

Traces : States of Sorrow (Mother)

ร่องรอย : สภาวะแห่งทุกข์ (แม่)

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Abstract

Social customs have influences on the living and way of life on everyday basis, from urban society surrounding by a great number of people who have different activities and way of life, to small society like family in the Eastern that has influences and web of life connection system. For instance, having parents who persistently nurture their child to be conservative with various approaches, including the expectation that is resulted from ideal parenthood's love, or as another dimension of intention that leads to an opposite result and becomes stored pressure in many chapters of life and develops into undisclosed grief or restriction that controls the mind. The mentioned state which is the experience in lives connection in my family that has to be conscious of and aware of the responsibility to living condition of myself and my family, is both the internal and external causes that leads to feelings of pressure and force, and turns into suppressed grief all along.

Introduction

Mind

According to Buddhist philosopher Dharmakirti, the mind has two fundamental qualities: "clarity and cognizes". If something is not those two qualities, it cannot validly be called mind. "Clarity" refers to the fact that mind has no color, shape, size, location, weight, or any other physical characteristic, and "cognizes" that it functions to know or perceive objects. "Knowing" refers to the fact that mind is aware of the contents of experience, and that, in order to exist, mind must be cognizing an object. You cannot have a mind - whose function is to cognize an object - existing without cognizing an object.

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Mind, in Buddhism, is also described as being "space-like" and "illusion-like". Mind is space-like in the sense that it is not physically obstructive. It has no qualities which would prevent it from existing. In Mahayana Buddhism, mind is illusion-like in the sense that it is empty of inherent existence. This does not mean it does not exist, it means that it exists in a manner that is counter to our ordinary way of misperceiving how phenomena exist, according to Buddhism. When the mind is itself cognized properly, without misperceiving its mode of existence, it appears to exist like an illusion. There is a big difference however between being "space and illusion" and being "space-like" and "illusion-like". Mind is not composed of space, it just shares some descriptive similarities to space. Mind is not an illusion, it just shares some descriptive qualities with illusions.

Buddhism posits that there is no inherent, unchanging identity or phenomena which is the experiencer of our experiences and the agent of our actions. In other words, human beings consist of merely a body and a mind, and nothing extra. Within the body there is no part or set of parts which is - by itself or themselves - the person. Similarly, within the mind there is no part or set of parts which are themselves "the person". A human being merely consists of five aggregates, or *skandhas* and nothing else.

In the same way, "mind" is what can be validly conceptually labelled onto our mere experience of clarity and knowing. There is something separate and apart from clarity and knowing which is "Awareness", in Buddhism. "Mind" is that part of experience the sixth sense door, which can be validly referred to as mind by the concept-term "mind". There is also not "objects out there, mind in here, and experience somewhere in-between". There is a third thing called "awareness" which exists being aware of the contents of mind and what mind cognizes. There are five senses and mind as the sixth institution; this means, expressly, that there can be a third thing called "awareness" and a third thing called "experiencer who is aware of the experience". This awareness is deeply related to "no-self" because it does not judge the experience with craving or aversion.

Mindfulness

Mindfulness meditation can be defined in many ways and can be used for a variety of different therapies. When defining mindfulness meditation, it is important to draw upon Buddhist psychological traditions and the developing scholarship within empirical psychology. It is also important to study the way that mindfulness meditation can be used. In the past, psychological research of mindfulness meditation has primarily been focused on the effects of mindfulness training, usually as a part of a clinical study, and less so on

understanding the meaning and expression of mindfulness itself. When studied in the context of other established theoretical treatments of attention and awareness in daily life, it is proven that the practice of mindfulness meditation is more effective than its counterparts. Understanding the true meaning behind mindfulness and the correct ways of expressing and feeling true mindfulness are imperative to its success.

The Buddhist term translated into English as "mindfulness" originates in the Pali term *sati* and in its Sanskrit counterpart *smṛti*.

Materials

- Camera
- Computer
- Electric sewing
- Italy's silk
- Thread
- Scissors
- Needle



Results

I communicated the meaning of state of grief in on instance of mind that has been accumulated to be an experience showing through traces of repeated sewing, both intended and emotionally done. The traces are both systematic and non-systematic on the physicals of various parts of bodies.

Especially on my and the beloved ones' faces, which went through fabric printing method in various contexts, just as physicals of aesthetics that derived from relationships and the living of the family.

Since the grief turns into pressure and has increased until it became stimulant for me to explore myself physically and emotionally and communicate the meaning, abstract substance, and feelings of story and symbolic content using a portrait as my own symbol when I was in a situation that I cannot defy or dispute. Therefore, I use visual art methods as a tool in creating traces that are like colorful threads on my own face and my beloved ones, which is the unconscious state of mind, to reflect the grief.



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