



Announcement
Issue no. 1/2022

Subject: Principles of employee duties

For success in creating sustainable business growth of the Company, TPI Polene group adheres to Environmental, Social and Governance (ESG) criteria, (Environmental, Social, Corporate Governance), by embracing the Bio Circular Green Economy as a sustainable business model under the standards of good corporate governance. In carrying out duties and responsibilities, all employees are required to work under Four Rddhippada : Basic For Success 4, which consists of the follows:-

1. Chanda : (Aspiration) : Intention or purpose or desire or zeal. The need to do and always be willing to do what is assigned and aspire to make it work even better.
2. Viriya : (Effort) or energy or will,
3. Citta : (Concentration) Consciousness or mind or thoughts ,concentrate on work
4. Vimansa : Planning, Result Checking, Good Governance, Research and Development

With a committed heart to create a balanced happiness with a better quality of life in a sustainable manner pursuant to Four Sublime States of Mind) which consists of the followings:-

Metta : Mercy

Karuna : Kindness

Mudita : Sympathetic Joy

Upekkha : Equanimity

Announced on January 5, 2022

Prachai Leophairatana
Chief Executive Officer

Note: This principle of living follows metaphysical concept of Four Noble Truths.

Brahma-vihara

(FOUR SUBLIME STATES OF MIND)

Metta (Mercy): Love, desire for others to be happy.

Karuna (Kindness): Desire to get others out of their sufferings

Mudita (Sympathetic joy): Pleasure that come from delighting in other people's well-being, even if one did not contribute to it.

Upekkha (Equanimity): Even-mindedness and serenity, treating everyone impartially

Iddhipada 4

BASIS FOR SUCCESS 4

Chanda (Aspiration)	To be content and happy in doing good deeds with enthusiasm and strong intention.
Viriya (Efforts)	Diligence, patience, commitment, endurance, willingness to work hard and to never give up; having the courage to tackle any obstacle and having the courage to make changes.
Citta (Concentration)	Consciousness of the senses, Subconscious mind and Intellect, is of immense power
Vimamsa (R&D)	Involves conducting an investigation or discrimination, a plan, a measure, an invention of a solution.

The Principles of Iddhipada 4: Path of accomplishment in work, which consists of the followings:-

Chanda (Aspiration): Satisfied with the work we're performing.

Firstly, we need to explore ourselves for what kind of job we like or what areas of work we have faith in, and then go down that path. We can start easily by questioning ourselves what we work for and whether we are happy if such job is not a loving job. In case we have time to find and adjust ourselves or adapt our faith to our work.

Viriya (Efforts) - Diligently on the work

All work can be done requires diligence. Viriya is another tool that can lead to success. The more we work hard, the rewards received are even more. More importantly, Viriya can be achieved with the love of work, not just dedicated the work to life but virility is a self-training one.

Citta (Concentration)

The mind that focuses on the work is completely good for the work that is done. Chitta is Thammasa that represents conscious, prudence and responsibility and help us to work without distractions. Once we have both Chanda and Viriya, Chitta can be considered as the fence of a path that does not distract us from success.

Vimansa- The contemplate and use of wisdom to monitor the work.

The best way of how to get the job done is in this last element of basis for success 4. Vimansa means contemplate, working with wisdom and a brain thinking, not just working on it. Probably, reconsidering ourselves steadily what we have done all day, summarizing the reasons why we have done all things today and we can be encouraged in the next following days and we're not going to repeat our mistakes, and can see a way to see which paths will actually lead to success.

Therefore, if Iddhipada 4 (Basis for Success 4) is applied at work, love the work, work hard, and take responsibility for the work and know to contemplate carefully. The way of success is not beyond the reach (Source: Division of Planning, Office of the President, Maha Sarakham University), which is the main principle of Iddhipada 4 and is the way to success at work, a commitment to creating balanced happiness with a sustainable quality of life.

(Catvari Aryasatvani)**FOUR NOBLE TRUTHS****Heart of Buddhism (Ariyatham to the Cessation or Extinction of Suffering)**

The basic doctrines of Buddhism is noble path leading to the complete destruction of suffering.

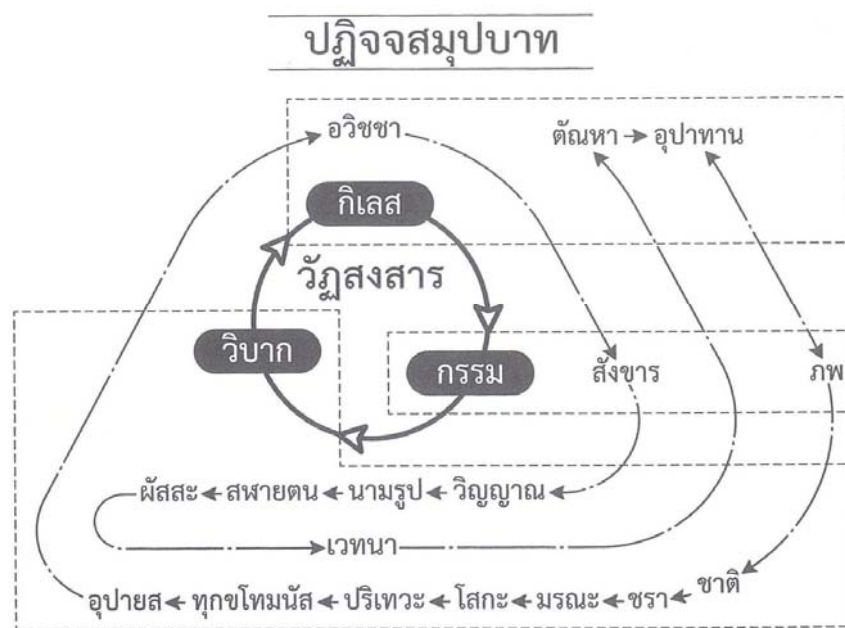
1. Dukkha : Suffering
2. Samudaya: The Cause or Origin of Suffering
3. Nirodha : The Cessation or Extinction of Suffering can be attained by the renouncement or letting go of Tanha

4. Marga : The Path leading to the Cessation or Extinction of Suffering

1. Dukkha : The word suffering in Heart of Buddhism is not just to mean suffering in Thai as it is understood. It also means difficult conditions to endure in the same condition and clinging to impermanent states and things or stress conditions.

2. Samudaya: The origin or arising of Dukkha

Consideration of Paticca-samuppada : Cause of Suffering. Paticca-samuppada or the Law of Dependant Origination is the Dhamma or natural law



3. Nirodha: The Cessation or Extinction of Suffering) can be attained by the renouncement or letting go of Tanha

4. Marga : The Noble Eightfold Paths

The Path leading to the Cessation or Extinction of Suffering

1. Right view

2. Right intention

3. Right speech

4. Right action

5. Right livelihood

6. Right effort
7. Right mindfulness
8. Right concentration

Chants conquering The Evil : Panmare Chino Na Tho

Panmare Chino Natou Patto Sampothimuttaman
Chatur Satjung Pakasti Thammajakang Pawattayi
Etena Sajjavajchena Hotu Me Chayamankalang
Devil 5 (What Kills a Person to Die from Goodness)

THE EVIL ONE, THE TEMPER, THE DESTROYER

1. The MARA of Defilement
2. The MARA of Aggregates²
3. The MARA of Karma Formations³
4. The MARA of Deity
5. The MARA of Death

After conquered the five devils,
the Buddha enlightened Four Noble Truths

Note

1. MARA (The Destroyer) is something that depletes one from his virtues or noble results or something that consumes virtues or prevents one from attaining good results.

- 1.1 MARA of Defilement is love, greed, anger, delusion, evil spirit.
- 1.2 MARA of Aggregates is something that destroys one's Aggregates, makes him pain, sick, crippled, depriving one of the opportunity to do good deeds.
- 1.3 The MARA of Karma Formations is the thought, emotion, and karma cultivator that prevents one from avoiding the suffering in samsara or rebirth of one in 31 places of existence.
- 1.4 The MARA of Death is death that deprives one of the opportunity to do good deeds.
- 1.5 The MARA of Deity is an evil deity who is powerful and inspires one not to do the good deeds.

2. Five Khandha (Five Groups of Existence or Five Aggregates) are the five aggregates of form and abstract that make up the collective units which are ordinarily called animals, persons, beings, he, we, etc. The five components incorporated into life.

2.1 The corporeality group (rūpa-kkhandha) is the aggregate of form which is the mixture of earth, water, air and fire elements such as hair, skin, bone, and blood.

2.2 The feeling group (vedanā-kkhandha) is the aggregate of processing feelings such as happiness, suffering, or indifference.

2.3 The perception group (saññā-kkhandha) is the aggregate that remembers what one received or felt. It is the part that defines or perceives the meaning of what have known (Arrom 6) such as white, green, black, red, etc.

2.4 The mental-formation group (sankhāra-kkhandha) is the aggregate of thought to identify what you feel and remember whether it good or bad or indifference, neither good nor bad. The mind was led by intention to be good or bad or upyakrit (neither good nor bad) such as kaya-sankhara (physical intent), vaje-sankhara (verbal intent), and mano-sakhara (mind intention).

2.5 The consciousness-group (viññāna-kkhandha) is the aggregate of cognition or knowing of things through the six senses including eyes, ears, nose, tongue, body and mind.

The Five Aggregates are abbreviated into two groups, namely the abstract and the form (Rupa Khandha).

3. Apisankhara 3 is the thought, emotion, and karma cultivator, comprising of:

3.1 Punyaphisangkara is a thought that enhances good karma (merit).

3.2 Apunyaphisangkara is a thought that enhances evil karma (sin).

3.3 Anenchaphisangkhan is a thought that is calm, unable to be upset or excited.

4. Fetter is the defilement that binds the animals to suffering or defilement that binds the mind to the cycle of defilement, karma, and the result of karma. There are 10 fetters, i.e.

4.1 Sakkaya-ditthi: One has the view that the five aggregates are self.

4.2 Wichikitcha : One has doubts about the virtues of the Three Jewels, namely the Buddha, the Dharma, and the Sangha

4.3 Silappatapramas: One adheres to the sacred things or customs by believing in magic which is not Buddhism or adheres to the wrong practices, which is not the aims of Buddhism.

4.4 Kamaraka: One has contentment in sensual pleasures or lust.

4.5 Vengeance: One adheres with anger.

Udhamphakiasayojana or the Five Higher Fetters are:

4.6 Rupa-raka: One has greed for material existence or attachment to realms of form.

4.7 Arupa-raka: One has greed for immaterial existence or attachment to formless or abstract realms.

4.8 Mana: One had conceit or pride with the feeling of being better, worse,

or equal with others.

4.9 Uttacca: One is distracted or restless.

4.10 Avijja One has ignorance of the Four Noble Truths

Phra Sodaban is the one who puts an end to all first 3 fetters, namely Sakkaya Ditthi, Vicikiccha, and Silabbat Pramas.

Sakathakami is the one who puts an end to all first 3 fetters, and reduces lust and anger.

Anakami is the one who puts an end to the 5 lower fetters.

Arahant is the one who puts an end to all 10 fetters.

5. Sankhara is Body and Mental Formations, together with Volitional Formations and Volitional Activities. Sankhara also means “formations” or “that which has been put together” of all including ingredients, decorations, parts of the body, mind, life, spirit, all things that made up. (Volitional Formation is what our brains think. The more we think, the more formations follows like a shadow following our body. What is in the brain will be expressed through words and actions, which is karma. Since our minds are endlessly concerned or embellished, we commit karma endlessly, resulting in us being reborn indefinitely). In the Trinity (Trilak), sankhara is the thing being formed or improvised, which is all the the mind and forms.

Paticca-samuppada (the Dependent Origination; conditioned arising) Sankhara 3 is

5.1 Kayasangkhara: bodily formation, bodily volition

5.2 Vajisangkharā: verbal formation, verbal volition

5.3 Manosangkharā: mental formation, mental volition

Sankhara has three qualities known as trilak (three marks of existence as follows:-

1. Anicca: Impermanence
2. Dukkha: State of suffering or being oppressed, state which cannot stand it in its original condition, state that will deteriorate because of being oppressed by Anicca.
3. Anatta: No real self, incapable of being in power

The opposite of Sangkhara is Wisangkharā

Wisangkharā is Nirvana, which is eternal. It leads to nicca, sukhā, anatta (dharma).