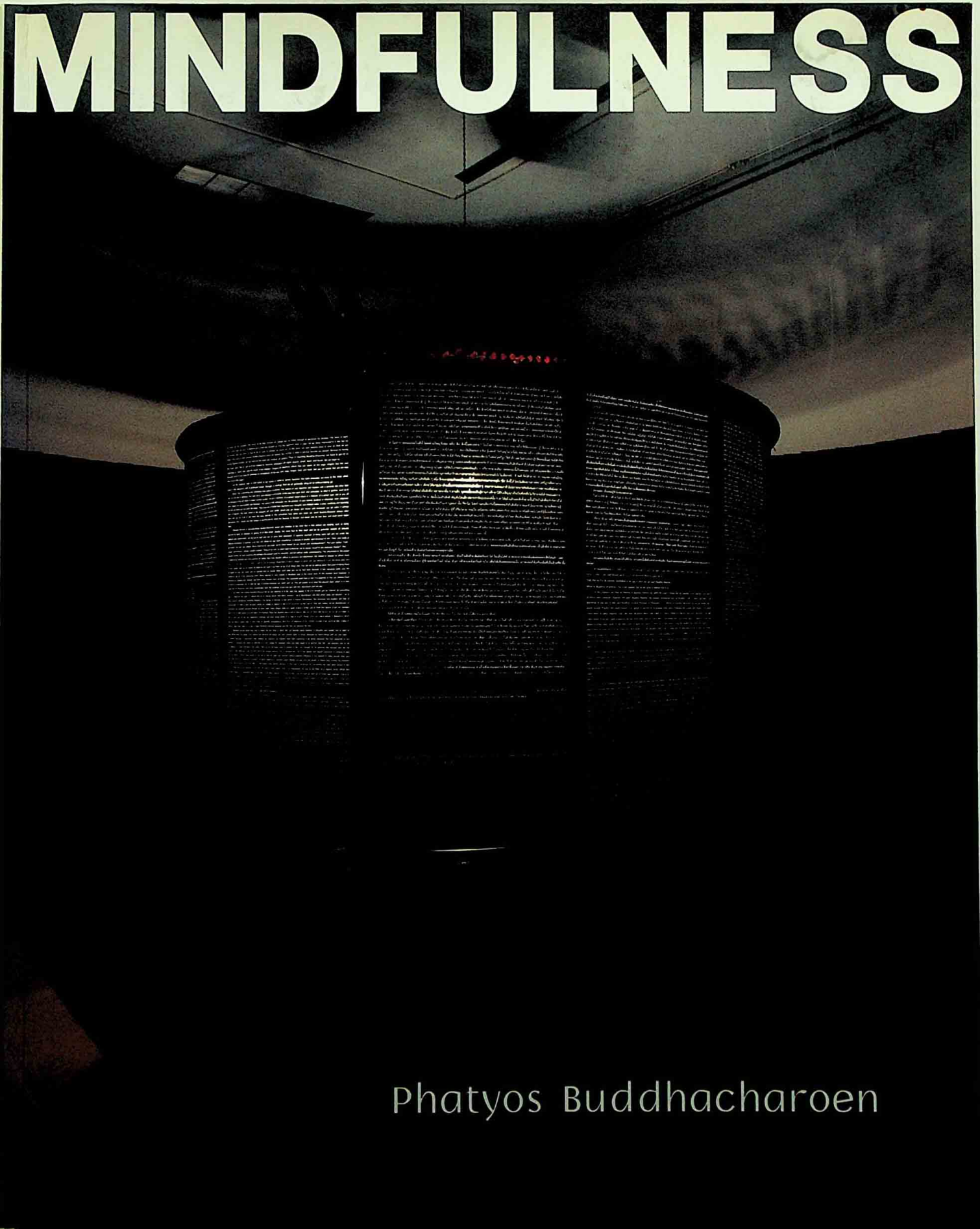


MINDFULNESS

A large, open book is the central focus, its pages filled with dense, small text. The book is open to a spread of two pages. A bright light source from above creates a strong spotlight effect, illuminating the central part of the book and the ceiling above it, while the surrounding areas are in deep shadow. The ceiling has some visible structural elements and a small, glowing red light fixture. The overall mood is contemplative and intellectual.

Phatynos Buddhacharoen

พุทธธรรมคือ “สิ่ง” สิ่งหนึ่ง ซึ่งพระพุทธเจ้าทรงค้นพบ อันเป็นสิ่งที่จะสัมผัสกับเราได้ ในเมื่อได้ทำลายกระเปาะฟองอันหุ้มห่อออกเสียได้แล้ว และเป็นสิ่งที่เราจะทำลายได้ต่อเมื่อเรา
จำเป็นที่จะต้องลอกเปลือกชั้นนอก กล่าวคือ สัญชาตญาณแห่งการหลงติดในรูป เสียง กลิ่น รส และสัมผัส ตั้งแต่นักการสำรวจอินทรีย์.....เปลือกหรือทรงชั้นกลางที่ได้แก่
มีอุดมคติอยู่ที่ว่า ต้องให้จิตใจเป็นอิสระของตัวเอง ให้พิจารณาแผ่ไปได้โดยรอบตัว ไม่มีอะไรจำกัดขัดขวาง ให้ตัวเองเป็นของตัวเอง มิใช่ของความติดมั่นยึดมั่นในสิ่งใดสิ่งหนึ่ง.....
เป็นอิสระต่อความเชื่อที่ยึดมั่นติดมั่น จำกัดวงของปัญญาให้คับแคบ.....ถ้าหากไม่มีความคิดที่เป็นอิสระในชั้นความเชื่อนี้แล้ว ความคิดอันเป็นอิสระชั้นสูงก็จักเก
ขึ้นในสุดหรือชั้นสุดท้ายนี้จึง คือการเปลื้องตนออกเสียจากตน..... ความสงบ เป็นทฤษฎีทั่วไปของพุทธศาสนา ในส่วนปริยัติ คือ การศึกษาในสำนักเรียนก็ดี พุทธบริษัทเรียนเรื่องสงบ กาย ว่า
ก็หมายถึงได้รับผล คือความสงบเย็นของกาย วาจา ใจ อีกนั่นเอง ความสงบกาย สงบวาจา และสงบใจ ทั้งสามข้อนี้ เป็นความสงบฝ่ายแท้ คือเป็นการขุดเกลาความอยาก มิใช่หาสิ่งสนองความอยากมาป้อ
เพียงรู้ไว้ว่านั่นมีโทษกรรมวินัยของพุทธศาสนา คำว่าสงบ ย่อมคาบเกี่ยวไปถึงความรู้อย่าง ความบริสุทธิ์ และความสุข อยู่ในตัวมันเองแล้ว ด้วยเหตุที่ว่าเมื่อมีความสงบเมื่อใด ย่อมมีความรู้แจ้งถึงทั้งปวงตามที่เป
รวมอยู่ด้วยเสร็จ และความสงบในที่นี้ หมายถึงความสงบอย่างแท้จริงนั้น คำว่าสงบ คำเดียวเท่านั้น คือใจความของพุทธศาสนา หรือ พุทธศาสนา ก็คือความจริง เรื่องความสงบ เป็นหลักวิทยาศาสตร์
ก็เป็นสิ่งที่มีอยู่ในทั่วไป แต่เราไม่เห็นเอง ความสงบเป็นสิ่งที่อาจค้นพบได้ในที่ทั่วไป ความสงบนั้นคือตัวมหาอำนาจอันมีมา ที่แผ่ตัวคุ้มครองโลกอยู่เบื้องหลัง ความวุ่นวายนานาประการขอ
ของธรรมชาติทั้งฝ่ายรูปและฝ่ายนาม “วิถีแห่งการเข้าถึงพุทธธรรม” พุทธทาส อินทปัญโญ We can experience Buddha-Dhamma, or the “Thing” that Buddha discovered,
reaching Buddha-Dhamma, we have to ge rid of this outer shell. That is, get rid of our instinct to become obsessed with sight, sound, smell, taste and to
go.....In getting rid of this shell, ideally, the mind has to free itself and let its potential radiate all around without
also be free in spirit; free in mind, free of worldly temptations, and free of attachment to certain beliefs that confine the intellect.....If you are not free in your bel
selves.....Eliminating this innermost shell is therefore, to free the self of itself.....Peacefulness
Practice: also leading to peace in body, speech and mind. Similarly, Perception, or the end result of efforts, leads to calmness in body, speech and mind. These three
way. Peace is the characteristic essence of Buddhism. All deeds, words, and thoughts, if not for peace, then they do not form part of the Buddhist Discipline. The wor
there is purity. For without purity there can be no peace. When there is peace, there is happiness since there is no more distraction. This implies that there is no more
principle concerning the placid state of things that dart around in the universe, and teaches us how the entire cosmos can be placed within our hands so as to no longer c
It is the almighty power that discreetly protects the world underneath all the unrest and chaos taking place. As in the words of Dhamma, Happiness other than peace,
as well as subjective terms. “The Path to Buddha-Dhamma” - Buddhadasa Inthapanyo พุทธธรรมคือ “สิ่ง” สิ่งหนึ่ง ซึ่งพระพุทธเจ้าทรงค้นพบ อันเป็นสิ่งที่จะสัมผัสกับเราไ
อินทรีย์ ชั้นพิเศษ.....การที่จะเข้าถึงพุทธธรรม จำเป็นที่จะต้องลอกเปลือกชั้นนอก กล่าวคือ สัญชาตญาณแห่งการหลงติดในรูป เสียง กลิ่น
เสมอ..... การทำลายเปลือกหุ้มในชั้นนี้ มีอุดมคติอยู่ที่ว่า ต้องให้จิตใจเป็นอิสระของตัวเอง ให้พิจารณาแผ่ไปได้โดยรอบตัว
โดยทำนองเดียวกันด้วย เป็นอิสระโดยจิตใจ เป็นอิสระต่อความลุ่มหลงมัวเมาต่อเหยื่อล่อของโลก เป็นอิสระต่อความเชื่อที่ยึดมั่นติดมั่น จำกัดวงของปัญญาให้คับแคบ.....
กับสิ่งใดๆ ทั้งหมด รวมทั้งพระองค์เองด้วย รวมทั้งตัวของตัวเองด้วย.....การลอกเปลือกชั้นในสุดหรือชั้นสุดท้ายนี้จึง คือการเปลื้องตนออกเสียจากตน..... ความสงบ เป็น
กาย วาจา ใจ แนวปฏิบัติทุกแนว สรุปลงในที่นี้ แม้ในส่วนปริยเวร คือการได้รับผลของงาน ในชั้นสุดท้ายนั้นแล้ว ก็หมายถึงได้รับผล คือความสงบเย็นของกาย วาจา ใจ อีกนั่นเอง ความสงบกาย สงบวาจา
(Characteristic) ของพุทธศาสนา การกระทำ การพูด การคิดใดๆ ก็ตาม ถ้าหากมิได้เป็นไปเพื่อความสงบแล้ว เพียงรู้ไว้ว่านั่นมีโทษกรรมวินัยของพุทธศาสนา คำว่าสงบ ย่อมคาบเกี่ยวไปถึงความรู้อย่าง
ย่อมหมายถึงมีความสุข เพราะไม่มีการวุ่นวายดังกล่าแล้ว ด้วยเหตุนี้จึงหมายถึงการไม่มีการเบียดเบียนตน เบียดเบียนผู้อื่นรวมอยู่ด้วยเสร็จ และความสงบในที่นี้ หมายถึงความสงบอย่างแท้จริงนั้น ค
ลากลจักรวาลทั้งปวงมาไว้ในกำมือ และไม่ทำความยุ่งยากอันใดให้แก่เราสืบไป ถ้าหากว่าเราสามารถเข้าถึงความสงบนั้นจริง ซึ่งที่แท้ก็เป็นสิ่งที่มีอยู่ในที่ทั่วไป แต่เราไม่เห็นเอง ความสงบเป็นสิ่งที่อาจค้น
เป็นอย่างเยี่ยม ความสุขนั้นก็เยี่ยม ถ้าความสงบเป็นอย่างแท้ ความสุขก็แท้ สงบมากก็สุขมาก สงบน้อยก็สุขน้อย และนี่เป็นกฎตายตัวของธรรมชาติทั้งฝ่ายรูปและฝ่ายนาม “วิถีแห่งการเข้าถึงพุทธ
learning to see the world inwards; and to do so, we need special organic apparatus..... Thus in reaching Buddha-Dhamma, we have to ge rid of this outer shell. T
belief, thought, or ideology that we all generally cling on to without letting go.....In getting rid of this shell, ideally,
since it is free in itself. Those who can experience it therefore must also be free in spirit; free in mind, free of worldly temptations, and free of attachment to certain be
of all attachments including of the Lord himself as well as of their own selves.....Eliminating this innermost shell is therefore, to fre
peace in body, speech, and spirit or mind. The same goes for Practice: also leading to peace in body, speech and mind. Similarly, Perception, or the end result of eff
as discussed earlier..... To put it another way, Peace is the characteristic essence of Buddhism. All deeds, words, and thoughts, if not for peace
clarity in the perception of things as they really are. With peace, there is purity. For without purity there can be no peace. When there is peace, there is happiness sin
of Buddhism. Buddhism is the truth about happiness. It is a scientific principle concerning the placid state of things that dart around in the universe, and teaches us h
just a matter of our not being able to see it. Peace can be found everywhere. It is the almighty power that discreetly protects the world underneath all the unrest and ch
Lesser peace is lesser happiness; such is the Law of Nature - in objective as well as subjective terms. “The Path to Buddha-Dhamma” - Buddhadasa Inthapany
อันการที่จะมองโลกในด้านใน เพื่อให้เห็นพุทธธรรมนั้น เราจะต้องใช้เครื่องมือที่เป็นอินทรีย์ ชั้นพิเศษ.....การที่จะเข้าถึงพุทธธรรม จำเป็นที่จะ
หรือลัทธิ ที่คนเราทุกคนตามธรรมดา ย่อมติดอยู่ไม่อย่างหนึ่งก็อย่างใดเสมอ..... การทำลายเปลือกหุ้มในชั้นนี้ มีอุดมคติอยู่ที่ว่า ตัว
ในตัวเอง ผู้ที่จะเข้าถึงสิ่งนี้ จึงจำเป็นที่จะต้องเป็นผู้มีใจอิสระ โดยทำนองเดียวกันด้วย เป็นอิสระโดยจิตใจ เป็นอิสระต่อความลุ่มหลงมัวเมาต่อเหยื่อล่อของโลก เป็นอิสระต่อความเชิ
ให้แก่สาวกทั้งปวงนั้นคือ ความหลุดพ้นออกไปเสียจากความผูกพันกับสิ่งใดๆ ทั้งหมด รวมทั้งพระองค์เองด้วย รวมทั้งตัวของตัวเองด้วย.....การลอกเปลือกชั้นในสุดหรือชั้นส
ในส่วนปฏิบัติ คือ การทำจริงๆ ก็ดี พุทธบริษัททำหรือพยายามปฏิบัติเพื่อสงบ กาย วาจา ใจ แนวปฏิบัติทุกแนว สรุปลงในที่นี้ แม้ในส่วนปริยเวร คือการได้รับผลของงาน ในชั้นสุดท้ายนั้นแล้ว ก็หมายถึงได้รับ
อย่างเยี่ยม หรือกล่าวอีกอย่างหนึ่ง ความสงบเป็นลักษณะสังเกตเฉพาะ (Characteristic) ของพุทธศาสนา การกระทำ การพูด การคิดใดๆ ก็ตาม ถ้าหากมิได้เป็นไปเพื่อความสงบแล้ว เพียงรู้ไว้ว่านั่นมี
บริสุทธิ์ เพราะถ้ายังไม่บริสุทธิ์ ก็สงบลงไม่ได้ มีความสงบเมื่อใด ย่อมหมายถึงมีความสุข เพราะไม่มีการวุ่นวายดังกล่าแล้ว ด้วยเหตุนี้จึงหมายถึงการไม่มีการเบียดเบียนตน เบียดเบียนผู้อื่นรวมอยู่ด้วยเส
ไปมาในสากลจักรวาล เป็นเรื่องที่ดีจนให้เราสามารถเอาสากลจักรวาลทั้งปวงมาไว้ในกำมือ และไม่ทำความยุ่งยากอันใดให้แก่เราสืบไป ถ้าหากว่าเราสามารถเข้าถึงความสงบนั้นจริง ซึ่งที่แท้ก็เป็นสิ่งที่มีอยู่

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MINDFULNESS

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Phatynos Buddhacharoen

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Designed by Phatynos Buddhacharoen

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“รู้เท่าทันในปัจจุบันขณะ” : “MINDFULNESS” An Exhibition of Installation
(Installation view of Mindfulness at the National Gallery, Bangkok)

MINDFULNESS

All things in life are an illusion: a phenomenon that concerns formation and disintegration with what we call time, as a factor that causes them to appear in a variety of forms when in fact they are not really there, do not exist, and are formless. Furthermore, what appears to be still, stationary and lifeless, is actually active and dynamic within itself in the same way that the earth and the solar system is in motion, revolves, flows, expands, and is changing endlessly. Thus it is the inter-relationship that unites all things into one.

To look at our selves and our minds through contemplation and keep it from drifting away with our feelings is to know, not in a lethargic state, but rather by being constantly awake and alert. It is like learning about life by observing the self through our senses and perception of the surroundings. Compared to the teachings according to the words of Dhamma, this may only be a simple view based on what we are familiar with, and our instinct to relate to the world. Therefore in order to perceive right to the inner core, which is the real essence of truth, we have to concentrate on the mind. Then, we will realize that all things strive for "peace" that is not exactly the ideal one. Knowing the "self," and the striving for a balanced life of one who sees clearly, has to also include finding the point of equilibrium. That's when we will know how to clothe ourselves modestly and not for the purpose of flaunting, have intercourse due to our reproductive instinct and not simply to satisfy our lust, eat so that we may stop eating and not so that we may live to eat. Reaching for peace whether consciously or subconsciously therefore requires "absolute peace of mind." What has been mentioned above refers to reaching for peace at the superficial level which has yet to escape the influence of all the glamour. It is not the strive to "cease" striving, or "nirvana" which is peace without glamour. So to observe the mind, apart from enabling to learn at the level of the relationship between the learner and what is being learnt, it is necessary to learn at the level of "emptiness." This "emptiness" is voidness of the mind that is free from all attachments: the attachment to taking sides, to being them, being us, theirs, and ours. When the mind is void, wisdom arises. The wise knows good from bad, right from wrong, benevolence from malevolence, or even success from failure. He knows what is happening to his body and his mind, knows the intentions both objectively and subjectively. He knows every step that he takes, every breath, and every beat of his pulse, like knowing the hands of a clock as it moves to tell the time. He knows of every moment that takes place, with total awareness, consciousness, and "mindfulness." Thus "knowing" is knowledge of the learner and the thing that is being learnt, and cannot be separated. This is the path that would lead to peacefulness: a "state of mind" that is blissful, refreshing, calm, cool and collected – the "state of peace." Life's state of equilibrium is an important condition necessary for all of us in contemplating on adjusting our well being amidst the current of globalization.

Looking back on the works I have created in the past: "Self-Spirit of Nature" (first solo exhibition held in 1996) and "From Limestone" (second solo exhibition held in 1998), it can be seen that these two series contain certain similarities and certain differences. The similarities lie in the concept that links the two, concerning *abstract essences in nature*. It is the contemplation on meanings derived from inner feelings that demonstrate

"energy" in connection with "time" which is the determining factor. This is the phenomenon of truth in an analogy with Buddhist philosophy. As for the differences, this can be seen in the presentation and technique used. "From Limestone" used lithographic technique with nature as a symbol of spirituality and mentality. This is like "setting the mind" on exploring the inside and outside based on a balanced interrelationship. The presentation in two dimensions became three dimensional, mixed media, site specific installations, which was intended for the viewers to be mesmerized or move around and think as well as feel about what they see visually and psychologically.

I have pondered over and over about certain meanings that were inherent in each series of work, relying on Buddhist philosophy, by making analogies. This revision, apart from being based on perception of truth at the moment between inside – outside, the feeling that we are all under a "state of crisis", which if we look at it deeply, will find that such state is the result of giving too much attention to one side. That is the outside, to the point of neglecting the inside – which is the "mind". We are too preoccupied with the "illusions" and obsessed with the material world that we are led to instability and absence of peace. According to *Buddha-Dhamma*, looking inwards is to see the important facts and that the "common images" are all the same. This is to see like one who sees beyond it all and that all the meanings are therefore "the path to liberated peace of mind" in the end.

In the year 2000, I had the opportunity to participate in the "Euro-Visions" art event which followed "Alter Ego 1999" – the cooperation project between Thai-European artists based on the concept of foreign experiences that affected changes in the way of life or how they influenced the artistic spirit. The event centered around impressions of Europe that are both positive and negative, as well as the linking of cultures. My impression was that some countries have great powers and call themselves civilized while still continuing to maintain their powers; some were once powerful but have now declined, and some are attempting to regain the power that they had lost through time. In terms of cultural acceptance, looking at the similarities and differences, preferences and prejudices, some may seem to be enigmatic and ambiguous. From my point of view, Europe is like a huge mirror that reflects time and what is going on in the world beneath all the cultural differences such as history, religion, beliefs, and even praying practices that are different from those in the East. This also includes climate, food, architecture, and colorfulness. Although this view is based on differences in cultural roots, but it is not possible to retain the old roots entirely as they have been cross adopted and integrated into a new culture with few traces of the old.

The issue of *clothing culture* which raises the concept of being the "leader of fashion," reflects the fact that "...being modern with subtle nuances of old and new is like drawing the attention back to the past to look at the real roots." That "past and present are just changing values that never stand still, yet never move in the direction of peacefulness. It is merely the outer shell or *desire*, and does not necessarily represent the true self or that of being civilized." This can be seen from "Evolution & Revolution : THAI EUROPEAN FASHION NEWS, 2000" in which the same idea has been alluded to along with the symbolism involved to emphasize the "value" of being "human." The use of shed snake skin has the connotation that is reminiscent of "Shed

skin" in 2001 which "...Wallpaper..." was compared to "...shell..." that encases life to the point of being unable to distinguish between what is essential and what is excessive. "Wallpaper" in its original connotation represents the decorative element that hides the truth that dare not be revealed, and is therefore only the skin (shell) that we are obsessed with and cannot shed.

"... Shed the Shells..." brings the general concept behind some parts of the presentation that were used in "...Shed Skin..." (2001) and "...Outer Shell..." (2002), which are still unsettled in my mind and also concerns the intended use of certain symbols to convey the idea of comparative philosophy in Buddhism. This is the key issue that I ask myself, as well as everybody, in order to try and understand that what we see as beautiful, nice, or essential, is really our self, or belong to us, not only externally, but also internally (of the mind). Are they in fact a shield, and that the answers each of us discovered or see as "common images" are the same or different, and in what ways? The point here is that we should ask ourselves whether it is time that we look at our inner self, our mind, through "absolute peace of mind" to control our wandering thoughts and feelings so that we are above all attachments like one who understands the world clearly. This is Knowing. "...Knowing..." both internally and externally. Knowing the way things are and the goings on. This led to the use of symbols to convey meanings and feelings. It can be generalized that the "snake" represents evil and is a creature of the dark side according to Western concept. In the East however, it is the opposite. The Hindus for example, worship the snake because it is a creature of the gods. In astrology, it is a symbol of those born under the sign of the water dragon. In Thailand, the serpent is a creature that is associated with Buddhist beliefs and the way of life, and is generally known as the Great Naga. The serpent is also a symbol of the year under the star sign which one is born: Marong – big snake, and Maseng – little snake, which incidentally is also the year in which I was born. In this series, "snake" was used as a metaphor for instinct; and the human instinct to be supreme is usually compared to the snake. The outer human shell is the body, and the inner one, the mind. Therefore *snakeskin* refers to the shell that encases the mind and body, holding it down to earth. This work also includes other symbols that convey certain meanings such as:

...Khon mask... represents "way of life"

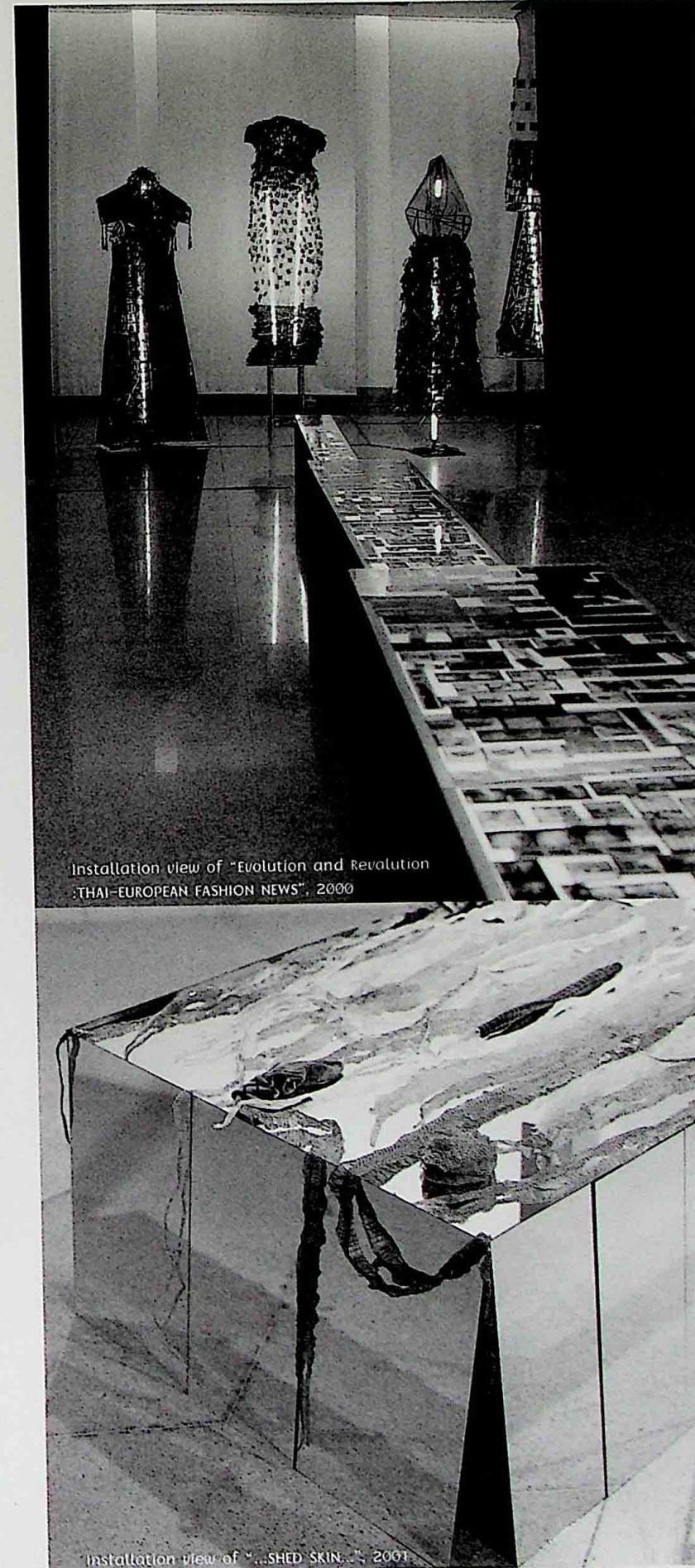
...bamboo cane... represents "physical body"

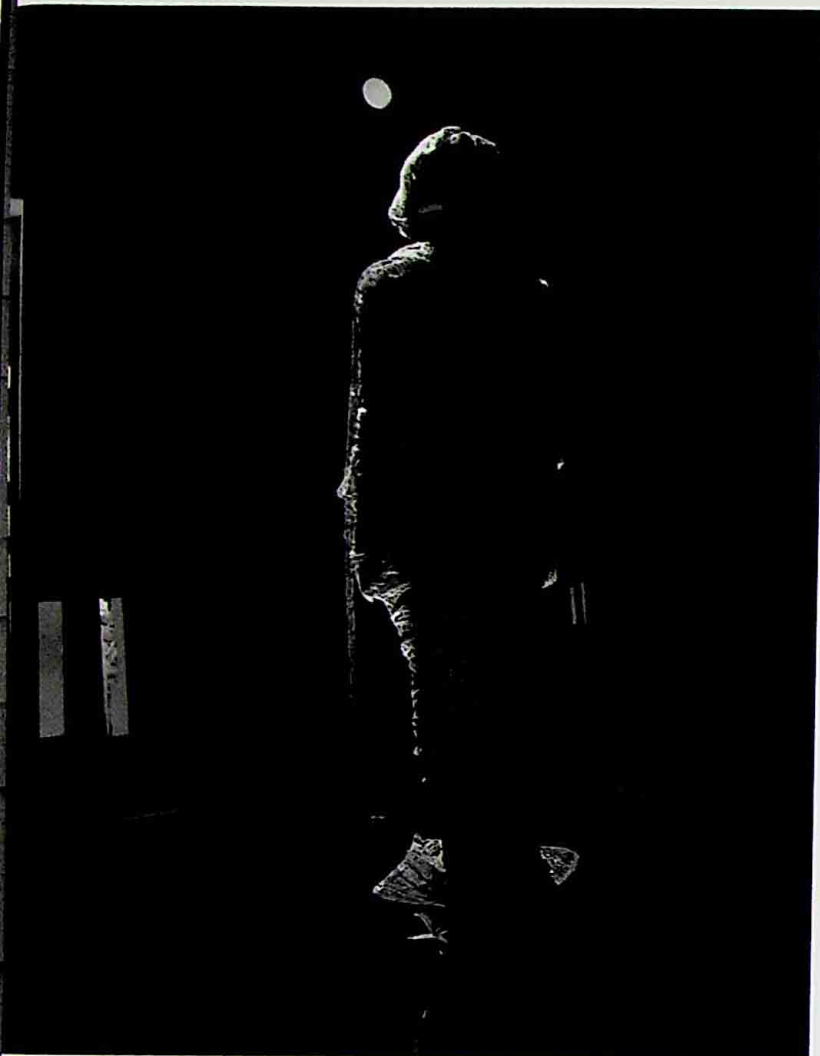
...bamboo... represents the essence or "pure mind" (nature)

...colored bamboo with design pattern... represents "artificial" – the misconception about what is beauty, what is deception and what is truth.

From the above it is apparent that we need to use our "yana" (senses) in order to perceive, and use our minds in order to see these issues in the same or different light. This depends on each person's own "yana."

"...Crisis..." As mentioned, human beings, regardless of race or religion, possess the same state which can be experienced from within the mind: "the state of mind" which is a one sided view – that is the view of the outside, to the point of being trapped by the shell. This piece of work is intended to convey the sense of being in a state of fear, insecurity, concern and risk. The mind is not calm and lacks rationality. In other words, they are taking over the mind. This is an illustration of the





Installation view of "...OUTER SHELL...", 2002

direct influence that the outside has on the inside and there is danger of inner conflicts. The large copper wire net in which the victim is caught underneath, is like a spider web that draws the victim into the trap. It is there but cannot be seen, and one complacently looks right through the net. If our mind is conscious of the outside (or what is around us), and the inside (which is the mind itself), then we can be free of such situation.

"...Chapel Amidst Entertainment..." When referring to "chapel" in physical terms, it is a place where sacred Buddha images are housed and monks perform religious rites. In general, it signifies rest, being, and existence. As for the abstract, philosophical terms, it is an important aspect of peace and existence. Therefore the word "chapel" for me in connection with this work, has two underlying connotations. One, physically, it is an abode that has tangible shape and form. Two, abstractly, it is peace of mind or pure happiness, full of contentment, gentle and serene. "Chapel of the mind" implies perfect peace, which is the one and only peace. In this work, I have created an analogy of the "chapel of the mind" as "Chapel Amidst Entertainment." It is not a plain and simple chapel, but one that is enriched with adornments. This is desire of the material world that distracts the mind from being at peace. The mind that is light, swift, and drifts easily will be unable to concentrate itself on the single state, which is the state of peace. In other words, the mind is in the state of being encroached upon by evil.

The use of symbols, to convey meanings whether it be objectively or subjectively, derived from Eastern beliefs and lifestyles concerning "Naga" or the "Great Serpent" to refer to the god-spirit (or half god half spirit that is sacred and almighty according to Indian belief and that of Indochina, especially Thailand) is deeply associated with Buddhism. The Naga is a mythological creature, a rainbow stairway bridging Heaven and Earth, protecting the religion. In Hinduism, the Naga that created the world – Nagaloka, was the provider of water and fertility. In Pali literature, there was a Naga called "Phaya Kala Naga Raja" who had great faith in Buddhism, and was the preserver of the golden tray belonging to *Bodhisattva*. Naga plays an important part of architecture from the roof down to the steps with different names given for each position and posture they assume.

The Naga is used in this work along with other symbols to convey both physical and abstract meanings. The coiled up Naga resembling the Thai numeral one, represents the structure and details from the roof down to the steps of the chapel. It also represents the protector serpent that unites the two worlds. That is, the outside world or the body, and the inside world or the mind. The walls of the chapel is covered with alphabets representing the means of reaching Buddha-Dhamma in place of the mural paintings that depict the life of Buddha. These alphabets have been made to allow light to pass through, symbolizing the light of wisdom – light of Dhamma, which is the path to peaceful mind. The coiled serpent also represents the Dhammacakra or the wheel of Dhamma. Together with other symbols, this work is an analogy of the four groups of lotus flowers with different chances of blossoming above the water surface to receive the morning sun. The "thing" that lies in this chapel is a metaphor for exploring the "mind": to see if what is seen is real or an illusion, and whether everybody sees the same or differently. What is seen indicates the state of mind in which "we" are heading for "chapel of the mind."



details of "...SHED THE SHELLS...", 2003



Installation view of "...CRISIS...", 2003

"...Way of the Mind..." This...mind... is light, swift and unstable. So it can easily drift away with emotions. To keep the mind consciously clear, which would make it light and free, is to be liberated from being attached, like the lotus flower that blooms high above the water surface and is not wet. Although the lotus stems from mud, it is clean, pure, beautiful and untainted. The implication here, is to shed the shell that encases the mind, liberating it and making it wiser by understanding the body-mind relationship through making the mind conscious of every movement and action whether it be sitting, walking, or sleeping, so as to perceive life and the way of life that would lead to experiencing the unity between the physical and non-physical. Knowing the nature of the way things are, is knowing through the mind. With the mind fixed and immersed under a single emotion, it may be meaningful or meaningless in terms of reasons. This is analogous to taking stones and pebbles and mixing them in various colors, using a personal technique. This is like the different emotions that are enriched on the outside together with the feelings inside, and determining the direction of movement of the stones-pebbles and pigments in a consistent way. It is like concentrating the mind on each breath that takes place in a systematic way. Without concentration and control, the body and mind will move parallel to each other and can never be united as one.

At the level of the relationship between **body-mind, physical-nonphysical**, this is the state of being conscious in the search for essence in meaning, so as to raise the level of the mind to that of being elated and serene, which is the aim in reaching Buddha-Dhamma, and is also the aim of my work. Therefore, knowing the mind by concentrating on each breath is to know every inhale and exhale, that is the "way of the breath."

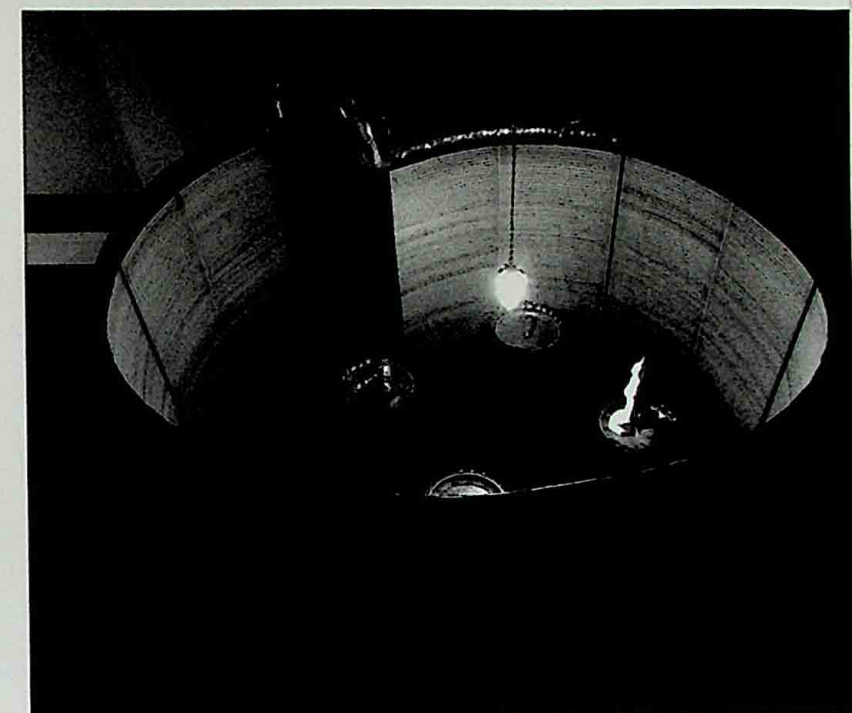
"...Way of the Breath..." This work resulted from the concept formed out of personal experience and from research as well as experimentation along with the new knowledge about the body and emotions relating to the mind, which also led to the choice of style and technique used. The concept originated from health problems: sleeplessness insomnia. This is not referring to being consciously awake, but more of thinking about something over and over and going around in circles, to the point of having to go through therapy in order to de-stress. Understanding life and the interrelationship of all things by concentrating on the breathing can lead to consistent internal changes through being conscious of all the movements together with new knowledge about inter-cellular communications. This is the relationship between the mind and emotion: internal and external. This new discovery is the outcome of studies known as "The Heartmath Solution." The study "demonstrated a dynamic relationship between attitudes and emotions and cardiovascular, hormonal, and immune system function. In one study, subjects were able to double their levels of usable DHEA (an anti-aging hormone) and reduce their cortisol (a stress hormone) by 23% in just one month of practicing Heartmath techniques. People can generate more intelligent responses to life that lead to better health, enhanced performance and renewed sense of well being."¹ Also, "we can measure the electrical energy which radiates and transmit to

¹ The Heartmath Solution by Doc Childre and Howard Martin with Donna Beech, Harper Collins Publishers Inc. 1999

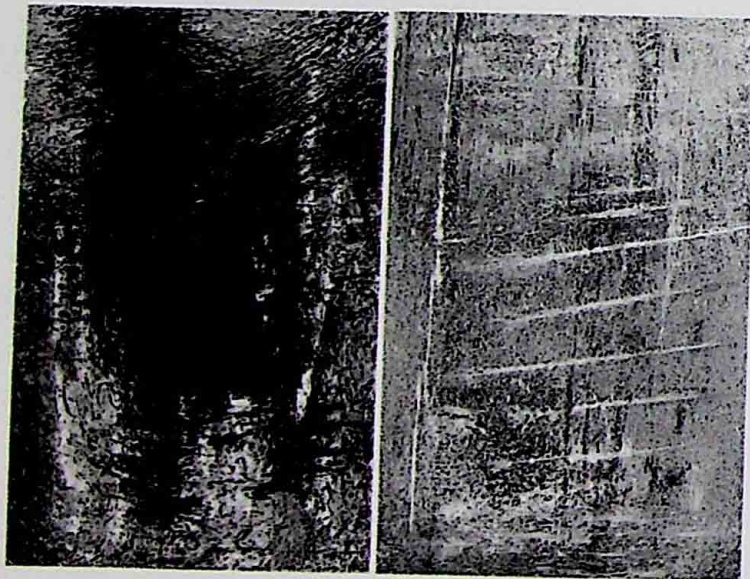
other persons. We have two persons in the lab. On one person we monitor only their brainwaves and on the other person we monitor their (ECG) EKG (heart wave). When they are in fair distance, their waves are normal. When they hold hands you can see that the ECG signal is being picked up in the brainwaves of the other person. Although less pronounced, the same effect took place when we have people in close proximity to each other. Now, if the electrical energy being produced by the heart is changing relative to how we are feeling, and it is being transmitted from one person to the other when they touch, that has some implications around healing touch and therapeutic massage, and even the doctor/patient bedside relationship. Information from the heart is being exchanged between those people. What scientists don't know yet is what it really means. We know that there is an electrical information being exchanged among people from one heart to another. This is from heart to brain, it's measurable."² From the above, it can be seen that mind and emotion are working together and we can sense the feelings through the mind. Feelings like love, care, sympathy, compassion, which result from the interrelationship at the inner level that is the cells, and the outer level that is the electrical energy.

"In 1983, the heart was actually reclassified as part of our mental system. It produces a hormone called adrenal peptide, and its generic name is the "balancing hormone." This hormone exerts a balancing or mediating effect on the blood vessels, on the kidneys, and on most all major glands and organs. It also mediates or reduces the release of stress hormones, and is produced by the heart. So the heart is actually producing hormones which means there is chemical communication taking place. The heart produces electrical energy. (EKG or ECG) the electrical energy they are picking up from your beating heart is strong enough to go to every single cell in the body."³ This electromagnetic energy is much like radio waves that can be measured outside the body. It surrounds us. Therefore, **when we are with other people, we are interacting with them at an electrical level.** This is in agreement with the knowledge that all things are interrelated at a certain level although may be not at the level of conversation or acquaintance. The study also revealed that "the heart and brain are dynamically linked by several two-way communication systems. One of these is the autonomic nervous system. Most people know that the brain sends signals to the heart and other glands and other organs, but it is less commonly known that the heart sends just as many messages to the brain. In fact, it is now known that the heart has a highly sophisticated intrinsic nervous system, which has been described as a "brain of its own." The heart's electro-chemical messages profoundly effect the higher brain centers, which govern functions such as languages, creativity, problem solving and the ability to make appropriate choices. Considered an independent entity, the brain in the heart is an elaborate network of neurons, support cells and neurotransmitters. Together, these form a complex circuitry, like that found in the brain proper, which enables it to process information, learn, remember and produce feelings of the heart."⁴ In addition, "the heart also generates and receives numerous peptides, the messenger molecules by which the body transmits information

^{2, 3, 4} The Heartmath Solution by Doc Childre and Howard Martin with Donna Beech, Harper Collins Publishers Inc. 1999



Installation view of "...CHAPEL AMIDST ENTERTAINMENT...", 2003



"...PARALLEL LINES...", 2002, draw with pebbles - stones- acrylic on canvas, plastic box

from one cell to another, including emotional information. When one's emotions are unbalanced, heart rhythms become jagged and uneven. This information is communicated to the brain, and cortical processing is inhibited - making it more difficult to think clearly and make good decisions. **People can learn to stop stressful reactions by engaging the power of the coherent heart rhythms** - literally changing the messages that the heart is sending to the brain. With some practice, the electrical patterns of the brain can synchronize with the rhythms of the heart. This leads to increased emotional balance and mental clarity in the times people need it most.⁵ We can see that the heart's electrical energy patterns can be measured and identified as having "*incoherent spectrum* - the pattern is very jagged, irregular and incoherent looking - shows up when experiencing negative emotions like anger or frustration, or *coherent spectrum* - the pattern is ordered and coherent - shows up when we are feeling sincere, love, care or appreciation."⁶ From the studies we can see that the internal and external are interrelated and affects the mind and emotions as measured by the electromagnetic waves and the rate of the heartbeat which we may refer to as "**mental condition**." Therefore the Eastern way of focusing on breathing, as is the way of Buddhism, is the meditation of the mind which relies on "**absolute peace of mind**." In creating this piece of work, I monitored the electrical wave of my heart under the state of meditation along with those of other experienced meditators to see the difference in pulse rate within certain period of time. The results showed the changes clearly. This suggests that the mental condition while in the state of meditation differ from person to person. Such monitoring is analogous to focusing on the breathing, which may be broadly termed as perceiving through the mind and body. Life is the establishing of relationships. Every time we inhale and exhale, feel the relationship of each breath through the body, to the mind, and the way of life, and perceive what we have been observing inwards.⁷ The important aspect of this work is in creating the image of the interrelationship that result from **meditating on breathing** and observing the movement of each breath. Every breath in and out is to be made with awareness. Inhale gently like the cool flow of water, and exhale relaxingly and steadily like sturdy cliff: like a blossoming flower, consistently and endlessly in "**repetitive**" cycle, consciously or subconsciously, in synchrony, like the movement of the clock's hand, the pulse rate, or walking meditatively in circles. This is like **the murmur of the mind and the voice that controls our senses**. The voice that conveys meanings and emotions is represented in the work by patterns of the heart waves that cover the walls of the room like the walls of the heart. Some are laid out on the floor that connects between the different rooms, symbolizing the movement of the mind from room to room, as if walking by using the eye of the mind to perceive the changing emotions. This is done by the use of yellow light to convey the abstract meaning through the shedding of each layer of the outer shell until reaching the inner essence of the core meaning of each room, which is the

^{5, 6} The Heartmath Solution by Doc Childre and Howard Martin with Donna Beech, Harper Collins Publishers Inc. 1999

⁷ Supol Lohachitkul, Ubai Soo Khwam Sa-ngob Yen, Chemi Trading Printing PCL., 2002, p. 145

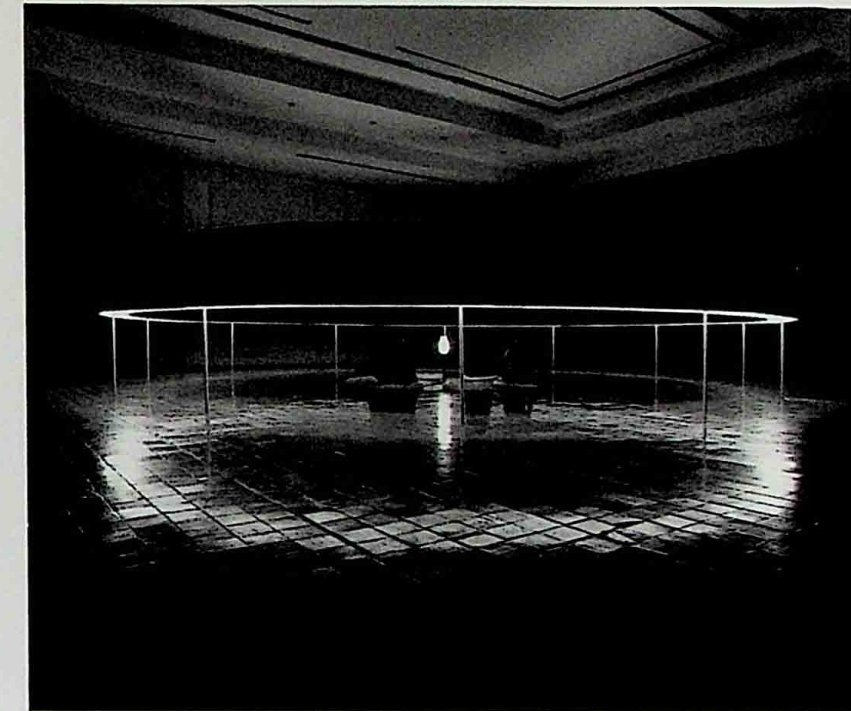
one and only peace. For the path of consciousness, I used the heart wave patterns of 1690 volunteers in the project. These are the patterns of those with heart problems as well as those that are normal together with who have transcendental meditative abilities and those who have never meditated, aged between 24-99 years old, including my own in the state of transcendental meditation. The other important part of the work is a large print at the center of the room. This is a large printout of the heart wave patterns of those also in the state of transcendental meditation, installed to form a large circle. The placing of the prints is at the same level as the heart of those in the meditative state. This is so as to emphasize the meaning more clearly. Lighting at the top and bottom part of the circle is an analogy of the rays that emanate from the hovering Dhammacakra or wheel of Dhamma, and suggests a sense of revolving motion with every movement both inside and outside, in the peaceful silence. Yet there is the sound of heartbeat, which is the **voice from within, and the murmuring of the mind**, or perhaps the sound of our own breathing that reminds us to retain our consciousness.

The entire discourse above... can be metaphorically summarized as:

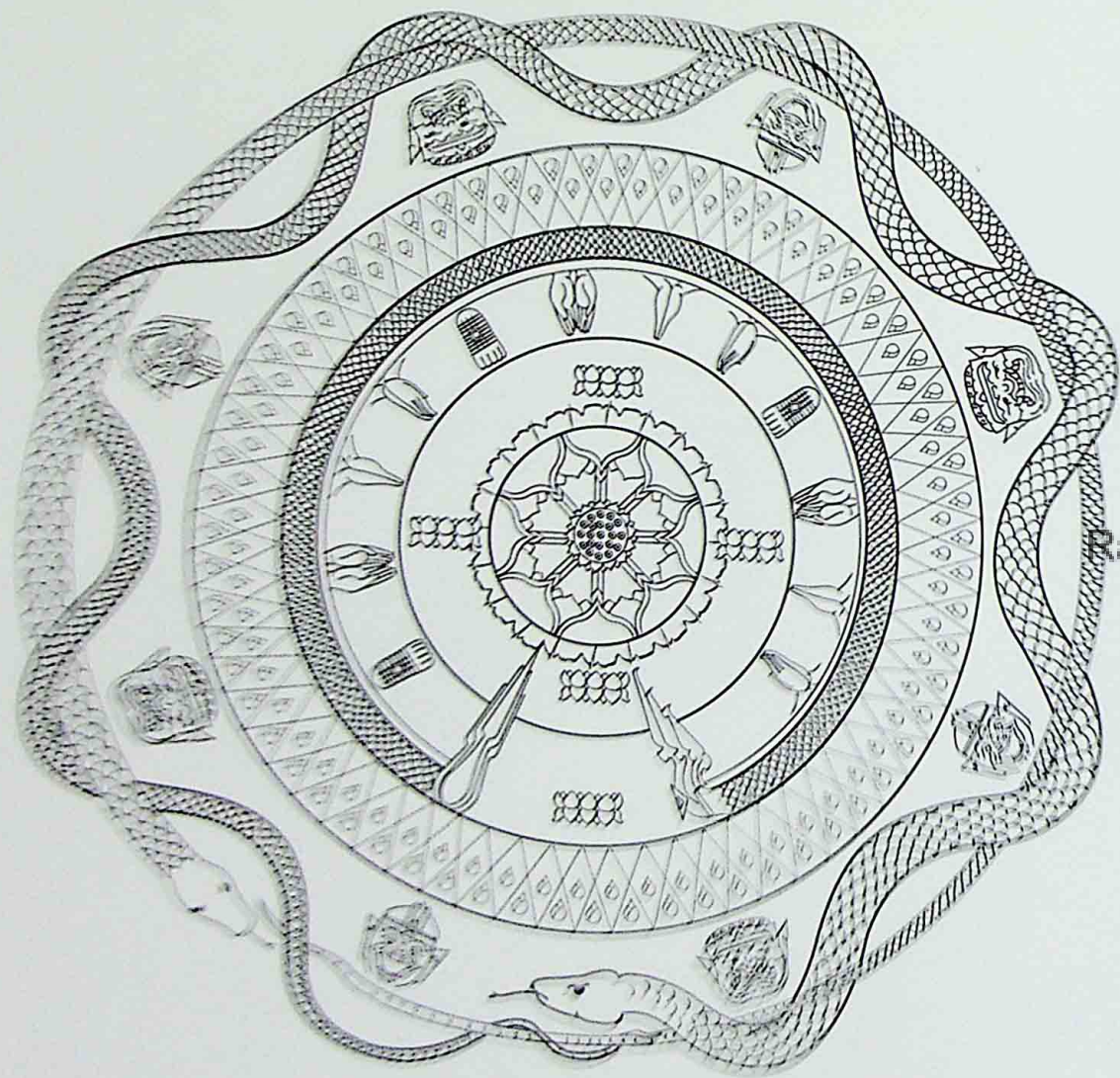
...space depends on the wood frame, vine rope, clay, and weeds forming the circle to represent "**hearth**"

...similar to... drawing a tiger and being scared by it...drawing a picture of love and loving it... drawing a picture of hate and hating it...this...of the normal circumstances as it appears...is the influence of the mind. In other words, the **mind** is awake... The body-tangible - mind-intangible, enters into a state of bodily "**peace**." Body ready - mind ready - mind inclined, body move, mind entering abyss, emotions move, but mind tranquil - single emotion...quiet mind - absolute calm...observe... "**internal state**" by following the **breathing technique**,... "way of the breath" ...to... "way of the mind" which is liberated and free from being attached to the "things" that obstruct, implies... **freedom...awaken, elation, serenity**.

Phatyo Buddhachareon
Faculty of Painting Sculpture and Graphic Arts
January, 2003



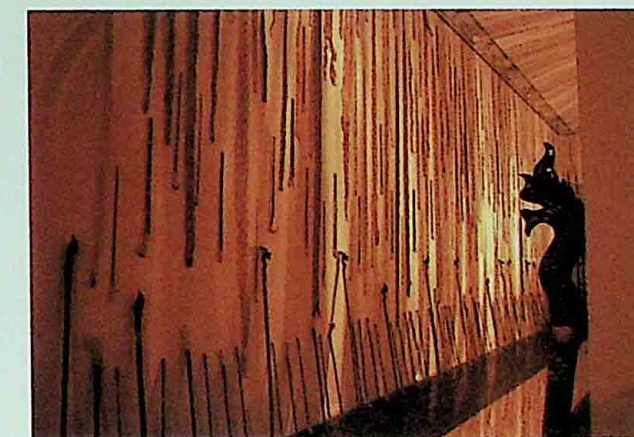
Installation view of "...Way of the Breath...", 2003



Rama IX Art Mus



Installation view of : "MINDFULNESS" at the National Gallery, Bangkok, 2003
 ("...WAY OF THE BREATH..." & "...SHED THE SHELLS...")

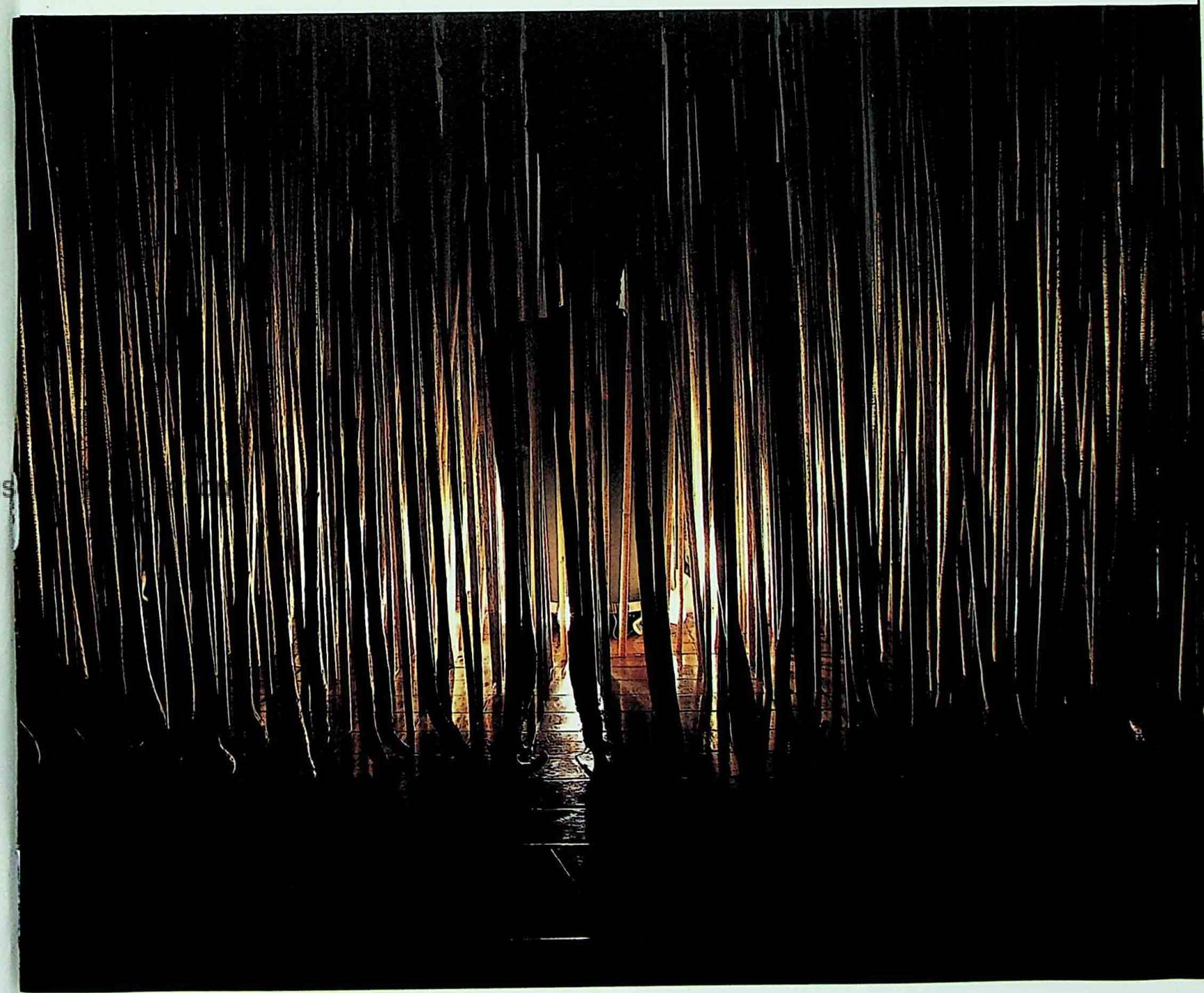


Installation view of "...SHED THE SHELLS...", 2003 (detail)

Installation view of "...SHED THE SHELLS...", 2003
: shed snake skin, bamboo cane, bamboo,
khon mask, welded metal, yellow light.
: room dimension 8.95 x 12 x 5.40 m. (variable)



IX Art Mus



Installation view of "...SHED THE SHELLS...", 2003 (detail)

details of "...SHED THE SHELLS...", 2003