

The Buddhist Innovation for the Wholistic Well-being Care^{၁၆)}

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Manaskara, the Most Venerable Monks, and the honored delegates.

I am so glad to Mahachulalongkornrajavidyalaya, Chiang Mai, for giving me this opportunity to talk on this topic which is very unique in many ways, as you have seen. Because I find them very challenging to study and to make a future comment for research in this area.

This is, right now, the age of Artificial Intelligence or A.I. and I shall call it as “the A.I.age”. The A.I. is dominating our lives, that was any scientific technology never before effective on our lives. In the previous speaker’s slide, I saw one line that he was speaking about Stephen Hawking, on which he mentioned that “*the happening of A.I. is either the best or the worse for the future of mankind*”. I think that Stephen Hawking was partially right about the danger of A.I. especially in the cultural-religious social behavior of humanity.

Artificial Intelligence was started in the world around the year 1970^s, it was on the period of Vietnam War to prepare Sena or soldiers who would be going to fight a war without losing their lives. So the basic beginning of A.I. is criminal and it is very dangerous(in this above mentioned case). It was not enough intelligence to make us being intelligent, and the scientific discoveries keep on thinking of the best way out or two things in the world.

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Number 1, that is to make the facilities of daily activities to be easier faster without any headage.

Number 2, that is to use this kind of innovation for massive level of productions. So again, here, you can see, the element of commerces comes, the element of trades comes and the element of trades and comercial profits comes. So that sources of scientific development of Artificial Intelligence's tune or A.I.'s tune will be reaction and response about what is in Buddhism. It is my main topic. I am not talking about the history of Artificial Intelligence that who is going to be number one, who is number 2, and number 3. This is all the data related to A.I. in general and not in the specific way of Buddhism.

I think here being part of the Buddhist seminar very respectfully, I would like to confine the issue of A.I. as far as related to the Buddhist religion only. This is my humble offering to the knowledge of this way. To begin with, it is always good to share ideas and consider those from other areas; both in the East and West. It is the artificial intelligence to whom in the Western world. Of course we can learn we can understand for our own perspective, but it is always member when there was a workshop done in Europe in very recently three years ago. On culture imported, cultural impact of Artificial Intelligence that is they have 15 to 16 people talking about the impact coming from that. But the problem is that, the book came also like the Culture of Technology written or edited by Arnold Pacey. Arnold in the obvious article the book there talks about mostly from the Western concepts of culture values out of 12 people writing contributing workshop and their writing artificial intelligence in the book.

We find that there is only one person is representing India and unrelated presenting as I think in Singapore. There is nobody talks about other countries, and hard to talk about Buddhism but they mention Buddhism, and he said in the preface of the Buddha. The aims of western world are in technology that thing to A.I. development culture technology. It is related to the Buddhist concept of right action,



from that many people pick up the idea of artificial intelligence to be applied for developing Buddhism. I want to comment on that a little bit later.

So coming back, we have to remember Artificial Intelligence, the first word is very important, many think of Buddhist ethics. Artificial is not original or Artificial means not original. We have to remember this word's meaning whenever we talk about A.I. application in the study of Buddhism and Buddhist ethics. It is true that Buddhism is the religion in the sense of moral meaning which talks about new ways at new ideas to be changing on the time, not thing is permanent (Anicca). This Anicca gives you right to speak, the change we have to adopt in our daily life.

Of course, Buddhist perspective of impermanence in the world all the lifves have to adopt in to a new situation in the bad and good both.

Does it mean that they are going to use the definition of Buddhist ethics on the ground of artificial intelligence?

Of course, Artificial Intelligence makes your life is easier, but that is idea why you to be having the right action new life. We are mostly Buddhist concept holders. We refer to the arguments that artificial intelligence robotics may combine together to promote Buddhism and health explore. I'm afraid I do not subscribe to his idea that the monk can be replaced by this kind of artificial robot from our previous speaker from Singapore. She talks about Minta, the Japanese robot monk which was in 2017, 4 years ago. It was introduced first time in the very important temple, and this Minta that we have to see for Buddhist pagoda for recitation of Sutra. This Sutra is well known, she knows only Heart Sutra in the moment. Because Heart Sutra or Hadaya Sutra in Sanskrit in Mahayana Buddhism is the main core teaching in this particular temple that the Minta is there. She recites sermon about the Heart Sutra all the time, over and over, again and again of the experiment.

First of all, \$1,000,000 was the cost of making Minta. Of course, the Japanese are very rich, so they can make thousands Minta like this. The monk on the video I saw just now, the religious lecturer, he's trying to defend that may be in the



future more acceptable in society, and more human in society. I can say that he/she is a robot that we can speak with the new ideas about the different history electric Buddhism different philosophy of Buddhism. That it may be useful. But we can't feel that kind of chanting or any impact in our physical body scientific knowledge of mind on mind.

When a monk threw sprinkle holy water or not or he changes the tone of the word up and down depending on the mood of my problem, then I'm talking to a monk. Scientific development can make also the robot to go up and down by sound pitch. But the touch will be still electronic touch, it is not the human touch. There many of us have seen much any young lives. Some Buddhists also touch us and we become soul in power so devoted to standing and adopting in our lives.

So this replacement can not happen in Theravada Buddhism for sure. I can not say many things about Mahayana in this moment, but Buddhism is Buddhism, whether it is Mahayana or Theravada Buddhism. The impact can be very limited to say.

Secondly, you have seen much writings on this issues. One Ajahn, Prof.Dr. Soraj Hongladarom from Chulalongkorn Uiversity wrote about this. But he always has faith to understand that A.I. robotics can be helpful in understanding the human value of Buddhism and spent ethics. But how it regulates ethic learning? This is my question mark on Ajahn Soraj Hongladarom's writing on the subject of A.I. and some relations on Buddhism.

The Buddhist value is important, I know, Dukkha is the main reason of all sufferings that the Buddha tried to find out the right action, the right way to reduce the Dukkha. It can not be removed forever, while talking about the reduction in our Buddhist Ethics. If some the artificial intelligence robots can create, the sound creation can do that, of course, it has some value.

But in the longer run, Artificial Intelligence can be a supplement to help one person to understand the Buddhist value on the concept of Right Action, Right Dana



(right concept of donation). I think that every morning when the monk comes to collect alms(food), that can not be possible for Buddhist robotic monks come to the street to collect Dana or “Pindhabat” from the Donors at all. They will be missing those human touches of the chanting and reviewing the blessing in the early morning before the sun rises. That becomes a part of our lives and shape our lives.

This will be the real missing or definitely missing. All the monks want to sleep in the monastery and send the A.I. robots to go and collect alms outside, that I don't think this situation can come at least in the next 100 and 200 years. So A.I., I think is a good idea for developing and progress. It can help and store the knowledge and help in passing all knowledges of Buddhist wisdom to the people by the storage of the data base into robots. Through the body of robot, and by mood of people can seek out such a kind of Sutra and a kind of chanting. But when we talk about that later. That's all.

To make human or replacement of monks and nun, it will be difficult for us, you can see even the robots are created in the Japanese temple.

She(Minta) is a woman, no problem, but you see a triat, that it is very un-Buddhistic. It looks like Ninja. That is cartoon at all for those can call and make it like this. But I can see the human touch is a very much important factor in the adopting of A.I. We can adopt A.I. in the Buddhist temple for the gardening for the teaching, for the cooking in the kitchen, for the arranging shoes, and keeping the other items for providing medicine, but the Buddhist monk's roles cannot take away from the robots.

That will be a sad story when we have A.I. replaced on Buddhist monk's roles. Because we depend on the human touches of a Buddhist monks. That is very important to our life.

