

Potential Development of Volunteer Monks to Heal Patient's Minds by Dharmas

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Abstract: This article discusses a research study about the potential development of Volunteer Monks group to heal patient's mind by harmonizing Buddhist principles and consistent psychological principles. From the analysis of the current situation by interviewing the president of Volunteer Monks group about the development strategy of Volunteer Monks in the healing of patient's minds in hospitals found that the selection of methods for developing strengths and the enhancement of the capacity of volunteer monks in order to weaknesses and obstacles such as time constraints and the number of volunteer monks. With the integration of Buddhist knowledge and psychology to heal patient's mind causes the healing of the patient to be more effective along with enhancing confidence of volunteer monks in the long-term as well..

Index Terms: Potential Development, Volunteer Monks Training, Dharma Instruction

1. Introduction

The Volunteer Monks group arose from the concepts of a group of students monks in Master of Arts Program in Life and Death Studies, department of Psychology Faculty of Humanities, Mahachulalongkornrajavidyalaya University in 2008, which has stepped in to learn to the way of healing the patients and patient's relatives with the hope that the patients can relax from suffering and illness in the subject "Counseling Psychology of Life and Death" is a course on Buddhist psychological counseling which is a part of holistic patient care together with medical treatment which is currently growing naturally. Beginning with a visit to encourage patients and their relatives by bedside. Organizing group activities for consultation, strengthen morale suggesting an attitude towards illness by providing the correct way of living according to the dharma principles to patients and their relatives including also organizing training activities projects for medical agencies that request under the knowledge framework of volunteer group, such as training for nurses, medical students, Thai tradition medical students etc. The Volunteer Monks group has tried to find a process that is beneficial to the contemporary society, which in addition to being beneficial to others, also helps to refine one's mind and realize the dharma principles of the Buddha. The role of volunteering to heal patients and their relatives. Regarded as helping Thai Sangha clergy in opening new areas to help society, which is becoming increasingly important in Thai society.

2. Literature Review

According to one of the Buddhist principles in which the Lord Buddha spoke to a group of monks as a guide for the monks to support all mankind in social work that "Monks, you all go pilgrim for the happiness of all mankind, to help all living creatures for the benefit, to support for the happiness of angels and human beings but two monks shouldn't go traveling in the same route" from this quote, the volunteer work is therefore considered as one of the teachings of the Lord Buddha. **Phra Paisaan (2006)** said the mind that elevates internal intelligence and public consciousness which leads to participate in creating a fair and peaceful society if motivated by the dharma, namely faith, perseverance, patience, consciousness and wisdom which are the components of the volunteer spirit, these dharmas are a stimulus to see the benefits of the volunteer spirit and also gain experience in helping other by themselves, to feel the joy that come from giving and gain more power to help others. This is a merit that the Buddha praises. **Budhhadasa (2001)** wrote a metaphor in one of his famous books that the work of the monks should be like the work of the Lord Buddha is the one who turn face of things up, the one who shining or the one who open the door and etc. I would like to compare shortly and easily that as long as the Buddhist monks still persist, it can be said that there are still hospital of the world to heal all mankind in a spiritual way. There are plenty of Physical therapy hospitals in common these days, but for spirit must rely on the hospital of the Lord Buddha. **P.A.Payutto (1991)** gave the view that counseling is a guide that allows people to help themselves. In general, people are not fully self-reliant or have incomplete levels of self-reliance, so they need guidance counselors, when they can't help themselves, they need helpers that can be self-reliant by using language and activities to help etc. Helping people to help themselves is a duty of a guidance counseling. **P.A. Payutto (2009)** "Volunteer Spirit" is the mind of a person consisting of kindness and conscience that sacrifice physical strength, mental strength, intellect in order to perform for the benefit of society, just like the particularities of the Lord Buddha as follows: 1) having good attitude, having 4 sublime states of mind and able to adapt oneself to others as well. 2) Being a participant, being a member of the target group to work with others. 3) Being an analyst, researching, surveying concepts and operating in accordance with the needs of the target population. 4) Being an operator according to the plan in a systematic and orderly

manner. 5) Being a role in providing advice to be a guideline for formulating proactive work policies, the volunteer will have a vision, foresight, thinking about the cause and solution of that situation can link to daily life. **Prapan Supasorn. Toungpetch Somsri. Somkit Saewong. (2012)** studied the research report “The Process of Development of The Volunteer Spirit in Accordance with Buddhism”, found that The process of development of the spirit of volunteering along Buddhist lines is the adaptation and integration of Buddhist principles into the process within the guidelines of society's regulatory framework, with training to instill awareness of the donor as one who sacrifices without hope of return and the contributions to the public of international aid volunteers; to reinforce the power of the spirit of volunteering during work, and teach ways to insert dhamma into activities in the line of duty, causing dhamma to be absorbed into the mind unconsciously, such as prayer, meditation and listening to religious teachings; to arrange group activity and mutual assistance which leads to increased compassion, love and unity; and, most importantly – the essential function of the spirit of volunteering – to give with a pure mind while renouncing physical strength and wealth, and spending the time to always improve the mind so that the one who gives rises towards greater moral character, focus and wisdom. **Suthathip Kaewkliang (2006)** studied the research “Development of Volunteer Spirit in Buddhism”, found that Buddhism has principles that focus on people to be compassionate, helpful, help one another and sacrifice personal benefits for the common good, namely 4 bases of social solidarity, 4 sublime states of mind as well as giving alms which are in accordance with volunteer spirit. Therefore creating an opportunity for people to work for others and the public through volunteer work The results of the study showed that people who perform volunteer work will understand the importance of helping others, sacrificing their own benefits for the common good. While also receiving happiness, pride from volunteering, keep finding opportunities to help others and create benefits. In conclusion, volunteering is a form of mental refining, helping to stimulate people to realize the importance of helping others and the public. **Chonlatorn Thavornkochakorn (2014)** studied the research “A Study of the Process for Spiritual Healing of the Volunteer Spirit Group of Gilanadhamma Bhikkhus at the Faculty of Medicine Vajira Hospital, Navamindradhiraj University”, found that stages of the healing process for patients by the spiritual aspect of the Volunteer Spirit Group of Gilanadhamma Bhikkhus are like: 1) Growing Faith (on the basis of trust) is primarily used in the healing process of the patients. As a first step in building a good relationship with the patients. 2) Finding the suffering. This will examines the mind of the patients to look for the crux of their life. This is a state of oppressing the patients' mind and affecting the body's illness that they already have. 3) Pursue them to share the crux. The keeper pursues the patients to share their crux, they will feel more relax, even if only for a while. By helping the patients to stay with their conscious present, they will have time to think over and prepare to face the upcoming problems. Some patients may be able to solve their problems by themselves by depending on their wisdom. 4) Elucidating The Four Noble Truths (about a cessation of sufferings). Most of the patients can see their sufferings, if the monks who treat patients pursue them to share about their sufferings first, so that the patients stay with their conscious present. Then, monks will bring in the Four Noble Truths and adapt it according to each case of patients. As a result, the patients will be able to see the path leading to the cessation of suffering by themselves. 5) Backing with Dharma. By bringing in Buddha's Dharma, it can help a lot with healing. For example, The Four Noble Truths will be covered as the overall picture. The path leading to the cessation of suffering is the Noble Eightfold, which is the Threefold Training. On other hands the seven constitutions (Bojjhanga) are the Dharma that is the cause of cessation of sufferings along with the Three Characteristics. However, the patients must have four divine states (Bhramavihara) as their virtues. 6) According to look cognizant and accept peaceful nature. For the dying patients, if their mind has been healed properly, the patients will be able to accept the reality of their own and learn to let it be and leave with peacefulness. Moreover, this will also help the relatives of the deceased patients, learn to accept and understand the nature of life more and more. **Ketmanee Promthuen (2011)** studied the research “The Process of Comprehension on Sickness according to Theravada Buddhism”, found that Buddhism explained the comprehensive process on sickness as a natural process that all animates could not avoid. Such process showed: 1) The concept of sickness according to Theravada Buddhism had two meanings, namely: physical sickness (Kayikarorogo) and mental sickness (Cetasikarogo). Besides, the meaning of those kinds of sickness included the application of Buddhism Doctrine or Dhamma to the treatment. That would enable relief to the symptom. 2) The concept of the sickness according to Theravada Buddhism led to understand and learn about the process of sickness comprehension as well as care taking and treatment methods. 3) The concept of the sickness according to Theravada Buddhism aimed to apply the comprehensive process on sickness according to Buddhism. This process could also be applied to help survival in the modern Thai society very well. In conclusion, the study was summarized in such a way that in Buddhism, any problem solution including one on sickness was done with one's wisdom developed. Buddhism Doctrine or Dhamma was recommended to be used for comprehensive sickness, for solving the problems of symptom and for releasing the pain occurred. Mindfulness was a tool to solve both physical and mental sickness. More than anything else, mindfulness was absolutely workable to relieve all types of sickness in the modern Thai society of today. **Chomphunut Srichannil (2009)** studied the research “Buddhist Psychology: The Way to Heal Suffering and Cultivate Personal Mental Health”, found that Buddhist Philosophy in the remedy of human mind and the cultivation of psychological well-being. This kind of science, the so-called Buddhist Psychology, is based on the three core

principles of Buddhist Philosophy, i.e. the Four Noble Truths, the Twelve Links of Conditioned Existence, and the Doctrine of Impermanence. All these principles are intended to teach a person to apprehend the reality relating to the nature of all things by encompassing the Buddha's teachings on the causes of psychological problems, the means for solving them and the cultivation of mental well-being precisely. In addition, the clear insight into the Buddhist doctrines enables a person to live his life in accordance with the truth. In other words, such knowledge can alleviate profound suffering and enhance mental quality of every human being as well. The finding from the literature review confirms that the Buddhist Psychology is efficient for both treating negative mental states and promoting positive mental states. It therefore should be studied more and its way of the application should be spread as widely as possible. **Greg Bogart (1991)** found that many of the clinical benefits claimed for meditation are attributed to the physiological state of relaxation associated with meditation. Studies have found that meditation leads to significant decreases in oxygen consumption, carbon dioxide elimination, respiration rate, cardiac output, heart rate, arterial lactate concentration, respiratory quotient, blood pressure, arterial gases, and body temperature. Meditation is also associated with increases in skin resistance and in slow alpha brain waves and a decrease of beta waves. All of these physiological correlates of meditation yield a portrait of a condition of relaxed wakefulness. This has given rise to the view that meditation is basically a relaxation technique, one which allows a calm witnessing of thoughts and reduces somatic symptoms, fears, and phobias through desensitization and reduction of anxiety. **Frankl, Viktor E. (1962)** proposed the theory of meaning searching therapy (Logotherapy) is a mental therapy that focuses on the meaning of life as the most basic motivation in humans, based on the principle that human attention is not based on satisfaction or avoidance of Pain is but the manifestation of the meaning in one's own life. When compared with the psychoanalysis methods, meaning searching therapy tends to look at the past and explore internal mechanism less often than psychoanalysis, but focused on the future which means destinations that patients are waiting to achieve through processes such as changing attitudes in order to see the meaning of suffering, suffering is no longer suffering when there is a meaning in itself, such as the meaning of sacrifice and if the patient has a strong belief in religious beliefs, it is possible to use the healing effects of religious beliefs and use spiritual reasoning.

3. Developing Partnerships

We started this project based from 3 questions (a) Pros and cons, problems and obstacles, Solution of volunteer monks in the healing of the patients with Dhamma ? (b) What should the direction of the potential development process and activities of holistic patient care practice accordance to the Buddhism be ? (c) What is the result of the analysis of the potential development and practice of holistic patient care accordance to the Buddhism ? In order to work in accordance with this goal by following the researcher's strategic plan. The researcher contacted the Governor of the Ecclesiastical Province of Bangkok Metropolis for conducting the research in collaboration with Mahachulalongkornrajavidyalaya University to prepare the action plan for the potential development and healing activities of the volunteer monks group together with have coordinated with the two leading hospitals to carry out the project activities by managing guidelines and activity plans as according to significant hands-on curriculum created by the researcher.

A. The Participating Volunteering Monks

The research project is divided into 4 periodically to analyze the suitability of the healing process and increase clarity and lead to valuable research with the following scope:

Phase 1: Open House Open Heart This phase is a basic workshop to include information on the decision to apply for the project in the next phase 2, held from 29-30 November 2017 at the Dhamma Studies Building, Wat Hong Rattanaram Ratchaworawihan, Bangkok. There were 91 participated trainees.

Phase 2: Psychological Healing Through Dhammas This phase is a workshop on the principles of Buddhism and the process of consulting skills in healing patient's minds and patient's relatives to prepare before the study, observe the actual work and practice training. Participants in the phase 2 required to be trained in the phase 1 before only. Phase 2 was held from 8-14 December 2017 at Center for Promotion of Buddhism Foundation, Pathum Tani Province. There were 58 participated trainees.

Phase 3: Gilanadhamma Way of Healing This phase is a study visit and practice of healing the mind and their relatives holistically according to Buddhism. Participants have required to complete both trainings in phase 1 and 2 before by applying the knowledge gained from the training to benefit themselves and the society and exchange knowledge in the summary seminar for evaluation in the phase 4, which was held from 25 - December 2017 - 16 February 2018 at Faculty of Medicine Vajira Hospital, Navamindradhiraj University and Panyanunthaphikkhu Chonprathan Medical Center, Srinakharinwirot University. There were 40 participated trainees.

Phase 4: Sharing With (The Heart of The) Awakening This phase is a seminar that summarizes and evaluates results from learning and practice throughout the project by participating in listening and sharing of knowledge together and then summarizing, evaluating, and applying knowledge to benefit oneself, Thai Sangha clergy and society further which was held from 24 - 26 February 2018 at the Dhamma Studies Building, Wat Hong Rattanaram Ratchaworawihan, Bangkok. There were 40 participated trainees.

4. Data Analysis

A. Qualitative data analysis

In the analysis of qualitative data to ensure that the researchers are confident that the data collected is correct because the quality data collection emphasizes subjective use. The researcher used the content analysis technique by applying Buddhist principles, concepts, Western psychological theories, potential development, Buddhist counseling psychology, aesthetic conversation to synthesize, descriptive analysis. And classifying and organizing the data (Typology and Taxonomy) and taking the data that has been classified and categorized into systems and analytical inductive summaries (Analytic Induction) is the analysis of data obtained from various events that occur. For data validation, the researcher uses three-way data validation. Triangulation is divided into 3 types which are (1) data triangulation (2) three-way inspection for researchers (investigator triangulation) and (3) theory triangulation

B. Quantitative data analysis

The analysis process using the ready-made program is as follows.

Check the accuracy and completeness of the data results as well as the number of assessments.

A form for assessing knowledge, understanding, and skills for healing the mind of patients with Dhammas of volunteer monks consisting of 4 elements, totaling 48 items

Descriptive analytical statistics were used to describe the characteristics of the data and the statistical analysis was inferential to use to analyze the study results from the groups of monks who participated in the project.

5. Design of activities for the development of potentials and activities for the healing of patients with Dhammas of volunteer monks group

The concept of activity design is to prepare the basis for the development of the Volunteer Spirit to be a Buddhist counselor by creating motivation that encourages the development of the pursuit of truth and deep understanding.

In the theory of counseling by adjusting the mind and behavior, it is found that the abnormal emotions of that person are caused by the distortion of thoughts or evaluating events with untrue thoughts and believe that the emotions and the thoughts are related and often reinforce each other But because humans are rational, have the ability to solve problems and make decisions, and want to move forward to being a perfect person. Therefore, the development of humans to reach realistic reasoning through consultation is extremely important. **Prapan Supasorn, Toungpetch Somsri, Somkit Saewong (2012)** found that the process of developing a volunteering mind in accordance with Buddhism by applying principles and integrating systematically in accordance with the rules and regulations in society by arranging training for knowledge, understanding and cultivating awareness. Being a giver of sacrifice without expecting compensation for public service by organizing volunteer orientation, strengthening volunteer mind during work and practicing how to integrate Dhammas into activities in the performance of duties bringing the Dhammas into the mind without knowing including prayers, meditate, listen to Dhammas and organizing group activities by helping each other to work resulting in sympathy, love and unity, more importantly, the heart of volunteer work is to give with a pure heart, be ready to sacrifice physical strength, wealth and time which helps elevate the mind of the doer to a higher level of precepts, concentration and wisdom. The development of the potential of the volunteer monks in the sequence of the 4 phases of the project was designed to develop the potential of the volunteer mind in 4 components which are 1) the characteristics of the volunteer monks of Dharma 2) Basic preparation for the volunteer monks 3) The guidelines for healing patients with Dhammas 4) The use of the Buddhist principles in the healing of patients. **Chonthorn Thavornkchakorn (2014)** studied the healing process of the spiritual dimension of the group of volunteer monks at Faculty of Medicine Vajira Hospital, Navamindradhiraj University, found that the steps of the healings process for spiritual patients by volunteer monks are as follows: 1) Planting faith (on the basis trust) is the basic principle used in the healing process of the patients as if the step first to build good relationships 2) Searching for suffering is to find in the mind of the patient that there is something that is a problem in the life of the patient, which is a state of stress in his mind that is hard to endure, affecting the physical condition of the illness already 3) Creating a path to happiness which is invites the stress in the mind at that time to help the patient relax for a moment by helping the patient to be present consciously, have time to think and prepare to face further problems. Some patients may be able to solve their problems by themselves depending on their individual wisdom. 4) solving suffering with the Four Noble Truths (Distress Management), most of the time, the patients will see their suffering caused by the monk who heals, convincing the patient to release the suffering first so that the patient can be conscious with the present, then the monks will apply the Four Noble Truths principles to help each patient to see the solution of the problem by themselves. 5) Enhancing prestige with wisdom by bringing the principles of Buddhism to help with healing with the Four Noble Truths principles, it is a big picture that covers the practice of cessation of suffering, namely Magga, which is threefold training. In other words, the seven enlightenment factors are Dhammas used to manage suffering. There are also the three characteristics of truth that point out to see suffering. In this regard, the healer must have the four sublime states of mind as personal principles. 6) Putting equanimity to the patient in the final phase, if healed correctly, will help the

patient to accept his true condition, to let go and farewell with a calm condition, as well as helping the relatives of the lost to accept and understand the nature of life.

A. Training for learning skills in 3 stages

The mind healing activity is a process of remedying the mind of the patient through Buddhist counseling which is a process of thinking adjustment. The emotions and behaviors of a person are related to a person's internal factors, which means consciousness, intelligence, biological variables, and other environmental factors, with the counselor being the center. The counselor must be intellectual and have a state of friendliness or relationship, which is an important part of counseling and has deep experience and understanding in applying the principles, especially the Four Noble Truths. The TIR process is A Basic Model of Buddhist Counseling and Psychotherapy Process, which is a process that can understand the Buddhist psychological counseling to help solve the suffering, which is the solution to the inner problems of people who come to consult such as disappointment, regret, anxiety, fear etc. These problems are heavy suffering which is caused by inconsistency with one's own desire to be able to solve the suffering by oneself which can be solved by using awareness of the truth of the nature of life in accordance with the Dhamma principles. The learning process is divided into 3 phases, namely 1) The learning phase, this phase is the period in which the volunteer monks try to learn and understand the skills to perform by analyzing the tasks, procedures, and methods so that the volunteers can use their thinking as a guideline for practice. 2) The skills creating phase, this phase is a process that follows the pattern of correct behavior until there is no mistake that results in the behavior of the skill and remains in itself and is the period in which the volunteer will learn how acting as a link between response to skills, sub-units into sets and patterns 3) The automatic practice phase, this phase is a stable process in the activity and improves the accuracy of the operation to the point that there is no mistake, volunteer monks can perform activities to heal the mind by integrating various skills into oneself by creating skill sets in sequence from easy to rare, using Connectional Theory by Thordike which is the connection between stimuli and the responses of learners in each step continuously, based on 3 learning rules which are 1) Law of Readiness, this law refers to the readiness of learners both physically and mentally. If the body is ready when acting, it will result in satisfaction, but if not ready to do and then forced to do will cause dissatisfaction.

2) Law of Exercise, this law refers to the stability of the connection between stimuli and the correct response by practice and repeated actions, resulting in long and lasting learning permanently which divided into (1) Law of Use, this law always refers to practice and response, resulting in a strong bond between the stimulus and the response, or it may be said that once learning has begun And use it on a regular basis, it will make the knowledge persistent and not forgetting (2) Law of Use, this law always refers to practice and response, resulting in a strong bond between the stimulus and the response, or it may be said that once learning has begun and use it on a regular basis, it will make the knowledge persistent and not forgetting. (2) Law of Disuse, this law refers to the untrained, unused, not frequently implemented, which weakens the stability between the stimuli and the response or may cause that knowledge to be forgotten. 3) Law of Effect, this law states that the result, when demonstrating learning behavior, that if you get a satisfactory result, it would make you want to learn longer, but if the result is not satisfactory, causing not wanting to continue learning or become bored.

Knowing, learning and improving oneself of volunteer monks, especially as for the volunteer work, which promotes efficient and effective growth or both internal and external. The accumulation of knowledge and experience causes the volunteers to change and develop their views towards a prosperous lifestyle to appear or change for the better. In addition, self-development is also important to other people because people have to be related to each other. Development in one person also affects other people. Self-improvement and development therefore prepares oneself to be a good environment for others.

6. Results and Analysis: Outcomes of the Pilot Project

Developing the potential of volunteer monks requires motivation for refining and perceiving the suffering of patients and their relatives through practice of patient care. The analysis results from this research in all 4 phases are shown as 4 components which are

A. Potential development of volunteer monks characteristics

From the idea of Victor H. Vroom on the subject of volunteering, Volunteerism is a behavior that results from decisions made with conscience that result from beliefs and attitudes that affect happiness or reduce existing suffering, with a belief in generosity, sacrifice, and a tendency to prove results of actions and beliefs in line with the development of one's own potential, with the goal of Increase knowledge, experience, capability and attitude for efficient work performance. Volunteer monks have the process of strengthening the mind that leads to helping others and adhere to the 5 Noble Growths principle, namely confidence, morality, learning, liberality, wisdom which are in accordance with the Dhamma discipline with faith in Buddhism as a guideline for the interest of volunteer monks in helping the society more and more emotionally stable, resulting in self-interest, such as learning to improve themselves to develop volunteer mind efficiently and benefit others, the effectiveness of volunteer works to other

B. knowledge development of volunteer monks

From the concept of Mallon B. Regarding spiritual influences, cultures, and religious ceremonies affecting sadness and healing, and suggesting that understanding of these beliefs will be helpful in giving counsel to those who have been thoroughly lost which is consistent with the healing process of the patients of the volunteer monks by having a role in developing the correct faith in accordance with the principles of Buddhism, without destroying beliefs that do not consist of wisdom but focus on learning to live with the current suffering of patients by listening to and considering the suffering that appears and the cause of suffering through conversations. Volunteer monks can persuade patients to see the truth from their own suffering and then convince the patient to know the suffering that results from the mind. It can be seen how to practice appropriately for mental suffering by using the Four Noble Truths to explain to the patients to learn and accept the suffering in order to build morale and peace for themselves. Volunteer monks can learn the counseling of psychologists and apply it to connect with Buddhist principles in the practical work to heal the patients better.

C. The guidelines for healing patients with Dhammas

From the evaluation, it is found that knowledge is very important to the volunteer monks in making a difference in the dimension of the mind healing. The healing of the volunteer monks must not focus on destroying beliefs that do not contain wisdom, but rather focusing on learning to live with suffering and allowing the counselor to learn until acceptance and development of the mind and revitalize according to their own potential. Volunteer monks must understand the reality and suffering of patients that occur by learning from the Buddhist scriptures and bring Dhammas to explain the nature of the problem which is the practice of Buddhism, such as Four Bases of Sympathy, Four Sublime States of Mind, Four Bases of Accomplishment, etc. The atmosphere in conversation, communication, and interaction between the counselor and ones who come to consult must be friendly in order to be able to understand the true state of suffering in the process of suffering and the cause of suffering. In order to be able to understand the true state of suffering about the process of suffering and the causes of suffering, which results in the reduction of negative thoughts and protecting oneself in order to go on a good path, after knowing the clear guidelines, the volunteer monks will develop their own ways of healing more appropriately, including the development of attitude towards various phenomena that appear better.

D. Buddhist principles in healing patients.

In each case, the volunteer monks must understand the reality that the mental and physical suffering is different. If the volunteer monks can't make the patients trust and cooperate in healing, the opportunity to find suffering will be more difficult. In the research, it is found that the Dharma healing process of the Buddhist monk group can help improve the patient's skills with the art of learning process, listening, asking, looking, not compulsion or subject to knowledge and reflecting the feeling of trust for the patient to allow the patient to review themselves until they see the truth and live with the truth.

In addition, the research also found that the coordination of psychology and the use of Buddhist principles in healing has led to the development of counseling and healing the mind of the patients which leads to the patients to have faith and trust in more counselors. Including the development of positive thinking and the realization of the truth according to the Four Noble Truths easier and can be adapted for both counselors and the ones who come to consult.

Summary of the trial project training process in healing the patient's mind with dhammas. The evaluation results showed that the process of developing the potential of the volunteer monks to heal the patient's mind through the 4 components, which are 1) Potential development of volunteer monks characteristics 2) knowledge development of volunteer monks 3) The guidelines for healing patients with Dhammas 4) Buddhist principles in healing patients. After the experiment, all components had a significantly increased mean level at .05

6. Discussion

The form and process of healing the mind of patients with Dharma is a process of counseling and generosity for patients to see the suffering and truly understand their suffering through the Buddhist consultation and the healing activities of the patients with the Dharma of the volunteer monk group, resulting in the understanding that the healing process of the patients with the dharma can stimulate the change in the spiritual development of the volunteer monks. These ways of healing the mind will make more or less changes in the minds of patients. The important thing is that the volunteer monks have a way to interact with the patients who come to consult, which the skills and techniques are very important in the process of treating the mind of the patients.

From the research, it is found that both the control group and the experimental group can build trust, respect, and warmth to patients with goodwill and compassion as the basis without expecting compensation and be a good role model such as listening to unconditional acceptance, paying attention and giving value to patients, etc.

The training to educate volunteer monks to understand the healing process with Dharma is very necessary to build confidence in counseling, consistent with Dr. China Barry said, "Those who intend to be good volunteer monks will need to take a long time to practice the skills of counseling until they are effective" In addition, the integration of Western psychological theories such as human-centered theory, It is an internal driving force that will achieve the full potential of the patient and the use of behavior modification techniques in mind-based therapy. The main goal of mind healings is to help patients who seek counseling be aware of their needs and make decisions on their own with ultimately understanding and accepting oneself as well as be able to carry out their objectives and develop themselves to the highest point, also there are also new good attitudes arising, completely self-reliant. As for the healing process of the patients with Dharma, the volunteer monks group use the TIR Process : A Basic Model of Buddhist Counseling and Psychotherapy Process as a real infrastructure, which allows patients to relieve themselves by being aware of the truth. Of the nature of life according to the Buddhist Dharma, making patients easily understand, being fresh, cheerful, seeing the purpose of life, and finally able to solve suffering and their own problems.

7. Suggestions

This research is a body of knowledge for the form and the process of healing the mind of patients with Dharma and helps to promote the spiritual practice of monks in accordance with Buddhism.

This research is an integration of Buddhist knowledge, psychological theory and psychological counseling in accordance with Buddhist principles in order to develop the healing process of the patients with the Dharma of the Buddhist Volunteer Monks group, which the various hospitals can apply to care for the patients.

Practical Suggestion

- 1) Volunteer spirits should practice to increase religious ritual skills in order to connect the intellectual learning process of patients.
- 2) The counselor should be cautious in giving direct solutions to the ones who come to consult because it is a direct obstacle to self-awareness, which is an important goal.
- 3) Volunteer monks must be mindful at all times to think and act in the right manner, including completing their duties.
- 4) When a volunteer monk goes to do volunteer work in various hospitals, it is necessary to learn the rules and regulations of that hospital with respect and strictness, because proper conduct will strengthen your faith, build confidence, and receive support from people in the relevant departments.

Suggestions for further research

- 1) Survey research should be conducted in order to understand the healing process of the volunteer monks
 - 2) Should create a project to develop the potential of the volunteer monks by practicing Vipassana meditation
 - 3) Should study the mental immunity for the patients after the Dharma healing by the volunteer monks
- Should study and follow the results of the treatment of physical diseases of patients after receiving the mind healings with Dharma

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