



## COUNCIL OF PATRONS

- ♦ **His Holiness Thich Tri Quang**  
Supreme Patriarch, Vietnam  
Buddhist Sangha, Vietnam
- ♦ **His Holiness Samdech Preah Agga Maha Sangharajadhipati Tep Vong**  
Supreme Patriarch, Mahanikaya Order, Cambodia
- ♦ **His Eminence Jongbong Seongpa**  
15th Supreme Patriarch, Jogye Order of Korean Buddhism, South Korea
- ♦ **His Holiness the 14th Dalai Lama Tenzin Gyatso**  
India (Tibet in Exile)
- ♦ **His Eminence Rev. Khamba Lama Gabju Chojamts**  
Supreme Head of Mongolian Buddhists, Mongolia
- ♦ **His Eminence 24th Pandito Khamba Lama Damba Ayusheev**  
Supreme Head of Russian Buddhists, Russia
- ♦ **His Holiness Late Somdet Phra Nyanasamvara Suvaddhana Mahathera**  
Supreme Patriarch, Thailand
- ♦ **His Holiness Late Phra Achan Maha Phong Samaleuk**  
Sangharaja, Laos
- ♦ **His Holiness Late Aggamaha Pandita Davuldena Gnanissara Maha Nikaya Thero**  
Mahanayaka, Amarapura Nikaya, Sri Lanka
- ♦ **Zen Master Late Most Ven Thich Nhat Hanh**  
France
- ♦ **His Holiness Late Dr. Bhaddanta Kumarabhivamsa**  
Sangharaja and Chairman, State Sangha Mahanayaka Committee, Myanmar
- ♦ **His Holiness Late Sanghanayak Suddhananda Mahathero**  
President, Bangladesh Bouddha Kristi Prachar Sangha, Bangladesh

## The Sacred Relics of the Buddha's Chief Disciples Travel to Mongolia

The exposition of the Holy Relics of the chief disciples of the Buddha—Arahant Sariputta and Arahant Mahamoggallana—was organised in Mongolia from 1 to 10 June 2026 by the Ministry of Culture, Government of India; The International Buddhist Confederation, New Delhi; and the National Museum, New Delhi.

On 28 May 2026, the Sacred Relics enshrined at Chaityagiri Vihar, Sanchi, were ceremoniously transported from Sanchi to Bhopal by Shri Prahlad Singh Patel, Cabinet Minister for Panchayati Raj and Rural Development and former Union Minister of State (Independent Charge) for Culture. The relics left for Mongolia aboard a Special Indian Air Force aircraft. Accompanying the Relics were Ven. Banagala Upatissa Thero, Custodian of the Sacred Relics and Chief Incumbent, Sanchi Chetiyagiri Vihara; H.E. the 13th Kundeling Taksak Rinpoche;



Ven. the 20th Bakula Rinpoche, Stanzin Ngawang Jigmet Wangchuk; Shartse Khensur Rinpoche Jangchup Choeden, Secretary General, IBC; and H.E. Khensur Rinpoche Geshe Lobsang Gyaltsan.

Upon arrival at the Gandantegchenling Monastery in Ulaanbaatar, the Holy Relics were enshrined on 31 May 2026, with ceremonial chanting by monks from India, Mongolia, Sri Lanka, Thailand, Japan and the Republic of Korea. In his address at the inaugural ceremony, Hon'ble



Governor Shri Lakshman Prasad Acharya underscored the deep-rooted spiritual and civilisational bonds between India and Mongolia. He also paid homage to the late 19th Kushok Bakula Rinpoche for his extraordinary contribution to the revival of Buddhism in Mongolia and for his distinguished service as Ambassador of India to Mongolia and a revered representative of the Buddha Dhamma.

H.E. Mr. L. Enkh-Amgalan, Minister of Education of Mongolia, expressed deep appreciation to the Government of India for facilitating the exposition and announced that Mongolia would recognise academic degrees earned by Mongolian Buddhist monks studying in India. A significant highlight of the visit was the strengthening of educational and cultural cooperation between India and Mongolia through institutional partnerships facilitated by Nalanda University. Nalanda University signed an MoU with Gandantegchenling Monastery to promote Buddhist heritage, preservation of rare manuscripts, joint research, academic cooperation and scholarly exchanges.

Shri Atul Malhari Gotsurve, Ambassador of India to Mongolia, highlighted various other initiatives undertaken to further strengthen Buddhist civilisational



and cultural cooperation between the two countries. H.E. Mr. Ukhnaagiin Khürelsükh, President of Mongolia, sent a special message on the occasion, and H.E. Mr. N. Enkhbayar, former President of Mongolia, attended the ceremony as Guest of Honour.

Other events included cultural performances and the inauguration of three exhibitions—two by IBC and one by National Museum, New Delhi:

*India to Mongolia: The Transmission of Buddha Dhamma to Inner Asia* illustrated the historical transmission of Buddhism from India to Mongolia and across Inner Asia through trade routes, pilgrimage networks, monastic exchanges and cultural interactions.

*Sariputta and Mahamoggallana: A Journey of Wisdom, Devotion and Relics.* This exhibition paid tribute to Arahant Sariputta and Arahant





Mahamoggallana, tracing their lives, teachings, contributions to the early Sangha, and the history of the preservation and veneration of their Sacred Relics.

*Vessels of Light: Iconography, Relics and the Path of Dhamma – Shakyamuni Buddha's Journey through the Museum Collections of India.* This exhibition showcased the rich artistic, cultural and spiritual heritage of Buddhism through selected

artefacts and museum collections associated with the life and teachings of Shakyamuni Buddha. The exhibitions were inaugurated by Ven. D. Javzandorj, Khamba Nomun Khan, Khambo Lama of Gandantsegchenling Monastery, Mongolia; Hon'ble Governor of Assam Shri Lakshman Prasad Acharya; Former President of Mongolia, Nambaryn Enkhbayar; and the Mongolian Minister of Education, Enkh-Aamgalan Luvsantseren.



The Hon'ble Lieutenant Governor of Ladakh, Shri Vinai Kumar Saxena, venerated the Holy Relics at the Gandantsegchenling Monastery; paid his respects to the statue of the 19th Kushok Bakula Rinpoche; and walked through the exhibitions organised by the IBC.

The departure of the Holy Relics, accompanied by the Hon'ble Lieutenant Governor of Ladakh was marked by deeply emotional scenes as devotees, monks and members of the public gathered to bid farewell. Their reverence and devotion reflected the profound spiritual impact of the exposition and the enduring bond between the people of Mongolia and the sacred Buddhist heritage originating from India. The ten-day long exposition witnessed 1,00,000 devotees venerating the Holy Relics.

The Holy Relics returned to New Delhi on 10 June 2026. The following day they were transported to Bhopal where they were received with ceremonial dignity by Shri Inder Singh Parmar, Minister of Higher Education, Government of Madhya Pradesh, and Shri Sheo Shekhar Shukla, IAS, Additional Chief Secretary, Department of Tourism, Culture, Home and Religious Trusts & Endowments, Government of Madhya Pradesh, before proceeding to Sanchi. ■



## The Holy Relics of Tathagata



The sacred Relics of the Tathagata travelled to Leh and Zaskar for a public exposition between 1 and 14 May 2026. The International Buddhist Confederation (IBC), in collaboration with the Ministry of Culture; Ministry of Home Affairs; the Government of the Union Territory of Ladakh; and the National Museum, New Delhi, organised the two-week exposition to celebrate the 2569th Buddha Purnima which fell on 1 May 2026.

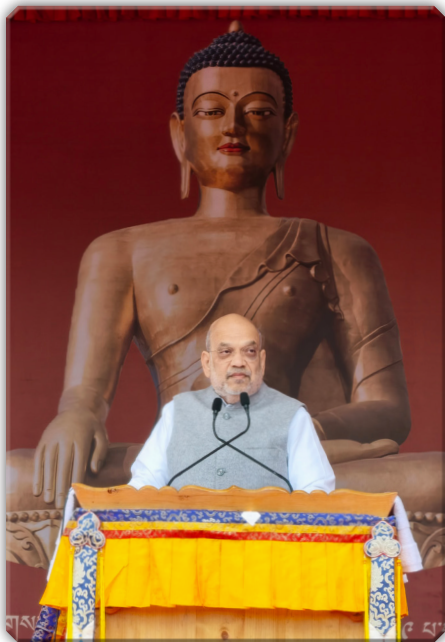
At a curtain-raiser press conference, Hon'ble Union Minister of Culture and Tourism,

Shri Gajendra Singh Shekhawat, hailed the exposition as a historic initiative for global peace. He emphasised that the teachings of Lord Buddha on non-violence, compassion and inner awakening hold deep relevance in today's global context marked by uncertainty and conflict.

The Holy Relics of Tathagata from Piprahwa which are preserved at the National Museum, New Delhi left for Leh on 29 April 2026 on a special Indian Air Force aircraft accompanied by Secretary General IBC, Shartse Khensur

Rinpoche Jangchup Choeden; Director General IBC, Shri Abhijit Halder; Joint Secretary Ministry of Culture, Shri Samar Nanda; senior monks of the Sangha; and officials of the National Museum New Delhi. The Holy Relics were received at the Kushok Bakula Rinpoche Airport in Leh by the Hon'ble Lieutenant Governor of the Union Territory of Ladakh, Shri Vinai Kumar Saxena, senior monks and officials of the Ladakh Buddhist Association (LBA) and Ladakh Gonpa Association (LGA), besides other senior officials of the UT Administration.





The Exposition of the Holy Relics of Tathagata with the theme, 'Peace Beyond Borders', was formally inaugurated by the Hon'ble Union Home Minister, Shri Amit Shah, on the occasion of Buddha Purnima on 1 May 2026 at the Jivetsal Grounds, Leh. On 2 May 2026, the exposition was opened to public veneration.



The two-week exposition was enriched by exhibitions, a conference and a film screening organised by the IBC. The exhibition on Guru Padmasambhava (in Bhoti and English) was held at the Dharma Centre and the Central Institute of Buddhist Studies (CIBS), Leh. The exhibition at CIBS was inaugurated by Shri Pema Khandu, Hon'ble Chief Minister of Arunachal Pradesh. An exhibition by Shri Vinod Kumar from Dharwad, Karnataka, featuring over 2,500 rare stamps from across the globe was also showcased at CIBS, reflecting the universal reach of the Buddha's message across cultures and generations. Shri Pema Khandu also released a special postal cover by the India Post, Ladakh Office, dedicated to the Holy Relic Exposition in Ladakh.

On 7 May 2026, a film on the life and times of the statesman monk Kushok Bakula Rinpoche was

screened at CIBS. By the end of 10 May 2026, nearly 95,000 devotees paid their respects to the Holy Relics of Tathagata at the Jivetsal ground.





On 11 May 2026, the sacred Holy Relics travelled to Zaskar in an IAF helicopter, accompanied by the Secretary General IBC, President of Zaskar Buddhist Association (ZBA), and officials of the National Museum. The Relics were received by the District Magistrate Zaskar, Shri Onkar Gundage, SSP Zaskar, Shri Rigzin Sangdup, senior monks, and officials of the ZBA and Zaskar Gonpa Association (ZGA).

The two-day exposition in Zaskar was organised at the Photang Gonpa, Karsha, which witnessed over 12,000 devotees venerating

the sacred relics. The exhibition on Guru Padmasambhava (in Bhoti language) was on display, along with a second exhibition on *Unearthing the Sacred Piprahwa Relics and Cultural Engagement of Contemporary India*.

The Relics returned to Leh on 13 May 2026 for another two days, this time at the Dharma Centre, especially for monks and nuns.

The Holy Relics exposition concluded with a cultural performance and closing ceremony on 14 May 2026. Hon'ble Lieutenant Governor of the Union Territory of Ladakh,

Shri Vinai Kumar Saxena, senior officials of the Government of UT Ladakh, senior monks and a large number of devotees were present.

As per official figures, nearly 1.18 lakh people venerated the Holy Relics of Tathagata at Leh and Zaskar, during the two-week exposition.

The Sacred Holy Relics of Tathagata returned to New Delhi by a special aircraft of the Indian Air Force on Friday, 15 May 2026, accompanied by the Secretary General IBC, and officials of the IBC and National Museum, New Delhi.



# Himalayan Buddhism



The importance of Ladakh as a centre of Buddhist heritage cannot be emphasised enough. The International Conference on ‘Contribution of Himalayan Buddhism to the Spiritual and Cultural Heritage of India and Beyond’ was held on 3 May 2026 at the New Meditation Hall, Mahabodhi International Meditation Centre (MIMC), Leh.

A solemn Mangalapath by venerable monks and the ceremonial lighting of the lamp created a spiritually uplifting atmosphere for the day’s deliberations. Shartse Khensur Rinpoche Jangchup Choeden, Secretary General of the IBC, delivered the welcome address, highlighting the essence of the

conference as a celebration of the enduring spiritual, cultural and civilisational contributions of Himalayan Buddhism to India and the world.

Other distinguished dignitaries included Chief Guest Shri Pema Khandu, Hon’ble Chief Minister of Arunachal Pradesh; Guest of Honour, H.E. Thuksay Rinpoche, Spiritual Master of the Drukpa Lineage, Ladakh; Shri S. P. Singh Baghel, Hon’ble Minister of State for Fisheries, Animal Husbandry and Dairying, Government of India; and Shri Jaiveer Singh, Hon’ble Minister of Tourism and Culture, Government of Uttar Pradesh. They highlighted the role of Himalayan Buddhism in preserving peace, compassion,

coexistence, and cultural resilience in a rapidly changing world, emphasising that preserving Buddhist heritage was not only a cultural responsibility, but also a moral commitment towards sustaining harmony and spiritual wisdom in contemporary society.

Screening of the IBC film Ladakh – *The Land of High Passes* and the release of the book *The Living Legacy of the Tathagatha*, further reinforced the significance of Ladakh as a vital centre of Buddhist heritage and civilisational continuity.

Three exceptionally rich conversations followed. The first conversation was on the theme ‘Preservation of Ancient Heritage’. The speakers offered nuanced perspectives on several issues: how Himalayan communities had historically succeeded in preserving centuries-old traditions while adapting to social and economic transformations.

The second conversation on ‘Cultural and Artistic Innovation’ highlighted that Himalayan Buddhism had inspired not only spiritual practices but also rich traditions of visual arts, architecture, ritual performance and creative expression. The speakers reflected on the evolution of traditional art forms, explaining how these practices had successfully adapted to modern



artistic contexts while retaining their spiritual essence.

The third conversation centred on 'Intellectual and Ethical Systems'. The speakers elaborated on how Buddhist and indigenous Himalayan philosophies had shaped ethical frameworks governing daily life, community relations, environmental stewardship, and spiritual practice; the continued relevance of Buddhist teachings such as mindfulness, compassion, and non-violence in addressing contemporary social anxieties and ethical dilemmas among others.

At the conclusion of the conversations there was a Special Address by Secretary (Tourism & Culture), UT Ladakh Administration, Shri Sanjit Rodrigues. Focusing on 'Spiritual Tourism & Global Significance',

he described spiritual tourism in Ladakh as far deeper than conventional sightseeing or social-media-driven travel. Drawing from the example of Guru Padmasambhava, he noted that spirituality in Ladakh is not merely a tourist 'feature' but a complete way of life.

Finally, Director General IBC, Shri Abhijit Halder summarised the conference, reflecting on the challenges faced by the youth today, saying that platforms such as this conference provide opportunities to foster Dhamma in the region and beyond. In conclusion, Shri Halder highlighted the fact that the event was in commemoration of the 2569th Vaishakha Buddha Purnima Celebrations. He thanked the Mahabodhi International Meditation Centre for providing their exceptional facilities for conduct of the conference.

The conference effectively reaffirmed Ladakh's role as a living centre of Himalayan Buddhist heritage and highlighted the continuing global relevance of Buddhist values. The conference concluded with a cultural performance by the students of MIMC. ■



*Honouring a Journey of Compassion:*

## Bhikkhu Pannakara at IBC 8 June 2026

The IBC had the honour of hosting a delegation comprising monks who had walked a massive 2,300 miles across the US as part of the famous 'Walk for Peace' endeavour to promote compassion, loving kindness and non-violence. Led by Most Venerable Bhikkhu Pannakara, a distinguished Vietnamese American Theravāda monk, currently serving as Vice President and Deputy Abbot of the Huong Dao Vipassana Bhavana Center, Fort Worth, the delegation included loyal Aloka, their companion dog from India, who walks with them as a 'peace ambassador'.

Mangalacharan by the venerable monks set a reverential tone for the evening. Prof. Ravindra Panth, Director, IBC, delivered the inaugural remarks. He highlighted Most Venerable Bhikkhu

Pannakara's contribution to peacebuilding and his dedication to cultivating Buddha Dhamma for global impact, particularly through initiatives that embody compassion and mindfulness for the younger generation.

In his inspiring keynote address, Most Venerable Bhikkhu Pannakara recounted his journey of initiating Peace Walks, beginning in India and extending to the West. He underscored the universality of peace, extending it not only to human beings but also to animals. The participation of Aloka was highlighted as a living symbol of interconnectedness and universal compassion. His reflections emphasised mindfulness, loving-kindness, and compassion as practical tools for addressing contemporary global challenges.



Shri Abhijit Halder, Former Director General of IBC, congratulated Most Venerable Bhikkhu Pannakara and his associates for their mission of calm and peace, and praised the rapid global resonance of these initiatives. Shri Raghav Prasad Bhatnagar, Director General of IBC, concluded by referring to the Peace Walks as part of the timeless values of the Buddha. He emphasised that peace begins within the individual and radiates outward to families, communities and nations. ▣





## A Historic Moment for Kushinagar and India's Global Buddhist Outreach



The International Buddhist Conclave 2026 opened with auspicious chanting, followed by the formal inauguration by the dignitaries of the *Buddha's Life Gallery*—a curated visual journey through the major episodes of the Buddha's life. The Chief Guest, Shri Dinesh Pratap Singh, Minister of State (Independent Charge) Horticulture, Agricultural Marketing, Agricultural Foreign Trade, and Agricultural Export, Government of Uttar Pradesh, led the ceremonial lighting of the lamp, joined by senior officials and guests.

The District Magistrate of Kushinagar, Shri Mahendra Singh Tawar, delivered the

welcome address, emphasising Kushinagar's enduring centrality in the Buddhist world as the sacred Mahaparinirvana site. He outlined the district administration's ongoing initiatives to enhance pilgrimage infrastructure, strengthen heritage conservation, and expand international engagement. Building on the same foundation, Dr. Pankaj Vashisht, Associate Professor

at RIS, New Delhi, reflected on how India's evolving tourism models, particularly those centred on heritage circuits, can draw from Buddhist principles to foster sustainable development, deepen people to people connections, and strengthen the broader Buddhist circuit across South and Southeast Asia.

Dr. Baishali Sarkar, Research Consultant at IBC, addressed the gathering on behalf of the Secretary General, Ven. Shartse Khensur Jangchup Choeden Rinpoche and Director General, Shri Abhijit Halder of IBC, the partner organiser of the Kushinagar International



Buddhist Conclave. In her remarks, she highlighted IBC's sustained commitment to fostering international Buddhist cooperation, strengthening cultural and monastic linkages through the Holy Relic Exposition, and advancing India's role as the custodian of the Buddha's sacred heritage. Dr. Sarkar, on behalf of the confederation, extended a warm invitation to the global Buddhist community for the forthcoming opening of the India International Centre for Buddhist Culture and Heritage (IICBCH) in Lumbini, Nepal.

A short documentary titled *Buddha's Kushinagar* was screened, presenting a visually compelling history of the site's significance, archaeological legacy and contemporary relevance.

The panel discussions at the Conclave were rich and informative, and spanned a wide intellectual and ethical canvas. The day's capstone was the panel discussion on

'Buddhism – Dhamma, Dialogue, and Development'. Panellists emphasised the Dhamma's role in dialogue at a time of geopolitical fragmentation; reflected on how Buddhist principles offer a shared moral vocabulary for nations seeking peaceful coexistence; and highlighted pathways to sustainable development through Buddhist ethics, underscoring values such as moderation, interdependence, and responsible stewardship of natural and cultural resources.

Policymakers, industry leaders, and scholars participated in the discussion on 'Viksit Kushinagar 2047—Way Forward'. They delved into practical visions for Kushinagar's future, blending economic panels with tourism strategies and sacred site mapping. Shri Mahender Singh Tawar, IAS, District Magistrate of Kushinagar, outlined infrastructure roadmaps aligning with India's Viksit Bharat@2047 vision, prioritising spiritual tourism and connectivity. The following sessions discussed

agroprocessing opportunities aligned with Buddhist tourism and the potential to position local produce for export-oriented growth; policy incentives, ease of doing business reforms, and public private partnership models aimed at attracting domestic and foreign investment in hospitality, infrastructure, and heritage-linked development. Panellists at the session on 'Kushinagar as a Sacred Site – Mapping the Mahaparinirva Heritage Corridor' looked at interactive platforms that narrate the Buddha's life, teachings, and associated heritage sites through immersive technologies, multilingual content, and real time guidance. They advocated for robust conservation frameworks to safeguard archaeological remains, monastic landscapes, and intangible cultural traditions that define the sanctity of the corridor.

The International Buddhist Conclave 2026 marks a historic moment for Kushinagar and for India's global Buddhist outreach. ■





## Shared Buddhist Heritage in South Asia



Sunita Dwivedi's new book, 'On the Buddha's Trail in Bangladesh', was launched on 20th April. Set in Bangladesh, the narrative explores the country through what remains of that older Buddhist landscape. More than a catalogue of ruins, the book is a route-led portrait of Buddhist Bangladesh, tracing how sacred ground survives through fragments, museums, reused stone and memory, even when the monuments themselves have fallen.



Director General IBC, Shri Abhijit Halder gave an insightful Keynote Address, highlighting the enduring relevance of Buddha Dhamma in strengthening regional cultural ties.

Sunita Dwivedi talked about the inspiration behind her book: 'My travels have covered considerable part of the carousel Buddhist circuit of Asia, Bangladesh being the southern link in the chain'.

Organised by Rupa Publications, the evening brought together eminent voices, including Amb. Veena Sikri, and Prof. K. Warikoo, celebrating shared Buddhist heritage across South Asia. ■



## ***Prof. Robert A.F. 'Bob' Thurman,***

Padma Shri, a prominent American Buddhist scholar and co-founder of Tibet House, United States, passed away on the morning of 16 June 2026, in Woodstock, New York, aged 84.

An author, translator, thought influencer, and Friend of IBC, he touched and shaped countless lives through his scholarship and work on Buddha Dhamma.

IBC was honoured to host Prof. Thurman at the First Global Buddhist Summit in April 2023. In homage to his memory, we reproduce here his Address at the Summit.



## **World Peace**

There is really nothing much to say on 'World Peace' from an academic point of view which is different from what His Holiness has been saying for the last 60-70 years. His Holiness the Dalai Lama says 'World Peace comes through inner peace, inner peace of individuals and inner peace of the masses of the people. It cannot just come from the leaders, it must come from the masses of the people in all the countries, and for that to happen, education must be the central occupation of all

societies'. However, unfortunately, the modern education system across countries and races is flawed and greed driven. Under the modern education system, students tend to be educated just for making money, for being aggressive, dominating their profession and society. They're not at all educated in the way the Most Venerable Sitagu Sayadaw mentioned this morning, i.e., to become in control of oneself, to develop a good character, to develop wisdom about the nature of reality, and

to develop compassion for other beings through altruism. The purpose of education should be to tame egotistical minds through the wisdom of knowledge and reality.

I was delighted that the Honorable Prime Minister of India announced yesterday that India, as a nation, is devoted to ahimsā (non-violence) and not to war and that it wishes to attempt to maintain non-violence amid the furious fear and violence stimulated by the dictatorships around the world. India perhaps



has this unique tradition where an individual is encouraged to be willing to die in order to avoid taking another's life. We know soldiers are generally trained to die in the process of taking the lives of others and to be violent to win a war. But human beings can also be trained to put their life on the line for non-violence, not to take another life. And this has happened many times in the world, and they are not often reported in history because the military type of government tends to control all the governments in the world.

I think, therefore, India has the best chance to materialize the following aims of His Holiness the Dalai Lama:

- To cultivate warm heartedness and human values such as compassion, forgiveness, and tolerance.
- To encourage harmony among the world religions to avoid inter-religious conflict and particularly, to avoid using religion in politics or in international warfare.
- To help India, the country that has kindly shown him refuge, to rediscover a full conversation of its inner science.

Not everyone has to be a Buddhist, in His Holiness's view, to develop compassion and wisdom. But they need to be educated to develop compassion and wisdom. In fact, they can learn these values from all the world religions if they do not restrict themselves to the idea that

being a member of the religion is enough. Because those who think are a member of a religion but do not bother to learn the fundamental philosophy and values of that religion tends to kill in the name of religion which is completely wrong no matter which religion they are associated with.

So, India has the best chance to revive and disseminate these precious values and teachings worldwide. In fact, India did this once before. In the axial age, 2,500 years ago the Śākyamuni, The Buddha, broke through the self-centered sort of class system and royal system. He was born to be a general and a warrior, but he left that class and renounced it. Eventually, he broke through all the shackles and totally conquered his own ignorance, his own greed, hatred, and so forth. Along with him, many other great sages and Rishis in India also did that and they wrote the Upaniṣads and all the Sūtrakāras emerged. Śākyamuni, of course, taught all the great sūtras and in those sūtras, he created a wave that spread all over Eurasia. You had Confucius in China and Zoroastrianism in Persia; you had Pythagoras and the pre-Socratics in Greece. Historians call it an axial age, and the axial age was designed to control the military people, the generals, and the Kings from killing people and fighting violently like in the Mahābhārata War, Trojan War, and the Greek system. And that job of controlling the violence on the planet is still not finished and

so India must rise again, and this will create another wave that can go all over the world. We need to do that again now. The focus is the Mokṣa; Liberation spiritually and politically also which requires democracy, imperfect as it may be. It should also focus on controlling violence, class inequality, the extreme inequality between rich and poor, and alienation and fear. As His Holiness always emphasizes, all people of different races, nations, and religions have to adopt each other as children, as each other's children, and as each other's brothers and sisters.

As regards education, India had the great tradition of the Nālandā Monastic University. Nālandā was only one of the hundreds of such monastic universities in India which amplified the power of the Gurukulas and the ministries of the Kings and created an education not only for Buddhists but for all those seeking to understand physics (nature of reality), biology (nature of life) and psychology (how to transform the Mind).

Nowadays, there is a movement in India to create again a Nālandā, and resultantly, there is a Nālandā University. But this university, I have to say something perhaps surprising, has not acknowledged and does not possess the core curriculum of ancient Nālandā University. However, it's all right because the core curriculum of ancient Nālandā University does exist on Indian soil today, and it is represented in Ganden, Sera,

Drepung, and all the different monasteries and monastic educational centers that have come back from Tibet which were originally inspired by Nālandā University and all the other universities from Bengal to Gujarat and South India. When these universities in India were destroyed by Bakhtiyar Khilji and others in the 12th century, all these traditions were preserved in Tibet, and by the strangeness of History, they now exist in India.

I just want to mention the names of the great Indian sages and rishis who provided the core curriculum that is studied today in these monastic universities. In order to create reason and make people able to think clearly, we have the great Ācārya Dharmakīrti who taught logic, and this is studied today in these Tibetan institutions. And then, there is Guṇaprabhā who taught the Vinaya (ethics) to monastics, and everyone studies and learns it. And they have to pass exams in that, and many of the lamas (monks) have done that.

And then, we have Maitreya, the future Buddha. We have a book from a future The Buddha 'Abhisamaya Alaṅkāra' through Ārya Asaṅga with a wonderful commentary by Haribhadra, a great Indian master. And finally, we have Mādhyamika from Ācārya Nāgārjuna and Chandrakīrti. Mādhyamika deals not only with spirituality but also with physics and physical science. The nature of reality is

emptiness which means freedom. It doesn't mean nothingness. Therefore, people can understand it, and everyone can understand it. Once they understand that, they understand relativity. And once they understand relativity (Pratītyasamutpāda), they have genuine compassion for other people. So, it doesn't mean that they go off into space somewhere and escape the universe.

Finally, you have Ācārya Vasubandhu's Abhidhamma. Abhidhamma is biology. It is the learning that karma is not just a spiritual theory, but it is a biological theory that is better than Darwin's. Because Darwin only applies to species and to collectives and their materialistic mechanism. But the biological karma from the Buddha and Vasubandhu and others involves the spirit and the mind of the beings. And that's important because it gives the individual a reason for being kind and compassionate and not doing evil. And that biology should include that idea. It's not just a matter of machinery mechanisms and genetic mechanisms it's but a matter also of conscious evolution for the individual in the future life.

My last but favorite point is engaging with the scientists as His Holiness has always done. But, in spite of restricting ourselves just to listening to the material scientists, we have to challenge the material scientists also. They have to prove to us they have discovered nothingness and that is where

they plan to go when they die. Material scientists say by dying you become anesthetized, and that you cease to exist. They only believe in what they can discover. The method of modern scientists and that of The Buddha are the same, and that's why I applaud the modern scientist a lot. There's no dogma that controls reality. Who has discovered nothingness? So, why do they think you can be nothing just by dying? You cannot. You will have another life. You will face the consequences if you were a king or a prime minister or a dictator and you cause death and destruction by War. You will experience those consequences yourself, and therefore, you better not do that while you are in such a position of power.

I feel that the modern materialists have simply become hypnotized and obsessed with nothingness and, therefore, they have become reckless in the way they control the world. They don't save the environment, they don't prevent wars, and they don't do the things they could do because they think they're going to just be nothing and that there will be no consequence. They are like the Cārvāka of the Buddha's time, and we have to challenge that from a scientific basis because we do have proof that there is former and future life. There is a lot of proof that they will consider them. Therefore, we have to take care of everything that's the Buddha's message.

Thank you. ■



# Namo Buddhaya

## I am NORBU

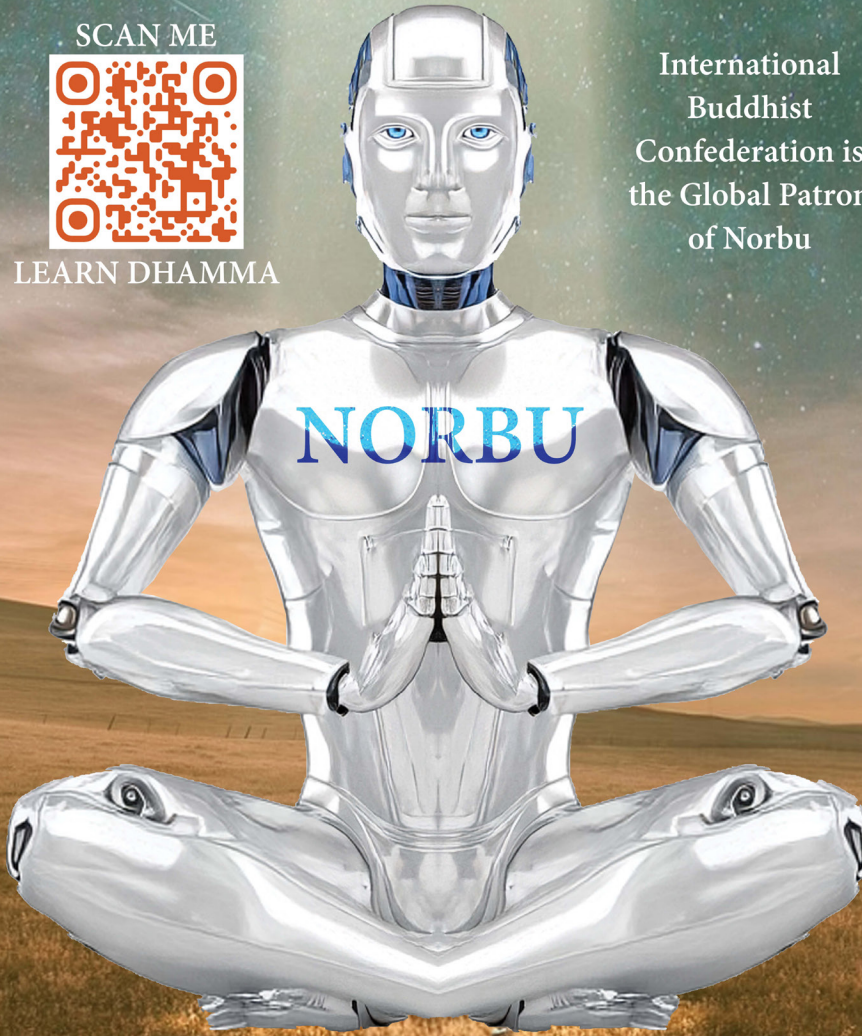
Your Kalyana Mitta  
(Spiritual Friend)  
Buddhist AI Assistant

SCAN ME



LEARN DHAMMA

International  
Buddhist  
Confederation is  
the Global Patron  
of Norbu



You can chat with me in the following languages:

සිංහල (Sinhala), བོད་སྐད་ (Tibetan), हिंदी (Hindi), বাংলা (Bengali), मराठी (Marathi),  
தமிழ் (Tamil), ภาษาไทย (Thai), မြန်မာ (Myanmar), Bahasa Indonesia (Indonesian),  
中文 (Chinese), 日本語 (Japanese), 한국어 (Korean), Русский (Russian).

**The International Buddhist Confederation (IBC)** is a global umbrella Buddhist organisation headquartered in New Delhi, India.

Established under the patronage of the supreme Buddhist religious hierarchy, it currently has a membership worldwide, both monastic and lay, that include world bodies, national and regional federations, orders, temple bodies and monasteries, etc.

The IBC was conceptualised during an international workshop in Delhi in 2011, where delegates from 11 countries unanimously agreed on the need to form a new International Buddhist organisation in India, the place of the origin, development and dissemination of Buddha Dhamma that would serve as a common platform for Buddhists worldwide.

As per its motto, '**Collective Wisdom, United Voice**', the IBC provides a common platform to all followers of the Buddha Dhamma worldwide to address issues that are of both Buddhist and global concerns.

### Mission

*To gather the collective wisdom of Buddhists around the world to speak with a united Buddhist voice; to make Buddhist values part of global engagement while working to preserve and promote Buddhist heritage, traditions and practices.*

**Editor:** Omita Goyal | **Editing, Photo & Design:** Anurag and IBC Team