



A Critical Metaphysics Approach in the Nausea Novel's Jean Paul Sartre toward Spiritual of Vietnamese in the Vijñaptimātratā of Yogācāra Commentary and Existentialism Literature

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Abstract

The article has coherence between Vijñaptimātratā commentary and existentialism literature in close relation to exploring controversy that about the content and art of Nausea characteristics in the several vision of J.P Sartre's works. The current research objectives is critical and analytical the existentialism phenomenon of J.P. Sartre's Nausea novel especially base on Buddhist psychology as an ideal. The research finding is the ability to choose freely allows the subject to project his responsibilities and decisions into the world. Vijñaptimātra pointed Nausea arouse defilement in six categories i.e., Greed, Anger, Madness, Lust, Indecision, Evil view. The significance found that Agnosticism is an outstanding point of Existentialism when it comes to the transition from anthology to epistemology. So that is the human situation when it is not possible to discover the meaning of things, to penetrate phenomena. Nausea novel translated and impacted Vietnamese in four terms i.e., Buddhism as concepts, philosophy as literalists and folk tales, living approach as the country norms, and modern contexts as young people to reassess a past ideological tendency that leaves a deep impression and look at themselves.

Keywords: Vijñaptimātratā, Existentialism, Nausea, Metaphysics.

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1. Introduction

As a fundamental work, playing the declaring role of the existentialism by Jean-Paul Sartre. Nausea has been studied a lot in the philosophical and ideological aspects such as (Cam Clayton, 2009) Nausea, Melancholy and the Internal Negation of the Past and existentialism Tho Ngoc Nguyen and Phong Thanh Nguyen (2020) in Existentialism Thought in Jean-Paul Sartre' Nausea, it is comparing with Christian thoughts (Kerr, 2010), Stomaching the Truth: Getting to the Roots of Nausea in the Work of Jean-Paul Sartre and Flannery O'Connor, in the novel relevance "solitude" (Truong, 2011) in existentialism and its expression in South Vietnamese literature before 1975. When the study of philosophical thought is pushed in the direction of type comparison, the comparison existential with Buddhism seems to be an interesting topic with a new perspective attracting many studies in the literature world. There are some of the prominent articles by Kiet Tan (Dang, 2009). Nausea Sartre was wandering in front of the temple gate and according to Sheridan Hough (2012) illustrated of Sartre have suffered from nausea, so if he had understood the Buddhist no-self doctrine? or Lifintseva T. P. (2013) "Sorge" of Heidegger, Sartre's "l'être pour-soi" and Buddhist "duḥkha": Ontological Foundations of Negativity. In general, these studies have compared existentialism with basic Buddhist concepts such as suffering and impermanence. Vijñaptimātratā has only been mentioned but that is no research focusing on specific discussion. Furthermore, this tendency often emphasizes the preeminence of Buddhist thought and does not pay sufficient attention to the artistic aspect of nausea. J.P. Sartre's vijñaptimātratā and existentialism are applying to approach *Nausea*, especially from the perspective of Vietnamese agreement many interesting points. Because researching of Existentialism, since the second half of the twentieth century in Vietnamese has had many achievements. Importantly, it can be said that *Nausea*, in some ways, has a close relationship to Vietnamese approached as follows;

Then, in Saigon, when I decided to return to France, all that was still kept inside me – the strange faces, the construction sites, the docks along the long riverbank – were all melted ; they disappeared into nothingness. And voila, my past remains just like a huge hole. (Sartre, 2008: 160-161).

Despite characters in term of psychological developments in the novel are clarified through the three basic contents of the existentialism i.e., the search for the meaning of phenomena, agnostic, and liberation. The document research was based on content analysis and critical methods. That was gone through the processing of J.P. Sartre as the existential limitations proposed were resolved by the Vijñaptimātratā perspective. Therefore, J.P. Sartre's existentialism is reflected of Vijñaptimātratā can be better understood in particular the case of nausea. Buddhist psychology will supplement the system of topics, concepts, and tactics for literary criticism to apply and develop.

2. Objectives

To critical and analytical the vijñaptimātratā and existentialism phenomenon of J.P. Sartre's Nausea novel.

3. Methodology

The current paper-based on document research is a content analysis using discussion base on the existential-phenomenological method. To explore knowledge are about what constitutes certain "kinds" of experiences that involve the Vietnamese approach in Buddhist philosophy.

4. Nausea

Nausea was the most famous philosophical novel of J.P. Sartre in 1938 A.D. (Sartre, 1938) it initially published French version and later 1949 A.D. relayed in English version when the world was seething for the Second World War. Nausea was spent more time talking about than enjoying it because of its irrational world and anxious mood before turbulent times. Nausea was translated to Vietnamese in 1967, when existentialism had passed its peak, the war situation preoccupied people with real events rather than abstract thinking. Nausea is element of philosophy work as emphasizes Nausea as philosophy seem Sartre's early philosophy illustrated that feeling comes with existing in the world (Rolls, 2005). Then he explained such as a pathological intuition of the way things really are. Therefore, when philosophers kept silent, the political class criticized it as the depraved cultural manifestation of American imperialism, the ethics class criticized its body depictions. Sartre's own discussion of the content was an indirect explanation although, his situation was a writer who privilege to the novel. Existentialism is extremely alienated and misunderstood. Even after regaining position on the literary and philosophical forum. Nausea is not an easily read novel for general readers and even researchers. Discussing Nausea from the perspective of Vijñaptimātra and Existentialism could open up a new perspective, a less difficult reading way for all those subjects (Yiannopoulos, 2020).

4. Vijñaptimātratā

Teaching depending on one's capability is the preeminent method of Shakyamuni Buddha when he was still alive but after he entered Nirvana, his teachings dispersed and received many differences, especially the problem of "*There is no-self but there is karma*" (Takakusu, 2021). Nagarjuna (150-250) used Mahayana emptiness to solve the problem of insisting on physicalism; Asaṅga (300-370) established Vijñaptimātratā to clarify the ultimate Emptiness. This foundation was later developed by Vasubandhu (315-395), Xuán Zàng (596-664) (Kohn, 2021). They synthesized these issues into a Buddhist

psychological system to analyze the nature of the mind, show out all manifestations of consciousness in which the mind arises. The most basic feature of Vijñaptimātratā involved Yogācāra that clarify the reason of anattā by thinking, analyzing in detail, bringing all things into a relationship with impermanence, suffering, and emptiness to conclude all the dharmas are anatta (Genoud, 2020) The system of Vijñaptimātra philosophical arguments is so rich that it is mythical that the person who enlightened it is Maitreya Buddha. For example, Ālaya-Vijñāna (ideation store) has mentioned content that is larger than traditional psychology does. Moreover, the system of specialized words, relationships, and broad branching make learning Vijñaptimātra become a field that requires high ability to think and expertise; it is rare to be applied outside and even inside the Buddhist environment.

5. Existentialism

Existentialism was born in the first half of the twentieth century. It carries on many opposites when pushing the existential being into a world of meaninglessness and irrationality. Developed on the philosophical foundation of Soren Kierkegaard's subjective experience and Friedrich Nietzsche's free choice, Existentialism uses Husserl's and Heidegger's phenomenological methods as qualitative research (Thepa, 2021) to structure phenomena and their manifest, to search for the essence of being, transform existentialism from epistemology to ontology (Rahmonkulova, 2021). J.P.Sartre developed the consistent atheistic Existentialist philosophy when declaring that existence replaces God and it predates essence. In the death-oriented situation of human beings, despair is inevitable and life is irrational; man can only make history by projections. Right from the start, in addition to the eager uptake, Existentialism was criticized as a depraved manifestation of the bourgeoisie as a sign disorients of the youth. Existential agnosticism emphasizes that helplessness in the world, but the literary and artistic group has proved to be passionate and transmitted that passion to an increasing number of readers.

6. Results

Vijñaptimātratā and Existentialism in Nausea

Searching for the nature of phenomena is the primary concern of Existentialism as well as most ideologies. When Sartre argues that man creates himself through the ability to free choice, the distinction between “Being in itself” and “Being for itself” becomes the most important issue of ontology. The study found the ability to choose freely allows the subject to project his responsibilities and decisions into the world. So, Roquentin's interest in the study of De Rollebon is essentially a reflection of himself (Webber, 2021). Then he recognized his silhouette in the subject. Sartre omits all details about De Rollebon's identity, actions, and personality and turns this character into a mysterious

world for Roquentin to contemplate (Han & Cheng, 2021). In general, *Nausea* is the journey of searching for the being's nature through things and phenomena. It begins with the goal of recording everything (Jean-Paul Sartre, 2008, p.11) and ends with the conclusion, “*Now, I know it well; all-round things are just their manifestations - and behind them is... nothing at all.*” (Jean-Paul Sartre, 2008: 238-239). Sartre could not explain the cause of its failure, but Vijñaptimātra pointed out, it was the method. Because when searching for the nature of things and oneself, characters in *Nausea* arouse defilement, which can be divided into 6 categories including (1) greed – Requesting has a passion for sexual indulgence, wants to use sex to relieve loneliness; (2) anger – he is discontent and malevolent when he is cannot get sexually satisfied, (3) madness: seeing in features of actor such as self-learner, falls in love without reason, innocent, (4) lust – happening is frequently proud and arrogant, (5) indecision – doubt mind leads to reluctant, and finally (6) the evil view – the misconception makes the character suffer and bad attitude (Morseth & Lian, 2019) (Table 1). The origin of this erroneous method is that when recognizing things, the being was tied in Manas (manas-vijnāna, subconscious-mind). Then, one can see nothing but himself; it is impossible to understand things and himself.

Table 1 Analysis of 6 Characters in *Nausea*

6 Characters in Nausea	
Greed	: requesting for sexual indulgence
Anger	: discontent and malevolent
Madness	: self-learner, falls in love, and innocent
Lust	: proud and arrogant
Indecision	: doubt
Evil view	: misconception and bad attitude

The significance found that Agnosticism is an outstanding point of Existentialism when it comes to the transition from anthology to epistemology. So that is the human situation when it is not possible to discover the meaning of things, to penetrate phenomena. It differs from sociological determinism, which declares research, dedication, and artistic activity as Roquentin's deviant. Because all these activities are attributable to understanding human nature, but when the subject is trapped in prejudice, it can only go nowhere. The more he studies, the more helpless it is. Existentialism concludes that nothing can exist in this world; without God or law, everything becomes redundant, like Roquentin, like Anny. At the beginning of the novel, the author introduced Roquentin with simple enough circumstances to be an easy case study; he does not have any significant social connections, “*I live alone, all alone. I never told anyone; I do not receive anything, nor give anything.*” (Jean Paul Sartre, 2008: 23). However, it is this liberal illusion that leads to impotence when the character tries to connect him with society, seek meaning through the outside world. Later, in his second period of Existentialism, Sartre tried to reconcile Existentiality with Marx's philosophy in order to find a way out when defining man as the

sum of social relations. But then man loses his personal plane; agnosticism still cannot be resolved. As a result of this situation, the character feels nauseous with the stone, the piece of paper, the hand, the research, the lover, and the memory. This feeling is deeper and deeper because it originates from being within. According to Freudian psychoanalysis, this is the principle of satisfaction when agnosticism becomes irresponsible repression. Indeed, there were times when Roquentin thought he was crazy. The solution to agnosticism is, of course, knowledge, or consciousness, but not like Ogier who spends his life reading books in the library alphabetically so that after 7 years. The proposed way of Vijñaptimātra is back to the roots, learn about him, thereby understanding it all due to the mind came out. However, it is at this point that Vijñaptimātra and Mahayana Buddhism are labeled to be idealistic and ambiguous. It is necessary to understand that Vijñaptimātra is broader than consciousness. Vijñaptimātra does not deny external conditions and circumstances, but it asserts that in perception, the subject plays a very important role (Liang, Chang, and Lintong, 2020). Moreover, Vijñaptimātra is very materialistic when presenting àlaya-vijnàna as followed

"contains all the nuclear seeds of all phenomena, contains all the concepts, perceptions and thoughts of all sentient beings."

(ShiQin, 2005, p.14)

Later, in his second period of existentialism, Sartre tried to reconcile existentialism with Marx's philosophy. He was seek a way out when defining man as the coherence of social relations but then he loses his personal bestead and agnosticism still cannot be resolved.

7. Discussion

The solution proposed by Existentialism is the essential freedom to choose. This point turns "being in itself" into "being for itself", and is converting a being which i.e., redundant, random, inexplicable, independent, immutable. Specific point that becomes a subject who is capable of maintaining relationships with others, creatively, dynamically, and freely. These choices may be correct as music helps nausea, the character decides to go to Paris to write novels, maybe wrong as music also stops working with nausea, and there is a very high chance that writing a novel is the same. So, the subject may not choose as the way postwar Vietnamese and Western youth living without aim, without orientation. That essence is very close to the 8th consciousness of the Vijñaptimātra, or àlaya-vijnàna. There is many times Roquentin mentions nausea when it comes to nothingness. Nothingness or sometimes are like a form of ending space (*"dissolves into nothingness ... returns to nothingness"* (Jean Paul Sartre, 2008: 57-240), sometimes it is a kind of opening realm (*"I am about to see them emerge from nothing"* (Jean Paul Sartre, 2008: 328, 329), when again it seems *"an idea in my mind, an existing idea floating in the vast realm. This nihilistic state did not come before existence, it is another being, and has appeared after many other beings."* (Jean Paul Sartre, 2008: 334 - 335). According to Vijñaptimātra and àlaya-vijnàna have three meanings, namely storage, possession (contained seeds),

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and vitality (growing, developing). And they are space, object and function in turn. These meanings are always transformed as a “constant transformation like waterfall water” (ShiQin, 2005: 17). Àlaya-vijnàna is the solution because it is ultimately pure (wúfùwújì). “Wújì is neither good nor bad; yǒufù wújì” is a phenomenon that is polluted inside without any expressions; its nature is not completely pure (as manas-vijnàna), wújìwúfù (àlaya-vijnàna) is ultimately pure. Searching things in àlaya's meaning will avoid delusion, hope (originated from manas-vijnàna) as when Roquentin is hugging Anny, he desires her. But when he is rejected, he realizes her face as “pale, barren, and grumpy, that is the face of an old woman, which is extremely horrible...” (Jean Paul Sartre, 2008: 382). With fully understanding of Àlaya-vijnàna found being can avoid discrimination, which is attracted when the eyes meet the scene – Roquentin looks at “the stone or the piece of paper”; ears listen to the sound – “tear the piece of paper to hear the lingering splutter” (Jean-Paul Sartre, 2008: 32), aroma – nose smells – “an enchanting scent of stone slabs” (Ibid., 385), taste – tongue identifies taste – “tests a bitter food” (Jean Paul Sartre, 2008: 357), body – sense or touch “wet, low-grade fever” (Jean Paul Sartre, 2008: 357) and to distinguish between things and phenomena – the constant nausea is everywhere.

Table 2 Perspective of Vijñaptimātra and àlaya-vijnàna in Nausea

Vijñaptimātra and àlaya-vijnàna in Nausea	
Eyes	Form e.g. stone or a piece of paper
Ears	Sound e.g. tear a piece of paper listening
Nose	Smells e.g. an enchanting scent of stone slabs
Tongue	Taste e.g. a bitter food
Body	Touch e.g. wet

Vijñaptimātratā and Existentialism in Nausea towards Vietnamese

Attracted by ideological value, the Nausea novel is often overlooked or classified in terms of form. There is non-substantive form and Nausea, as mentioned, that quite difficult to read. The study found Nausea's story is quite heavy and dry, it brings great obsession because of the feeling of loneliness in its form of a diary. Text work is divided into three parts i.e., the longest is a diary spanning 22 pages but serves as the life of the character (Koichi, 2018). Second part is an approximate 22 days, this time is associated with all spaces because it is from the mind, and it can be extended indefinitely. And last part is the most important art of Sartre that to tell the story through the central image of nausea with all color shapes, sound flavors, and hidden thoughts. This nausea also progresses, from a mild disgust in Roquentin's hand to his throat and extending outward,

“And then another Nausea, before that, the night I looked through the doorway; and another one at the park, one Sunday, and then many more. Yet, the sadness of nausea has never been so intense as today.” (Jean Paul Sartre, 2008: 305)

Because in the end, "*The nausea is me myself*", the nausea is the protagonist of the entire work, not Roquentin or anyone else. This type of character is rare and very haunted and also, using existentialist writing, describing phenomenology, Sartre owns many passages with beautiful words such as in describing the sun, fog, and sunlight dyed red in the window frame of a Normandy wooden villa, etc. (Yiannopoulos, 2020). Besides, the sense of visualizing abstract concepts is promoted, not only Nausea but selfishness, wisdom as well became proper nouns, objects of contemplation (Sartre capitalizes these words).

From an artistic perspective, Buddhism also has a huge literature history, however, in this article we would like to mention another perspective of Buddhism expressed in the translation *Nausea* in Vietnamese. The study found initial, the translation *Nausea* showed many features of Buddhism in term of the Sino-Vietnamese vocabulary class, which often used in Buddhism such as "*abiding*" (Jean Paul Sartre, 2008: 17), "*impossible theory*" (Jean Paul Sartre, 2008: 60), "*generous*" (Jean Paul Sartre, 2008: 359), "*permanent*" (Jean Paul Sartre, 2008: 392), etc. Because the translator of this work is Cong tang Ton nu Phung Thang, a female researcher belonging to the royal family of the Nguyen dynasty, who clan love Buddhism for generations. She was a colleague of Venerable Thich Minh Chau in the process of building a famous Buddhist university and library throughout Southeast Asia as Van Hanh University. With royal characteristic, Phung Thang offered a profound and noble translation with Sino-Vietnamese word system such as "*I write with a false attitude*" - ngụy tín (Jean-Paul Sartre, 2008: 30), "*complete special scene*" - hoàn cảnh đặc cách (Jean Paul Sartre, 2008: 365), "*a wish*" – tâm ước (Jean Paul Sartre, 2008: 370), etc. Second, that had the effect to courting sensitive topics in a very feminine, luxurious way as "*We make love each other*" – làm ái tình (Jean Paul Sartre, 2008: 24).

The philosophical work is translated and published by a Hue lady at the age of 24. It demonstrates the bravery, cultural, ideological, and well-developed background of Vietnamese society. Looking back to the Vijñaptimātra, perhaps, this sect is lacking an effective way to reach the masses. This is a common difficulty of many treatise sects, but Vijñaptimātra is quite more difficult because of its massive theoretical system (Aviv, 2020). It is necessary to define that Vijñaptimātra, in particular, and all Buddhist treatise sects, in general, cannot neglect the public Buddhism to only develop elite Buddhism. With that vision, art and literature are suitable paths that Buddhism has applied; the question is how Vijñaptimātra transforms his problems. The example of Co Nong Pham's cup (ShiQin, 2012, 78-79) is probably an effective and clear one.

From a life perspective found Buddhism in general, and Vijñaptimātra in particular directed towards a peaceful life, which is based on a thorough understanding of beings and things (Franco, 2004). But these conclusions do not prevent people from experiencing; the problem is that they know the way to get over all entanglement and failure. So is the study of Vijñaptimātra, if being is engrossed in the analysis, the argument, examples, he is just like the Self-taught person, who wants to read all the books to serve the human race, but eventually is got kicked out of the town for his moral violation. In that spirit (Rolls and Rechniewski, 2005). The association of literary research with Buddhism cannot be

confined to the quoted content, direct evidence, or historical comparison. It should extend to type comparison. In this way, the path of literature and art to Buddhism is no longer an application or a search for similarities and it can lead to the level of Buddhist literary criticism. In this sense, Buddhist criticism is the literary criticism field that studies the relationship between Buddhism and literature as well as how the transformation of Buddhism into literature takes place. This trend promises to open up another path for literary criticism, which has been outlined in the past but not yet focused, not fully aware. In the context of literary history, many political, cultural, and social tendencies has participated in, such as post-colonialism, feminism, ecological criticism, etc.

The impact of Nausea novel toward Vietnamese

1. In terms of Buddhism, that will supplement the system of topics, concepts, and tactics for literary criticism to apply and develop. On the other side, Existentialism, especially with *Nausea*, has influenced Vietnam in many aspects.
2. In terms of philosophy and art, it found strongly researched by the university intellectuals, such as Van Trung, Nguyen; Thai Dinh, Tran; Ton Nghiem, Le (Thanh, 2021). It changed the face of literature in the South of Vietnam with its absurd world and phenomenological language (Dinh K.T., 2017). That was presenting thought the literalists and folk tales.
3. In terms of living approach, postwar Vietnam posed the two-sided problem of existentialism as causing the youth to fall, lose its direction, but clearly show how they concern to choose the situation of the life along with the country norms at that time.
4. In modern contexts, existentialism and *Nausea* become opportunities for young people to reassess a past ideological tendency that leaves a deep impression. But above all, they can look at themselves in promising directions set forth by existentialist as freedom, choosing the essence, trying to understand things, phenomena and self-discovery.

That all the most in the study views is the meaning and goal that Buddhism, in general, and *Vijñaptimātra*, in particular, aims to gain wisdom and knowledge.

8. Conclusion

In short, this article has used some main points of *Vijñaptimātratā* and Existentialism to recognize the ideological and artistic values of *Nausea*. This process demonstrates the pros and cons of Existentialism, which are valuable as lessons learned for the development of literary arts and *Vijñaptimātra*. On that basis, this article proposes to see the artistic value of *Nausea* as an important part associated with the content, the tendency to literary criticizes Buddhism as the path of development of both Buddhism and literary criticism.

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