

## **Relics in heritages and migration of Buddhism as soft power**

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The portable item of Buddhism: the sacred relics of the Lord Buddha and of great masters migrate in dynamic manner. There are many evidences about the history and widespread use of relics as part of the religious practice of Buddhists. The opening of the pagodas is a further recognition of the importance of the relic. Many scholars have realized the potential of the relic for the spread of Buddhism. There are two major ways of practice with regard to the dead. One is the veneration of esteemed ancestors - one's own kin. The other is the veneration of esteemed dead who are not ones ancestors. Buddhism introduced the use of the relic as an object of veneration and religious practice. The Lord Buddha was not any genetic kin of any pilgrims who visits his relics at sites such as *Sanchi*. However, these pilgrimages were essential for the development of Buddhism. At present, it is evident that people who are strangers to one another, people who belong to ethnic groups that are far removed from the place where the relic is housed, meet at the place where the relic is housed. At these sites, people of all different groups come together and realize that Buddhism is not limited to one area, to one group, to one nation. Thus, we need to understand and preserve the relic as a way of joining in the veneration of our esteemed dead - the founder of Buddhism and those who followed him. The location of the relic does not concern as far as the power of its appeal is universal. As the members of Sangha can meet at the relic, it creates a bond that will not be achieved in any other way.

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