Asia Pacific Journal of Religions and Cultures (AJRC)

Aims and scope

Asia Pacific Journal of Religions and Cultures is an interdisciplinary journal seeking an engagement between scholars working across a range of disciplinary fields, including religious studies, cultural studies, critical theory and Interdisciplinary of humanities and social sciences. Lying at the interface between the study of religion and other academic studies of culture. In particular, the journal will consider why cultural studies have hitherto neglected the significance of religious manifestations in cross-cultural perspectives, and define ways in which the discipline of religious studies needs to engage with other areas of contemporary critical and cultural.

The principal aim of Asia Pacific Journal of Religions and Cultures is to promote critical investigation into all aspects of the study of religions, cultures and Interdisciplinary of humanities and social sciences, particularly from scholars with an innovative and multidisciplinary focus.

Frequency of Issue: Twice per year (June and December) (1st issue January-June, 2nd issue July-December).

Peer Review Policy:

All research articles published in this journal have undergone rigorous peer review, based on initial editor screening and anonymised refereeing by at least two anonymous referees.

Ven. Dr. Phra Thanat Vaddhano

Buddhapanya Sri Thawarawadee Buddhist College,

Mahachulalongkornrajavidyalaya University, Thailand

Office

Editorial Message

This Asia Pacific Journal of Religions and Cultures is an international online journal. It is the first volume and the first year 2017 with objectives to be an academic platform for scholars and persons of interested to expose their academic knowledge, researches and other creative performances constructive for the common good as in "*knowledge creation for global society*" and our contents in this journal present research papers, theses, dissertations and book reviews.

Pray this journal considerably informative for readers. Had readers wished to recommend perfecting this journal, the editorial team gratefully accepted them with gratification. Herewith, the editorial felt deep gratitude for all contributions.

Yota Chaiworamankul, Ph.D.

Chief Editor

Table of Contents:

Articles

THE QUALITY OF LIFE OF THE MIGRANT'S WORKERS IN ASEAN

Phamaha Keerati Warakiti
*Silawat Chaiwong
Nakhon Lampang Buddhist College, MCU
*Email: Silawat4930@gmail.com

Abstract

This paper has explored the quality of life of worker migrant in ASEAN. Today, Thailand has continuously expanded its business and landscape that conductive to smuggling for immigrants very easily, and it's also known as a transit country through other country such as Lao, Cambodia, and Myanmar also. Therefore, there is transmigration of many immigrants to Thailand to work because of their poverty, unemployment, taking-advantage; and natural-disaster's problem. Consequently, it's caused the transmigrations to have less choice of limitation and option to work, and they are violated of their human right in various ways that affect their quality of life as the worker.

Keyword: Quality of life; ASEAN Migrant Worker; The Human Right

Introduction

In the region, the number of migrants reached 15.3 million by Thailand as the dominant community ASEAN's migration, which is a country that has the ability to export out Thai workers to work overseas, and it also the domestic destination country for migrant workers from neighboring countries to work more than two million people across the country, as well as the migrants are trafficked to be forwarded to a third country. Most of the work of migrants, they have some problems with poverty, unemployment, social exploitation, including natural disasters, which is hard to avoid it. So, this allows the workers to evacuate or relocate operations to the country that can support them. From such, the outlanders are certain limited in working and exploited by employers without any choices. Thus, this affects the quality of life, health, social, economic, and environmental consequences.

Migration between countries in ASEAN

The migration between countries reflects the nature of the state today that focuses on sovereignty and the importance of sovereignty. To have power over the territory, it occupies an area of the state border as the scope of authority with the ultimate authority to represent the state in the present. However, the impact after the new national state which divided the border land which is originally there before. The local people have good relationship in each other without separating land apart. Thus, the study of intermigration is necessary to understand the migration's development of the people who have communicated with for a long time which according to Palakawong Ayutthaya (2000), states that, in the movement within the country and the movement between the country has the same characteristic of international migration as well as the role of spatial inequality, breakdown distance, culling, decisions, and sustain their steady etc. However, in the scope of the intervention and the control of the new nation-state that has made the nature of international migration has changed, which is reflected in the form of moving from country to country, one must study the relationship between social, environment, and areas that affect the adjustment and the assimilation of immigrants also.

In the case of Thailand, the migration across the border between the two countries that has contiguous border, such as Thailand-Myanmar, Thailand – Laos, Thailand-Cambodia, and Thailand – Malaysia is a phenomenon that occurs from the past to the present. In the past, the migration is to round up the

people who are failure from the battle to the people of the country themselves. But in the current migration is the subject of trade liberalization and the investment of the country is more than ready. Thailand government has begun a prohibit policy the employment of migrant workers from neighboring countries, whose status as a fugitive illegal immigration fugitive by virtue of the Immigration Act 1979 and the virtue of Alien Working Act 1978, allowing to employ the illegal immigrants fugitive in pending repatriation. Nevertheless, they are allowed to stay in Thailand as in temporary since 1992 beginning with the hiring of migrant workers from 9 border provinces of Thailand; Chian Rai, Chiang Mai, Kanchanaburi, Tak, Ranong, Prachuap Khiri Khan, Mae Hong Son, Ratchaburi (later increased province). Later, it is opened to hire foreign workers into three nations which are Myanmar, Laos and Cambodia in the other provinces that labor shortage such the province with the operation of marine fisheries in 1996 of the 43 provinces, seven acquisitions and expand into other areas in the year of 1998 of the 54 provinces, 47 businesses after the 1998.The immigrants' policy is a policy of a year-on-year, especially in the year of 1999-2000 is allowed to employ 43 provinces, 18 businesses completed with 76 provinces in 2001 and the business license, and there are 10 businesses allow to work. In 2002, six businesses were gathered working together. In 2004, the Thailand government has a policy of system's managing for foreign workers. The migrants working in Thailand whether they had permission or not including the followed family have to report to the Ministry of Interior and ask for permission to work with the Ministry of Labor with the aim to find out how many migrant workers in Thailand in order to bring about to the process of legalization with the country of origin to prove citizenship and issue the passport.

Quality of life of migrant workers in ASEAN

The appearance of the entry of foreign workers or migrant workers in ASEAN region cause many problems for the country as a recipient of those workers. Such problems affect both the migrant workers themselves, and the country they emigrated to work. In this case the author recognizes this issue under the occupation as follow;

1. In the agricultural work, it has got low wages, and there is no certainty in working because it is seasonal working. In addition, the workers in agriculture

are not protected by labor law. The most common problem is that they are not received wages from an employer because of the employer likes to evade to pay for their labor by claiming that they expenses for the other, or sometimes report to the officer to arrest these workers.

2. In the fisheries sector, the migrants tend to be out at sea for a long time since four months to a year. They have to work and have less time to relax for a few hours a day. The living conditions are difficult including food and medicine which just having to survive from day to day. Beside this, they are also the risk of being physically abused and killed by a supervisor or captain if their work is not satisfactory or when there are fights together. The harming story will be disappeared, and they would call this situation that "the prisoner of the sea". The seamen who work off the ship into the sea territory of other country are at risk of being arrested by the authorities in that country also.

3. For the house work, the Workers have to work from dawn until dusk. Some do the housework and have to work at the shop or work in their employer relative's house at the same time by receiving wages from the employer alone. Workers who work as servants in the house most often are prohibited to contact with outsiders. The employers would state their reason that the workers would make an appointment the outside to steal things in their house. Moreover, they are afraid of rebuking and violating from their employers also.

4. The labor row houses, all migrants who were tricked into working in factories were kept to work only in factory, and they have to work hard from morning until nearly midnight. The employer is prepared food which was terrible and sort of spoiled food for them to eat. Sometimes, the workers were received food only two meals a day which was not enough for their need.

5. Construction sector, the workers in the construction sector as businesses, found that migrants are often cheated of wages. The labor problem seems to be the main problem with migrants from past to present and found in virtually all businesses. The employers would indefinitely pay by installments. When the workers demand wages, they would receive the answer that it has already been for other deductible expenses. The employers may avoid paying the wages by reporting to the officer to arrest them if there is a large amount of

money. Meanwhile most workers who don't receive their wages, they often borrow some money or owe some food products from store with the liabilities attached to them. When there is no money to pay workers, it makes them into tough conditions. In many cases, workers do not receive the full wages that is the employers give workers working for 25 days and pay for 15 days. For the left 10 days, the employers use it tactically control the workers in order not to escape or do not work.

From the situation regarding quality of life issues and abuses of migrants mentioned was found that, the major cause of the problems was ethnic bias which created and reproduced through various mechanisms in society to stress that these migrants are a danger to state security. These migrant workers seek into Thailand to poach Thai people's works, and they seem to be dangerous also. These circumstances were created the illusion which pressed Thai society to paranoid all the time. Therefore, Thailand becomes a social existence with fear that is we were afraid of each other. Thai people fear of Burmese labor to harm and bring any violent to their family. Meanwhile, all migrant workers fear that Thai people would harm them and report them to the officers. They even fear that the authorities would hurt them and the employers would hurt them. They even fear of being sent back to the insecurity in their own country. These fears are not naturally occurring, but it is generated from their recognition through the media whether telling, news presenting, public reactions which promoted by the state of education and knowledge, as well as from our fear because we cannot communicate with them. The Society has reproduced these assumptions in time and time again. Consequently, it becomes a regular habit, and natural at the end. The social existence of this fear is helped to strengthen the physical violence to be occurred repeatedly. It makes the overcharging of these migrants occur as normal and becomes the legitimacy to violence in different ways.

Furthermore, the various violations found that most migrant workers often lack of basic health knowledge. They cannot read the news information because there is no printing in their own language including the opportunities to access to basic health services which is a major obstacle when they look up to the future. Most migrants are wishing to collect some money from their work collection sending back to their families in the country of origin. Many are hoping to work in Thailand just a little while. Then they would return back to their own country with some money to conventionally support their family.

The impact of foreign workers into the country

The appearance of the entry of migrant workers today is caused from the effect of the economic expansion, industrial, and services of Thailand. The rate of growth is higher, respectively, during the period of the past. The demand side of labor has increased as well. Thing that follow was their employment and movement of labor into industry and services more consecutive which consistent with Sarun Thitiluck (2010) said in a research report, "Migrant workers are an illegal immigration with national security issues, Health, social, and economic problems, Senate in the year of 2003, indicated that the problem of illegal migrants are caused problems for the country in four dimensions namely;

1. Security sector is the issue of the impact on international relations with minority, liberalization of illegal workers, Law, and unclear labor policy which doesn't have any measure in a systematic way. The flexibility waiver policy may cause long accumulated problem. The failure to follow the law of the operators, officers' stringency, and problem which happens from the officers such as; corruption (Ministry of Labor or the police),the lack of coordination of relevant agencies, unclear information, and data disconnection of each other.

2. Health sector is the issue of disease control, restriction of the deadly disease impact, sanitation facilities, environmental work, environmental sanitation without system, and burden of budgets, services, and treatment of Thailand.

3 . Social sector is the issue of safety of life, property, crime, social discrimination, movement illegal immigration, and human trafficking. The issues influencing ethnic groups, drug problems, prostitution, basic factor of state's burden, utilities, the services rely on public schools, discrimination humanitarian, and migrant children born in the country.

4. The economy sector is the issue of labor costs, competition, the labor skilled development labor, industry restructuring using advanced skills, informal business, needs, and the actual number of foreign workers which cannot make the true labor market. Moreover, they cannot allocate the policy of resources management and immigrant workers in various industries.

The economic impact
The impact caused a great impact on the economy

The occupation of Thailand population has different of careers. The main occupation is agricultures. When their children begin to receive a higher

education and start to learn in vocational education schools. This makes their children not to work in agriculture sector because it is hard work that they must be done patiently and tired. When these children are graduated, they would look for the work as a laborer or skilled labor factory. Therefore, there is a shortage of workers in agriculture sector. The unskilled foreign workers have been hiring to work in the agriculture and other sectors which demand for unskilled labor for the most part, but migrant workers are often oppressed by most of the entrepreneur because they believe this is an illegal labor. Plus, the immigrant workers themselves do not want to return to their country of origin because of their pressures. So, they have to be patience working in Thailand even though they would receive lower wages than labor law in the country they are in. If there are no unskilled migrant workers to replace the domestic workers in the country, it may cause the stuck of Thailand economy. The author's view is that, if there will be developed the country as industrial countries, the country should be developed concurrently with the agricultural sector. The domestic industrial should be an industry from raw materials to support the agricultural sector as well. It should not the industry that destroyed the agricultural sector at the same time because Thailand is an agricultural country. Thus, the industrial manufacturing sector and agricultural production must be developed concurrently. It will make the country's economic to be sustainable growth.

The political impact
      The impact caused a great impact in politics
      The migration of population in the world has been since in the past. We can reach out to various groups of people or ethnic without the card, or any kind of evidence to travel. After ending of the World War 2, it has defined the term of "The state and territory of the state". It makes all countries in Southeast Asia which had been a colony of these powers before gained its independence and bordered the line. What follow is the use of state power and the rules / laws of the state to enforce and maintain peace and order to the people within the state. People that used to come to freely travel in the past have been divided into different state / different nationality immediately (1).All people traveling between borders will have a proof of lawful immigration of destination country. But with familiarity of the people who come to visit freely since the past, they still use the same the same routine refusing to follow the rule specified destination. As a result, these individuals are in a state as an escaping party into the city. They are the ones who break the law of the state of destination, and the state of destination has the power to manage and punish these people.

The impact caused a negative effect on the political

Since, there are many migrant workers come to work in Thailand illegally in different areas with unknown number and places where they live, but it is estimated that there are more than 2 million migrant workers illegally in Thailand while the administration for migrant workers is not effective as they should. Thus, the migrant workers' problem would affect the country's stability in inevitably even if the government would have a policy to push the migrant workers. However, it did not work as they should, although it can push the migrant workers back to their country, but those workers would soon come back to Thailand again. The shortage problem of labor in Thailand and differences in economic become very attractive factors to migrant workers smuggling to the country as illegal, even if these workers are useful and necessary for Thailand. Nevertheless, the number of illegal migrant workers which poured into a county causes many problem and effect the country such as crime, health problems, etc.

The social and culture impact

The impact caused a great impact on society and culture

Since the founding of the nation-state in a new form, as in the present, each area of the world does not allow people to evacuate the territories whether to exploitation, finding the work, or escape the danger as they want, as in the past (1). We can see that in the world history, people always like to evacuate to different territories. They seek for the fortune finding their suitable land for settlement. They would set that place as a home or village to a large community of the region and the state. Nowadays, things are changed. Such actions cannot happen again, because each region and each state have its own territory, population, and resources including the sovereignty of the states that allow the power of the state / party intruded into their territory. The "nationality" becomes very important and increases the role from the past. The migration of people has caused a cultural difference between new coming people and native people that is called "Ethnicization" The culture must be the most adaptable is the cultures that come from people who migrated to the state destination, or the processes of adapting to the new society of immigrants with blending between culture and traditional cultural stereotypes of their old traditions and ways of life in a new country. It's the adjusted value ideas adapting themselves to the new society. When they live in the state destination for a long period of time, they would then be distributed their culture involuntarily like eating culture, values idea, some traditions etc. Since there are three neighboring countries migrants in Thailand,

(Laos, Myanmar and Cambodia) mentioned above, this make Thailand have a typical temple according to the three neighboring countries as mentioned above, and these places do not have the blocking / banning other people to visit. This helps Thai citizens to learn and study the culture of these migrant workers also.

Conclusion

There are many illegal immigrants that cause job's competition between the same illegal migrant workers and also to compete with some of the workers in Thailand. Some of the migrant workers are unemployed, so they try to struggle in various ways just to make themselves and their family to survive. This causes a burglary in the communities where illegal migrants living in large amounts. When there is no work to do, they will happen to have mental problem that is stress. So they may rely on drugs to give themselves a time to relax when the feel stressed. There are many controversy caused by drinking alcohol in Thailand caused some distrust and fear the threat of illegal foreign workers in the community. Furthermore, thing that clearly happens to communities is environmental issues. There are lots of garbage in the community that cause dirty and degenerate. The atmosphere is unpleasant to live and watch at all causing from the lack of regulation of illegal workers and illegal immigration problem. The labor migration from neighboring countries especially; Burma, Lao, and Cambodia coming into the country has increased every year as we can see from the foreign prisoners' statistics that they were arrested because of their illegal immigration or mistake in any cases, and they were awaiting for repatriation or driven out of the country next.

Reference

Aphichattraikom, B. et al. (2012). *Open Myanmar Treasure, Open the doors to Western trade*. Bangkok: Nation International Edutainment.

Archavanitkul, K. (2004). *Who is an alien in the United States? How many? Which database is the answer?*.Nakhon Pathom: Institute for Population and Social Research. Mahidol University.

Auntie whole, (2011). *Migrant workers in Thailand: the changing situation*. Retrieved November 22, 2016, from www.pachatai.com/journal/2011/09/36881.

Department of Employment. (nd). *Hiring foreigners to work in the country legally under the agreement of MOU*. Bangkok: The Department of Employment.

Kerdmongkol, A. (2012). *The turning point to watch of the management policy of the migration labor: policies and trends*. Retrieved November 22, 2016, from http://prachatai.com/journal/2012/04/40139.

Laodumrongchai, S. (2 0 0 8). *Foreign workers policy. National Policy, or a political party*, The Nation Daily quoted on January 3, 2008, Year 30th, No.10890.

Public Relations Department. (2007). *Guide to systematic employment of Foreign Workers*. Nonthaburi: PPS Kitcharoen Company.

Wongkrisanun, C. (2 0 1 1). *The relationship of the Labor rights' accreditation and security of the State of destination. the rights of migrant workers and the stability of the destination state*. Retrieved November 24, 2017, from http://www.learners.in.th/blogs/posts/466125.

Ying Jesda Meeboonleu. *The idea of adopting a policy to organize workers*. Retrieved November 2 , 201 6 , from http://www.sscthailand.org/ssc/publication detail/33

THE LOTUS: SYMBOLIC REPRESENTATION OF A BODHISATTVA ILLUSTRATED IN THE VIMALAKĪRTI NIRDEŚA SŪTRA

Fung Kei Cheng
Buddhist and Chinese Cultural Theories, Hong Kong
Email: oasischeng@yahoo.com

Abstract

The lotus, the symbol of Buddhism, essentially represents purity and enlightenment. Based on the Vimalakīrti Nirdeśa Sūtra, a significant Mahāyāna scripture, this study analyses the meaning of the lotus, the attributes of a bodhisattva, and the association between lotus and mud, connoting the intimate, interdependent, and interactive relationships between the concept of bodhisattva and sentient beings, illuminating the dynamic of secular world and pure land, while also dismantling the binary mode of thinking. It elaborates on how the bodhisattva path should be exercised, which leads to bodhisattva altruism. Buddhist altruism and non-duality hint at how individuals cultivate meaningfulness with acceptance and inclusiveness, which elevates happiness in a context of diversity.

Keywords: Bodhisattva altruism; Buddhism; compassion; loving-kindness; Mahāyāna, non-dualism, suffering

Introduction

As an icon, the lotus represents Buddhism not only in religious pictograms but also in a variety of art and literature such as architecture, painting, handicrafts, sculpture and poetry (Bukhari, 2008), visualising a rich body of artefacts. Buddhism, rooted in Indian philosophy, was developed by the Sakyamuni Buddha (usually simply called the Buddha) over 2500 years ago, for the purpose of facilitating people to achieve bliss and eradicate distress, and ultimately creating a world with peace, freedom, and happiness (Chawla & Marlatt, 2006).

One of the core Buddhist theories is the Four Noble Truths, which elaborate on the nature of suffering, its causes, cessation of distress, and methods of ceasing afflictions. It highlights the experience of transcending travail, as a process of enlightenment, within which suffering is positive reinforcement of liberation (Urbaniak, 2014). Agony is inescapable, related to existential challenges and manifested stress, dissatisfaction, and helplessness (Tun, 2015), due to ignorance concerning phenomenal impermanence and fear of uncertainties (Burton, 2017).

Buddhist wisdom asserts that beings are momentary and ever-changing: that is, the law of dependent origination, which explains the essence of phenomenal existence. All beings are temporal and last only as part of a seamless continuity (Chetry, 2015). Such a continuum results from an immediate living after an immediate demise, and vice versa, reflecting the cycle of death and rebirth in which sentient beings suffer from affliction in the secular world. The cycle repeats itself so speedily and invisibly that it engenders a manifestation of life in a series of continuous moments (Brodow, 2004), as long as main and supplementary conditions come together in a proper and timely fashion. Therefore, sentient beings realise two characteristics: interdependence and equality (Shih, 2011). Nothing can exist independently, and it is this indistinguishable nature of beings which shows equality. For instance, a seed can only grow when there is sufficient sunlight, water, air, and soil. Seed will die prematurely if any component is lacking. Likewise, for example, humidity affects the quality of the air, soil, and so forth, which impacts the growth of the seed. Interdependence presents dynamics between cause and effect (Bhattacharya, 1982), resulting in karma. Karma indicates behaviour that is

neutral per se. Nevertheless, good behaviour (a cause) leads to good consequences (an effect), and this will also be true with misconduct. Effects influence one's current life and will be carried forward to coming lives, in light of the cycle of death and rebirth, because of which Buddhists conduct themselves with caution in order to attain gratifying fruits and prevent evil aftermath in the future. Hence, people are responsible for what they decide and do, and therefore minimise their complaints in the face of calamity. Buddhism is a religion accentuating self-governed behaviour.

In fact, whereas individuals welcome expected changes, they rarely accept adverse vicissitudes with ease: howbeit variability always involves misery. Buddhists, like other ordinary folks, are happy when good things happen, such as a job promotion, but feel upset when encountering unpleasant circumstances; for example, they grieve when losing beloved ones (Cheng, 2015a, 2017b). Buddhism offers a set of precepts and practices to alleviate woes and guide behaviours, including the Noble Eightfold Path (right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration) (Bodhi, 1999), through which practitioners aim to deeply understand how phenomenal reality creates, as articulated previously, and how to overcome life difficulties and prevent harming other people. In particular, meditation is effective in cultivating right mindfulness and right concentration, which not only accomplishes spiritual liberation but also has currently been applied to therapeutic treatments (Cheng, 2016a) and psychological well-being in various situations such as the workplace (Cheng, 2016c), even for non-Buddhists and adolescents (Cheng, 2016b).

Apart from interdependence between beings, Buddhist egalitarianism points to two realms for sentient beings: the *law of dependent origination* (nature of beings), together with causality as denoted earlier, and the *inherent ability of enlightenment*. The utmost purpose of Buddhists is to become a Buddha, meaning an awakened person. Since everybody carries the inborn nature of Buddhahood regardless of sex, age, race, and social class, beings are equal and have the chance to awaken. Once they have been enlightened, they can escape from the cycle of death and rebirth, thus achieving nirvāṇa (meaning uprooting afflictions and then terminating the cycle). In this sense, Buddhist equality is dissociated from human rights but conjoined with an essence of existence that covers both human and non-human beings, illustrating Buddhist

compassion. It affirms positivity towards all beings and gives hope of liberation from suffering.

These principles are embedded in most Buddhist traditions, especially in Mahāyāna, one of the current mainstreams, which was developed about the first century and which spread widely across North and South Asia through Chinese Buddhist masters and scholars. Differing from other sects, Mahāyāna distinctly emphasises altruism, namely the bodhisattva path, wherein *bodhisattva* refers to anyone who is dedicated to helping sentient beings relieve suffering (Pope, 2007). Therefore, the spirit of Mahāyāna is equivalent to the spirit of bodhisattva (Lu, 2005), and "bodhisattva altruism" (Cheng, 2017a), formerly translated as "self-benefiting altruism" (Cheng, 2014; Cheng, 2015b, Cheng, 2015c, Cheng & Tse, 2014a), is the lifetime aspiration of Mahāyāna disciples.

The four great bodhisattvas – Avalokiteśvara, Mañjuśrī, Kṣhitigarbha, and Samantabhadra – stand for great compassion, great wisdom, great vows, and great practice respectively, specifying the cardinal praxis of bodhisattva and Mahāyāna. In order to carry out these missions, bodhisattvas preserve the Four Immeasurables and implement the Six Perfections. The former signify interactions between the four elements ascertaining bodhisattva affection (Cheng & Tse, 2014a): loving-kindness causing other to rejoice; compassion to soothe the miseries of other people; empathetic joy to delight in others' happiness; and equanimity to achieve internal peace through the wisdom of egalitarianism and indiscrimination (Cheng & Tse, 2015). These qualities govern the Six Perfections, including generosity, virtue, endurance, wisdom, diligence, and contemplation. Fulfilling these attributes, bodhisattvas benefit others and themselves as enlightened beings (Huang, 2011). Mahāyāna echoes a feedback system in which bodhisattvas and sentient beings cooperate fruitfully.

This interactive network builds a connection between bodhisattvas and sentient beings, given the fact that bodhisattvas are part of sentient beings. While the Four Immeasurables are directed towards the recipients, they also take care of the service providers themselves, spelling out self-loving-kindness, self-compassion, self-empathetic-joy, and self-equanimity. Similarly, generosity favors both service recipients and providers because the latter can strengthen capability and attain insight through helping behavior. Resulting in abundant

giving, bodhisattvas continually improve the remainder of the Four Immeasurables and Six Perfections. This loop contributes to all stakeholders.

Many Mahāyāna scriptures remarkably illuminate the notion of a bodhisattva and the bodhisattva path, among which the Vimalakīrti Nirdeśa Sūtra (abbreviated henceforth as the Sūtra) has become one of the popular canons in the West as early as the 19th century (Hashimoto, 1977). The Sūtra explicates the central Buddhist theories with insightful ideas, as elucidated in the coming sections, which sheds light on the development of other Buddhist sects such as Chan (Zen) (Cheng, 2014d). Unsurprisingly, it has been translated into many languages across Asia, Europe, and North America (Cheng & Tse, 2014b). English versions are available, with three renowned works by McRae (2004), Thurman (1976/1986) and Watson (1997), offering an inspired perspective towards Mahāyāna among Western scholars.

Aligning with the Sūtra (utilising Watson's translated version when citing doctrinal evidence), this study investigates the metaphor of the lotus, which demonstrates the characteristics of a bodhisattva, missionary assignments, and the relationship of the bodhisattva to other beings. Its analysis of the bodhisattva path deepens bodhisattva altruism, which thoughtfully pursues the connection between giver and recipient, and brings in the significance of depolarization, a critical Mahāyāna theory. It reveals the usefulness of these Buddhist teachings in personal development and acquiring happiness.

The Lotus as a Symbolic Representation of the Bodhisattva Concept

In addition to construing the connotations of lotus in Buddhism, the Vimalakīrti Nirdeśa Sūtra expounds on the dynamic between bodhisattvas and other sentient beings, the bodhisattva path, and the essentials of fulfilling the path through non-dualism, as related in the text in Chapter Eight, The Buddha Way.

> "The lotus does not grow on the upland plain; the lotus grows in the mud and mire of a damp low-lying place. In the same way, the Buddha Law can never grow in a person who has perceived the uncreated nature of reality and entered into correct understanding. It is only when living beings are in the midst of the mire of earthly desires that they turn to the Buddha Law. If you plant seeds in the

sky, they will never grow. Only when you plant them in well-manured soil can they sprout and flourish. In the same way, the Buddha Law will never grow in a person who has perceived the uncreated nature of reality and entered into correct understanding. But one who entertains egoistic views as huge as Mount Sumeru can still set his mind on the attainment of anuttarā-samyak-saṃbodhi. From this, you should understand that all the various earthly desires are the seeds of the Thus Come One. If you do not descend into the vast ocean, you can never acquire a priceless pearl. In the same way, if you do not enter the great sea of earthly desires, you can never acquire the treasure of comprehensive wisdom." (Watson, 1997)

The mutualism between lotus and mud signifies an interdependent heterogeneity; or equally important, a unification from heterogeneity to homogeneity, resulting from breaking through the man-made binary mode of thinking.

The relationship between Bodhisattvas and Other Sentient Beings

The term *bodhisattva* originates from Sanskrit, where "bodhi" means awakening and "sattva" refers to sentient beings (Cheng, 2014a). It unequivocally indicates that sentient beings are able to become bodhisattvas since they have enlightenment inherent in their nature. Bodhisattvas develop from ordinary people, whereas enlightenment is a distinct concept from being either a bodhisattva or an ordinary person: a bodhisattva is an awakened being, and an ordinary individual is confused and has not begun the enlightening process. Moreover, anybody who is committed to helping others is a bodhisattva, again insinuating that bodhisattvas are sentient beings and vice versa. Although bodhisattvas have prepared to transform into buddhas who have eradicated suffering and to live in the pure land (an unadulterated, calm place), they willingly defer the final transformation into buddhas and their entering into the pure land (Yao, 2006); instead, voluntarily returning to the deluded world for the benefits of sentient beings. This decision is not a sacrifice but a compassionate determination to serve other people (Goodman, 2008). Since living with ordinary people is the volition of bodhisattvas, they anticipate integrating into the mundane community so that they can maintain no distance

from sentient beings. This defines an intimate relationship between both, due to which they are interdependent.

With a lotus representing a bodhisattva as purity and enlightenment (Penney, 1995), and mud denoting bewildered individuals, the Sūtra emphasises that a lotus grows in the marsh but ascends above the water untainted (Shen-Miller, 2002), as a bodhisattva dwells in a chaotic world with people who are suffering from tribulation, but which will never be confounded. This exposes the sensible mind of a bodhisattva who enforces the bodhisattva path and realizes bodhisattva altruism, in light of the Four Immeasurables. Such an interlocking between the altruistic provider (a bodhisattva) and recipient (an ordinary folk) makes them inseparable: the sentient being is a necessary partner for the bodhisattva who achieves the bodhisattva path, and the bodhisattva is a model for sentient beings who acquire liberation and embody wisdom with compassion (Cantor, 2008).

Asserting these attributes, the Sūtra recites that anyone "who gives all he [or she] possesses as a gift to others is a bodhisattva" (Watson, 1997) "but look[s] for no recompense" (Watson, 1997), aiming to work for sentient beings wholeheartedly. Such benevolence is performed to eliminate people's afflictions; for instance, aging, sickness, loss, and death, thereby attaining the bodhisattva path. This mission reveals an altruistic relationship between bodhisattvas and sentient beings. The Sūtra metaphorises these close links by saying that a bodhisattva loves people as though they were his/her children: therefore, "if living beings are sick, the bodhisattva will be sick, but if living beings are cured, the bodhisattva too will be cured" (Watson, 1997). This signifies compassion and empathy. Indeed, bodhisattvas and commoners are thus mutually benefitted. The latter are eager to escape from suffering through bodhisattvas' help; concurrently, the former experience self-actualisation by giving assistance to sentient beings. This illustrates how important each is for the other, as the lotus will easily wither without mud, mud becomes worthless without the lotus. Such unification specifies an experience in which an individual will constitute a brilliant world surrounding her/himself when extending oneself into other people (Yalom, 1980).

In order to fulfil such a holy duty, a bodhisattva utilises bodhicitta (referred to fully by the term anuttarā-samyak-saṃbodhi), an enlightened mind, through

which bodhisattvas equip themselves to devotedly serve others. Activating bodhicitta arouses selfless compassion and is progress from being an ordinary person to becoming a bodhisattva, through which it works innately with an upright mind and profound mind, together with the Four Immeasurables, wisdom and expedient means. An upright mind is "free of flattery" (Watson, 1997) and honest, while a profound mind upholds a firm mind to the praxis of the bodhisattva path, both of which sustain bodhicitta along the path. Applying the Four Immeasurables to bodhisattva altruism, wisdom is indispensable, whereas wisdom in Mahāyāna is a thorough understanding of how the phenomenal world manifests itself, as clarified earlier. This understanding enables awakened beings to be free from defilement when they comfort miserable people. Without it, compassion fatigue will be incurred (Cheng, 2014d, 2015d), resulting in eroding bodhisattva altruism. Optimum utilisation of the three minds (bodhicitta, upright mind, and profound mind) and the Four Immeasurables through flexibility can accommodate individual needs; that is, *expedient means*. Notably, expedient means and wisdom accompany each other because of the latter guides a flawless presentation of the former. These qualities can be presented more brightly as the lotus in mud (as the secular world) than in clean water (an analogue of the pure land).

One of the sacred jobs bodhisattvas commit is to construct disparate pure lands for various kinds of beings who are disorientated through different adversities, implying expedient means. In pure lands, sentient beings are able to overcome obstacles and be at ease. The Sūtra addresses pure lands in which:

> "the various kinds of living beings are in themselves the Buddha-lands (pure lands) of the bodhisattvas. … Because the bodhisattva's acquisition of a pure land is wholly due to his [or her] having brought benefit to living beings. … It is because they wish to help others to achieve the success that they take their vow to acquire Buddha lands (pure lands)" (Watson, 1997).

A pure land is for sake of other beings, rather than for bodhisattvas themselves; bodhisattvas are here because sentient beings are here, and when all beings have been awakened, bodhisattvas are redundant. This interaction denotes the equality between bodhisattvas and living beings, without inferiority or superiority, signalling interplay between them.

In summary, bodhisattvas and sentient beings are not "others" or distinct. Rather, they go beyond the I-thou relationship (Buber, 1923/1937), and establish a "we" relationship in which their partnership comes along to achieve enlightenment. This symbiosis tightens their companionship and strengthens intersubjectivity (Virtbauer, 2010). Mahāyāna Buddhism increases intersubjectivity through the Four Immeasurables (Wallace, 2001), which not only shares suffering and happiness (Lomas, 2015) but also develops unconditional altruism. While altruistic behaviour positively correlates to happiness (Ali & Bozorgi, 2016; Schwarze & Winkelmann, 2011) as an internal reward (Hu, Li, Jia, & Xie, 2016), which relates to neuro-connectivity (Park et al., 2017), it also motivates personal development (Schimmel, 2009) to elevate meaningfulness (Saǧnak & Kuruöz, 2017), quality of life (Proţi, 2015), and life satisfaction (Martín, Perles, & Canto, 2010).

Non-dualism

Dualism, supported by the neural mechanism (Wood & Petriglieri, 2005), is a habitual thinking mode common to human beings, one which presents pairs of opposites; for example, clean/dirty, long/short, pretty/ugly, hot/cold, and clever/stupid. Dualistic categories create discriminative judgement and identify things are being either good or bad. Consequently, people force an either/or choice (Aron & Starr, 2013), which in turn induces emotional responses. They resent unfavourable environments and prefer what they like. Emotions tend to strengthen their greed, hatred, and ignorance, which lead to negative karma. However, opposites are associated with one another (Stange, 2017): they exert comparison on each other without absolute value, and exist mutually, in a supplementary manner (Cheng, 2014c). For instance, *pretty* only present when *ugly* is here: such relativity reinforces the extremes and increases resistance that will generate misunderstanding, prejudice, and bias. In contrast, Mahāyāna wisdom advocates the dissolution of dichotomies. An example annotates:

> "Deluded thoughts are defilement. Where there are no deluded thoughts, that is purity. Topsy-turvy thinking is defilement. Where there is no topsy-turvy thinking, that is purity." (Watson, 1997)

Although the lotus is pure and mud is contaminated, as delineated in the Sūtra, they are not antagonistic. A lotus does not grow from fine soil, instead, it

blossoms from grubby mud. This alludes to Buddhist wisdom which posits that purity and contamination are not necessarily contradictory. The difference between positive and negative is merely constructed, without an absolute variation. For instance, dishwater is dirty and disgusting for people but is a haven for mosquitoes. Similarly, leaving the secular world (namely, the mud) is the goal of ordinary Buddhists, while bodhisattvas (namely, lotuses) are willing to live in this tainted world in order to serve ordinary people, and "living beings are the place of practice" (Watson, 1997, p. 56) for the bodhisattva path. Only in this way, can bodhisattvas accomplish bodhisattva altruism. The unity of purity and contamination infers the symbiotic interaction between bodhisattvas and sentient beings.

Moreover, the teaching that "defilement is bodhi" illustrates the Buddhist non-duality, where the lotus is to Bodhi (enlightenment) what mud is to defilement. The Sūtra reiterates that "when all living beings gain an understanding of the nature of the mind, then no defilement exists". Defilement is the source of suffering which is a barricade to well-being. However, it is also phenomenal, according to the law of dependent origination. Understanding the nature of defilement provides the wisdom needed to extinguish suffering. For bodhisattvas, the impediment is the source of awakening, just as mud (as the nutrient) enables the lotus to grow beautifully: "Earthly desires are the place of practice, for through them we know the nature of Suchness". This experience also applies to ordinary people who learn from failure. In transcending from frustration, people understand that suffering is transient, since "all things in the phenomenal world are just such phantoms and conjured beings" (Watson, 1997). Such an esoteric understanding of suffering is emancipation, which guides people to become bodhisattvas. Additionally, depolarisation conquers the fear of death, when one understands the nature of life and death as elicited in the Sūtra:

> "The realm of birth and death and that of nirvāṇa form a dualism. But if one sees the true nature of birth and death, one sees that there is no birth or death, no binding, no unbinding, no birth, no extinction." (Watson, 1997,)

This also discusses the nature of existence and the co-existence of extreme pairs:

"The body and the body extinguished constitute a dualism. But the body is none other than the body extinguished. Why? Because one who sees into the true form of the body does not give rise to thoughts of seeing the body or seeing the extinction of the body. The body and the extinction of the body are not two things, not a distinction to be made." (Watson, 1997)

Buddhists are keen to leave the secular world, which is full of defilement, and to enter into the pure land. This, however, distinguishes the two worlds. However, the Sūtra reminds that:

"The worldly and the unworldly form a dualism. But since the nature of the worldly is empty (phenomenal), the worldly is, in fact, the unworldly." (Watson, 1997)

Since defilement is a source of enlightenment, as enunciated previously, the secular world is not necessarily disguised. Instead, pure land is in the secular world. Overcoming travail occurs in a pure land, disregarding the physical location. Spiritual transcendence in the secular world is the entrance of the pure land, resulting from non-discrimination of extremities.

Duality affects perception and sensory responses (Dewey, 1917); and perception impacts emotion (Zadra & Clore, 2011), the behavior (Lench, Darbor, & Berg, 2013). Non-dualism is an item of Mahāyāna wisdom for both bodhisattvas and sentient beings. The former hold to non-discrimination, which extends to non-judgment (Walsh, 2018) and egalitarianism, through which they are able to adopt uncontaminated loving-kindness, uncontaminated compassion, uncontaminated empathetic joy, and uncontaminated equanimity. These enable bodhisattvas to accomplish the bodhisattva path and realise bodhisattva altruism (Huang, 2011). Equivalently, in ridding themselves of this duality, sentient beings achieve non-discrimination and egalitarianism, through which they relieve sorrow and become bodhisattvas. In short, bodhisattvas and sentient beings who embody the greatest acceptance and inclusiveness are on the same track towards enlightenment, accompanied by inner peace (Lightwater, 2000) and wellness (Gowans, 2016).

Conclusion

The symbiotic relationship between a lotus and mud refers to the intimate and dynamic association between bodhisattvas and sentient beings, as the Vimalakīrti Nirdeśa Sūtra details. Mud is dirty but also nutritional for a growing lotus. Similarly, a bodhisattva necessarily lives with sentient beings, which is an imperative practice for the bodhisattva path. Inactivating bodhicitta, that intrinsic quality, bodhisattvas are devoted to serving others using the Four Immeasurables, wisdom, expedient means, and non-dualism, in order to attain bodhisattva altruism. Therefore, the distinction in superiority and inferiority between bodhisattvas and living beings is null, hinting at non-judgement and egalitarianism which dissolves their relativity and antithesis, and at becoming enlightened individuals who also accomplish tranquillity and well-being in an accepting and inclusive context.

References

Ali, R. M., & Bozorgi, Z. D. (2016). The relationship of altruistic behaviour, empathetic sense, and social responsibility with happiness among university students. *Practice in Clinical Psychology, 4*(1), 51-56.

Aron, L., & Starr, K. E. (2013). *A psychotherapy for the people: Towards a progressive psychoanalysis*. New York: Routledge.

Bhattacharya, B. (1982). *The dependent origination in Buddhism*. Gangtok, India: Namgyal Institute of Tibetology.

Bodhi, B. (1999). The Noble Eightfold Path: The way to the end of suffering. Retrieved August 7, 2017, from http://www.accesstoinsight.org/lib/authors/bodhi/waytoend.html.

Brodow, E. (2004). *Beating the success trap: Negotiating for the life you really want and the rewards you deserve*. New York: Harper Resource.

Buber, M. (1923/1937). *I and Thou* (R. G. Smith, Trans.). UK: Morrison and Gibb Limited.

Bukhari, M. F. (2008). The lotus in the Buddhist art of Pakistan. *Ancient Sindh, 10*, 65-83.

Burton, D. (2017). *Buddhism: A contemporary philosophical investigation*. Oxford, UK: Routledge.

Cantor, J. (2008). Vision and virtue in psychoanalysis and Buddhism: Anatta and its implications for social responsibilities. *Psychoanalytic Inquiry, 28*(5), 532-540.

Chawla, N., & Marlatt, G. A. (2006). The varieties of Buddhism. In D. E. Thomas & N. S. Lars (Eds.), *The psychologies in religion, working with*

the religious client (pp. 271-286). USA: Springer Publishing Company, Inc.

Cheng, F. K. (2014a). The bodhisattva spirit: Practising self-benefiting altruism. *Fuyan Buddhist Studies, 9*, 93-168.

Cheng, F. K. (2014b). *Conceptualising a bodhisattva-spirit-oriented counselling framework inspired by the Vimalakīrti Nirdeśa Sūtra.* (Unpublished PhD thesis), The University of Hong Kong, Hong Kong.

Cheng, F. K. (2014c). *A goddess scattering flowers: A dramatic performance to illustrate the Mahāyāna concept of indiscrimination in the Vimalakīrti Nirdeśa Sūtra*. Paper presented at the 2014 International Conference of East Asian Buddhist Thoughts and Culture, Taipei, Taiwan.

Cheng, F. K. (2014d). Overcoming "sentimental compassion": How Buddhists cope with compassion fatigue. *Journal of the Oxford Centre for Buddhist Studies, 7*(November), 56-97.

Cheng, F. K. (2015a). Living with suffering: Buddhist wisdom illustrated by a widow. *The IAFOR Journal of Psychology and the Behavioural Sciences, 1*(1), 89-109. doi: 10.22492/ijpbs.1.1.06

Cheng, F. K. (2015b). A qualitative study of Buddhist altruistic behaviour. *Journal of Human Behaviour in the Social Environment, 25*(3), 204-213. doi: 10.1080/10911359.2014.966220

Cheng, F. K. (2015c). Recovery from depression through Buddhist wisdom: An idiographic case study. *Social Work in Mental Health, 13*(3), 272-297. doi: 10.1080/15332985.2014.891554

Cheng, F. K. (2015d). Untainted compassion: Conceptualising a tripod model for mental wellness. In P. Grant (Ed.), *Compassion: Social significance, role in healthcare and psychological effects* (pp. 25-76). New York: Nova Science Publishers, Inc.

Cheng, F. K. (2016a). How can meditation be salutary in dealing with alcohol use disorder. *Mental Health and Addiction Research, 1*(3), 55-58.

Cheng, F. K. (2016b). Is meditation conducive to mental well-being for adolescents? An integrative review for mental health nursing. *International Journal of Africa Nursing Sciences, 4*, 7-19.

Cheng, F. K. (2016c). What does meditation contribute to the workplace? An integrative review. *Journal of Psychological Issues in Organisational Culture, 6*(4), 18-34.

Cheng, F. K. (2017a). Applying Buddhism to social work: Illustrated by the lived experiences of Buddhist social workers. In L. Dhiman & H. Rettig (Eds.), *Spiritualität und religion: Perspektiven für die soziale arbeit* (pp. 84-102). Weihein, Germany: Beltz Juventa.

Cheng, F. K. (2017b). Buddhist insights into life and death: Overcoming death anxiety. *Athens Journal of Social Sciences, 4*(1), 67-87.

Cheng, F. K., & Tse, S. (2014a). A bodhisattva-spirit-oriented counselling

framework: Inspired by Vimalakīrti wisdom. *International Journal of Dharma Studies, 2*(6), 1-52. doi: 10.1186/s40613-014-0006-9

Cheng, F. K., & Tse, S. (2014b). Thematic research on the Vimalakīrti Nirdeśa Sūtra: An integrative review. *Buddhist Studies Review, 31*(1), 3-51.

Cheng, F. K., & Tse, S. (2015). Applying the Buddhist four immeasurables to mental health care: A critical review. *Journal of Religion and Spirituality in Social Work: Social Thought, 34*(1), 24-50. doi: 10.1080/15426432.2014.921128

Chetry, S. (2015). Status of the external world in early Buddhist philosophy. *International Journal of Humanities and Social Science Invention, 4*(6), 43-46.

Dewey, J. (1917). Duality and dualism. *The Journal of Philosophy, Psychology and Scientific Methods, 14*(18), 491-493.

Goodman, C. (2008). Consequentialism, agent-neutrality, and Mahāyāna ethics. *Philosophy East and West, 58*(1), 17-35.

Gowans, C. W. (2016). The Buddhist understanding of well-being. In G. Fletcher (Ed.), *The Routledge handbook of philosophy of well-being* (pp. 70-80). New York: Routledge.

Hashimoto, H. (1977). *The philosophic influence of the Vimalakīrti-nirdeśa-sūtra upon Chinese culture.* Paper presented at the Chine ancienne (Pre-modern China). Actes du XXIX Congres International des Orientalistes, Section Organisee Par Michel Soymie, Paris, Juillet, 1973 (Paris: L' Asistheque, 1977).

Hu, T.-Y., Li, J., Jia, H., & Xie, X. (2016). Helping others, warming yourself: Altruistic behaviours increase warmth feelings of the ambient environment. *Frontiers in Psychology, 7*(1349), 1-12.

Huang, K. (2011). The nature and spirit of the worldly bodhisattva of the Mahāyāna Buddhism. *International Journal for the Study of Humanistic Buddhism 1*, 111-130.

Lench, H. C., Darbor, K. E., & Berg, L. A. (2013). Functional perspectives on emotion, behaviour, and cognition. *Behavioural Sciences, 3*, 536-540.

Lightwater, S. (2000). *Journey to enlightenment*. Lincoln, USA: Writers Club Press.

Lomas, T. (2015). Self-transcendence through shared suffering: An intersubjective theory of compassion. *The Journal of Transpersonal Psychology, 47*(2), 168-187.

Lu, C.. (2005). *A brief introduction of development of Indian Buddhism*. Shanghai: Shanghai Century Publishing.

Martín, J. S., Perles, F., & Canto, J. M. (2010). Life satisfaction and perception of happiness among university students. *The Spanish Journal of Psychology, 13*(2), 617-628.

McRae, J. R. (2004). The Vimalakīrti Sūtra. *Taisho Volume 14, Number 475.* Retrieved February 1, 2011, from http://www.numatacenter.com/digital/ dBET_Srimala_Vimalakirti_2004.pdf.

Park, S. Q., Kahnt, T., Dogan, A., Strang, S., Fehr, E., & Tobler, P. N. (2017). A neural link between generosity and happiness. *Nature Communications, 8*(15964), 1-10.

Penney, S. (1995). *Discovering religions: Buddhism.* London: Heinemann Educational Publishers.

Pope, A. (2007). "Is there a difference?" Iconic images of suffering in Buddhism and Christianity. *Janus Head, 10*(1), 247-260.

Proţi, L. E. (2015). The relationship between quality of life and perception of happiness. *Romanian Journal of Cognitive Behavioural Therapy and Hypnosis, 2*(2), 1-8.

Sağnak, M., & Kuruöz, M. (2017). Authentic leadership and altruism: The mediating role of meaningfulness. *Universal Journal of Educational Research, 5*(3), 447-452.

Schimmel, J. (2009). Development as happiness: The subjective perception of happiness and UNDP's analysis of poverty, wealth and development. *Journal of Happiness Studies, 10*(1), 93-111.

Schwarze, J., & Winkelmann, R. (2011). Happiness and altruism within the extended family. *Journal of Population Economics, 24*, 1033-1051.

Shen-Miller, J. (2002). Sacred lotus, the long-living fruits of China Antique. *Seed Science Research, 12*, 131-143.

Shih, C.-h. (2011). Dependent origination, protecting life and middle path. *Formosan Journal of Medical Humanities, 12*(1&2), 27-49.

Stange, G. (2017). I don't want to limit myself to binary thinking: An interview with the Indonesian artist Arahmaiani. *Austrian Journal of South-East Asian Studies, 10*(1), 109-116.

Thurman, R. A. F. T. (1976/1986). *The holy teaching of Vimalakīrti: A Mahāyāna scripture* (4th ed.). USA: Pennsylvania State University Press.

Tun, S. (2015). Relational suffering: Causes and liberation, according to Buddhism. *Claritas: Journal of Dialogue and Culture, 4*(2), 38-42.

Urbaniak, J. (2014). Suffering in the mystical traditions of Buddhism and Christianity. *HTS Teologiese Studies/Theological Studies, 70*(1: Art. #2117), 1-9.

Virtbauer, G. D. (2010). Dimensions of intersubjectivity in Mahāyāna-Buddhism and relational psychoanalysis. *Contemporary Buddhism, 11*(1), 85-102.

Wallace, B. A. (2001). Intersubjectivity in Indo-Tibetan Buddhism. *Journal of Consciousness Studies, 8*(5-7), 209-230.

Walsh, S. C. (2018). *Contemplative and artful openings: Researching women and teaching.* New York: Routledge.

Watson, B. T. (1997). *The Vimalakīrti Sūtra*. New York: Columbia University Press.

Wood, J. D., & Petriglieri, G. (2005). Transcending polarisation: Beyond binary thinking. *Transactional Analysis Journal, 35*(1), 31-39.

Yalom, I. D. (1980). *Existential psychotherapy*. USA: Basic Books.

Yao, F. (2006). There are no degrees in a Bodhisattva's compassion. *Asian Philosophy, 16*(3), 189-198.

Zadra, J. R., & Clore, G. L. (2011). Emotion and perception: The role of affective information. *Wiley Interdisciplinary Reviews: Cognitive Science, 2*(6), 676-685.

THE QUALITY OF LIFE OF THE MIGRANT'S WORKERS IN ASEAN

Phamaha Keerati Warakiti and Silawat Chaiwong[1]
Nakhon Lampang Buddhist College, MCU
[1]Email: Silawat4930@gmail.com

Abstract

This paper has explored the quality of life of worker migrant in ASEAN. Today, Thailand has continuously expanded its business and landscape that conductive to smuggling for immigrants very easily, and it's also known as a transit country through other country such as Lao, Cambodia, and Myanmar also. Therefore, there is transmigration of many immigrants to Thailand to work because of their poverty, unemployment, taking-advantage; and natural-disaster's problem. Consequently, it's caused the transmigrations to have less choice of limitation and option to work, and they are violated of their human right in various ways that affect their quality of life as the worker.

Keyword: Quality of life; ASEAN Migrant Worker; The Human Right

Introduction

In the region, the number of migrants reached 15.3 million by Thailand as the dominant community ASEAN's migration, which is a country that has the ability to export out Thai workers to work overseas, and it also the domestic destination country for migrant workers from neighboring countries to work more than two million people across the country, as well as the migrants are trafficked to be forwarded to a third country. Most of the work of migrants, they have some problems with poverty, unemployment, social exploitation, including natural disasters, which is hard to avoid it. So, this allows the workers to evacuate or relocate operations to the country that can support them. From such, the outlanders are certain limited in working and exploited by employers without any choices. Thus, this affects the quality of life, health, social, economic, and environmental consequences.

Migration between countries in ASEAN

The migration between countries reflects the nature of the state today that focuses on sovereignty and the importance of sovereignty. To have power over the territory, it occupies an area of the state border as the scope of authority with the ultimate authority to represent the state in the present. However, the impact after the new national state which divided the border land which is originally there before. The local people have good relationship in each other without separating land apart. Thus, the study of intermigration is necessary to understand the migration's development of the people who have communicated with for a long time which according to Palakawong Ayutthaya (2000), states that, in the movement within the country and the movement between the country has the same characteristic of international migration as well as the role of spatial inequality, breakdown distance, culling, decisions, and sustain their steady etc. However, in the scope of the intervention and the control of the new nation-state that has made the nature of international migration has changed, which is reflected in the form of moving from country to country, one must study the relationship between social, environment, and areas that affect the adjustment and the assimilation of immigrants also.

In the case of Thailand, the migration across the border between the two countries that has contiguous border, such as Thailand-Myanmar, Thailand – Laos, Thailand-Cambodia, and Thailand – Malaysia is a phenomenon that occurs from the past to the present. In the past, the migration is to round up the

people who are failure from the battle to the people of the country themselves. But in the current migration is the subject of trade liberalization and the investment of the country is more than ready. Thailand government has begun a prohibit policy the employment of migrant workers from neighboring countries, whose status as a fugitive illegal immigration fugitive by virtue of the Immigration Act 1979 and the virtue of Alien Working Act 1978, allowing to employ the illegal immigrants fugitive in pending repatriation. Nevertheless, they are allowed to stay in Thailand as in temporary since 1992 beginning with the hiring of migrant workers from 9 border provinces of Thailand; Chian Rai, Chiang Mai, Kanchanaburi, Tak, Ranong, Prachuap Khiri Khan, Mae Hong Son, Ratchaburi (later increased province). Later, it is opened to hire foreign workers into three nations which are Myanmar, Laos and Cambodia in the other provinces that labor shortage such the province with the operation of marine fisheries in 1996 of the 43 provinces, seven acquisitions and expand into other areas in the year of 1998 of the 54 provinces, 47 businesses after the 1998.The immigrants' policy is a policy of a year-on-year, especially in the year of 1999-2000 is allowed to employ 43 provinces, 18 businesses completed with 76 provinces in 2001 and the business license, and there are 10 businesses allow to work. In 2002, six businesses were gathered working together. In 2004, the Thailand government has a policy of system's managing for foreign workers. The migrants working in Thailand whether they had permission or not including the followed family have to report to the Ministry of Interior and ask for permission to work with the Ministry of Labor with the aim to find out how many migrant workers in Thailand in order to bring about to the process of legalization with the country of origin to prove citizenship and issue the passport.

Quality of life of migrant workers in ASEAN

The appearance of the entry of foreign workers or migrant workers in ASEAN region cause many problems for the country as a recipient of those workers. Such problems affect both the migrant workers themselves, and the country they emigrated to work. In this case the author recognizes this issue under the occupation as follow;

1. In the agricultural work, it has got low wages, and there is no certainty in working because it is seasonal working. In addition, the workers in agriculture

are not protected by labor law. The most common problem is that they are not received wages from an employer because of the employer likes to evade to pay for their labor by claiming that they expenses for the other, or sometimes report to the officer to arrest these workers.

2. In the fisheries sector, the migrants tend to be out at sea for a long time since four months to a year. They have to work and have less time to relax for a few hours a day. The living conditions are difficult including food and medicine which just having to survive from day to day. Beside this, they are also the risk of being physically abused and killed by a supervisor or captain if their work is not satisfactory or when there are fights together. The harming story will be disappeared, and they would call this situation that "the prisoner of the sea". The seamen who work off the ship into the sea territory of other country are at risk of being arrested by the authorities in that country also.

3. For the house work, the Workers have to work from dawn until dusk. Some do the housework and have to work at the shop or work in their employer relative's house at the same time by receiving wages from the employer alone. Workers who work as servants in the house most often are prohibited to contact with outsiders. The employers would state their reason that the workers would make an appointment the outside to steal things in their house. Moreover, they are afraid of rebuking and violating from their employers also.

4. The labor row houses, all migrants who were tricked into working in factories were kept to work only in factory, and they have to work hard from morning until nearly midnight. The employer is prepared food which was terrible and sort of spoiled food for them to eat. Sometimes, the workers were received food only two meals a day which was not enough for their need.

5. Construction sector, the workers in the construction sector as businesses, found that migrants are often cheated of wages. The labor problem seems to be the main problem with migrants from past to present and found in virtually all businesses. The employers would indefinitely pay by installments. When the workers demand wages, they would receive the answer that it has already been for other deductible expenses. The employers may avoid paying the wages by reporting to the officer to arrest them if there is a large amount of

money. Meanwhile most workers who don't receive their wages, they often borrow some money or owe some food products from store with the liabilities attached to them. When there is no money to pay workers, it makes them into tough conditions. In many cases, workers do not receive the full wages that is the employers give workers working for 25 days and pay for 15 days. For the left 10 days, the employers use it tactically control the workers in order not to escape or do not work.

From the situation regarding quality of life issues and abuses of migrants mentioned was found that, the major cause of the problems was ethnic bias which created and reproduced through various mechanisms in society to stress that these migrants are a danger to state security. These migrant workers seek into Thailand to poach Thai people's works, and they seem to be dangerous also. These circumstances were created the illusion which pressed Thai society to paranoid all the time. Therefore, Thailand becomes a social existence with fear that is we were afraid of each other. Thai people fear of Burmese labor to harm and bring any violent to their family. Meanwhile, all migrant workers fear that Thai people would harm them and report them to the officers. They even fear that the authorities would hurt them and the employers would hurt them. They even fear of being sent back to the insecurity in their own country. These fears are not naturally occurring, but it is generated from their recognition through the media whether telling, news presenting, public reactions which promoted by the state of education and knowledge, as well as from our fear because we cannot communicate with them. The Society has reproduced these assumptions in time and time again. Consequently, it becomes a regular habit, and natural at the end. The social existence of this fear is helped to strengthen the physical violence to be occurred repeatedly. It makes the overcharging of these migrants occur as normal and becomes the legitimacy to violence in different ways.

Furthermore, the various violations found that most migrant workers often lack of basic health knowledge. They cannot read the news information because there is no printing in their own language including the opportunities to access to basic health services which is a major obstacle when they look up to the future. Most migrants are wishing to collect some money from their work collection sending back to their families in the country of origin. Many are hoping to work in Thailand just a little while. Then they would return back to their own country with some money to conventionally support their family.

The impact of foreign workers into the country

The appearance of the entry of migrant workers today is caused from the effect of the economic expansion, industrial, and services of Thailand. The rate of growth is higher, respectively, during the period of the past. The demand side of labor has increased as well. Thing that follow was their employment and movement of labor into industry and services more consecutive which consistent with Sarun Thitiluck (2010) said in a research report, "Migrant workers are an illegal immigration with national security issues, Health, social, and economic problems, Senate in the year of 2003, indicated that the problem of illegal migrants are caused problems for the country in four dimensions namely;

1. Security sector is the issue of the impact on international relations with minority, liberalization of illegal workers, Law, and unclear labor policy which doesn't have any measure in a systematic way. The flexibility waiver policy may cause long accumulated problem. The failure to follow the law of the operators, officers' stringency, and problem which happens from the officers such as; corruption (Ministry of Labor or the police),the lack of coordination of relevant agencies, unclear information, and data disconnection of each other.

2. Health sector is the issue of disease control, restriction of the deadly disease impact, sanitation facilities, environmental work, environmental sanitation without system, and burden of budgets, services, and treatment of Thailand.

3 . Social sector is the issue of safety of life, property, crime, social discrimination, movement illegal immigration, and human trafficking. The issues influencing ethnic groups, drug problems, prostitution, basic factor of state's burden, utilities, the services rely on public schools, discrimination humanitarian, and migrant children born in the country.

4．The economy sector is the issue of labor costs, competition, the labor skilled development labor, industry restructuring using advanced skills, informal business, needs, and the actual number of foreign workers which cannot make the true labor market. Moreover, they cannot allocate the policy of resources management and immigrant workers in various industries.

The economic impact
The impact caused a great impact on the economy

The occupation of Thailand population has different of careers. The main occupation is agricultures. When their children begin to receive a higher

education and start to learn in vocational education schools. This makes their children not to work in agriculture sector because it is hard work that they must be done patiently and tired. When these children are graduated, they would look for the work as a laborer or skilled labor factory. Therefore, there is a shortage of workers in agriculture sector. The unskilled foreign workers have been hiring to work in the agriculture and other sectors which demand for unskilled labor for the most part, but migrant workers are often oppressed by most of the entrepreneur because they believe this is an illegal labor. Plus, the immigrant workers themselves do not want to return to their country of origin because of their pressures. So, they have to be patience working in Thailand even though they would receive lower wages than labor law in the country they are in. If there are no unskilled migrant workers to replace the domestic workers in the country, it may cause the stuck of Thailand economy. The author's view is that, if there will be developed the country as industrial countries, the country should be developed concurrently with the agricultural sector. The domestic industrial should be an industry from raw materials to support the agricultural sector as well. It should not the industry that destroyed the agricultural sector at the same time because Thailand is an agricultural country. Thus, the industrial manufacturing sector and agricultural production must be developed concurrently. It will make the country's economic to be sustainable growth.

The political impact

The impact caused a great impact in politics

The migration of population in the world has been since in the past. We can reach out to various groups of people or ethnic without the card, or any kind of evidence to travel. After ending of the World War 2, it has defined the term of "The state and territory of the state". It makes all countries in Southeast Asia which had been a colony of these powers before gained its independence and bordered the line. What follow is the use of state power and the rules / laws of the state to enforce and maintain peace and order to the people within the state. People that used to come to freely travel in the past have been divided into different state / different nationality immediately (1).All people traveling between borders will have a proof of lawful immigration of destination country. But with familiarity of the people who come to visit freely since the past, they still use the same the same routine refusing to follow the rule specified destination. As a result, these individuals are in a state as an escaping party into the city. They are the ones who break the law of the state of destination, and the state of destination has the power to manage and punish these people.

The impact caused a negative effect on the political

    Since, there are many migrant workers come to work in Thailand illegally in different areas with unknown number and places where they live, but it is estimated that there are more than 2 million migrant workers illegally in Thailand while the administration for migrant workers is not effective as they should. Thus, the migrant workers' problem would affect the country's stability in inevitably even if the government would have a policy to push the migrant workers. However, it did not work as they should, although it can push the migrant workers back to their country, but those workers would soon come back to Thailand again. The shortage problem of labor in Thailand and differences in economic become very attractive factors to migrant workers smuggling to the country as illegal, even if these workers are useful and necessary for Thailand. Nevertheless, the number of illegal migrant workers which poured into a county causes many problem and effect the country such as crime, health problems, etc.

The social and culture impact

    The impact caused a great impact on society and culture

    Since the founding of the nation-state in a new form, as in the present, each area of the world does not allow people to evacuate the territories whether to exploitation, finding the work, or escape the danger as they want, as in the past (1). We can see that in the world history, people always like to evacuate to different territories. They seek for the fortune finding their suitable land for settlement. They would set that place as a home or village to a large community of the region and the state. Nowadays, things are changed. Such actions cannot happen again, because each region and each state have its own territory, population, and resources including the sovereignty of the states that allow the power of the state / party intruded into their territory. The "nationality" becomes very important and increases the role from the past. The migration of people has caused a cultural difference between new coming people and native people that is called "Ethnicization" The culture must be the most adaptable is the cultures that come from people who migrated to the state destination, or the processes of adapting to the new society of immigrants with blending between culture and traditional cultural stereotypes of their old traditions and ways of life in a new country. It's the adjusted value ideas adapting themselves to the new society. When they live in the state destination for a long period of time, they would then be distributed their culture involuntarily like eating culture, values idea, some traditions etc. Since there are three neighboring countries migrants in Thailand,

(Laos, Myanmar and Cambodia) mentioned above, this make Thailand have a typical temple according to the three neighboring countries as mentioned above, and these places do not have the blocking / banning other people to visit. This helps Thai citizens to learn and study the culture of these migrant workers also.

Conclusion

There are many illegal immigrants that cause job's competition between the same illegal migrant workers and also to compete with some of the workers in Thailand. Some of the migrant workers are unemployed, so they try to struggle in various ways just to make themselves and their family to survive. This causes a burglary in the communities where illegal migrants living in large amounts. When there is no work to do, they will happen to have mental problem that is stress. So they may rely on drugs to give themselves a time to relax when the feel stressed. There are many controversy caused by drinking alcohol in Thailand caused some distrust and fear the threat of illegal foreign workers in the community. Furthermore, thing that clearly happens to communities is environmental issues. There are lots of garbage in the community that cause dirty and degenerate. The atmosphere is unpleasant to live and watch at all causing from the lack of regulation of illegal workers and illegal immigration problem. The labor migration from neighboring countries especially; Burma, Lao, and Cambodia coming into the country has increased every year as we can see from the foreign prisoners' statistics that they were arrested because of their illegal immigration or mistake in any cases, and they were awaiting for repatriation or driven out of the country next.

Reference

Aphichattraikom, B. et al. (2012). *Open Myanmar Treasure, Open the doors to Western trade*. Bangkok: Nation International Edutainment.

Archavanitkul, K. (2004). *Who is an alien in the United States? How many? Which database is the answer?*.Nakhon Pathom: Institute for Population and Social Research. Mahidol University.

Auntie whole, (2011). *Migrant workers in Thailand: the changing situation*. Retrieved November 22, 2016, from www.pachatai.com/journal/2011/09/36881.

Department of Employment. (nd). *Hiring foreigners to work in the country legally under the agreement of MOU*. Bangkok: The Department of Employment.

Kerdmongkol, A. (2012). *The turning point to watch of the management policy of the migration labor: policies and trends*. Retrieved November 22, 2016, from http://prachatai.com/journal/2012/04/40139.

Laodumrongchai, S. (2 0 0 8). *Foreign workers policy. National Policy, or a political party*, The Nation Daily quoted on January 3, 2008, Year 30th, No.10890.

Public Relations Department. (2007). *Guide to systematic employment of Foreign Workers*. Nonthaburi: PPS Kitcharoen Company.

Wongkrisanun, C. (2 0 1 1). *The relationship of the Labor rights' accreditation and security of the State of destination. the rights of migrant workers and the stability of the destination state*. Retrieved November 24, 2017, from http://www.learners.in.th/blogs/posts/466125.

Ying Jesda Meeboonleu. *The idea of adopting a policy to organize workers*. Retrieved November 2 , 201 6 , from http://www.sscthailand.org/ssc/ publication detail/33

THE MODEL OF ĀNĀPĀNASATI MEDITATION PRACTICE ON THE SOCIAL MEDIA FOR THE NEW GENERATION

Tratep Techapornchai

Graduate School,

Mahachulalongkorntajavidyalaya University, Thailand.

Abstract

This research is 'The model of Ãnãpãnasati meditation practice on the social media for the New Generation' has three objectives: 1) to study the practice of Ãnãpãnasati in the Buddhism principle. 2) to study new generation's behaviours in using online social media and 3) to propose the model of Ãnãpãnasati practice on the social media for the new generation. This research a mixed methodological research, documentary and survey. It was found that Ãnãpãnasati is the mindfulness on breathing in and breathing out. It is a timeless practice for everyone yielding its result once started. It gives rise to a physical and mental healthiness. In Buddhism, one who finished all sixteen levels of Ãnãpãnasati practice would gain the benefit of becoming the Stream-Enterer, the Once-returner, the Non-returner, and the Wealthy one respectively. As regards the new generation's behaviors in using online social media, in 2015, using Internet 58.3 hours per a week. The smartphone is the most favourite one. The model of Ãnãpãnasati meditation practice on the social media for the new generation is applications that use the practice conscious breathing exhaled. Can prove a substantial the result is a model that was based on the principles of Buddhism. And medical real Suitable for Ages this model can help the younger generation to practice Ãnãpãnasati.

Keywords: Ãnãpãnasati; Application.

Introduction

Ãnãpãnasati Sutta lists sixteen steps to relax and compose the mind. According to the Buddhist principles, Breath mindfulnes (Ãnãpãnasati) development leads to the perfection of the Four Foundations of Mindfulness (Satipatthãna) The Four Foundations of Mindfulness development leads to the perfection of the Seven Factors of Enlightenment (Bojjhanga). The Seven Factors of Enlightenment development leads to clear vision and deliverance (Mahachulalongkornrajavidyalaya, 1996)

Ãnãpãnasati is the mindfulness on breathing in and breathing out. It is a timeless practice for everyone yielding its result once started. It gives rise to a physical and mental healthiness. In Buddhism, one who finished all sixteen levels of Ãnãpãnasati practice would gain the benefit of becoming the Stream-Enterer, the Once-returner, the Non-returner, and the Wealthy one respectively (P.A. Payutto. (2006).

The uses of the internets are now an essential element which played an important role in every day's life especially in education. Internet is not only a collection of sources of information for people to search for their studies such as history, medication etc., but it also provided updated news, entertainments including many forms of audio sound tracts, images and information in an animation form which capture people more attentions and motivate them to learn more. The advantage of this is the discovery of new things that will never end. According to the observation of people who are using Facebook in 2013, Thailand has been ranked in a 9 [th] position worldwide by the website zocialrank.com This website stated that there are about 28 millions of Facebook users, and this indicated that it is easier for people now to get closer to the Buddhism via social media.

With the result from the observation above, one conclusion that can be drawn from this is that the researcher should considered about the lifestyle towards the use of social media on today's life to apply this in the form of the connection between the technology and precept for further development in the future.

The objective of this research

1. To study the practice of Ãnãpãnasati according to the Buddhism principles.

2. To study new generation's behaviours in using online social media.

3. To propose the model of Ãnãpãnasati practice on the social media for the new generation.

The methodology of the research

1. Learn and understand the principles of Ãnãpãnasati according to the Buddhism principles by reading the information from many sources such as the Tripitaka, book, articles, thesis etc.

2. Interview people with experiences associated with religion, monks and others who followed the practice.

3. Collect together all the information gained from the above, and improvise to create new approach of using Ãnãpãnasati on social media.

4. Observe the behavior of the new generation in using social media, the processes included:

• Searching for information from online sources such as thesis, articles, websites

• Interview experienced people with their research about electronic devices

• Analyse the information by using the ideas to create a tool for further development of the experiment.

5. Make a survey using the sampling convenience method including the online survey and the google spreadsheets (Chemist, 2014) to collect the relevant sampling information from the online users. The survey is divided into 3 parts:

• The status of the samples

• Their behaviours in using the online or social media in scruples

• Their needs or interested on the invention of the Ãnãpãnasati meditation practice online for new generation.

6. Hand out the online survey through email, Facebook, and line, then the answers will be saved onto the google spreadsheets and sent back to the experimenter. Follow Taro Yamane's (Yamane, 1997) theory that is believed to be statistically 94% possible by collecting up to 400 data

7. Gather data from the descriptive analysis above and consult the information obtained with the experts for the development of the Ãnãpãnasati practice online for new generation.

8. Invent a new method of practicing the Ãnãpãnasati on application for the new generation who use the social media.

9. Try the new invention of the meditation application on random 20 people of the new generation using convenience sampling and then collect all of the data from the samples to analyse using the method of YMCA Step Test. Also interview the samples to gather and analyze the information for better understanding towards the beneficial they have gained that would affect their mind and also their physical health.

10. Present the outcomes and the beneficial of Ãnãpãnasati by making a focus group involving the specialists or the academician who specialize in Buddhist religion, medication and also people who are involved in the

development of the social media for the acknowledgment of the outcomes found from the experiment and to listen to the opinions of others for further improvement in all of the area in the experiment.

11. Conclude the importance of the use of Ãnãpãnasati meditation on the application for the new generation.

Results of the research

The study summarized the results of the research are as follows.

1. Ãnãpãnasati is a meditation method by being aware of the in and out breathing to keep your mind with everything you do. The result of this can be shown on better concentration that can improve your learning process and finally leading to become nirvana, meaning to release from human affairs (which is the higher states of all in Buddhism). This result in the development of Ãnãpãnasati can give rise to contemplation. According to the statement above, Ãnãpãnasati is very important practice in Buddhism.

In summary, Ãnãpãnasati is a tool in Buddhism that helped to release stress, sadness which lead to happy life by getting rid of the desiring for everything around. It also helped in the development of physical and mental health.

2. The behaviour in using social media online of new generation is fund to be within the 2 groups of people (generation X and generation Y). Generation X included people who were born in 1965-1980. This group of people were born with the advancement in technology, grown up with the video games and computers (Krataynoy, 2 012). Today, this generation are now in their working age who like something easy and convenient. They are independent and have a very creative thinking. The second group is the Generation Y. This generation are born between 1981-2000. This is a period of time when the internet and social media is booming. People are interested in information technology and

addicted to the online communication. This group of people were born, lived with the internet and used the internet in every day's life. They have their own spaces and don't like to be told by anyone as well as they have a new way of thinking and also have a high self-esteem.

From the observation of Ministry of Information and Communications, people are using approximately 58.3hr of internet per week. Also 80% of the popular devices used by both generations are found to be the smartphone and tablet to get connected to the world updating the news and sharing things via internet (Ministry of Information and Communications, 2015).   And the result of the survey from 400 people suggested that 33.5% of people wanted application, 21.8% voted for YouTube and the remaining 8% voted for website.

In summary, both generations who spend most of the time on the internet using smartphone wanted a program on the Application.

3. The new invention of the Ãnãpãnasati meditation practice on application for the new generation would answered the needed of the lifestyle today. The combination of the process of controlling the respiration together with the technology gave a positive result that can me proved by the medical profession. With experiment supported by Dr. Herbert Benson M.D. suggested that people with high concentration can reduce their blood pressure, heart rates, digestion and the stiffness of muscles. This made the scientist concluded that your mind have an effected on your body.

The result from the YMCA step (Department of Health 2006) testing on the heart rate suggested that the tester from the meditation practice program can improve the heart rate activity.

In summary, the new Ãnãpãnasati meditation practice is a new invention that involved the use of technology on precept. The combination of these two helped to develop an application that can be used on smartphone and tablet which have involved many steps written below.
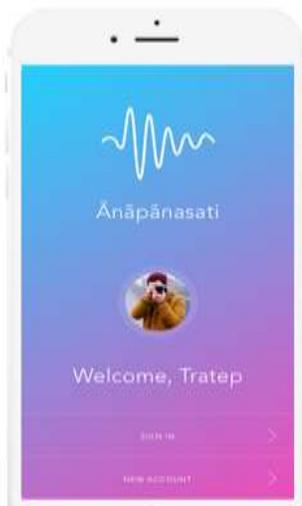
1. Sign in

2. Log in

3. Measure the heart rates

4. The heart rate of the user is found to be 70 beats /min compare to the normal rate which is given on the left hand side shown 66 beats/min

5 . Go on to the menu bar and press PLACTICING

6. Choose between long or short breathing

| 7. Tap the green circle when inhaling. Release the green circles on exhalation. Practice indefinitely, then gradually closed down following implementation by the time users need. | 8. The result of practice will be shown on the screen. Green is the 1 time Inhale, Red is the 1 time Exhale a summary of breath and exhale 2 times total. | 9. Measure the heart rates after practice |

Conclusion

1. Ãnãpãnasati is a very important action that gives lots of benefits for people who followed the practice

• The meditation practice is very convenience as it can be done by anyone, anywhere and at any time, also suitable for any sex. The result of the practice is immediately shown including feeling relax, calm and it does not have any negative effects on others.

• Ãnãpãnasati also affects physical health by helping the body to relax, improved the respiration system by having a steady respire and also provided a resting state for the body. This in turn improved the ability to learn and concentrate.

• The 16 stages of Ãnãpãnasati can lead the people who followed the practice to gain merits and finally becoming nirvana people who understand the nature of life and can escape from sorrow or being able to live happily in life.

• Ãnãpãnasati also helped in the mood modulation.

2. The new generation can easily access to the social media or online application as they are always connected to the internet. In 2015, people are using approximately 58.3hr of internet per week. Also 80% of the popular devices are found to be the smartphone and tablet to get connected to the world updating the news and sharing things via internet. Therefore, this new

generation is found to be the driving force of the new culture. By understanding this, the development of the manipulated online application for the Ãnãpãnasati meditation practice is one of the interesting way to introduce the religion believe and practice for the new generation who is under the social media value.

3. This ideas brought about the invention of the application online for the new generation can manipulate together with the medicine area. Therefore it can be largely accepted by many people of new generation as the results of the practice is tangible (affecting both physical and mental health). From the above statements, another conclusion can be made that the practice in Buddhism is neither something that is far away from our lives nor it only belongs to the monks or elderly people, but Therefore the application online was made based on the convenience and suitability needed for the new generation to be able to followed the practice whenever they want and whichever way they want. For example; the practice can be done while you are standing, sitting down, walking or even when you are resting as this is not depending on the movement but instead relying on the ability to be aware or keeping your concentration on respiration process.

As a result, this brought the connection between the precept and people using the online tool. This can also reduce the game addiction in children by providing an interesting method in learning Buddhist religion. And the most important thing is that people can better understand percept and being able to use it to live happily as stated by the Buddha's goal of life.

References

Chemist, (2014). *Virat gold survive, creating an online questionnaire*. Retrieved from www.pharmhcu.com/wp.../01/ creating an online questionnaire 1.pdf [26 June 2017].

Department of Health. (2006). *Guide to Physical Fitness Test (Physical Fitness Testing) for health workers*. Nonthaburi: Department of Health, Ministry of public health.

Krataynoyn T. (2012). *Leadership Studies Student Line*. Thesis Graduate Chaing Mai l University.

Mahachulalongkornrajavidyalaya. (1996). *Thai Tripitaka Mahachulalongkornrajavidyalaya Edition*. Bangkok: MCU Press.

Ministry of Information and Communications. (2015). *Survey Report on the Internet in the year 2015*. Bangkok: Ministry of Information and Communications.

P.A. Payutto. (2006). *Buddhist Teaching*. (11th ed.). Bangkok: Sahathammmika

Yamane, T. (1997). *Statistics: An Introductory Analysis*. (3rd ed). New York: Harper & Row.

DEMAND BEHAVIOR REAL ESTATE PROJECT OF LONG STAY TOURISTS IN CHIANG MAI

Somchai Kulapalanont

University of Phayao, Thailand.
E-mail: nu7.somchai@yahoo.com

Abstract

This research is Quantitative research, the purpose of this study is to study the Demand behavior Real Estate Project of Long stay tourists in Chiang Mai by inquiring foreign tourists coming to Chiang Mai and housing services for Long Stay in four Real Estate Project: Panon Project, Tandong Project, Home in Park Project and Pimuk Project total number of 219 persons. The results show that tourists arriving for Long Stay demand behavior consists of 5 aspects as follows: 1) The tastes of long-stay tourists find that there is a need for modern single houses and a parking lot/activity area and easy access. 2) On the price level, most tourists are expected to have a rental price of less than 10,000 THB per month and a purchase price of 3-5 million baths. 3) Population determines that there is a housing demand that is located in the suburbs or around the city of Chiang Mai. 4) The price of other products. Alternatively, there is a need to rent or buy a townhouse and 5) Season, there is a need for longer stays in Chiang Mai during November – February

Keywords: Demand behavior; Long Stay Tourism; Real Estate Project

Introduction

The popularity of traveling to Thailand is continuing and the survey of HSBC Bank on the subject "The best places in the world to be a rich foreigner" or "haven for foreigners who are rich in this world" has proposed that Thailand was ranked 7th out of 34. the country was chosen as the country to foreigners, the rich can live a quality life and the best one, including Switzerland, Singapore, China, Germany, Bahrain, New Zealand respectively (Neawna, 2014)

As the Tourism Industry is a highly active industry in the economy, there is a need to increase visitor revenue by extending the length of stay for tourists and spending more. Meanwhile, It also promotes tourism-related businesses such as real estate and health-oriented businesses. This became the beginning of long-stay tourism in Thailand. (Longstay in Chiang Mai, 2008) By the year

2014, the trip can bring in the country's revenue of 11.47 million, and the number of visitors to the country reached 24.77 million. (Ministry of Tourism and Sports, 2015)

For Long Stay Tourism, it is a form of tourism that transforms the world's population into an aging society with the goal of resting and rehabilitating the body. One place for a long time may be more than 15 days or 1 month. The group can be divided into four groups as follows: 1) Retirement groups aged 50 years and above, this group has the power to spend high. 2) The group came to stay healthy. Most of them are Middle Eastern tourists. 3) Students who come to study and 4) Athletes who have to travel for months. For foreign tourists holding "O-A" (Long Stay) visas, they can stay in the Kingdom for no more than one year. (Tourism Authority of Thailand, 2014)

According to a survey by the Ministry of Internal Affairs and Communications in 2010, the number of Japanese Long Stay residents is in Thailand. More than 60% choose to live in small and peaceful provinces such as Chiang Mai and Chiang Rai. Compared to big cities like Bangkok or Phuket, Chiang Mai. It is a province with Japanese travel to most long-term stay. Especially in the elderly is the interest in cultural exchange, living in a favorite country, changing the atmosphere during the summer or winter including reasons for healthy. (Chamchan, 2011) In conjunction with the 4-year Chiang Mai Development Plan (2015-2018), the city has developed into a center for tourism and international services, including World's Tourist Destination, the city of MICE City and medical center, Chiang Mai has become a target of both Thai and foreign tourists. (Chiang Mai Tourism and Sports Office, 2015)

Chiang Mai also offers accommodation for long-stay tourists, offering a wide variety of services including condominiums, hotels, apartments and detached houses. So, operators and homeowners who have already purchased and are not staying and want to provide monthly rental services are the keys to managing the market, thus encouraging Long Stay tourists to come to the service.

Because of the habitat of foreign tourists before Long Stay in Thailand, if they are in good standing, they will live in the house and the next will be flats or condos. When visiting Long Stay in Thailand, is this group of travelers looking for a more residential home than a condo? The study of Long Stay tourist behavior in Chiang Mai is essential for the preparation and management of housing projects that will meet the needs of long-stay tourists clearly.

Literature Reviews

Long-stay Tourism Concept

The government has the policy to make the travel industry a strategy in bringing foreign currency into the country. To stimulate the Thai economy by urgency. And as a national agenda. The Tourism Authority of Thailand (TAT) has organized the project. And activities to promote Thailand as a destination for tourists. Including expanding the market to potential visitors (Niche Market / Segment) to cover more. And has continued to promote marketing. The number of tourists has increased. It can increase the number of arrivals to Thailand every year. And has expanded the market to tourists who can spend a long time staying in the city. This increases the amount of time and money spent. Revenue growth in the country as well. (Tourism Authority of Thailand, 2558)

The demand for Long-Stay Tourism Concept

Demand refers to the demand for goods and services. By demand for any kind of goods and services. Means the number of such goods and services; the consumer wants to buy at a certain time at the price level of the product. And that kind of service Demand in terms of demand is a demand that the purchasing power is when consumers want to buy, it will require enough money. And willing to pay for the service, it is considered a demand for goods and services, say that the number of goods. And the kind of service that consumers want to buy inverses Inverse Relation with the price level of the product. And that kind of service always. This is why the volume of purchases is inversely proportional to the price because of: 1) Income Effect, due to the price of the product. But individual income is fixed. Did not change therefore, it is necessary to think carefully about each person to spend on each purchase. 2) Substitution effect due to the use of other products. Replacing the old type of products that have been consumed, such as the consumption of pork instead of beef, etc. The consumption of these substitutes may be due to the price of a more expensive product. Consequently, consumers have to turn to other products. (Wanrak, 1999) The demand for Long-Stay Tourism consist of five aspects: 1) the taste of long-stay tourists 2) the level of price that tourists rent/buy. Housing 3) the population used to make the decision to rent/buy housing 4) the price of other products 5) Seasonal tourists arriving for a long stay.

Research Methodology

1. Area Scope

The researchers select the study area based on the criteria are divided into geographic areas. It can be divided into 4 areas in Chiang Mai: North, South, East, and West. Then select a representative of the village project in each

direction, which sells or rents housing to four long-stay tourists, including four villages: Pa Non-Village, Tan Dong Village, Home In Park and Pimuk Village

2. Content Scope

Study of long-stay demand for tourism in Chiang Mai Province It is a long-stay tourist information collection. On issues related to the tastes of long-stay tourists. The price level that tourists rent/buy housing. The population used to make a rental / Purchase decision another price replaceable and seasonally, tourists come to a long stay.

3. Population and sample

The researcher selected a specific sample of foreign tourists coming to Chiang Mai and used housing services for long-term stay or Visa Type Non-Immigrant Visa Code "O-A" (Long Stay) from four Real Estate Project: four Real Estate Project: Panon Project, Tandong Project, Home in Park Project and Pimuk Project total number of 219 persons.

4. The instrument used in the research

The researcher used an estimation questionnaire to collect data on the behaviors and needs of long-stay tourists in Chiang Mai area.**5. Data Analysis**

The researcher uses data analysis from the questionnaire by frequency, percentage, arithmetic means, and standard deviation, then give the meaning of the findings from the study. Analyze the relationship of the data obtained. And interpret the numerical value of the output as a descriptive text.

Research Result

The results showed that Most Long Stay tourists are males between the ages of 41-50 years, most of them from China, followed by England, Thailand, and Japan.

Nationality

- United Kingdom 17%
- China 28%
- Japan 12%
- Thailand 16%
- Other 27%
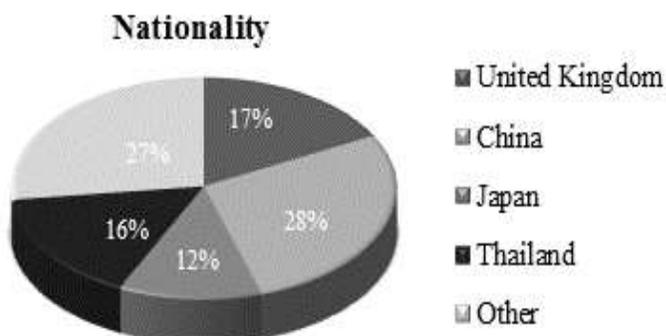
Most Long Stay tourist living in Chiang Mai around 90 days, with an average monthly income of 50,000 Baht. In this travel to for the longest stay, the next most are to study, to meet friends and relatives respectively, and mostly to live with family.
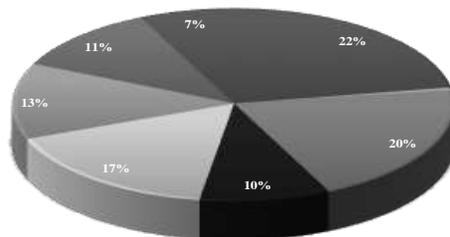

For reasons to choose to Long Stay in Chiang Mai. Because of their preference for arts and culture and food, secondly, they prefer to live, to live and to be quiet, respectively, and the perception of information about traveling Long Stay in Chiang Mai. Most visitors are very aware of the Internet (Facebook/website etc.), followed by the referral and from newspapers/magazines or brochures, respectively.

Results of Behavioral needs study revealed that Tourists arriving in long stay Demand behavior consists of 5 aspects as follows:

1. The tastes of Long Stay tourists find that most tourists, There is a demand for housing near schools, the second most is near the shopping center. Modern style house with swimming pool, fitness room and restaurant. There are a parking lot/activity area and easy access.

THE TASTES OF LONG STAY TOURISTS
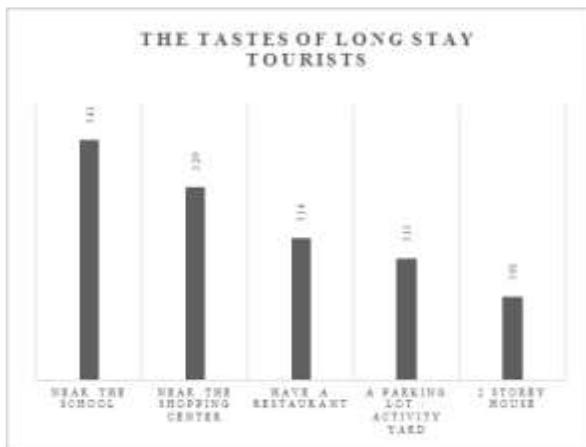
2. The Price level that tourists Rent / Purchase housing is that most tourists demand at least 10,000 baht/month, followed by the price of 10,001-15,000 baht/month and the price of 15,001-20,000 baht / Month, respectively. And in the purchase price housing, most tourists are in demand. The price is between 3-5 million baht, the highest is between 1-3 million baht.

THE PRICE LEVEL THAT TOURISTS RENT / PURCHASE HOUSING

3. The population in the decision to rent/buy housing found Most of the demand for housing is located in the suburbs or around Chiang Mai, followed by located outside the city and Chiang Mai downtown, respectively.
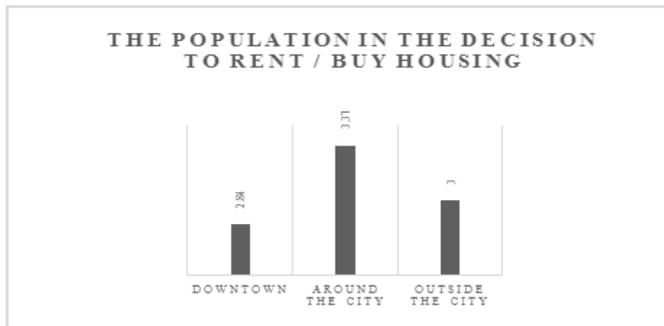
4. Prices of other types of Substitutes, It has been found that most travelers prefer to rent or buy a townhouse more than housing in the same location and the price, the demand is moderate. Condominium Commercial buildings Apartments and hotels demand at a low level.

5. Seasonal tourists who come to Long Stay. It is found that most tourists have a Long Stay need to stay in Chiang Mai. During November - February (In winter), the most, followed by the need to travel without seasonally and arrives in March - June. (Summer), respectively.
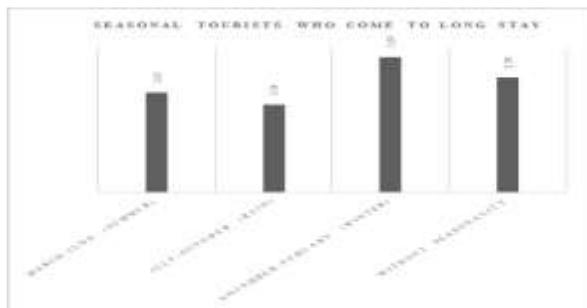
Conclusion and Discussion

The behavior of tourists who come to Chiang Mai for Long Stay is mostly male. They are between 41-50 years old and come from China, followed by England, Thailand, and Japan. With purpose in this tour to For Long Stay For the reason of choosing to stay in Chiang Mai long term because of their preference for arts and culture and food, secondly, they prefer to live in a quiet and peaceful city, respectively, which is consistent with changes in the nationality of tourists coming to Chiang Mai according to a study by Nonglak (2004), a study of the needs of European and American travelers in using long-stay accommodation in Chiang Mai found that respondents were more male than female and more European than American. The objective was to come to Chiang Mai to relax and have the most influence in making a decision to come to Chiang Mai for a long stay of 59.32% and the importance of the demand for external factors at a very important level: Thai people are courteous, friendly and courteous, beautiful landscape, good food and fruit, the cost of living is not high and the weather is warm, respectively, which accordance with Sakharajasit (2008). Long stay in Japan in Chiang Mai The study group was divided into 3 groups: 1) Retired group aged 50 years and over. 2) Exchange students and Long Stay tourist groups find that retired people aged 50 and over have a reason to make long-term decisions. Cost of living, the feeling of safety, friendly people, nice people, good weather, good service including medical and religious standards. These are the main factors that affect the decision.

In terms of behavior, the needs of travelers arriving for long stay are as follows.

1. Tastes of long-stay tourists. There is a demand for housing near schools, shopping malls, and a need for a modern style house with swimming pool, fitness, restaurant, a parking lot/activity area, and easy access, which corresponds to Chanjira Tanatanusorn (2009), have studied Japanese demand for Long Stay accommodation on Changklan Road in Chiang Mai city. It was found that the Japanese did not want to buy a condominium project. Most would

indicate that they wanted to buy a detached house. Wi-Fi internet access is available. Located near bank hospital and Super Market, have good security, which accordance with the study of Nonglak Yanyanpong (2004), have studied The demand of European and American tourists to use long-stay tourist services in Chiang Mai is that the location factor. Tourist has to travel comfortably and there is an unlimited convenient way to communicate.

2. The price level that tourists rent/buy housing. In the rental price is not more than 10,000 baht / month, the price is 10,001-15,000 baht/month and the price is 15,001-20,000 baht/month, respectively, which corresponds to The Upper Northern Provinces 1, Chiang Mai, Lamphun, Lampang, Mae Hong Son (2556) under the Long Stay Sustainable Tourism Development Program In the upper North, the requirement for accommodation for tourists is 15,000 Baht/month. For the price of housing. Most tourists have the highest demand in the price of 3-5 million baht, followed by between 1-3 million baht, which corresponds to Chanjira Tanatanusorn (2009) have studied Japanese demand for long-term accommodation on Changklan Road In Chiang Mai, it was found that most Japanese people wanted to buy a detached house with a price between 1,500,000-2,000,000 baht 1 bedroom 1 bathroom

3. The population in the decision to rent/buy housing. Most tourists have housing needs that are located in the suburbs or around downtown Chiang Mai. Which corresponds to The Upper Northern Provinces 1, Chiang Mai, Lamphun, Lampang, Mae Hong Son (2556) under the Long-term Sustainable Tourism Development Program The Upper North found that the location of the accommodation would be outside the city center.

4. Price of other products. Most tourists prefer to rent or buy a townhouse in the same location and the price is similar, which is not in line with Peerapat Tawak (2011) have studied Factors affecting Long Stay tourism of Japanese tourists in Chiang Mai. It is found that most tourist accommodation, Popular with condominiums that are comfortable, Safe, Located close to the commercial and tourist areas making life a comfortable place and the price is not too high. Due to the changing behavior of tourists arriving in Long Stay in Chiang Mai.

5. Seasonal tourists who come to a long stay. Most of them want to come to Chiang Mai for a long stay. During November - February (In winter), which corresponds to Panida Anantanuk (2557) have studied Long Stay Market Strategic Proposition: A Cultural Background Study And the living of the target group more and more, it is the main reason for tourists to come to long-term stay because of winter escape, because, in the winter of Thailand, the weather is soft cool.

References

Jiraathananusorn, C. (2 009). *Japanese demand for Long Stays accommodation on Changklan Road, Chiang Mai.* Independent Research MBA Chiang Mai University.

Chamchan, C. (2 0 1 1). *Population and Development.* Year 3 1 No. 3 2 0 1 1 February - March 2011

Ministry of Tourism and Sports. (2014) . *Annual Report, 2014.* Bangkok: Ministry of Tourism and Sports.

Nongluck. 2004. *The demand for European and American tourists to use long-stay accommodation in Chiang Mai.* Independent Study MBA Chiang Mai: Graduate School Chiang Mai University.

Anantanuk, P. (2014) . *Long Stay Market Strategy: A Study of the Cultural Background and the Living of the Target Group.*

Thaikas, P. (2011). *Factors affecting Long Stay tourism of Japanese tourists in Chiang Mai Province.* Research report. Faculty of Economics Chiang Mai University.

Tourism Authority of Thailand. 2004. *History of the Long Stay Project.* (Online).

Tourism Authority of Thailand (TAT) Chiang Mai Office. (2015). *Long Stay Project.* (Online).

Wan Rak Ming Manikin. 1999. *Basic economics (Micro).* Bangkok: Thai Wattana Panich.

Charoensuk, S. (2008). *Long stay of the Japanese in Chiang Mai.* Independent research. Economics graduate, Chiang Mai University.

Seminar on Seminar on *"Long Stay in Northern Thailand"* on May 29, 2013, at Furama Hotel, Muang District, Chiang Mai Province. Chiang Mai

Sansom. 2014. *Japan in Thailand.* Naewna Newspaper. October 27, 2014

DEVELOPING THE RESEARCH ISSUES
BY INTEGRATING BASED ON
THE FOUR NOBLE TRUTHS

Korneak Karnjanapokin

Training Subcommittee Secretary The Association of Researchers
Email: Korneak.k@gmail.com

Abstract

This article introduces the guideline to analyze a research issue and a research proposition which is an important step for the research. If the problem analysis is a mistake or deviate from the truth and has no direction. It is difficult to develop a research project that can lead to a solid operation. The guideline to conclude research issues which were introduced was "Developing the research issue by integrating based on the Four Noble Truths of the Buddhism"

Keywords: The Four Noble Truths; Research issue; Buddhism

Introduction

With the thought to better develop the research issue by integration to the Four Noble Truths, the researcher has combined various research results with experience in research consultation of the writer, molded with interest in Buddhist Theories. Here, the writer finds that scientific reasons occurred after the time of Lord Buddha based highly on reasons. The study of Reality is very much alike to the Four Noble Truths of Buddhism but Reality is scattered, as internationally recognized, while the Noble Truth stresses on acknowledgment and accessibility but to what extent depends on the cause and the factors performed to reach the Noble Truth. Seeing will encounter Reality according to nature's Law of Reality.

This also applies to the development of the research issue because characteristics are similar to the Noble Truth of the Buddhist religion. The National Research Council defines research as the study, research, analyze, systematic testing through equipment and methodology in order to seek for the truth or the principal to name the law, theory or the code of conduct. The introduction to this research process to prove whether the dharma, regarded as the Buddhist principle, can be brought to be used as a relevant model to develop the research issue. That is, Can the Noble Truth help to understand the reality of nature, the condition of the problem, the root of the problem as well as solving the problems and ways to solve the mentioned find problems? Lord Buddha preached to us that find the 4 genuine realities or the 4 Noble Truth is the Buddhist principal as well as the principal to be relieved from for all sufferings or the truth that can lead a person to be imminent is the understanding the 4 facts of suffering, the cause of suffering, the ending of suffering and the path to end suffering. Considering the 4 facts can be used to better develop the research issue for a more correct and clearer approach.

The Four Noble Truths according to the Buddhist religion

Four Noble Truths means the 4 pure realities that existed alongside planet earth but no one has discovered this fact until Lord Buddha enlightened the fact by knowing, seeing and pointing out the factor that is contained in suffering, the ending of suffering and the path to end suffering, namely referred to as the Four Noble Truths which is the Buddhist Principal preached to solve problems using consideration and reason as the fact appears.

Suffering is the various discomforts of physical and mental. It is the condition of being tightened or pressured, separated into 2 components namely the status of the suffering (the daily occurrences of suffering or daily sufferings) that are suffering that arises on oneself involving being born, being aged, getting

sick and dying. These sufferings are unavoidable; and the assumed suffering (the temporary or assumed suffering) are suffering caused by external factors when happenings come in and cause humans the feelings of resent, discouraged, unhappiness, sorrow, anger, jealousy, worry, fear disappointment, etc. all lead to suffering, which also includes departing from loved ones, hatred, wanting, attachment, as well as attachment to the 5 elements of human life all, lead to suffering. Wise men would avoid these feelings.

Dharma section of suffering is the 5 elements of human life that proves soullessness (Theppromkunakorn, 2004) consist of 1. Figure or the body; 2. Sensation or the feeling of happiness or sadness; 3. Commitment or memory; 4. Soul or the adding on of goodness and evilness; 5. Spirit the appeals through the various senses namely 6 ways – eyes (seeing), ears (hearing), nose (smell), tongue (taste), body (soul), mental (spirit).

Summary When suffering is born, one must understand the suffering then separate the factors causing the suffering.

Suffering Origin or all causes of suffering expand the fact that suffering or problems of all human beings derive from a certain cause and does not just occur unexpectedly. The reason for suffering must be considered from the components of suffering, whether it be from the status of suffering or the assumed suffering. Lord Buddha found out the truth that suffering derives from desire (struggle for fulfillment from within) and has classified into 3 characteristics, as follows:

1. Carnality or wantings or appreciation to the 5 senses – looks, taste, smell, hearing and touch – that causes suffering to the body and mind;
2. Desire or the wanting to be and wanting to have as one desire but if not expected then suffering is born in the body and mind;
3. Non-desire or the not wanting to be and not wanting to have since if one does not desire then there will be no suffering caused to the body and mind

Dharma section of Suffering Origin are the Dependent Origin, 5 Hindrances and the Clinging of 4.

1. Dependent origination is the condition used for suffering to be born or used for it to arise. In other words, it is a condition that causes suffering. In other words, it is the condition vanish then there will be no place to born suffering. The dependent origination are the inappropriate actions or conditions e.g. doing evil, carelessness, laziness, etc. which brings about results of unhappiness, blockage of future advancement, disaster, etc.

2. 5 Hindrances are the restlessness which is the kammic effect of one's misdeeds and are obstacles to deeper meditation, letting go and performing good deeds, namely 1. sensual desire (lust); 2. ill will, repulsive, malevolence; 3. sloth-and-drowsiness (torpor); 4. restlessness & anxiety, excitement-and-flurry; and 5. doubt-and-wavering. Once these factors possess theirs of any human then the effects shall be the obstacles against doing goodness and performing duties both for the world and Buddhism in addition to blocking advancement and success.

3. Clinging of 4 namely Sensual attachment (Kamupanana) is clinging to attractive and desirable sense objects; Attachment to opinions (Ditthupadana); Attachment to rites and rituals (Silabbatupadana); and Attachment to the idea of selfhood (Attavadupadana). Clinging of 4 is a part of the Passion 4 or the Group of 4 that contains 1. destruction of life; 2. taking what is not given; 3. sexual misconduct; and 4. false speech. The cling of 4 is regarded as the current cause combined with human's desires. For this reason, Clinging of 4 is also the cause of various sufferings.

Summary Suffering Origin should be brought into consideration of the causes of suffering and should attempt to reduce, avoid and refrain.

End Suffering or to ease suffering or to reach progress or success in one's life, suffering though born can still be healed. Suffering comes with a cause which such cause can be cured as Lord Buddha's preaching that "if one does not exist, then the other also does not exist since if one is cured, the other is cured". Suffering has come but will not last so all or parts of the problem will be cured just sooner or later, depending on our seriousness to attempt to solve the problem.

Dharma section of End Suffering is nirvana which is free from suffering. According to the Buddhist religion, the status of nirvana considers 3 factors, as follows:

1.   End passion or the lacking of desire for passion which happens once or very momentarily. It is a name to refer.

2.   Free from suffering, as a result, the peacefulness being eternally lacked from suffering for those who have enlightened or the so-called relieved from suffering due to lack of desire for passion. It is a name to refer.

3. State of eternity is a type of Buddhist element that ends passion where the status of eternity shall not be born again. Once a person practices oneself to

be free from passion, the dharma element will change to becoming 'nirvana element'.

Summary End suffering is what that must be done by curing at the cause.

Way to End Suffering is the path towards freedom from suffering or the way of practice to escape from suffering by way of meditation.

Dharma section of Way to End Suffering is the Noble Eightfold Paths " Sikkha: the Threefold Learning" which is the correct path to maintain percepts, concentration and wisdom to free oneself from all sufferings and sorrows. The outcome will be the pure knowledge attained, the righteous way of practice to cure suffering and sorrows with elements of the 8 paths to follow:

1) Right View, Right Understanding (Sammaditthi) that leads to wisdom

2) Right Thought (Sammasankappa) that leads to intellect

3) Right Speech (Sammavaca) that leads to rightful messages being conveyed

4) Right Action (Sammakammanta) that leads to the right attempt of action

5) Right Livelihood (Samma-ajiva) that leads to good surroundings

6) Right Effort (Sammavayama) that leads to a good determination

7) Right Mindfulness (Sammasati) that leads to always knowing oneself

8) Right Concentration (Sammasamadhi) that leads to good focus

Summary End of Suffering is the procedure or method to be totally free from sufferings.

Development of the Research issue

Research Process consists of sub-processes which are linked at each sub-sequential level, namely 1) Research issue; 2) Literature reviews; 3) Conceptual framework; 4) Hypothesis; 5) Operational plan; 6) Research design; 7) Sampling; 8) Research methods; 9) Collecting data; 10) Analysis of data; and 11) Research report. Here, the most crucial and requires special consideration is the process of developing the Research issue since it is the initial part of the research and if misdirected or altered from reality then the wrong target may be set to solve the problem incorrectly. Without proper process will be difficult to develop a research project that is concrete.

Development of the research issue is done by combining 2 keywords "development" and "research issue" together. Professor Dr. Chaleow Bureepakdee gave the definition of "development" in the book titled Methods of Various Thoughts in Strategic Development which summarizes that development consists of solving the problem, maintain what still operates well

and newly create for better benefit. Therefore, the correct development of the Research issue shall lead to the clean answer of the purpose of this research, namely:

1. Setting the end target for this research. One of the most crucial elements of doing a research is to have appropriate supportive reasoning and set the target clearly. With these, the research is on the right track but the report must also state the importance of this research.
2. Good methodology, where the working system must appropriately match the target in solving the problem.

Development of the research issue requires an answer. For a social research, empirical data is required. The data must be actual and must evidence back to the fact, the actual place, the time period of problem occurrence and the population actually resulting from the problem. For reliable evidence, the researcher must consider for the research issue to be precise and short and what importance must the result bring about. Numbers must be referred to in graphs and geographical layouts since picturing the result will help clearly see the problem being researched about. This is to assist in explicit analysis of the cause of the problem. As for the survey, tendency must show that collection of data is possible and the results from data collected from the survey shall be useful for the research.

Therefore, the process for Development of the Research issue should first clearly identify the problem, determine the cause of the target that leads to the problem, determine the target to solve the problem and design the method of problem solving. Thorough analysis of the many avail the researcher to raise other points relating to the research, no matter on the form of creating questions, determining the objective, reviewing literature, designing the research, gathering and digesting data all the way to summarizing the research result. All these will be more correct, direct to the point and will be generally acceptable.

1. Clearly identifying the research problem. Problem is the suffering that is not
    wanted, no matter if the condition is not favorable, a population or area is presently or to be in the future affected by the problem, that the problem which has arisen not been taken cared of then it will result in damage, Clearly identifying the problem will help set categories of importance, link the problems to its causes and visibly reveal the components of the problem.
2. Determining the cause of the target that results in the problem. The research question will reflect the origin of the problem, how to directly solve the problem, and select alternatives for the problem in order to set new targets to solve all the problems.

3.   Focusing on the target that may help solve all the problems parallel to designing ways to solve the problem, which be regarded as analyzing the problem being researched and selecting the root cause of the problem. Next comes the planning of the research where theories, academic quotes, technical methods and empirical data will be selected for use to initiate the scope of thought.

Development of the Research issue through integrated system along line with the Noble Truth

Research events that relate to human or explaining human behavior with whichever principal used is referred to as social research. Therefore, social researches are linked to human being no matter if the research related to human being comes in the form of a research for social or science or health or technology.

The Noble Truth are 4 undeniable facts of human nature. The way of the Noble Truths is approached by cause and effect. Venerable Phrapromkunnaporn (Prayuth Prayutto) had summarized this idea in the book Methods of Thinking in accordance with Buddhist Teachings which can identify the analysis of the Noble Truth into 2 groups for relevance of integration and Development of the Research issue purpose, as follows:

Pair No. 1

Suffering is the result. In the research, the problem of the research is the unfavorable condition that is not wanted. It is what the researcher must research to find out and understand and clearly distinguish the causes of the problem.

Suffering Origin is the cause. In research, this is the cause of the problem which originates this research. It is what must be solved.

Pair No. 2

End Suffering is the result. It is the point where the problem is solves, suffering is cured. For research, it is the Dependent Variable or the target that must be accomplished and end the problem being researched about.

Way to End Suffering is the cause. It is the method or procedure to end suffering. In research, it is the Independent Variable or the method used to reach success and fulfill the target.

Model for Integration of Research issue with the Four Noble Truth method to solve the problem. Reality is what has been attempted with the use of wisdom. The aim for doing a research is to find facts to help solve the problem through a sequence of system, data analysis, interpreting results and progressing to new knowledge.

Model for Integration of Research issue with the Four Noble Truth

Pair No.1 Research problem

Suffering is result / research problem	**Suffering Origin is cause / Cause of problem**
1. Actual Suffering 2. Assumed Suffering	1. Carnality 2. Desire 3. Emotion

Pair No.2 Conceptual framework

Cessation of Suffering / **Frame of Independent Variable**	**End suffering by attaining dispassion / Frame of Dependent Variable**
1. Sammaditthi 2. Sammasankappa 3. Sammavaca 4. Sammakammanta 5. Samma-ajiva, 6. Sammavayama 7. Sammasati 8. Sammasamadhi	1. End passion 2. Nirvana 3. Nirvana Elements

For research used : Theory, Principal, Technique, Empirical Data

The Noble Truth are the 4 realities of life starting from suffering, like the research that starts from the unfavorable conditions which destine towards having to change the unlikely condition and solve the problem. Therefore, when suffering occurs or when a problem is learned, attempts must be furthered to study, understand and categorize the components of suffering or the problems for the research clearly. From here, consider for the cause of suffering or the cause of the problem is inserted to identify the true cause.

Summary
Developing the Research issue through an integrated approach in accordance with the Four Noble Truths consist of:

"Suffering" that could be compared to "the problem being researched". It is what must be known to understand the reality of the problem and clearly identify the components of the problem. Points of problem of the research consist of 2 components, namely the actual problem that really occurred at present where the problem that has already occurred or the status of the suffering which is unavoidable and the problems actually caused by us or the assumed suffering which is the problems created by our minds from external factors, which in turn becomes a part of us as the 5 hindrances. Wiseman will seek ways of avoidance which is like developing a Research issue which must be a good one to be able to develop from the suffering and see from the actual reality.

"Suffering Origin" or the cause of suffering. This is compared to the purpose of the research. In research, it is the point to be considered as the cause of the suffering or problem and must be categorized into its sources of cause.

"End Suffering" is the cure to suffering. It is compared to the Dependent Variable in the research when all various problems are totally solved by solving the actually cause of the problem. It is going back to the origin of the problem for solving by adopting related theories and assumptions.

"Way to End Suffering" is the approach to cease suffering. It is compared to the Independent Variable in the research or the method or the approach destined towards the point where there will be no problems. In the Buddhist religion, it is the practice to end all sufferings.

References

Bureepakdee, C. (2007). *Methods of Various Thoughts in Strategic Development*. Petchaburi: Phetchaburi Ratchabhat University.

Jirakraisiri, P. (2015). *Social Research Methodology: Techinical Map to Guide Research*. (8th ed.) Bangkok: Ramkamhaeng University.

Phrapromkunnaporn (P.A. Payutto) (2015). *Methods of Thinking in accordance with Buddhist Teachings*, Bangkok: Metropolitan.

Phrapromkunnaporn (P.A. Payutto) (2014). *Buddha-Dharma*. Bangkok: Mahachulalongkornrajavidyalaya University

Sawadiyakorn, J. (1977). *Principal and Method to Social Research*. Bangkok: Office of the National Research Council.

MENTAL HEALTH AWARENESS IN BUDDHISM

Phra Soravit Aphipanyo (Duangchai)

Faculty of Education
Mahachulalongkornrajvidyalaya University, Thailand.
Email: soravit@mcu.ac.th

Abstract

The topic of this article is "**Mental Health Awareness in Buddhism"** It was discussed about Mental Health on Buddhism. Mental health is defined as a state of well-being in which every individual realizes his or her own potential. It can cope with the normal stresses of life, work productively and fruitfully, and be able to make a contribution to her or his community. First, the Buddha taught, the monks should not follow two extremes ways; 1. The Extreme of sensual indulgence and 2 The Extreme of self-mortification. The monks should go on the Middle Way; The Noble Eight Fold Path consisting of 1. Right Understanding 2/ Right Thought 3. Right Speech 4. Right Action 5. Right Livelihood 6. Right Effort 7. Right Mindfulness 8. Right Concentration.The Buddha preached the Four Noble Truths: 1.Dukkha: (Suffering) the reality of affliction and impermanence. Birth, old age, disease and death etc. 2. Samudaya (cause of suffering) Arising (reaction) & Attachment (distraction) Sensory Attachment Becoming (self-formation) Non-Becoming (self-destruction) 3. Nirodha (cessation of suffering) Containment, stopping, unhooking 4. Magga (paths leading to the cessation of suffering) Path and Bhāvanā (Development) 1.Kaya-bhavana:physical development) 2.Sala-bhavana:moral development 3.Citta-bhavana:emotional development and Paan-bhavana : wisdom development and The four foundations of mindfulness have a single essence mindful contemplation of natural phenomena. They are differentiated insofar as this mindful contemplation is applied to four objects : 1.the body (kaya); 2.The feelings (vedana); 3.States of consciousness (citta); and 4.mental objects(dhamma). This is the Dharma for practice and Develop Mental Health.

Keywords: Mental Health; Buddhism*;* Dharma for Practice

Introduction

Evidence from the World Health Organization suggests that nearly half of the world's population is affected by mental illness with an impact on their self-esteem, relationships and ability to function in everyday life. An individual's emotional health can also impact physical health and poor mental health can lead to problems such as substance abuse.

Maintaining good mental health is crucial to living a long and healthy life. Good mental health can enhance one's life, while poor mental health can prevent someone from living an enriching life. According to Richards, Campania, & Muse-Burke (2010) "There is growing evidence that is showing emotional abilities are associated with prosaically behaviors such as stress management and physical health" (2010). It was also concluded in their research that people who lack emotional expression are inclined to anti-social behaviors. These behaviors are a direct reflection of their mental health. Self-destructive acts may take place to suppress emotions. Some of these acts include drug and alcohol abuse, physical fights or vandalism. **Mental health** refers to our cognitive, and/or emotional wellbeing - it is all about how we think, feel and behave. Mental health, if somebody has it, can also mean an absence of a mental disorder. Approximately 25% of people in the UK have a mental health problem during their lives. The USA is said to have the highest incidence of people diagnosed with mental health problems in the developed world. Your mental health can affect your daily life, relationships and even your physical health. Mental health also includes a person's ability to enjoy life - to attain a balance between life activities and efforts to achieve psychological resilience.

> "The promotion of Mental Health involves working toward the prevention of mental illness & promoting and maintaining an individual's well-being. Mental Health promotion remains the most underdeveloped area of health promotion although there is an increasing recognition that "there is no health without mental health"."(Mental Health Ireland, 2007)

Mental Health is about: How we feel about ourselves, How we feel about others and How we are able to meet the demands of life etc." The Buddhist way can answer this Questions." The Summary a Sermon of Anattalakkhanasutta taught by The Buddha " The Rupa (corporeality), Vedana (sensation), Sanna (perception) Sankhara (mental formation) and Vinnana (consciousness) were non-Self (Anatta), it can not be ordered " Let it be like or don't be like that" Rupa, Vedana, Sanna Sankhara and Vinnana were permanent, happy and ego impermanent, suffering and non-ego. So the Buddha taught try to leave the holding fast to Rupa, Vedana, Sanna Sankhara and Vinnana and then to

regarded intellectually according to the fact that is not ours, that is not oneself, that in not our own self.

Meaning of Mental Health

Mental health is a level of psychological well-being, or an absence of a mental disorder; it is the "psychological state of someone who is functioning at a satisfactory level of emotional and behavioral adjustment". From the perspective of positive psychology or holism, mental health may include an individual's ability to enjoy life, and create a balance between life activities and efforts to achieve psychological resilience. According to World Health Organization (WHO) mental health includes "subjective well-being, perceived self-efficacy, autonomy, competence, intergenerational dependence, and self-actualization of one's intellectual and emotional potential, among others." WHO further states that the well-being of an individual is encompassed in the realization of their abilities, coping with normal stresses of life, productive work and contribution to their community? However, cultural differences, subjective assessments, and competing professional theories all affect how "mental health" is defined.

A person struggling with his or her behavioral health may face stress, depression, anxiety, relationship problems, grief, addiction, ADHD or learning disabilities, mood disorders, or other psychological concerns. Counselors, therapists, life coaches, psychologists, nurse practitioners or physicians can help manage behavioral health concerns with treatments such as therapy, counseling, or medication. The new field of global mental health is "the area of study, research and practice that places a priority on improving mental health and achieving equity in mental health for all people worldwide".

" **Mental health** is not just the absence of mental illness. It is defined as a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community." (WHO, 2007)

Mental Health Awareness in Buddhism

The Avatamaska Sutra says:
If one does not understand one's own mind, how can he know the Right Way? It is because of the perverted mind that he only increases his evil deeds.
The Sandinirmocana Sutra also says:
If one does not understand the Dharma of Formlessness, he can hardly wipe out contaminations.

According to the Vairocana Sutra, Bodhi means understanding the reality of self-mind. From this, it may be clearly seen that to practice Buddhism, we should cultivate self-awareness; by developing awareness, we can also develop concentration and wisdom to understand the mind and the self-nature, so that we may wipe out our various habits and realize the Truth of Life by self-experiencing; so that we may turn subjective thinking into objective awareness and look deeply into things before us from their phenomena to their substance, liberate ourselves from the suffering of birth and death in this world and then attain the supreme and perfect Enlightenment - this is practically the gist of Buddhism, and mind you, it is also the fundamental objective of Buddhism.

The Four Noble Truths and the Noble Eight Fold Path

The Fourth Noble Truth, like the first three, has three aspects. The first aspect is: 'There is the Eightfold Path, the atthangika magga - the way out of suffering.' It is also called the ariya magga, the Ariyan or Noble Path. The second aspect is: 'This path should be developed.' The final insight into arahantship is: 'This path has been fully developed.'

The Eightfold Path is presented in a sequence: beginning with Right (or perfect) Understanding, samma ditthi, it goes to Right (or perfect) Intention or Aspiration, samma sankappa; these first two elements of the path are grouped together as Wisdom (panna). Moral commitment (sila) flows from panna; this covers Right Speech, Right Action and Right Livelihood - also referred to as perfect speech, perfect action and perfect livelihood, samma vaca, samma kammanta and samma ajiva.

Then we have Right Effort, Right Mindfulness and Right Concentration, samma vayama, samma sati and samma samadhi, which flow naturally from sila. These last three provide emotional balance. They are about the heart - the heart that is liberated from self-view and from selfishness. With Right Effort, Right Mindfulness and Right Concentration, the heart is pure, free from taints and defilements. When the heart is pure, the mind is peaceful. Wisdom (panna), or Right Understanding and Right Aspiration, comes from a pure heart. This takes us back to where we started.

These, then, are the elements of the Eightfold Path, grouped in three sections:

1. Wisdom (panna)
   Right Understanding (samma ditthi)
   Right Aspiration (samma sankappa)
2. Morality (sila)
   Right Speech (samma vaca)
   Right Action (samma kammanta)
   Right Livelihood (samma ajiva)

3. Concentration (samadhi)
   Right Effort (samma vayama)
   Right Mindfulness (samma sati)
   Right Concentration (samma samadhi)

The fact that we list them in order does not mean that they happen in a linear way, in sequence - they arise together. We may talk about the Eightfold Path and say 'First you have Right Understanding, then you have Right Aspiration, then....' But actually, presented in this way, it simply teaches us to reflect upon the importance of taking responsibility for what we say and do in our lives.

Bhāvanā: (Development)

Bhavana derives from the word Bhava meaning becoming or the subjective process of arousing mental states.To explain the cultural context of the historical Buddha's employment of the term, Glenn Wallis emphasizes bhavana's sense of cultivation. He writes that a farmer performs bhavana when he or she prepares soil and plants a seed. Wallis infers the Buddha's intention with this term by emphasizing the terrain and focus on farming in northern India at the time in the following passage:

I imagine that when Gotama, the Buddha, chose this word to talk about meditation, he had in mind the ubiquitous farms and fields of his native India. Unlike our words 'meditation' or 'contemplation,' Gotama's term is musty, rich, and verdant. It smells of the earth. The commonness of his chosen term suggests naturalness, everydayness, ordinariness. The term also suggests hope: no matter how fallow it has become, or damaged it may be, a field can always be cultivated — endlessly enhanced, enriched, developed — to produce a favorable and nourishing harvest.

the Pali Canon bhāvanā is often found in a compound phrase indicating personal, intentional effort over time with respect to the development of that particular faculty. For instance, in the Pali Canon and post-canonical literature one can find the following compounds:

> **citta-bhāvanā**, translated as "development of mind"or "development of consciousness."
> **kāya-bhāvanā**, translated as "development of body."
> **mettā-bhāvanā**, translated as the "cultivation" or "development of benevolence."[10]
> **paññā-bhāvanā**, translated as "development of wisdom" or "development of understanding."
> **samādhi-bhāvanā**, translated as "development of concentration."

In addition, in the Canon, the development (bhāvanā) of samatha-vipassana is lauded. Subsequently, Theravada teachers have made use of the following compounds:

samatha-bhāvanā, meaning the development of tranquility.

vipassanā-bhāvanā, meaning the development of insight.

The word bhavana is sometimes translated into English as 'meditation' so that, for example, metta-bhavana may be translated as 'the meditation on loving-kindness'. Meditation as a state of fixed or absorption concentration by which the mind becomes completely absorbed into and therefore unmove-ably fixed upon the meditation object is properly called dhyana (Sanskrit; Pali: jhāna) or samādhi.

Satipatthana Sutta :

The four foundations of mindfulness are four practices set out in the Satipatthana Sutta for attaining and maintaining moment-by-moment mindfulness and are fundamental techniques in Buddhist meditation. The four foundations of mindfulness are:

Mindfulness of the body; (kaya)

The first foundation is mindfulness of body. This is an awareness of the body as body something experienced as breath and flesh and bone. It is not "my" body. It is not a form you are inhabiting. There is just body.

Traditionally, the "intro to mindfulness" exercise is a focus on just breath. This is experiencing breath and *being* breath. It is *not* thinking about the breath or coming up with ideas but breath. As the ability to maintain awareness gets stronger, the practitioner becomes aware of the whole body. In some schools of Buddhism, this exercise might include an awareness of aging and mortality.

Body awareness is taken into movement. Chanting and rituals are opportunities to be mindful of body as it moves, and in this way we train ourselves to be mindful when we aren't meditating, too. In some schools of Buddhism nuns and monks have practiced martial arts as a way of bringing meditative focus into movement, but many day-to-day activities can be used as "body practice."

Mindfulness of feelings or sensations (vedanā)

The second foundation is mindfulness of feelings, both bodily sensations and emotions. In meditation, one learns to just observe emotions and sensations come and go, without judgments and without identifying with them. In other words, it is not "my" feelings, and feelings do not define who you are. There are just feelings.

Sometimes this can be uncomfortable. What can come up might surprise us. We humans have an amazing capacity to ignore our own anxieties and

angers and even pain, sometimes. But ignoring sensations we don't like is unhealthy. As we learn to observe and fully acknowledge our feelings, we also see how feelings dissipate.

Mindfulness of mind or consciousness (citta);

The third foundation is mindfulness of mind or consciousness. The "mind" in this foundation is called citta. This is a different mind from the one that thinks thoughts or makes judgments. Citta is more like consciousness or awareness.

Citta is sometimes translated "heart-mind," because it has an emotive quality. It is a consciousness or awareness that is not made up of ideas. However, neither is it the pure awareness that is the fifth skandha.

Another way of thinking of this foundation is "mindfulness of mental states." Like sensations or emotions, our states of mind come and go. Sometimes we are sleepy; sometimes we are restless. We learn to observe our mental states dispassionately, without judgment or opinion. As they come and go, we clearly understand how insubstantial they are.

Mindfulness of Dharma

The fourth foundation is mindfulness of dharma. Here we open ourselves to the whole world, or at least the world that we experience.

Dharma is a Sanskrit word that can be defined many ways. You can think of it as "natural law" or "the way things are." Dharma can refer to the doctrines of the Buddha. And dharma can refer to phenomena as m manifestations of reality.

This foundations is sometimes called "mindfulness of mental objects." That's because all of the myriad things around us exist for us as mental objects. They are what they are because that's how we recognize them.

In this foundation, we practice awareness of the inter-existence of all things. We are aware that they are temporary, without self-essence, and conditioned by everything else. This takes us to the doctrine of Dependent Origination, which is the way everything inter-exists.

Conclusions

Mindfulness in the Buddhist sense goes beyond just paying attention to things. It is a pure awareness free of judgments and concepts and self-reference. Genuine mindfulness takes discipline, and the Buddha advised working with four foundations to train oneself to be mindful. The four foundations are frames of reference, usually taken up one at a time. In this way, the student begins with a simple mindfulness of breath and progresses to mindfulness of *everything.*

These four foundations are often taught in the context of meditation, but if your daily practice is chanting, that can work, too.

The eight elements work like eight legs supporting you. It is not like: 1, 2, 3, 4, 5, 6, 7, 8 on a linear scale; it is more of a working together. It is not that you develop panna first and then when you have panna, you can develop your sila; and once your sila is developed, then you will have samadhi. That is how we think, isn't it: 'You have to have one, then two and then three.' As an actual realisation, developing the Eightfold Path is an experience in a moment, it is all one. All the parts are working as one strong development; it is not a linear process - we might think that way because we can only have one thought at a time.

The main teaching of Buddhism (Ovadapatimokkha) is the poetical writing with three and half Gatha: **The first** Gatha was indicated that, Khanti, Tolerance was the supreme penance., Wise men said " Nibbana was excellence.", Ascetics who were killing and harming somebody else would not be called "Samana". **The second** Gatha was indicated that, Not to do any evil, to do good or to do well and to purify the mind" these were the Buddha's Teaching., **The third** Gatha was indicated that, Not to speak satirize words, not to kill each other, To be composed in Patinokkna, moderation in eating., To be satisfied with quiet bed and seat, to make higher mental effort. Those were the Buddha's teaching. The Buddha gave Ovadapatimokkha in order that the Buddhist disciples who were going to teach can choose any topics of Dharma which were suitable for the people. It was said the Buddha said Ovadapatimokkha to Buddhist monks in Uposatha hall every half month. This was stopped when he allowed monks to pray the disciplinary rules provided at Sangha assembly. It was so called *"Praying Patimokkha".*

Dharma is the eternal law of the universe as taught by the Buddha. One who keeps this low lives happily in this world and in the next. It is the duty of every human being to use the mind in the correct way. The human mind should be channeled towards creating a just, equitable and peaceful world. If the mind is allowed to roam at random, it will become undisciplined, distorted and depraved. Most of the suffering in the world is caused by unruly, distorted or depraved minds. The person who is not at peace cannot be at peace with others. As the Buddha says, " One who is caught in a whirlpool cannot help another out."

Reference

Kitchener, BA & Jorm, AF, (2002). *Mental Health First Aid Manual*. Canberra: Centre for Mental Health Research.

Patel, V., Prince, M. (2020). Global mental health – a new global health field comes of age. *JAMA*, 303, 1976–1977.

K.Sri Dhammananda, (1967. *Why worry- How to Live without Fear & Worry. Buddhist Missionary Society*. Malaysia: Buddhist Maha Vihara.

Storrie, K; Ahern, K.; Tuckett, A. (2010). A systematic review: Students with mental health problems—a growing problem. *International Journal of Nursing Practice,* 16(1), 1–6. 16.doi:10.1111/j.1440-172x.2009.01813.x.

Richards, K.C.; Campania, C. Muse-Burke J.L (2010). Self-care and Well-being in Mental Health Professionals: The Mediating Effects of Self-awareness and Mindfulness. *Journal of Mental Health Counseling*, 32 (3): 247.

Richards, K.C.; Campania, C. Muse-Burke J.L (2010). Self-care and Well-being in Mental Health Professionals: The Mediating Effects of Self-awareness and Mindfulness. *Journal of Mental Health Counseling*, 32 (3): 247.

Tse-fu Kuan. Routledge. (2008). *Mindfulness in Early Buddhism*: New Approaches through Psychology and Textual Analysis of Pāli, Chinese and Sanskrit.

About.com (2006, July 25). What is Mental Health?. Retrieved June 1, 2007, from About.com Princeton University. Retrieved May 4, 2014,fromordnetweb.princeton.edu/perl/webwn?s=mental+health&sub= Search+WordNet&o2=&o0=1&o8=1&o1=1&o7=&o5=&o9=&o6=&o3 =&o4=&h= Princeton.edu]

http://www.who.int/whr/2001/en/whr01_en.pdf?ua=1

http://captus.samhsa.gov/prevention-practice/prevention-and-behavioral-health/behavioral-health-lens-prevention/1

www.amidatrust.com

www.buddhistpsychology.info

http://www.mentalhealthireland.ie/information/what-is-mental-health.html

http://www.who.int/features/factfiles/mental_health/en/

http://www.palikanon.com/english/wtb/g_m/kaaya_gata_sati.htm

http://buddhism.about.com/od/theeightfoldpath/a/The-Four-Foundations-Of-Mindfulness.htm

http://www.buddhistdoor.com/OldWeb/bdoor/archive/nutshell/teach18.htm