and also provide space to conduct conferences on Vinaya (Morality) or philosophy by our Maha Nayake Theros. To gain such an enormous achievement the ABCP was undoubtedly a huge force fostering regional and global peace and coexistence to this far in the history of ABCP.

## Buddhist Propagation and Mission of the Times

- I. The Life of Buddhism is Preaching
- II. Time Situation and Adaptation of Buddhism
- III. Diversification of Buddhist Perspectives
- IV. Buddhist Faith and Practice

### **I. The Life of Buddhism is Preaching**

It can be said that the life of Buddhism is missionary. After the Buddha got enlightenment in Bodgaya, He fell into trouble. "I thought about whether I should know my enlightenment alone or whether I should let the world know." The heavenly deity came down from the sky and recommended that the contents of enlightenment should be given to others as well. Then the Buddha soon made a decision. After taking a 49-day break in Bodgaya, He decided to go a long way. No matter how much enlightened you are, you cannot blindly show your inner world to anyone. So, the Buddha decided to go to the Dhamma friends whom he had practiced with and meet them first.

At that time, there were no cars and there was no way to go on horseback. The straight distance alone was a whopping 200km or more. However, he decided to go from Bodgaya to Varanasi on foot, struggling, and had to go on the road alone and alone. All kinds of thoughts came to him. For the past six years, the head has passed like a kaleidoscope. The Buddha said "Now when I realized it, everything was so vain. After knowing the fundamental truths of humans, the world, and the universe, my heart was so light."

There was no suspicion or hindrance to him. As he walked through the road with ease, He saw the farmers working in the rice fields and the merchants doing business, passing the village, crossing the river, and arriving in Varanasi. Varanasi was a very old city in India. It was a place



where various inquiries gathered on the banks of the Ganges River in Varanasi to discuss the truth with each other while relaxing. Until then, the Buddha was called Siddhartha Gautama. As he walked closer to the sandy beach along the river, the monks who recognized him from far away shouted unanimously. They looked up, saying, “There is Siddhartha Gautama walking.”

A golden light was shining on Siddhartha Gautama’s body. Everyone was amazed and looked at Siddhartha Gautama for a long time and expressed their respect. When Siddhartha Gautama named the names of the Dhamma friends he had practiced with, he heard that they had headed to Sarnath last night. At the end of the day, Siddhartha Gautama spent the night watching the stars in the night sky on the white sandy beach along the river. Practitioners began to discourse as they flocked around Siddhartha Gautama. Here, Siddhartha preached the truth based on his own enlightenment and refuted the wrong view. Everyone bowed and affirmed Siddhartha Gautama’s logical preaching, expressing respect. Practitioners now admitted that Siddhartha Gautama was the enlightened one.



As the day dawned, Siddhartha Gautama hurried to step toward Sarnath.

When Siddhartha Gautama approached the Sarnath Deer Garden, the Dhamma friends who were staying there were amazed to see Siddhartha Gautama walking from far away. Siddhartha Gautama’s body was shining with a golden light, and his face was full of smiles, so he was very free.

## Articles

Siddhartha Gautama finally gave the first sermons to them, and they became five disciples. The history of Buddhism began with Siddhartha Gautama's first sermons. The disciples called Siddhartha Gautama the Buddha.

## II. Time Situation and Adaptation of Buddhism

The history of Buddhism is about 2565 years and plus eighty years more according to the southern chronology, but it is over 3,000 years according to the northern chronology. The appearance of the Sangha also changed a lot from the first Sangha. After the Nikaya Buddhism period, the Mahayana Buddhism's movement emerged, the Vajrayana Buddhism's era emerged, and the Sectarian Buddhism's era developed in East Asia. Depending on the country, Buddhism continued to rise and fall, and it developed and declined, resulting in the dying of it.

Buddhism has grown into a world-class religion so that Buddhism starts from India, turns around the earth, and returns to India. At the same time, Buddhism not only adheres to all parts of the world, but also suffers from difficult situations. In this case, there are concerns that Buddhism may face a great crisis and, in some cases, stagnate and regress.

Now, Buddhism has reached the point where it is necessary to exercise the wisdom to properly recognize the situation of the times. Buddhism is being criticized for its lack of ability to cope with the trends and changes of the times, and in this sense, it is believed that Buddhism should be awakened. Astronomers say that the world is now highly developed in science and technology, and the knowledge of the universe has increased considerably. In this universe, there are not only numerous stars, but also numerous clusters of galaxies, and the universe is multi-structured, astronomers say.

Somewhere in the universe, there is a celestial body like our Earth, and it is the time when we recognize that life exists as on Earth. Science is highly developed and knowledge of the universe and celestial bodies is different. The Buddha has already preached that this universe is composed of three thousand and uncountable worlds, and he mentioned that he came from Tushita. These words are being revealed as the truth.

He also said that the human mind is infinite, deep, and endless, like the structure of the universe law system. He spoke the deep truth of self-introspection and presented the truth as an enlightened person before

mankind, but foolish beings do not understand. In short, now world Buddhists must properly grasp and understand the situation of the times and develop their adaptability to create Buddhism that goes with the world. If it becomes a religion that is inferior to the times and society, it will lose its value as a world high religion. It is believed that Buddhism should take the posture of reestablishing the status of religion as Buddhism by knowing the changes in the world and seriously contemplating and responding to what people are thinking of in this era.

Although the spirit and principles inherent in Buddhism must be adhered to, I believe that Buddhism can play its part as a higher religion only if it has the form of Buddhism that adapts to the times. If Buddhists are too helpless and soaked in the ease of inertia of the past, there is no progress unless they have a new perspective.

The Buddha has already said. He said everything in the world changes. There is nothing that does not change. Even Buddhism is bound to change. This principle of change was preached by the Buddha thousands of years ago. What if the Buddha told us the principle of change but our disciples did not understand it? Creating a Buddhism that adapts well to the times is a way of spreading Buddhism.

### III. Diversification of Buddhist Perspectives

Another point of view that modern Buddhism should rapidly pursue is the diversification of the Buddhist perspective. It is not without the problem that the view of the world is too Buddhist. It is necessary to have an intellectual shift to see all viewpoints of the world not only from a Buddhist perspective, but from a different position. The present era is an era of diversity and a pluralistic social structure. The era of simply viewing the world and humans has passed.

View of life, view of universe, view of religion, etc. All viewpoints are changing rapidly. Religion is not the only answer to this world. Even without religion, the people of the world have no discomfort in living. The extreme assertion that salvation can only be obtained from a religious point of view is a dangerous idea.

## Articles

The idea of Karl Marx, who established the theory of communism, had dominated society for a while. Eventually, he was defeated by capitalism, but the theory of communism is still being realized in China and North Korea. Capitalism is not perfect, but it remains a relatively good economic theory in living the world.

Now, with the diversification of Buddhists' view of the world, they are faced with a situation in which they have to express their attitudes on social structure, economy, environment, climate, etc. It should be noted that seeing the world only Buddhistly from a too philosophical point of view can never be an alternative.

<p>"Time is real."</p> <p>-Aristotle</p>	
<p>"Time is an illusion of the mind."</p> <p>-Immanuel Kant</p>	
<p>"Time was invented by clock companies to sell more clocks."</p> <p>-Karl Marx</p>	

Buddhists should also have knowledge and views on scientific civilization. Philosophy of science describes scientific inquiry and process, and studies the validity of elements in terms of formal logic, methodology, and metaphysics. The philosophy of science is divided into two branches, which can be divided into epistemological tendencies and ontological tendencies.

Formal logic is a logic that studies the conditions for validity in the form of reasoning to confirm the true and false of thoughts

(judgments and concepts). Formal logic issues a formal basis for the validity of this reasoning. It is also referred to as external logic because it considers the meaning of thinking, that is, the form reflected by the domain related to quality and inclusion, that is, quantity and extension. Regarding classical logic, modern semiotic logic is a new formal logic that expands and thoroughly quantifies and symbolizes thinking.

The basic principles of Aristotle's arguments in ancient times have been the center of Western scholarship for thousands of years. Since then, in the modern era, more formalized and symbolized mathematical logic developed, and modern mathematics was able to develop concrete theories based on this mathematical logic and axiomatic set theory.

The methodology can also be regarded as the founder of Aristotle, but the methods of analysis, synthesis, induction, deduction, etc. clearly revealed the modern Bacon and Descartes. In this case, the method was discussed separately from the principle or object. Methodology is not interchangeable with method. Using the two together can lead to confusion. The methodology does not start to provide a solution. So the methodology is not the same as the method. Instead, methodology provides a theoretical underpinning for understanding that methods, and best practices can be applied in particular cases to calculate particular outcomes. It is a theory of rational methods in scientific research to reach the truth.

The methodology is defined as follows.

1. Analyzing the principles of methods, laws, and hypotheses used by a discipline
2. Systematic study of methods that can or have been used in a certain discipline
3. Study of methods or description of methods

## *Articles*

On the other hand, in dialectic, dialectic itself can be thought of as a method. The dialectic is the total sum, conclusion, and generalization of the scientific perception of mankind, and includes the general laws and definitions of the objective world. And the world, principles, and methods are dealt with interrelatedly.

Philosophy of science is a branch of philosophy, a philosophical inquiry into the method of science or the basis of scientific perception. It is a field that analyzes and reflects on the achievements of natural sciences to define scientific concepts, establish premises for science, and explore methods. The central thesis of the philosophy of science are the qualifications of science (what is called science), the reliability of the theory, and the ultimate purpose of science. In science philosophy, because of the scientificization (=mechanization and uniformization) of modern civilization, the philosophical problem is also mechanical and a position to solve through the analytical manipulation of collective scientific logic appears. Therefore, the philosophy of science rejects the philosophy of the individual speculative method. In contrast, the position to consider nature as a philosophy before modern times is called natural philosophy. And when criticizing philosophy from the standpoint of science, it is called philosophical criticism.

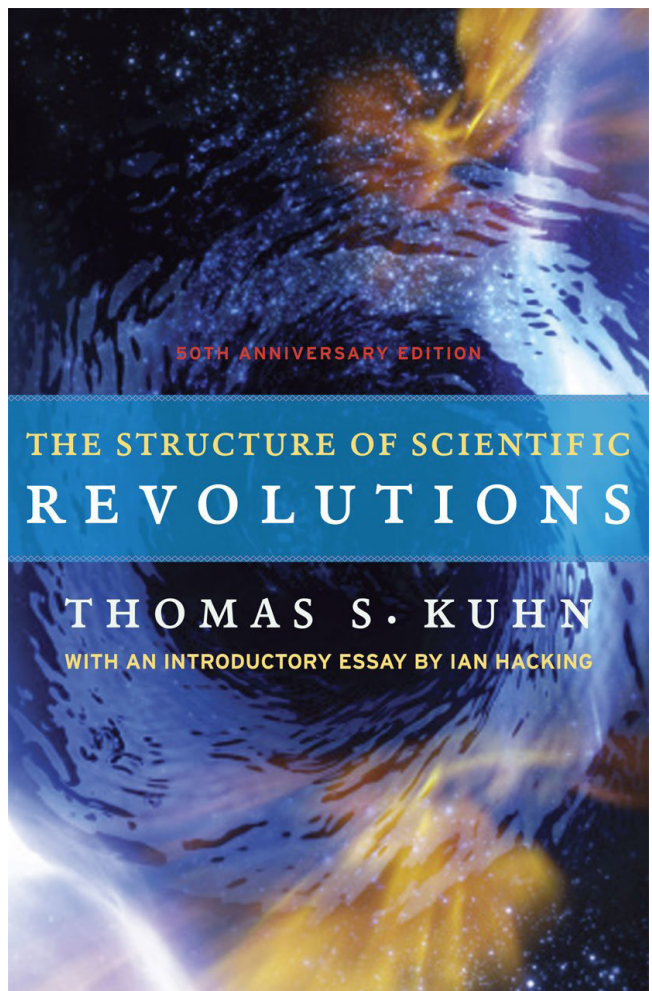
There is little consensus among philosophers on many of the major issues of philosophy of science. Whether it is possible to reveal facts about things that cannot be observed, whether scientific reasoning can be fully justified, etc. In addition to the general problems of science, the philosopher of science deals with problems that apply to specific scientific fields (biology or physics, etc.) Some of the science philosophers use the latest scientific artifacts for philosophy.

Philosophical thinking about science dates back at least to the time of Aristotle. Philosophy of science emerged as a separate philosophical sect in the mid-20th century as a result of the logical positivist movement. Philosophy of science aims to clarify the meaning of all philosophical statements and establish criteria for objective evaluation. Thomas Kuhn's groundbreaking

book *The Structure of the Scientific Revolution* (1962) also contributed to the formation of a philosophy of science. He questioned the view of seeing science as acquisition of knowledge steadily accumulated by systematic experimental methods, and argued that all progress was related to the 'paradigm'. In this case, the paradigm is a set of questions, concepts, and examples that define the field of science in a specific era.

Later, the coherent approach to science (understanding observations as part of a coherent whole, the theory was verified) was followed by W.V. Quine. It was recognized as important by Quine. Some thinkers, such as Stephen J. Gould, try to find the basis for science in an axiom assumption, such as the uniformity of nature. In particular, a few vocal philosophers and Paul Fireavent argue that there is no such thing as a 'scientific method' and that all approaches to science, including supernatural approaches, should be allowed. Another approach is to study how knowledge is made from a sociological point of view. Scholars such as David Bloor and Barry Barnes exemplify this. Finally, continental philosophy approaches science from the perspective of rigorous analysis of experience.

Specific discipline philosophy of science encompasses a variety of disciplines, from the question of the nature of time posed by Einstein's theory of general relativity to the meaning of economics for public policy. The key here is whether one field of science can be reduced to



## Articles

another. That is, whether chemistry can be reduced to physics or sociology can be reduced to individual psychology.

General questions about philosophy of science can have different meanings in a particular field of science. For example, the validity of scientific reasoning is different in the foundations of statistics. The problem of distinguishing between science and non-science becomes a life and death problem in medical philosophy. In addition, philosophy in biology, psychology, and social sciences explores whether the study of human nature is objective or inevitably influenced by values and social relationships.

## IV. Buddhist Faith and Practice

Modern Buddhism is facing strong challenges in many ways. Buddhism's role is narrowing and science is challenging. Moreover, as the era of post-religion is entering the era, the role of religion is gradually shrinking. Although there may be some differences depending on the region, the reality is that the presence of Buddhism is weakening as time passes. At times like this, it will be said that the devotion and practice of Buddhism are desperately requested.

It is true that even though it has been a long time since entering Buddhism, there are many people whose devotion is weakened and faded. Devotion is a firm belief in Buddhism. It is not a Buddhist who does not believe and doubt the truth of Buddhism. The truth of Buddhism is right Dharma. Among many religions in the world, it is a very successful truth. The truth of Buddhism is right truth. The Word of the Buddha, and it is the universal and valid truth. Suspicion and skepticism about these truths are the cause of weakening Buddhist devotion. Therefore, it is very important to have a strong conviction and firm confidence in Buddhism.



Modern society faces various challenges in many ways, which are silent challenges and attacks without traces. In particular, the weakening of one's own faith becomes a strong inner enemy, which can eventually lead to separation from Buddhism. Even in the case of strong evangelism from other religions or pressure from conversion, devotion to Buddhism may weaken. Also, according to scientific thought, religion can be an unnecessary spiritual luxury. That is why we Buddhists need to strengthen their devotion more than ever, and I think we should have the pride that strengthens our belief in Buddhist philosophy and truth.

The reason Buddhism can regress itself is the negligence of meditation. Looking at the reality of Buddhism in each country in the world, the cultic climate is gradually fading and fading. I am convinced that Buddhism will survive, as I believe that this Buddhism can develop soundly only if the determination for meditation needs to be renewed and strengthened.



**Most Ven. Woneung Bogeom**

**(Dr. Lee Chi-ran)**

**President, Korea National Center of ABCP**

**Representative, World Buddhist Network Korea**

**Chancellor, Gangwon Buddhist University**

# Learn to live with coronavirus

ABCP Nepal National Center held an online meeting on August 25, 2020. Most Ven. Da Lama Byambajav Khunkhur, the Secretary General of the Asian Buddhist Conference for Peace, participated in the meeting. The topic of the meeting was ABCP Nepal during Pandemic. Here is the presentation of the meeting participant, Dr Sudip Shrestha, the Founder and Executive Chairman of Nepal Cancer Hospital and Research Center.



## “Learn to live With Corona!”

**Dr Sudip Shrestha MD, FRCP (Edin)**  
Sr Consultant Medical Oncologist  
Founder and Executive Chairman

**Nepal Cancer Hospital and Research Center**

Harisiddhi

ABCP NEPAL

14<sup>th</sup> August 2020

गणस्तराय निदान र उपचार: हाम्रो प्रतिबद्धता

**NEPAL  
CANCER  
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ISO 9001:2015 No.230940

## Learn to Live With Corona

- Wash your hands often
- Cover nose and mouth with mask
- Avoid close contact
- Cover your nose and mouth with your elbow or tissue while coughing and sneezing and discard the tissue immediately
- Clean and disinfect
- Monitor Your Health

नेपालीको क्यान्सर उपचार नेपालगाने

Globally  
13<sup>rd</sup> Aug 2020

Coronavirus Cases:

**20,786,812**

[view by country](#)

Deaths:

**751,560**

Recovered:

**13,689,944**

Only way out

**LEARNING TO LIVE WITH THE CORONAVIRUS**





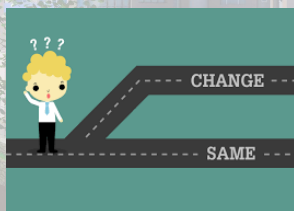
## How ?

1. Know the virus
2. Know how it get transmitted?
3. Know how it causes disease?
4. Know its symptoms?
5. How is it diagnosed?
6. What happens after the diagnosis?
7. Know how to prevent it ?
8. Work place management?

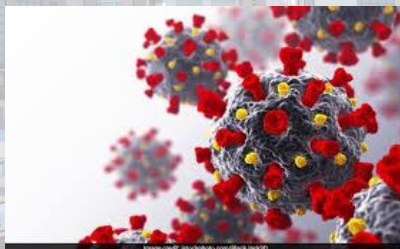


## Most important

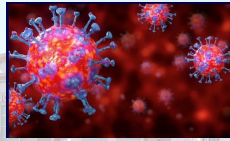
**Changing your Behavior !**



## Know the virus

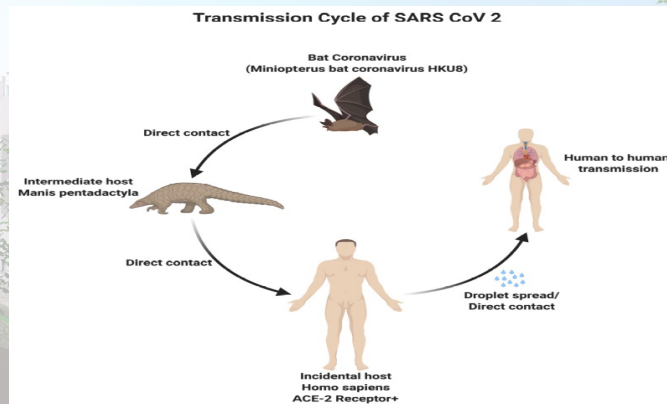


## What is Corona?



- **Coronaviruses** are a type of virus.
- There are many different kinds.
- Some cause disease.
- A newly identified coronavirus, **SARS-CoV-2** has caused a worldwide pandemic of respiratory illness, called **COVID-19**.

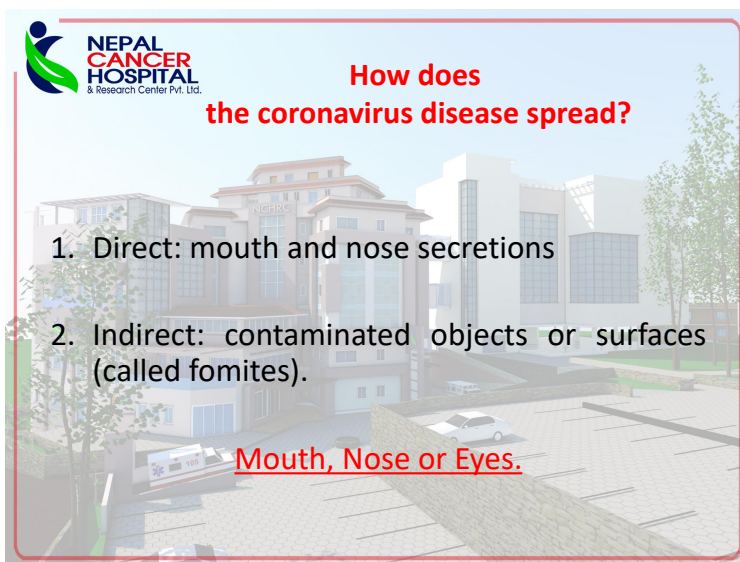
## Know how it get transmitted



*Figure: Modes of transmission of SARS-CoV-2. Image Source: NCBI Book*

*Droplets transmission occurs when respiratory droplets (as produced when an infected person coughs or sneezes) are ingested or inhaled by individuals in close proximity. Contact transmission occurs when a subject touches a surface or object contaminated with the virus and subsequently touches their mouth, nose, or eyes.*

*Aerosol transmission occurs when respiratory droplets mix into the air, forming aerosols, and cause infection while inhaling a high dose of aerosols into the lungs in a relatively closed environment.*

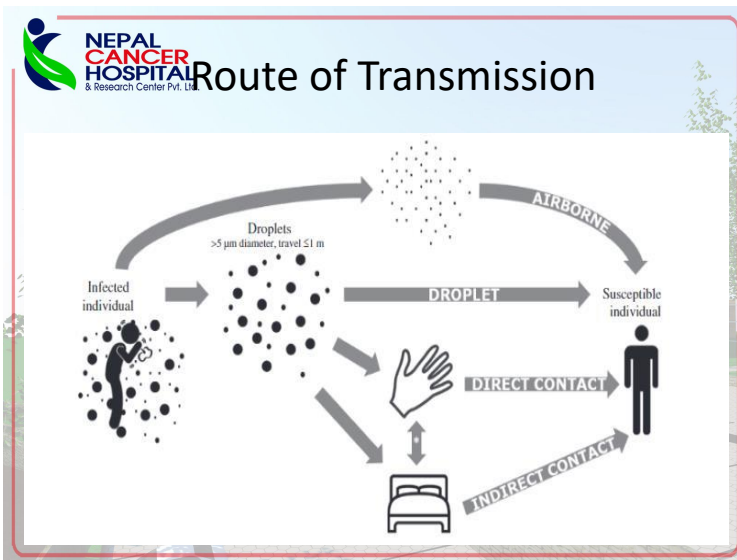
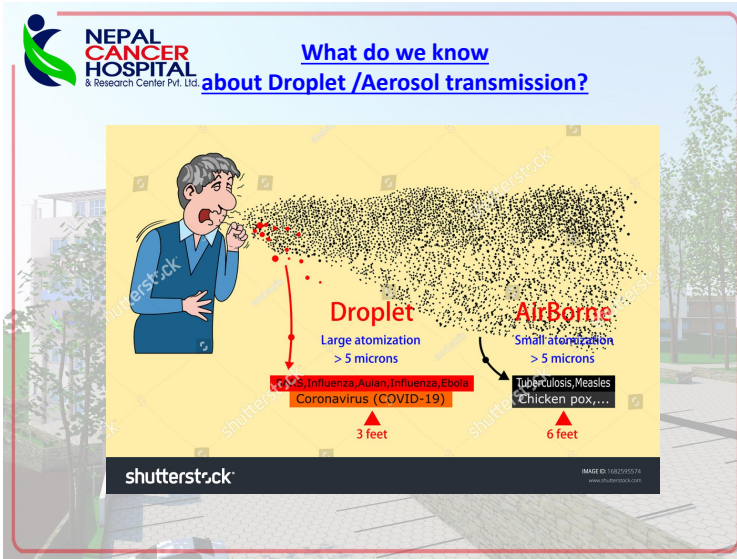


*The COVID-19 virus spreads primarily through droplets of saliva or discharge from the nose when an infected person coughs or sneezes, so it's important that you also practice respiratory etiquette (for example, by coughing into a flexed elbow).*

*How is the virus that causes COVID-19 most commonly transmitted between people?*

*Current evidence suggests that COVID-19 spreads between people through direct, indirect (through contaminated objects or surfaces), or close contact with infected people via mouth and nose secretions. These include saliva, respiratory secretions or secretion droplets. These are released from the mouth or nose when an infected person coughs, sneezes, speaks or sings, for example. People who are in close contact (within 1 metre) with an infected person can catch COVID-19 when those infectious droplets get into their mouth, nose or eyes.*

*To avoid contact with these droplets, it is important to stay at least 1 metre away from others, clean hands frequently, and cover the mouth with a tissue or bent elbow when sneezing or coughing. When physical distancing (standing one metre or more away) is not possible, wearing a fabric mask is an important measure to protect others. Cleaning hands frequently is also critical.*



You can reduce your chances of being infected or spreading COVID-19 by taking some simple precautions:

Regularly and thoroughly clean your hands with an alcohol-based hand rub or wash them with soap and water. Why? Washing your hands with soap and water or using alcohol-based hand rub kills viruses that may be on your hands.

Maintain at least 1 metre (3 feet) distance between yourself and others. Why? When someone coughs, sneezes, or speaks, they spray small liquid droplets from their nose or mouth which may contain virus. If you are too close, you can breathe in the droplets, including the COVID-19 virus if the person has the disease.

*Avoid going to crowded places. Why? Where people come together in crowds, you are more likely to come into close contact with someone that has COVID-19 and it is more difficult to maintain physical distance of 1 metre (3 feet).*

*Avoid touching eyes, nose and mouth. Why? Hands touch many surfaces and can pick up viruses. Once contaminated, hands can transfer the virus to your eyes, nose or mouth. From there, the virus can enter your body and infect you.*

*Make sure you, and the people around you, follow good respiratory hygiene. This means covering your mouth and nose with your bent elbow or tissue when you cough or sneeze. Then dispose of the used tissue immediately and wash your hands. Why? Droplets spread virus. By following good respiratory hygiene, you protect the people around you from viruses such as cold, flu and COVID-19.*

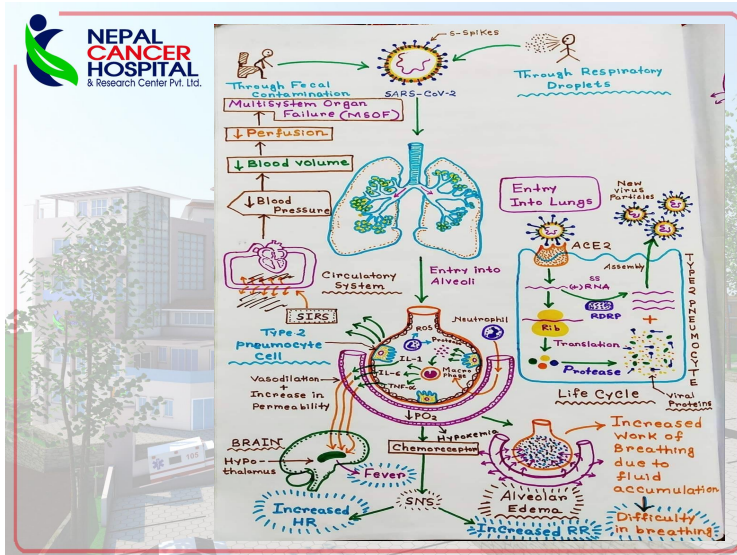
*Stay home and self-isolate even with minor symptoms such as cough, headache, mild fever, until you recover. Have someone bring you supplies. If you need to leave your house, wear a mask to avoid infecting others. Why? Avoiding contact with others will protect them from possible COVID-19 and other viruses.*

*If you have a fever, cough and difficulty breathing, seek medical attention, but call by telephone in advance if possible and follow the directions of your local health authority. Why? National and local authorities will have the most up to date information on the situation in your area. Calling in advance will allow your health care provider to quickly direct you to the right health facility. This will also protect you and help prevent spread of viruses and other infections.*

*Keep up to date on the latest information from trusted sources, such as WHO or your local and national health authorities. Why? Local and national authorities are best places to advise on what people in your area should be doing to protect themselves.*







- 
- NEPAL CANCER HOSPITAL & Research Center Pvt. Ltd.**
- Natural History in Humans**
- 1. Incubation period** :2-14 days (median ~5 days)
  - Majority asymptomatic: ? Proportion unknown (Nepal 97%)
  - 97.5% develop symptoms within 11 days
  - Of those with symptoms:**
    - 80% have self-limited mainly respiratory illness probably of ~ 14 days duration
    - 15% have more severe illness requiring medical care +/- hospitalization
    - 5% go to intensive care +/- ventilation
  - Most common respiratory then multi organ failure
  - Death : ~ 70% ventilated patients

## Clinical

### Diagnostic Clinical Challenges

#### Influenza-like-illness (ILI)

- **New or changed cough**
- AND one or more of the following:
  - **Fever** (or history of fever in the last 24 hours)
  - **Muscle aches**
  - **Severe exhaustion/weakness**
  - **Sore throat**
  - **Joint pain**

#### COVID-19

- **Fever** (98%)
- **Cough** (76%)
- **Myalgia or fatigue** (44%)
- **Sore throat**
- **Sputum production** (28%)
- **Headache** (8%)
- **Mild Diarrhea** (? 3%)
- **Hemoptysis** (5%)
- **Additional symptoms** – skin lesions, strokes

## Case Definition

- **Possible case:** positive symptoms
- **Probable case:** Possible case + contact history within 14 days or radiologically positive
- **Confirmed Case:** PCR positive

## Diagnosis

1. **Molecular test:** PCR to detect gene on Nasal, throat swab or saliva etc
2. **Antigenic test:** Nasal or throat swab to detect protein
3. **Antibody test:** RDT: Blood to detect antibody (No more accepted now for diagnosis).

## When is it done ?

1. If Symptomatic
2. Contacts history
3. Before high risk medical procedures
4. Live or work in high risk work place
5. Travelling

### National Testing Guidelines for COVID-19

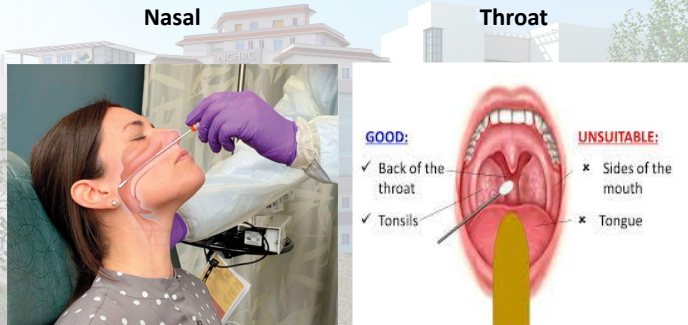
*(Approved Date: 2077/02/20) Approved by Hon. Minister, Ministry of Health and Population*



## Nasal and Throat swab for PCR



## How Diagnosis done? Swab collection for PCR



## Sensitivity Of PCR

Released 31 July 2020

### SARS-CoV-2 RT-PCR TESTING

If you think you have been **exposed** to a person with COVID-19 and you need a swab test to be certain:

The **sensitivity** of your swab test is affected by the timing of collection and the amount of virus (if present) in your body.

Day 1 of exposure:	0%
Day 4 of exposure:	33%
Day 5 of exposure, 1st day of symptoms:	62%
Day 8 of exposure, 3rd day of symptoms:	80%
Day 21 of exposure, likely no more symptoms:	34%

<https://www.acpjournals.org/doi/10.7326/M20-1495>

- Best time to test - **1st to 3rd day of symptom onset**
- Testing is not advisable for **asymptomatic** individuals **without knowing the time of exposure** due to high false negative rates

**BAYANIHAN NAI**  
TALUNIN NATIN ANG COVID-19

## What happens after the diagnosis?

## Guideline



Government of Nepal  
Ministry of Health and Population  
Department of Health Services  
Epidemiology and Disease Control Division



report to EDCD calling this number **(014255796)**

### Case investigation and contact tracing of COVID-19

By

Case Investigation and Contact Tracing team  
(CICTT)

## Purpose of contact tracing

- To manage contacts of Probable or confirmed COVID-19 cases.

For:

1. information on self-quarantine, proper hand hygiene and respiratory etiquette;
2. measures, and advice around what to do if they develop symptoms;
3. timely laboratory testing for all those with symptoms.

## Who are close contact ?

- Face-to-face contact with a probable or confirmed case within 1 meter and for more than 15 minutes;
- Direct physical contact with a probable or confirmed case; OR
- Direct care for a patient with probable or confirmed COVID-19 disease without using proper personal protective equipment (with breach of PPE use)



## Nomenclature

- Quarantine: Possible or Probable cases
- Isolation: Confirmed Cases.

1. Quarantine center
2. Covid Hospital/ ward
3. Self quarantine/ Self Isolation



## Quarantine

- For all symptomatic cases, test RT-PCR.
- For those asymptomatic in quarantine, keep in and release from quarantine as per the quarantine guidelines – no tests required\*
- **People in holding center and quarantine:**
  - For all symptomatic cases, test RT-PCR. If negative, rule out other cause of illnesses and treat accordingly.
  - For those asymptomatic in quarantine, keep in and release from quarantine as per the quarantine guidelines – no tests required.



## Confirmed case

- Asymptomatic,
- Symptomatic:
  - mild, moderate, severe and critical.

## Where to Isolate?

- **Asymptomatic and Mild case:**
  - Isolation in Level I Hospital / whenever possible Home isolation.
- **Moderate, Severe:**
  - Level II hospital
- **Critical case** needing multiple specialist:
  - Level III hospitals.

## When to release from the Isolation?

- For asymptomatic cases who have completed 14 days - **no tests required.**
- For symptomatic cases who have completed 14 days AND spent at least 3 days without symptoms - **no tests required.**
- Should be documented and certified by health personnel (Doctor)

## Social Stigmas Corona After Math



Most Difficult to Handle



## Corona In Nepal

- Asymptomatic: 97%
- Less fatal: deaths rate
  - Nepal - 0.4%
  - India 2.7 %
  - US 6 %
  - Europe 9-14 % and
  - China 5.6 %
- It is, however, not yet clear as to whether these strains are identical or different.

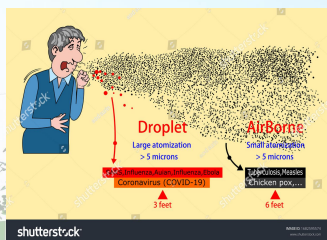


## As an Individual What should you do?

1. If you are sick, avoid public place.
2. Always maintained social distancing > 2 metres.
3. If not, wear mask.
4. Follow Cough Etiquette.
5. Do hand Hygiene.
6. Avoid touching face.
7. Avoid closed space.
8. Avoid public / Social gathering.
9. Take care of elderly and sick well.
10. Identify sick, quickly isolate and do contact tracing to quarantine.
11. Health care worker to use adequate PPE.
12. Work place should have adequate protective measures.



## Social Distancing





## Mask



Many good studies have now demonstrated the efficacy of wearing non-medical masks to reduce spread of COVID19 in circumstances where physical distances of 2 m (6') cannot be maintained.

## Mask

### Mask Etiquette:

- What are the Types ?
- How to wear?
- How to maintain?

## Continued..

### Most effective measures

- If covid patients wear: 95% reduction.
- If Normal individual also wear 97%

## What are the Types ?

### Comparing different masks

#### N95 respirators

- Filters at least 95% of airborne particles if fitted and worn properly
- Medical grade masks are preferred
- Non-medical grade N95 masks OK during outbreak if medical alternatives unavailable



#### Surgical masks

- Normally worn in operating room to protect patients and medical staff against large droplets
- Looser fit, less protection than N95
- Doesn't protect against small airborne particles



#### Homemade masks

- Health Canada says they may not be effective in blocking virus particles
- Toronto's Michael Garron Hospital is calling for visitors and discharged patients to use homemade fabric masks when physical distance not possible and manufactured masks unavailable
- Two-ply, pleated design (dark-coloured polyester outside, light-coloured 100% cotton inside, an elastic recommended)
- More info: [Canada.ca/covid-19](http://Canada.ca/covid-19)



CBC NEWS

Sources: 3M, Health Canada, Michael Garron Hospital

## 3 layers



## Filtering facepiece respirators (FFR) Respirators



N95

vs.

KN95



N95 vs. KF94

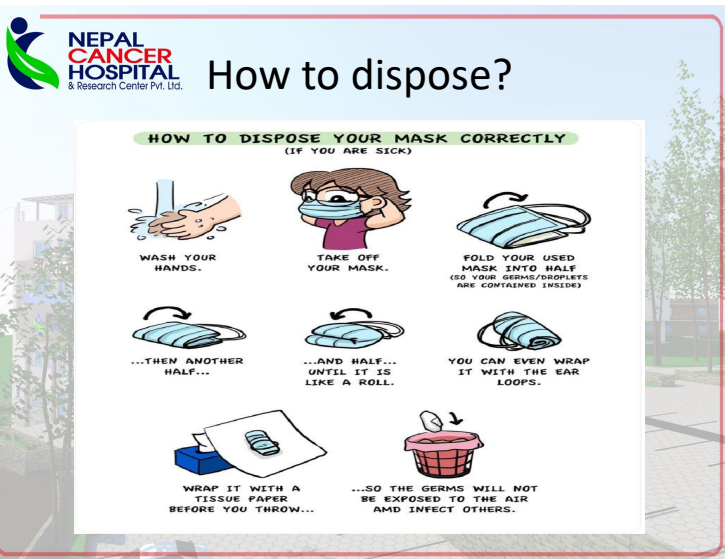
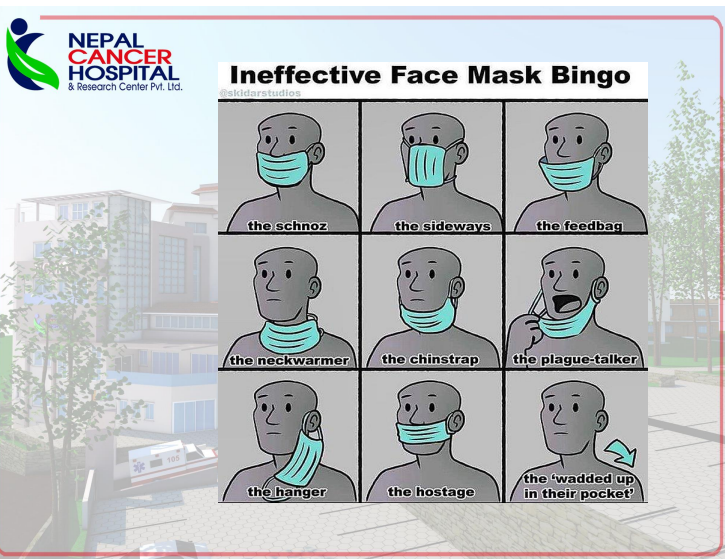
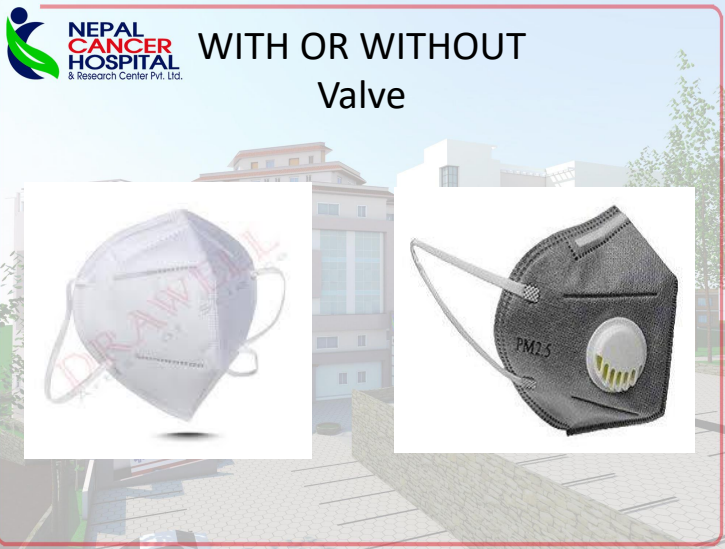
### FFR

(Filtering facepiece Respirators )  
performance standards

1. N95 (United States NIOSH-42CFR84)
2. FFP2 (Europe EN 149-2001)
3. KN95 (China GB2626-2006)
4. P2 (Australia/New Zealand AS/NZS 1716:2012)
5. Korea 1st class (Korea KMOEL - 2017-64)
6. DS2 (Japan JMHLW-Notification 214, 2018)

### 3M United States mask





## Re-use / Maintain?

Reusing face masks: How to remove, clean and store them safely?

Disposable masks can be used more than once, but it's important to make sure the mask isn't carrying coronavirus.

## How to Clean ? Cloth masks



House hold bleach  
dilute solution of sodium  
hypochlorite

5 tablespoons (1/3rd cup) household bleach per gallon of room temperature water.

Or

4 teaspoons household bleach per quart of room temperature water.

Soak for 5 min

## How to Clean ? N 95 mask

- Do not re-use if infected.
- If not, can be used up to 4-5 times.
- Leave a used mask in the dry atmosphere for 3-4 days to dry it out.
- Not in sun/ UV light.
- In the oven (without contacting metal) at 70 degrees C for 30 min.



## How to Clean Surgical mask?

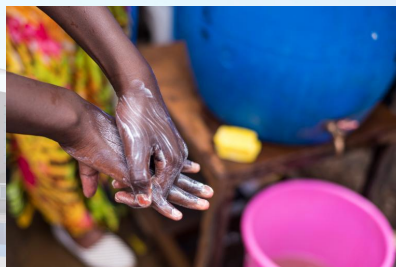
- If visibly dirty, soiled or torn, do not use.
- If used by infected never be reused.
- If dry, not damaged can be used for 3 days.
- If not in used having a [supply of at least three to five masks](#), so that one could be worn while others were being decontaminated.
- Put in zip lock pouch/ paper bag.



## Is Eye Protection Necessary for COVID-19 Protection?



## Hand Hygiene



1. Alcohol ( 60%) based Sanitizer
2. Soap and water  
( 20 Seconds)

## When?



### Before

- Eating or preparing food
- Touching your face



### After

- Using the restroom
- Coughing or sneezing
- Leaving a public place
- Handling cloth face covering
- Changing a diaper
- Caring for someone sick
- Touching animals or pets

## How?



After lockdown of more than two month and experience from Local and global scenario it is understood that we need to **“learn to live with Corona”**

**NEPAL CANCER HOSPITAL**  
& Research Center Pvt. Ltd.

## “Learn to live with Corona!” Program

गुणस्तरीय निदान र उपचार: हाम्रो प्रतिबद्धता

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### Learn to Live With Corona

- Wash your hands often
- Cover nose and mouth with mask
- Avoid close contact
- Cover your nose and mouth with your elbow or tissue while coughing and sneezing and discard the tissue immediately
- Clean and disinfect
- Monitor Your Health

नेपालीको क्यान्सर उपचार नेपालमार्ने

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## Our Campaign

गुणस्तरीय निदान र उपचार: हाम्रो प्रतिबद्धता

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& Research Center Pvt. Ltd.  
“Care with Excellence”

**कोरोनासँग बाँच्न सिक्ौं**

**Learn to Live With Corona**

- Wash or sanitize your hands often
- Cover nose and mouth with mask
- Maintain Physical distance at least 2 meter
- Cover your nose and mouth with your elbow or tissue while coughing and sneezing and discard the tissue immediately
- Clean and disinfect your surroundings
- Monitor Your Health

नेपालीको क्यान्सर उपचार नेपालमार्ने

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## Thank you

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“Care with Excellence”

# I Am And I Will

**NEPAL CANCER HOSPITAL**  
& RESEARCH CENTER

Harisiddhi, Lalitpur  
Tel: 01-5251312

नेपालीको क्यान्सर उपचार नेपालमार्ने

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