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Pāḷi Tipiṭaka AI Robotics for Reciting to Mankind Healing

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Abstract

This article aims to represent Pāḷi Tipiṭaka AI Robotic for Reciting to Mankind Healing. After the Buddha passed away, the Pali Tipiṭaka was transmitted verbally for several centuries, even after the first preservation of Pāḷi cannon scriptures, which recorded in the complete form of the Tipiṭaka Collections. The people who recite Tipiṭaka are required to definitely comprehend the Pāḷi canon and appreciate meaning. And the mind then appreciates the profound meaning and phrasing which is apparent. Eventually the propagation of Buddhism will be followed the Buddha's teaching correctly by Tipiṭaka recitation solution. The declination of Tipiṭaka recitation is the main cause of Pāli Tipiṭaka extinction, together with the fact that the practice indicators for enlightenment will be far away as well. Besides, Tipiṭaka recitation also produces an effect to the holistic health as shown that numerous researches have shown medical analysis to treat patients. Therefore, the researchers design Pāḷi Tipiṭaka AI Robotic for supporting to recite Pāḷi Tipiṭaka systematically. In addition, it offers the creative way to guide self- recitation correctly. It provides multiple system Including 1) Tipiṭaka recitation formula by Tipiṭaka Sikkhālai, 2) AI – reactionary recitation test by master voice, 3) AI – alert daily program and 4) Video conference system with master. If whoever is able to succeed each level, they will get Pāḷi Tipiṭaka certification of Tipiṭaka Sikkhālai. Consequently, this prototype also offers the creative way to perceive Pāli Tipiṭaka recitation by self-efficacy for Mankind Healing and peacefulness living of limitless opportunity.

Keywords— Pāḷi Tipiṭaka, Reciting, AI Robotic, Innovation, Mankind Healing

I. INTRODUCTION

The oral transmission of the Pāli Tipiṭaka inherited from the first recollection and recitation which were originated from an assembly of monks immediately. The five hundred arhats recited Buddha's teaching for the beginning after the Buddha's death, at which his teachings. In this communal recitation was called the first saṅgīti and it happened for three months at Rājagṛha (Pali Rājagaha) town of northern India. This event was commonly referred to the first communal Tipiṭaka recitation which completed by 500 arahants who had perfect wisdom of Dharma directly from each own enlightenment. Therefore, it was realized as Buddha's words, which was complied with the Buddhist textual tradition form. [1] Nowadays this way continued propagation for miscellaneous centuries through a system of oral recitation and memorization. As above-mentioned, it could originate the monastic community which was recollected and analyzed from the teachings by learned monks. Pāli Tipiṭaka's accession by the

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oral transmission is the first principle preservation of three pitakas in Buddhism. Therefore, the oral transmission can be the most reliable solution comparing to a tradition of written texts involving the copying of manuscripts. Because Pāli Tipiṭaka writing was not in common use in the Buddha's time in India.[2] Therefore Pāli Tipiṭaka recitation is reckoned as originated transmission of Buddhism propagation thoroughly.

From the aforementioned reason, the researcher designed a systematic recitation for the dissemination of self-learning continuously about the Lord Buddha's teachings. The remedial measurement of recitation through Pāḷi Tipiṭaka AI Robotic will be had efficiency by expert connected system and it can lead to explain Pāli Tipiṭaka more clearly.

II. THE ORAL TRANSMISSION OF THE EARLY BUDDHIST LITTERATURE

The Early Buddhist Literature was initiated from Mahāparinibbāna Sutta which involved with the last year of Buddha's life and after the Buddha passed away (c.404BCE) [3], the 500 arhats who had realized directly and had knowledge of Dharma superbly were originated transmission of communal recitation with waxing syllables (pronouncement) clearly. "Yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo mamaccayena satthā" Ānanda, Buddha's personal assistant, recited the first segment of the Sūtra Piṭaka which were discourses, disciples, and contemporaries on a spiritual problems of the Buddha as he had heard from Buddha.[4] The second segment of the Buddhist canon had been recited by Upāli. This segment was contained Vinaya Piṭaka suttas about the principle of govern monastic community. Another disciples had been approved from their heard and public recitation of the teachings as a symbol of accession. The third segment of the Buddhist canon, Abhidharma Piṭaka, had not recited at that time.[5]

The early Buddhist literature may be adapted some scheme according to the discriminative conditions of performance in the time. In these circumstances, the Buddhist literature was oral and it was difficult to preserve through the chapters. It could not be exactly as the primordial task. No one had known when the early Buddhist texts from oral transmission performance which was called Saṅgīti. It was started of collection, compilation, classification, verification and memorization for stratify waxing syllables of Buddha's teaching preservation methodically.

In early, the oral recitation was not only a definition of conservative later Buddhist generations, these various early oral characteristics discourses have also testified to the importance of the early Buddhist oral tradition verbatim repetition. In order to narrating the words background, the discourse which was added by reciters has always been influenced by the variational restriction. It has been speech of the buddha or his disciples, the four languages of nikāya were preserved and extended in Pali, Sanskrit, Chinese and Tibetan. [6] There were many different sects of the parallel texts in the Aśokan period. It was expected buddhist text to exist. So, writing on the stone have happened. [7] The monastic disciples and layman also realized the transmission, preservation and study of the Pāli canon and the use of Pāli had been the main language as teachers. In the early millennium, the significant centers learning of Buddhist had been known as the South India monasteries. Nowhere in India was found archaeological evidence in India but it happens in Nepal. During the early phrase of Buddhism, the time of Aśoka evidence which has been found in Sri Lanka of Brahmi roles before the time of Aśokan and Pāli has become the modern name of the Māgadhī language. [8] So, the early discourses oral transmission may well be as old as Buddhism itself., Not long after Buddha's awakening, he sent his first monk disciples out to teach others according to the different Vinayas. [9] For the teaching activities of the first monk disciples, they might be expected to explain the Dhamma for some teachings and they would then eventually have passed on to their own disciples. [10] While the repetition is avoided in a written presentation nowadays, it is

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usually used as a tool to drive home a point when giving a speech.

III. TRANSMITTED THERAVāDA CANON

The Pāḷi canon of the Theravāda canon are the most variousness and preservation as the Pāḷi canon scriptures for transmitted orally. The Pāḷi canonical texts as teacher is always very different in character from the normal type of oral literatures for sensitive presenting and complicated disputation by sometimes. There are many reasons of the Pāli Tipiṭaka reciting in the early Theravāda canon had not been had reference to writing or writing materials in the principal Pāli Nikāya while the many references were appeared to learning and reciting discourses.[11] The communicated indicator was mentioned to reviews the Pāli Vinaya piṭaka at the time. Although nowadays many texts stylistic had been indicated to the initial point of oral language ultimately. [12]

Although it is a learned language, the Buddha refused to use Sanstrit and choose Pāli as a Buddhist canonical language, Pāli language then became a vehicle for his teachings and encouraged his disciples to use vernacular dialects. In time, the oral transmission teaching spread through India to Sri Lanka (c. 3rd century BCE), where they were recorded in Pāli (1st century BCE), a literary language of rather mixed vernacular origins. Pāli eventually became a revered, standard, and international tongue. The language and the Theravāda canon known as Tipiṭaka (Sanskrit: Tripiṭaka) then were delivered to Myanmar (Burma), Thailand, Cambodia, Laos, and Vietnam. Pāli died out as a literary language in mainland India in the 14th century but survived elsewhere. Until the textual traditions of the different Buddhist countries and the Pali Text Society (PTS) edition of the Tipiṭaka has contained fifty-seven books (including indexes) were established between the 18th or 19th centuries C.E. Pāḷi was represented by different manuscripts and show much evidence of interweaving. The tradition of monk councilss' recitation and validation has continued into the 20th century. [13]

Then Budddha's death appeared both Vinaya Piṭaka (the basket of monastic discipline) and Sutta Pitaka (the basket of discourses) were held to one's principles as teacher by Saṅgha. [15] The next occasion Buddha's teachings in the Suttas were the analytical summary from the Buddha's teachings until Abhidhamma Piṭaka (the basket of Special [or Further] Doctrine). All were comprised the Pāḷi Tipiṭaka (Mūla), the "Three Baskets" of canonical Theravada Buddhist texts. [16] Vinaya Piṭaka which consists of Suttavibhanga, Khandhaka and Parivāra contains monastic rules and stories, notably about the occasions on which they were promulgated. Suttavibhanga means the Patimokkha which is a monks and nuns basic code of rules. Khandhaka means 22 chapters grouped by topic of other rules in and Parivāra is the rules from various viewpoints analyzation. Sutta piṭaka contains Digha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya and Khuddaka Nikāya (Khuddakapatha, Dhammapada, Udana, Itivuttaka, Sutta Nipata, Vimanavatthu, Petavatthu, Theragatha, Sutta Nipata, Jataka, Niddesa, Patisambhidamagga, Apadana, Buddhavamsa, Cariyapitaka and Burmese edition [Nettippakarana, Petakopadesa, Milindapañha]) include sermons; the Buddha, monks and nuns, and stories about others contemporary with him; Digha Nikāya (34 long discourses), Majjhima Nikāya (152 medium-length discourses), Saṃyutta Nikāya (Thousands of short discourses in fifty-odd groups by subject, person etc.), Aṅguttara Nikāya (Thousands of short discourses arranged numerically from ones to elevens) and Khuddaka Nikāya (A miscellaneous collection of works in prose or verse). Abhidhamma piṭaka (The systematic philosophy) consists of Dhammasangani, Vibhanga, Dhatukatha, Puggalapannatti, Kathavatthu, Yamaka and Patthana. Dhammasangani is dhammas definition and classification. Vibhanga is 18 topics by various methods analyzation, including those of the Dhammasangani. Dhatukatha presents the interrelations between ideas from the previous two books.

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Puggalapannatti is arranged numerically in lists from ones to tens of person explaining. Kathavatthu is doctrine of over 200 debates on points. Yamaka Applies to 10 topics a procedure involving converse questions and Patthana is analysis 24 types of condition which consists almost entirely of scholastic lists of terms and analysis of the describing the body and mind and the nature of the external world. [17] as can be seen figure I.

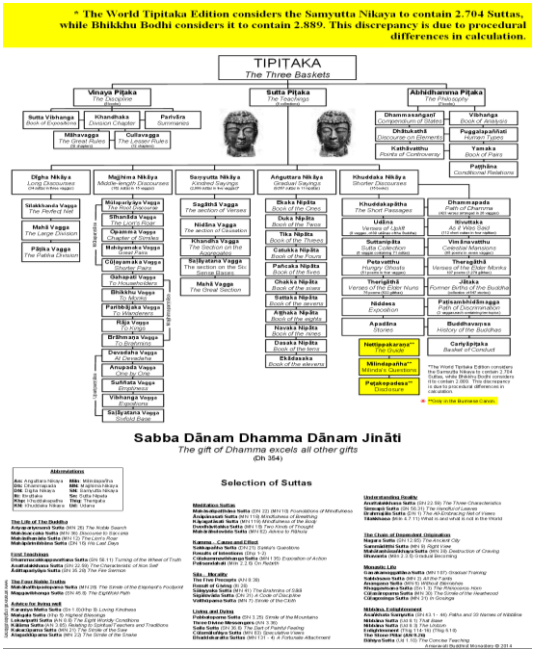

FIG. I ELEMENTS OF TIPIṬAKA MODEL [17]

IV. THE PRINCIPLE OF PāLI TIPIṬAKA RECITATION

Conclusively, the Pāli discourses main concerns are the use of periscopes, the metrical and sound similarities occurrence, the waxing syllables application principle, and the recurrent use of repetition. To prove these discourses nature the heritage of a prolonged period of oral transmission, and finally, to preserve texts as accurately name-and-form is part of the recited text. The origination of Pali is the application of oral transmission, then the commentarial nature results an addition of text. The reflection shows in the expansion of textual repeating forms those are detected from various text lineage transmission comparative studies. [18]

Mindfulness meditation practice is presented detailed instruction just only a few extractions from the oral transmission Mahaparinibbana-sutta. The full discourse has been preserved by recitation, including the longest discourse in the Pali canon, expounding the four noble truths since the passing away of the Buddha's. [19] In Theravada tradition, the most often memorized texts are the set of three discourses that contains with the Maha-mangala-sutta, the Ratana-sutta, and the Metta-sutta. Most of them are represented as poetries, which are a few stanzas chanting as the Dhammapada. However, Pāli discourses the present paper examines the oral transmission material form and function such as sound similarities or waxing syllables for examining purposes and the reciters. [20] Nowadays, the applied principle of the recurrent use of recitation and waxing syllables are suited to prolong the oral transmission period regarding to the final product of these discourses nature which was aimed to retain the most accuracy of texts preservation. [21] Pāḷi is the Buddhist linguistic texts which are passed on by oral transmission tradition.

For Roman script Pāḷi, macron accents are used over long vowels and dots below indicate dental, consonants and pronounced with the tongue touching the back of the teeth. The script is used for Thai, Burmese, Devanagari (used for Hindi), Roman, or Sinhales texts.[22] Pāli manuscript is a phonetic system language which based on the language approximate phonemic analyzation, while the letters (akkhara) were assigned to each different sound (vaṇṇa) significantly. The derivative manuscripts have been enhanced and modified to preserve this characteristic and the roman character likewise, and so that the roman alphabet is imposed to each Indian alphabet (counting the aspirated sounds kh, etc., written as digraphs, as single alphabets). The grammarians in ancient Indian classified the letters, or rather their sounds representation. They are divided into consonants: 25 mutes, 5 semi-vowels, 1 sibilant and 1 aspirate (spirant). The 25 mutes are distributed into 5 sections of 5 alphabets according to the position of their formation and utterance. Each group has shown the classification as figure II. The Alphabet is composed of 8 Vowels (Sara) and 33

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Consonants (vyañjana). 8 Vowels comprise of a, ā, i, ī, u, ū, e and o and pure nasal is ṁ. 33 Consonants constitute Gutturals (ka kha ga gha ṅa; ka-group, Palatals: ca cha ja jha; ca-group, ṭa ṭha ḍa ḍha ṇa; ṭa-group, ta tha da dha na ta -group, pa pha ba bha ma pa-group), semi vowels, sibilant and aspirate. Semi-vowel (īsaka phuṭṭha) contains Palatal (ya), Cerebral (ra), Dental (la), Dental and Labial (va). Sibilant (sakāra) (voiceless) is s, ś, ṣ (sa: surd). Spirant (Visarga) is ḥ (ha). Pure Nasal (Niggahīta) sound likes and it is ṁ, shown as in figure II (Below).

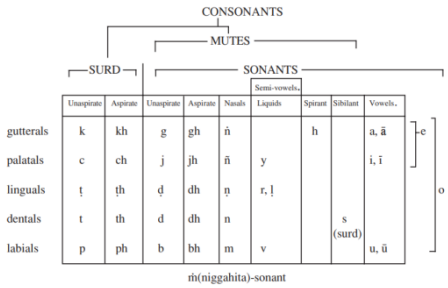

FIG.II TABLES OF THE CONSONANTS (25 MUTES, 5 SEMI-VOWELS, ONE SIBILANTS AND ASIRATE) [23]

The innovation of Pāli recitation is Tipiṭaka Sajjhāya currently. It is also international symbol and science of playing musical instrument for writing. Sajjhāya for Pāli pronouncement is new presentation of educational efficiency options promptly. The above "note of Pāli" is also easier than writing and reading phonetic alphabet. It is for focusing on pronunciation according to Lahu Sound and Garu Sound with the buddhist consonants in Vinaya of Pāḷi Tipiṭaka accurately. It is comprised 21 types; 1. Quarter Note for Lahu Sound : Short-Vowel Sound, 2. Half Note for Garu Sound: Long-Vowel Sound, 3. Tenuto under Quarter Note for Long-Syllable Sound indicated by Grammar, 4. Tenuto under Half Note for Short-Syllable Sound indicated by Grammar, 5. Perfect-Cluster Note for Perfect-Cluster Sound in Pāḷi, 6. Imperfect-Cluster Note for Imperfect-Cluster Sound in Pāḷi, 7. Aspirated Sound Note, 8. Voiced Sound Note, 9. Aspirated Sound and Voiced Sound Note, 10. Nasalised Sound Note, 11. Pure Nasalized Sound Note-Niggahita Sound, 12. Wave Ornament for Phonetic Trill Sound, 13. One-Staff Line for Monotone Notation, 14. Neutral Clef, 15. Simple Triple Time Signature, 16. Simple Duple Time Signature, 17. Half Rest, 18. Double Bar Line, 19. Final BarLine, 20. Roman Phonetic Alphabet-Pāḷi and 21. Thai Phonetic Alphabet-Pāḷi.[24]

V. THE EMPHASIS OF PāḶI TIPIṬAKA RECITATION

It will be able to lead to impurity if it is non-recitation in "Asajjhāya malā manta" of Pāli. (Tipiṭaka -aṭṭhakathā (Thai) Dhp 25/28) So Pāḷi Tipiṭaka recitation (Loka-Niti Scriptures) has shown Buddha's mantra which contained eighty-four thousand Tipiṭaka. It must be learnt both the Pāḷi and the modifier word that is the commentary and it is called Visualized Image (learning).[25] Remembrance something for a long time is necessary to try training the intellect to set goals which are quite far away. It is known as killing. These has been represented teaching's Buddha correctly, which is called Vajana (Notice of Discipline).[26] When you have remembered for a long time, you should try to train your intellect to set goals which are quite far away, also known as killing. Reciting is able to elucidate any discourse, or take any Nikaya or particular pitaka such as Patthana sutta reciting for conservation of the dharma extinction. Each scripture will be disappeared slowly if there not oral literature and remembrance of Buddhism. Pathana Sutta will be the first scripture to be last and other ones can be lost progressively. Whenever there is person who still remembers and understands Tipiṭaka, Buddhism will be remained in our minds and it will not deteriorate. If Buddhism adheres in our mind, it will be the tool of three benefits in this world. It is a benefit in this world, the next world, and extremely useful for Nibbāna. Buddhism would not be useful everyone if it was released in the scriptures and sanctuary. The former master mention that "Potthakesa ca yaṃ sippaṃ parahatbhesu yaṃ dhanaṃ, yadā kicce samuppannena taṃ sippaṃ na taṃ". So Tipiṭaka recitation decline has caused Pāli Tipiṭaka (pariyatti) extinction and the practice indicators (paṭipatti) and the enlightenment will be far away as well.[27]

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VI. THE CHARACTERISTICS OF RECITER

Tipiṭaka recitation is required to comprehend the Pāḷi canon definitely and appreciated meaning. Then it will be impressed the teaching of Buddha in your mind until profound possessing meaning and phrasing. These are virtue in the beginning, virtue in the middle and virtue in the end of the purified life. Whoever can transmit the right context and understand the right things. They will be able to attained the final liberation of mind according to the extinction of Buddhism suffering which is Nibbāna (the highest comprehensible happiness). The oral communal group is manifest expression performance as a conformity as the individual reciter. Besides it is used at contemplative instruments evidently for teaching and preaching as well. It is body of oral material and there is a unity sense and communal concord consolidation function by group recitation.[28]

The main purpose of the early Buddhist oral recitation was not just for texts preservation for the later generations. Group oral recitation also expressed as the harmoniousness of community, while individual recitation appears to have been used as an instrument of contemplativeness, besides its also aims for preaching and teaching. The main persons those involved in the text transmission verbally, most of the teacher have been used Buddhist disciples and the lay followers also had memorized the teaching lessons as teacher in the mean times. [29] there are also some parts of monks and nuns general training containing some key texts of oral recitation.[30] According to the commentaries, for an example that there are 2 or 3 sections of recitation discourse and at least the code of rules (pātimokkha) must be memorized for a monk who wishes to live a seclusion life in the forest.[31] In fact, it is a necessary that the Pali Canon has to be an enormous set of 84,000 textual scriptures instead of a single-volume scripture.[32]

THE THREE CONDITIONS FOR THE CHANTERS ARE: 1. They must learn and recite Tipiṭaka correctly and alphabet fully without any omission; 2. They must understand the meaning of Tipiṭaka recitation and induce to their mind; and 3. They must recite with the heart filled with goodwill and loving-kindness. If anyone recites with 3 qualifications as mention, it will become meaning of pure mercy completely. [33] Due to the propagation of Buddhism will be followed the Buddha's teaching correctly by Tipiṭaka recitation solution.

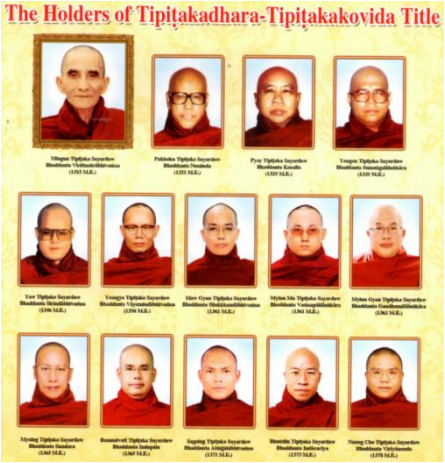

FIG.IV THE FOUR SASANA HEROS WHO HAVE BEEN AWARDED TIPITAKADHARA (HANDBILL)

FIG.V TIPIṬAKAKOVIDA SELECTION EXAMINATION (CREDITED BY KIITIPANYO BHIKKHU)

VII. FUNCTIONAL A SPECTS AND THE PURPOSES OF RECITATION

Although Digital society and the information age of the present during digital technologies in the 21st century has made progression marvelously over the millennia-old, the human competition just produced an effect vexatious state from the problems of suffering.

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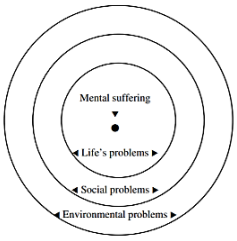

FIG. VI THREE CIRCLES OF HUMAN PROBLEM

In solving 3 tiers for problems for Buddhism (Environmental problems, Social problems, Life's problem) will pass this level successfully without a war against another. Praying is one way of Buddhism which can create genuine peace which is affected the developed quality of life and holistic health system is praying. Due to many scholars recognized several research results of the Pali Canon recitation which consists of principle of universal loving-kindness embraced the key to solve all the problems of human as the truly pacifist movement of the world. [34] The properties for certain types of physical waves from prayer healing, vibrational therapy, are adapted for affliction which has been non-living things such as massage machine, etc.

1. Chanting by alveolar ridge is correct voiced method for 15 minutes up. Vibrating waves from this stimulates the various glands which cause the body healing.
2. When the hearing of reciting sound is collided with the large brain which is sent the spine to the brain stem for 15 minutes slowly. It causes the release of chemical neurotransmitters, Serotonin which is produced in the brain effecting to a good mood, calm, cool and relaxed emotion.
3. Neurochemical release from reciting sound will be positive brainwaves which cause to help treat the disease, especially with mental illness, all neurological diseases and stress-related diseases such as heart disease, etc. [35]

FIG.VII PHRAMAHA PRANOM DHAMMALANGKALO, THE DIRECTOR OF TIPITAKA SIKKHALAI, SUGGESTS COVID-19 PROTECTION FROM RATANA SUTTA RECITING. [36]

A deeper wisdom can be arisen during recitation, and finally culminates in the liberation breakthrough. therefore, recitation undertakes the mental development function (bhāvanā) and turn into an instrument for liberation. Other descriptions mention that a discourse oral transmission can also help the listener to recover from a physical disease, for example the Pāli and Tibetan editions of this kind of discourse like Girimānanda-sutta, the Buddha had told Ānanda to chant the ten types of perception teaching for a sick monk. Then the monk recovered from his illness after listening to the teaching immediately. [37]

VIII. REESEARCH OF PāLI TIPIṬAKA RECITING SHOWN THE KEY TO SOLVING PHYSICAL AND MENTAL

The Dhamma meditating or reflecting is also served in the early Buddhist oral transmission tradition. This concept has been proven by the five possible occasions list for enlightenment reaching and given in a number of discourses regarding to the repetition for awakening. [38] Tipiṭaka study for mankind (TSM) is Tipiṭaka Sikkhālai Project which has been created for improving the quality of life, healing to mankind and Nibbāna. [39] There are numerous scientific empirical researches which are shown the results of many recitations.

For instance, Dr. Masaru Emoto, Japanese researcher, provided the evidential testimony of human thoughts, vibrational energy, sound, ideas and words those effects the structure of water molecule. He explored "Messages from Water" and it has been shown changing

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physical of water molecular structure from the Fuijiwara Dam after praying over it by Buddhist Monks. The water could be purified by the Buddhist monks via their chanting as figure VII. This may provide a great inference in the future for both personal and world peace and health. [40]

FIG.VIII THE CHANGEABLE STRUCTURE OF WATER BY PRAYING

Tipiṭaka recitation also has produced an effect to the holistic health and numerous researches have shown medical analysis to treat patients. Praying and reciting can alleviate people's negative emotions and they are the most favorite religious activities. From 21 Buddhists with chanting experience, the Electroencephalography (EEG) data analysis that compared all three chanting conditions, the initial response to stress-provoking images was higher than the response to neutral images. It was found out the power of chanting relieved with psychological suffering effectively to viewing as figure VIII.

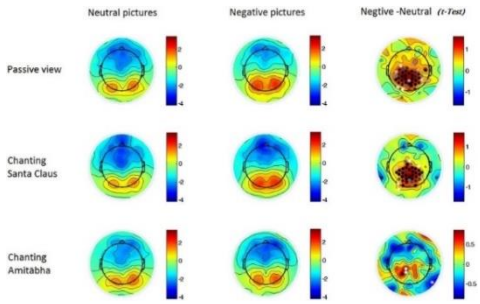

FIG. IX THESE ARE THREE CONDITIONS OF CHANGING NEUTRAL ARE COMPARED PASSIVE VIEW, CHANTING SANTA CLAUS AND CHANTING AMITABHA.

This study has shown that Amitabha of Buddhist has been the most decreased Negative-Neutral. During the early perceptual stage, the modulated brain does not response to negative stimuli, but effects only during the late-stage cognitive processing or emotional.[41] The neurological system of human can be great impacted by Vedic chanting, meditation, mantra therapy, Raga therapy and music therapy. Vedic chanting can create positive vibrations signal on human body, nervous system and brain. So, there is also influence on hippocampus, amygdala, thalamus and limbic areas. Mantras chanting can relax human Neurological system (the Central Nervous System of brain), it will generate sensitive vibrations around human ears and these vibrations are transmitted through vagus nerve branches. [42] The eight highly trained Japanese monks were examined on the regions of brain which activated during praying of the Buddhist scriptures (Sutta) recitation and the Namo Amida Butsu (Nembutsu) by Functional MRI (fMRI). The sound or mantra in meditation has been effective vehicle for riding mental and brain speech because Sutta create activities of the left dorsolateral prefrontal cortex and right parietal cortex, while Nenbutsu create the activities of the prefrontal cortex.[43] Mental health and negative emotion in non-clinical patients can be improved by Mantra meditation (including Transcendental Meditation, TM®). Unfortunately, the accuracy of these results could not be confirmed due to their poor study quality. However, this kind of meditation may be applied as a useful alternative program for workplace wellbeing education efficiency improvement. So, higher quality and further studies of cost-effectiveness analyses are necessary.[44] Besides, mantra chant "Om" which is considered as the absolute chanting word, also aims for meditation. Meditation "Om" has affected not only the respiratory rate and heart rate efficiency, but also the various parts of the brain, such as amygdala, vagus nerve, pre-frontal cortex, and others.[45]

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IX. PāLI TIPIṬAKA AI ROBOTIC SYSTEM OF PāLI TIPIṬAKA RECITING

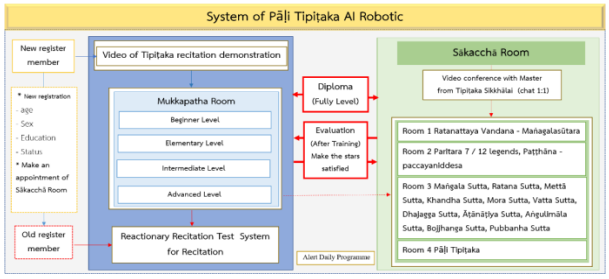

FIG. X SYSTEM OF SYSTEM OF PāLI TIPIṬAKA AI ROBOTIC

Pāḷi Tipiṭaka AI Robotic is designed for Innovation of reciting Pāḷi Tipiṭaka for supporting healing the holistic health (physical, mental, social, intellectual) and developed reciters to confront suffering with buddhist recitation by self-learning. When new register members apply form (Age, Gender, Education, Status) for new registration code and they will watch video of Tipiṭaka recitation demonstration. Then they can recite Pāḷi Tipiṭaka and check again and again with Pāḷi Tipiṭaka AI robotic system are Mukkapatha Room (including 4 levels: Beginner, Elementary, Intermediate and Advanced) clearly, reactionary recitation test system for recitation. If they are old register member, they will connect recitation system immediately and make an appointment in Sākacchā Room. It contains Pāḷi Tipiṭaka expert system through video conference system from Tipiṭaka Sikkhālai (chat 1:1) from worldwide. Sākacchā Room will devide each reciter level to meet Master of Tipiṭaka Sikkhālai. The first room; Ratanattaya Vandana (Salutation to the Triple Gem) and Maṅagalasūtara (Discourse on highest 38 blessings for a beatific life), the second room; Paritara 7/12 legends (Discourse on safeguard) and Paṭṭhāna – paccayaniddesa (Discourse on Conditional Relations), the third Room; Paritta Potha (Collection of paritta discourses) consists of eleven paritta suttas regarded in Myanmar in every age, all kinds of eleven paritta suttas are to protect from any kinds of danger; Maṅgala Sutta (Discourse on Blessings); Ratana Sutta (Discourse on getting free from dangers); Metta Sutta (Discourse on loving kindness) ; Khandha Sutta (Discourse of Five aggregates); Mora Sutta (Discourse on Discourse on protecting against snakes, imprisonment and for safety); Vaṭṭa Sutta (Discourse on protection against fire); Dhajagga Sutta (Discourse on protection against fear); Āṭānāṭiya Sutta (Discourse on protection against evil spirits); Aṅgulimala Sutta (Discourse on easy delivery for expectant mothers) ; Bojjhaṅga Sutta (Discourse on protection against and getting free from sickness); Pubbaṇha Sutta (Discourse on protection against bad omens), Since Buddhism introduced eleven Parittas in Myanmar, the habit of Paritta – recitation has originated.[46] and the forth room; Pāḷi Tipiṭaka (3 Piṭaka tatally: Vinaya, Sutta and Abhidhamma). Whenever reciter have problem about meaning or phrasing, they can ask with master of Tipiṭaka Sikkhālai. Besides it will be appeared Alert Daily Program for following development of reciter each day. Whoever is able to succeed each level, they will get Pāḷi Tipiṭaka certification of Tipiṭaka Sikkhālai and can prepare to test for awarding Thai Tipiṭakadhara. Whoever can recite precisely and create concentration which is charity and goal of Nibbāna.

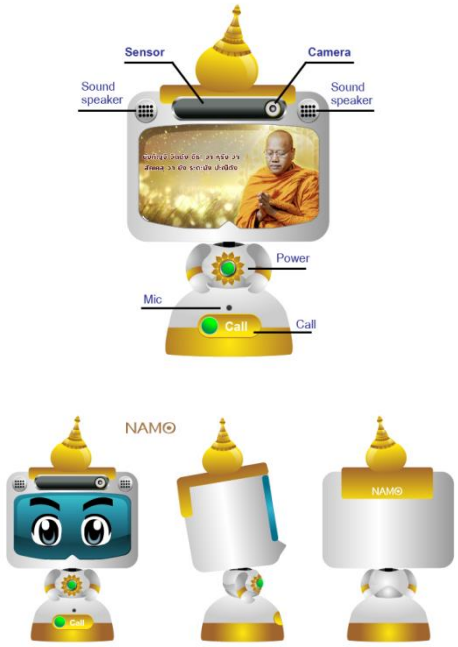

FIG.XI PROTOTYPE OF PĀLI TIPIṬAKA AI ROBOTICS

Pāḷi Tipiṭaka Artificial Intelligence Robotics is considered as a storage movable depot in order

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to renew Buddhism by keeping the oral tradition method of Tipiṭaka. Innovations in Pāḷi Tipiṭaka recording based on grammatical pronunciation with expert teachers, Tipiṭaka recitation formula by Tipiṭaka Sikkhālai. It will be made the AI reciting system that is most accurate for training. Tipiṭaka recitation formula by Tipiṭaka Sikkhālai is "for listening as always, seeing attractively and reciting fascinatedly" by making Pāḷi easy. The first step should be trying to speak Pāḷi. When you are able to speak it, you can learn how to use grammatical construction of Pāḷi Tipiṭaka slowly. This way will be able to recite beautifully both Pāḷi and translation of Tipiṭaka and remember the Pāḷi Tipiṭaka content until profounding possess meaning and phrasing and Nibbāna finally.[47]

In digital age society, Technology Generalization is necessary machine for learning and AI machines can contain contextual commerce, voice recognition and digital assistants which support reciting Pāḷi Tipiṭaka. In 2029, the algorisms will be able to analyses the development of human behavior. By 2030, people will be able to create more complicate relationships with robots and even have a baby with them by creating in a beaker in the lab with the sperm from stem cells. Robot must be used to develop educational systems as well as general behavioral changes.[48] Although AI will not be able to develop the human mind, this innovation has been designed as a learned system with master which maintains the value of respect for the Master and the content of Pāḷi Tipiṭaka. Reciting Pāḷi Tipiṭaka for mankind healing is assigned in AI Robot that offers the creative way to guide self-recitation correctly. It will be provided multiple system for supporting to recite Pāḷi Tipiṭaka systematically. Pāli Tipiṭaka recitation will put forward peacefulness living of limitless opportunity and Nibbāna. There are four parts of Pāḷi Tipiṭaka AI Robot. The first Tipiṭaka recitation formula has been designed by Tipiṭaka Sikkhālai for reciting Pāḷi Tipiṭaka effortlessly. The second AI will be contained recited voice system of master which uses to reactionary recitation or Mukkapatha (Oral Literature). This AI voice analytical system will be made the most accurate prototype model for reciter. The third AI will help to alert program which use for recited schedules's reciter in daily life. and the last is video conference system that contacted with master to help reciter understanding oral transmission clearly. When reciter react with Pāḷi Tipiṭaka AI Robotics completely, they will be able to recite correctly and remember Pāḷi Tipiṭaka absolutely.

X. DISCUSSION AND CONCLUSION

The Buddhist oral transmission in Theravāda Buddhism has spread throughout the world. Pāḷi Tipitaka AI Robot will support Pāḷi Bhāsā learning which were becoming worldwide increasingly popular as well. According to the Pali oral transmission, Buddhists believe reciting of protection them from dangers and all sorts of evil and blessing. Besides numerous researches will produce an effect of recited results for mankind. The conduction of Robotics innovation will lead to flawless method. It is not only understanding complicated thing easily, but it can contain the details of the sound AI system according to Pāḷi Bhāsā sound correctly which causes global acceptance. This is dhamma heritage of Buddha's teaching endlessly for benefits of humanity.

It will be the correct recitation in accordance with the right way for the meaning and phrasing of the scriptures by the Pāḷi Tipiṭaka recitation. This technological innovation will be gadget precisely which supports the immobilized sound transmission of Pāḷi Bhāsā as Kachchāyana scripture (Pāḷi grammar). This oral transmission is only Mukkapatha will lead to profound possessing meaning and phrasing or Nibbāna.

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