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Significance of Wise Reflection (Paccavekkhana)

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[Abstract]

The general conception of paccavekkhana as mindful and wise reflection, and as a key principle in Buddhist meditation practice in meditative concentration is the main concern of this undertaking. A post-canonical literature are carefully examined for this purpose. This study has affirmed paccavekkhana as an approach to clear understanding of reality through initial training of dasadhammā as a primary behavioral modification/ refinement to meditative concentration for Buddhist soteriology. The term 'paccavekkhana' is characterized as the integrative intent for the sīla-samādhi-pañña framework of Buddhist praxis. The paccavekkhana practice is most crucial for spiritual practice and it is actually a pragmatic advice for one's daily living, especially the ordained. Hence, a right understanding of its value, internalisation of it through a creative, and practical technique of transforming paccavekkhana into "walking the talk" via a daily checklist would give rise to a systematic and self-rectifying slant in one's dhamma faring.

Keywords: wise reflection, paccavekkhana, defilement, spiritual, Buddhist Meditation

Introduction

Ambalaṭṭhika Rāhulovāda sutta is one of the most important and special *suttas* found in *Majjhima Nikāya* where the Buddha instructed young *Rāhula* who was about seven years old on reflection *(paccavekkhana)[1]* before, during and after performing a physical, verbal and mental action. The *sutta* offers a simple and systematic way for training one's conduct to be most skillful, to prevent mental defilements and for spiritual development.

The *Amballaṭṭhikarāhulovāda sutta* emphasizes for the repeated reflection in order to suppress bad habits which are natural inclination in human beings. Through repeated reflection one will be able to understand the way to right performance of an action (*kamma)* for the spiritual development. The Buddha started to instruct Young Venerable *Rāhula* by using similes to make him to be more reflective in committing any action. As said in *Dhammapada* because everything is mind made;

> "Mind precedes all mental states, mind is their chief, they are all mind-wrought. If one speaks or acts with pure mind, happiness follows him like never departing shadow."[2]

Whatever one does, thinks or speaks is all mind made, it arises from the mind, hence, the Buddha instructed to reflect before and after one acts, speaks or thinks thus- "Will it harm me, harm others or harm both?[3] *Sutta* seems to be particularly taught to seven years old Venerable *Rāhula*, however, advices are applicable to all human beings regardless of age.[4]

Term '*Paccavekkhana'* is very important in Buddhism for the pu-

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[1] *paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaā. Yadeva tvaṃ, rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhitabbaṃ.* MN.61.2.1.

[2] Acharya Buddharakkhita, trans., *Dhammapada: The Buddha's Path of Wisdom, (*Kandy: Buddhist Publication Society, 1985), p.23.

[3] *Attabyāpadhaya, parabyāpadhaya, ubhayopadhaya saṃvatteyya* MN.61.2.1.

[4] Piya Tan, trans., "*Ambalaṭṭhika Rāhulovāda Sutta: Advice to Rahula at Ambalaṭṭhika"* Web, 9 August, 2015.http://dharmafarer.org/wordpress/wp-content/uploads/2009/12/3.10-Ambalatthika-Rahulovada-S-m061-piya.pdf>

rification of mind and for the development of holy life (*brahmācariya*)[5] in the *sāsana*[6]. It is to be reflected continuously without fail in performing or in using requisites for the growth of conduct purity, mindfulness, concentration, and wisdom. Reflection is the main role of the suppression of bad habit, conduct, and support for the cleansing impure mind; it enhances the increase of moral conduct and purifies the body, verbal and mental actions *(kamma)*. Purification of conduct is the purification of actions through reflection. *Ambalaṭṭhikarāhulovāda* sutta of *Majjhima Nikāya* explains the importance of *paccavekkhana* that one has to reflect wisely before performing an action, while performing an action and after performing an action either bodily or verbally or mentally thus, "Does this action is beneficial to oneself, to others and both, if this action bring unwholesome with painful result, then certainly, you should not do such an action."[7] However, after proper reflection, one knows the action is wholesome which will bring happy results and then one should certainly, do such action by three doors."[8] It is not only the action that one has to reflect for the spiritual development but one has to reflect repeatedly with regard to basic necessities which are essential in daily life, otherwise, mind will be overpowered by defilements, as says in *Dhammapada* thus, "Just as a storm throws down a weak tree, so does Māra[9] overpower the man who lives in pursuit of pleasure, who does not control over his senses, no moderation in eating, indolent and dissipated."[10] It is through reflection one is capable of conquering *Māra,* the defilements.

The *Sabbāsava Sutta* explains the importance of wise reflection

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[5] The one who has gone forth from home into homelessness is the one who practices celibacy under the Buddha's Doctrine and discipline (*Dhamma-vinaya*).

[6]   Dispensation of the Buddha.

[7] *paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaā. Yadeva tvaṃ, rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhitabbaṃ.* MN.61.2.1. Translated by Bhikkhu Bodhi.

[8] Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, p. 524-525.

[9] Five kinds of *Māra*: i. *Devaputtamāra* (as deity), ii. *Kilesamāra* (as defilement), iii. *Khandhamāra* (as aggregates) iv. *Kammamāra* (as kamma formations) and v. *maccumāra* (as death). Nyanaponika, p. 97.

[10] Acharya Buddharakkhita, p.23-24.

thus: "When one attends unwisely, unrisen taints arise and arisen taints increase. When one attends wisely, unrisen taints do not arise and arisen taints are abandoned.[11] It is very important to reflect what we do, what we speak and what we think in order to remove our three kinds of defilements (*kilesa*), thereby purify our own conducts and develop morality, concentration, and wisdom which will be supportive for our final destination for the ending of suffering. When it comes to a practical aspect of reflection, one has to contemplate one's own conduct constantly without fail.

Definition of *Paccavekkhana*

'Paccavekkhana' or *pratyaveksana* (Skt.) term is translated as 'consideration, review, reflection, contemplation, looking at'[12] which is derived from *pati + ava+ikkh+a* (to consider or to contemplate)[13]. *Yoniso mānasikāra* is also a synonym of *paccavekkhana* which means wise consideration, contemplation, and reflection. *Dhammasangani* commentary says; *"dhammānaṃ sabhavaṃ pati na apekkhati"* the characteristic of law is not to desire.

Significance of *Paccavekkhana*

How does one start to architect basic reflection to develop spirituality? In Buddhism, as one starts searching for spirituality, one has to reflect in some basic things to check his mind to prevent the non-arisen defilements, to remove the arisen defilements. The ten reflections are basic practices for the followers of the Buddha who want to purify one's own conduct and mind which should be repeatedly contemplated (*abhiṇhaṃ paccavekkhītabbā*) as mentioned in the *Dasadhamma Sutta* of *Anguttara Nikāya* thus, (AN. 10.48) "Monks, one should reflect on these ten reflec-

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[11] Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, p. 91.
[12] A.P Buddhadatta Mahāthera, *Concise Pāli Dictionary.* p.169.
[13] T.W. Rhys Davids and William Stede, p. 384.

tions again and again by the one who has gone forth."[14]

Furthermore, it is also advised to reflect on the four basic requisites of *bhikkhus* to lead a simple and satisfying life as a monk. Moreover, it is to check the mind from arising attachment towards requisites. Though it may be considered as basic, however, it is a crucial beginning for the development of spirituality, mind, and purification of conduct, otherwise, the attachment will develop into clinging (*upādāna*) and ruin the purpose of spiritual life. *Visuddhimagga* mentions *paccaya sannisita sīla* as a virtue which instructs to use the requisites with 'wise reflection' (*paṭisaṇkha yoniso),* [15] namely; robe *(cīvara),* food *(piṇḍapāta),* shelter (*vihāra*) and medicine (*senasana*). One should reflect with the understanding of meaning, by reviewing, again and again, the purpose of using these requisites. The *Dhammapada* says, "Moderating in eating, controlling the senses, Māra never overpowers him"[16] (Dhp. 8).

The *Aṅguttara Nikāya* says two kinds of powers (*bala*) - the power of Reflection (*patisankhāna-bala*) and power of mental development (*bhāvanā-bala*).

> "What, o monks, is the power of reflection? If, o monks, someone thinks thus: 'Bad conduct in deeds, words and thoughts verily bears bad fruits both in this life, as well as in the next life', and in consequence of this consideration, he abandons bad conduct in

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[14] "I am now changed into a different mode of life (from that of a layman). 2. My life is dependent on others. 3. I must now behave in good conduct. 4. Do I find fault in myself regarding my virtue (*Sīla*)? 5. Do my wise fellow-monks having tested me; reproach me regarding my virtue (*Sīla*)? 6. There will be a parting someday from all those who are dear and loving to me. Death brings this separation to me. 7. I am the owner of my actions, heir of my actions, actions are the womb (from which I have sprung), actions are my companions, and actions are my refuges; whatever action I perform, be it good or bad, of these, I shall become the heir. 8. How do I spend my nights and days? 9. Do I take delight in solitude? 10. Have I gained superhuman faculties? Have I gained that higher wisdom so that when I am questioned (on this point) by fellow-monks at the last moment (when death is approaching) I will have no occasion to be depressed and downcast?'

[15] Bhikkhu Ñāṇamoli, trans., *The Path of Purification* (Kandy: Buddhist Publication Society 1991). p.31.

[16] Acharya Buddharakkhita, trans., *Dhammapada* (Kandy: BPS 1985).p.2.

deeds, words and thoughts, follows good conduct, and keeps his heart pure, this, o monks, is the power of reflection"[17] (AN.2.11).

By wise reflection on three doors, one will be able to abandon bad deeds in body, speech, and mind and will keep his conduct pure. In addition, the Buddha's advice to Venerable Rāhula gives the importance of reflection for the spiritual development and mental cultivation whereby behavioral conduct is purified and the power of mental development can be obtained which are known as factors of enlightenment (*bojjhaṅga*). It is said in *Samyutta Nikāya* that the reason for arising of five hindrances *(nīvaraṇa)* is non-wise consideration.[18] *Ghosa sutta* of *Anguttara Nikāya* says thus;

> "Monks, there are these two conditions for the arising of the wrong view. Which two? The voice of another and inappropriate attention. These are the two conditions for the arising of the wrong view."

> "Monks, there are these two conditions for the arising of right view. Which two? The voice of another and appropriate attention. These are the two conditions for the arising of right view."[19] (AN 2.125-126).

When one is heedless in his reflection, there is more opportunity to have wrong views with regard to his own *kamma* and its consequences, whereby, he will overpower by the impurities of the mind. Therefore, wise reflection is a major factor to prevent *kilesa* in mind and fill with pure actions.

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[17] Web, October 12, 2015.< http://www.palikanon.com/english/wtb/n_r/patisankhaana_bala.htm>

[18] Web, October 19, 2015. <http://what-buddha-said.net.drops/II/Feeding the Hindrances.htm?

[19] Thanissaro Bhikkhu, trans., *"Ghosa Sutta."* Web, October 19, 2015. <http://www.accesstoinsight.org/tipitaka/an/an02/an02.125-126.than.html>

Paccavekkhana as a Major Factor for the Prevention of *Kilesa* (defilement)

It has become apparent with the instruction that has been given to young *Rāhula* by the Buddha for the perfect understanding of the importance of *paccavekkhana* to prevent defilements and unwholesome action as well. The *Atthasalīni* enumerates ten kinds of *kilesa*[20] (defilements) which should be prevented through wise reflection in three doors; body, speech, and mind. Fundamentally, defilements are three kinds that arise in different stages, namely; i. Gross defilements (*vītikkamana kilesa*), ii. Medium size defilements (*pariyuṭṭhāna kilesa*) and iii. Subtle defilements (*anusaya kilesa*).

The *Aṅguttara Nikāya* explains the systematical method of eliminating the *kilesas* thus, "Bhikkhus, there are gross defilements of gold: soil, grit/and gravel. Now the soil remover or his apprentice first pour the gold into a trough and washes, rinses, and cleans it. When that has been removed and eliminated, there still remain middle size defilements in the gold: fine grit and coarse sand. The soil remover or his apprentice washes, rinses, and cleans it again. When that has been removed and eliminated, there still remain subtle defilements in the gold: fine sand and black dust. So the soil remover or his apprentice washes, rinses, and cleans it again. When that has been removed and eliminated, only grains of gold remains"[21] (AN. 3. 101. (10)).

Various ways and methods to prevent defilements are found in *Pāli* canon and its commentaries. *Paccavekkhana* is one of the prominent factors for the prevention of taints (**āsava**) and impurities of the mind. The significance of *paccavekkhana* is concentrated for the numerous ways to preclude defilement, such as reflection on *kamma* and *vipāka*, reflection on three kinds of suffering and fivefold restraint, namely; morality, mindfulness, patience, knowledge, and effort.

It is advised in *Ambalaṭṭhika Rāhulovāda sutta* to purify one's own

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[20] i. *Lobha* (greed), ii. *Dosa* (hatred), iii. *moha* (delusion), iv. *māna* (conceit), v. *diṭṭhi* (wrong views), vi. *vicikicchā* (doubt), vii. *Thīna* (sloth), viii. *Uddhacca* (restlessness), ix. *Ahirika* (shamelessness) and x. *anotappa* (fearlessness).
[21] Bhikkhu Bodhi, p. 335.

conduct of the body, speech and mind, is to be contemplated before doing, while doing, and after doing, thus; "is it harmful or beneficial for me, others and both,"[22] as advised in. It is also advice in *Abhiṇhapaccevekkhitabbaṭhāna sutta* to reflect on *kamma* to avoid doing unwholesome actions; as such *kamma* can lead us to unhappy states and bring unhappy results in this very life and hereafter.[23]

Conclusion

　　Pāli Canon has used the term *'paccavekkhana'* (Reflection) extensively in this particular *sutta* and others whereby '*paccavekkhana'* can also be referred to as meditative concentration. This is especially so while reflecting on the nine *vipassanā ñāṇa* (Insight knowledge) as mentioned by Ācarya *Buddhaghosa* in *Visuddhimagga*.[24] *Paccavekkhana* or reflection is one of the basic bhikkhu trainings for those who have earnest wish to cultivate and maintain their pure spiritual life in the dispensation as advised in *Dasadhammā*- "These ten essentials (*dhamma*) must be reflected upon again and again by one who has gone forth (to live the holy life)."[25] Furthermore, it is explicitly stated that a *bhikkhu* should reflect wisely while using his four basic requisites i.e. robe, alms food, shelter and medicine for deeper understanding.[26] Stringent practice as such advised to understand the ultimate meaning with wise reflection restraint our mind which could be overcome by greed, hatred, and ignorance. One could easily deviate from his or her spiritual path undertaken with defilement (*kilesa*) afflicted mind, running counter to, be away from the ultimate goal of every follower of the *Buddha*.

　　Continuous and habitual reflections[27] enable one to purify one's

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[22]　*Attabyābadhāya, parabyābadhāya, ubhayobyābadhāya,* (MN 61).

[23]　Bhikkhu Bodhi, *The Numerical Discourses*, p. 686.

[24]　Bhikkhu Ñāṇamoli, trans., *The Path of Purification (Visuddhimagga),* (Kandy: Buddhist Publication Society 1975.), p.755.

[25]　Thanissaro Bhikkhu, trans., "*Dasadhamma sutta: Ten Things.*" Web, 15 August. 2015. < http://www.accesstoinsight.org/tipitaka/an/an10/an10.048.than.html>

[26]　Bhikkhu Ñāṇamoli, p.17.

[27]　*Paccavekkhitvā paccavekkhitvā* is used for the repeated or constant reflection. MN 61.2.1.

bodily, verbal and mental action with unblemished conduct. Eventually, one progresses in his or her spiritual path. Buddhist spiritual path is no mere religious rites, rituals or devotion. It is, in fact, a psychological transformation from the ordinary mind to inner peace with purified conduct, morality, development of wisdom leading to the final eradication of all defilements.

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The Concept of Chinese Chan: Perspectives
from Tóng Méng Zhǐ Guān(童蒙止观)

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[Abstract]

To what extent can the practice of Buddhist śamatha and vipaśyanā meditation be seen as "Chinese Chan"? This article takes the initiative to analyze a short yet classical Chinese Buddhist text, the Foundations for Developing Buddhist Tranquility (Śamatha) and Insight (Vipaśyanā) Meditation童蒙止观. It examines the Foundations' relationship with the elements of ancient Chinese culture and tradition that impact the practice of śamatha and vipaśyanā meditation. By revealing the fact that the meditation practice presented by the Foundations adopts substantial elements from ancient Chinese culture and tradition, this article suggests that the concept of "Chinese Chan" is significant for understanding the practice of śamatha and vipaśyanā meditation insofar as Chinese context is concerned.

Keywords: Master Zhìyǐ, Chinese Chan, Śamatha and Vipaśyanā Meditation

Introduction

The emergence of the Tiantai School of Buddhism 天台宗 during the sixth century marked the successful sinization of Buddhism since the religion was introduced from the western regions of Central Asia or India into China. The Tiantai School was at times one of the leading schools of Chinese Buddhism, and its founder, Master Zhìyǐ (智顗, 538-597 CE), was regarded as one of the utmost influential Chinese Buddhist figures of his time. Master Zhìyǐ advocated the practice of *zhǐ* 止 and *guān* 观, or *śamatha* and *vipaśyanā* meditation as an essential means for attaining *dhyāna* (concentrated meditation) and *prajñā* (perfect wisdom) that lead to final liberation from suffering. According to Buddhist contemplative tradition, *śamatha* is often defined as "silencing, or putting to rest the active mind, or auto-hypnosis." It helps to release mental distractions and generate skillful mindfulness within. *Vipaśyana* "is defined as study, examine, or contemplate."[1] It is the eye of understanding. □□,

Subsequently, Master Zhìyǐ wrote four texts instructing the practice of *śamatha* and *vipaśyanā* meditation. These four texts laid out foundations and formations for meditation practice in China. They are: (1) *Complete and Immediate Meditation*圆顿止观; (2) *Gradual Śamatha* and *Vipaśyanā Meditation*渐次止观; (3) *Indeterminate Śamatha and Vipaśyanā Meditation*不定止观; and, (4) *Foundations for Developing Buddhist Tranquility (Śamatha) and Insight (Vipaśyanā) Meditation*童蒙止观.[2] Among these four texts, it is said that the *Foundations* concisely and accurately outlines main themes and procedures for accomplishing the practice of *śamatha* and *vipaśyanā* meditation. [3]

This article aims to analyze the practice of *śamatha* and *vipaśyanā* meditation presented by the *Foundations* through examining its relationship with ancient Chinese culture and tradition, primarily in the categories

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[1]   William Edward Soothill & Lewis Hodous, eds., *A Dictionary of Chinese Buddhist Terms* (London: Kegan Paul, Trench, Trubenr and Co., 1977), 158.

[2]   T.46. 1915, 462a06-20.

[3]   T.46. 1915, 462a21-24.

of (1) recognizing evil animal spirits of the twelve ancient time units that are particularly complied with in ancient Chinese culture; and (2) employing traditional Chinese medical healing approaches to treat disorders in meditation. This article suggests the use of the concept "Chinese Chan" (*zhōng huá chán*中华禅) as a primary tactic to investigate the meditation practice elaborated on by Master Zhìyǐ in the *Foundations*. It argues that the practice of *śamatha* and *vipaśyanā* meditation presented by the *Foundations* constitutes a unique path which combines *Mahāyāna* Buddhist teachings from *Prajñāpāramitā* literature and ancient Chinese culture and tradition. The article first introduces the ten stages for achieving *dhyāna* and *prajñā* through the practice of *śamatha* and *vipaśyanā* meditation presented by the *Foundations*. It then examines the elements of ancient Chinese culture and tradition that influence the meditation practice. In conclusion, this article draws upon its available analysis to evaluate the concept of Chinese Chan in accordance with the practice of *śamatha* and *vipaśyanā* meditation. It aims to answer the following question: to what extent can the meditation practice advocated by Master Zhìyǐ in the *Foundations* be seen as "Chinese Chan?"

Ten Stages for Achieving Dhyāna and Prajñā

In the *Foundations,* Master Zhìyǐ self-assuredly states the benefits that one may obtain from the practice of *śamatha* and *vipaśyanā* meditation as:

Numerous paths for attaining *nirvāṇa* are possible. However, *śamatha* and *vipaśyanā* are the most expeditious and seminal paths. Why is this so? *Śamatha* is the utmost means for subduing fetters of the mind; and *vipaśyanā* is the principal force for eradicating delusion. *Śamatha* is a great provision for nourishing the stream of consciousness; and *vipaśyanā* is a marvelous technique for promoting and developing spectacular understanding. *Śamatha* is the primary cause for concentrated meditation, *dhyāna*; and *vipaśyanā* is the source for perfect wisdom, *prajñā*. [1]

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[1]   T. 46. 1915, 462b07-20.

The statement above highlights the practice of *śamatha* and *vipaśyanā* meditation as critical means for eradicating delusion, accomplishing concentrated meditation and perfect wisdom, and attaining *nirvāṇa*. In practice, Master Zhìyǐ proposes ten stages in the *Foundations* for fulfilling the meditation practice. The ten stages are: (1) be provided with external conditions; (2) reprimand unskillful desires; (3) drive away hindrances that delude the mind; (4) adjust the "five duties;" (5) utilize skillful means; (6) make the right efforts for cultivating meditation; (7) develop the roots of goodness; (8) be aware of the various types of *Māra*; (9) cure illnesses; and, (10) awakening.[2] The ten stages can be separated into four categories: preparational stages; right stages for practicing meditation; stages before attaining enlightenment; the final stage for attaining awakening.

The preparational stages are the first, second, third, fourth and fifth stages. These five stages outline how a practitioner can prepare for meditation practice. In preparational stages, to "be provided with external conditions" means to observe precepts, to have right conditions such as collecting the essential amount of living necessities, dwelling in a quiet forest, and having noble and wise companionships. To "reprimand unskillful desires" is to cast away the five unskillful desires that are worldly sensations that are seen, heard, smelt, tasted, and touched, which arise from the five sense faculties. To "drive away hindrances that delude the mind" is to drive away the five hindrances of sexual craving, anger, sloth and indolence, restlessness and regret, and skepticism. To "adjust the five duties" is to appropriately adjust one's meals, sleep, breath, body and mind. Master Zhìyǐ proclaims that "If these five duties are not adjusted, they can produce obstacles that hinder the growth of good roots in meditation.[3] To "utilize skillful means" is to have skillful desire (i.e., longing to be free from delusions and to accomplish all levels of tranquility and insight that end suffering), accumulate right effort (*vīrya*), mature right mindfulness (*samyak-smṛti*), raise skillful insight, and develop single-mindedness (*eka-citta*). These stages as such, are preparational for a practitioner to become

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[2] T. 46. 1915, 462c03-06.
[3] T. 46. 1915, 465b19.

prepared for the practice of *śamatha* and *vipaśyanā* meditation. In the process of preparing these stages, Master Zhìyǐ argues that it is essential to observe precepts as this is of utmost importance for the other stages to unfold. Any violation of precepts will create obstacles that bar a practitioner from achieving concentrated meditation and perfect wisdom. In other words, the master maintains that a good sequence for practicing meditation begins with observing precepts. It is only under such a condition that *dhyāna* and *prajñā* will be developed.[4]

The right stages for practicing meditation are the sixth and seventh stages. In the sixth stage, the master constitutes major instructions for making the right efforts for skillful reflection on the cultivation of *śamatha* and *vipaśyanā* meditation while sitting, walking, standing, or lying down. This includes the efforts for raising inner insights and awareness toward the existence of the six organ senses and their objective conditions. In this sixth stage, Master Zhìyǐ claims that the meditation practice is to endeavor to even the mind, so that a practitioner may enter the state of *samādhi* (intense concentration) which is a critical state for developing the roots of goodness and *prajñā*. After emerging from *samādhi*, as the master maintains, one has to complete the meditation practice by raising inner awareness of daily affairs. It is only after this stage that the roots of goodness (*kuśala-mūla*) can be developed.

In the seventh stage, the master goes on to describe how a practitioner can develop the roots of goodness in meditation. The roots of goodness that the master defines in this stage are primarily five categories: (1) developing the mindfulness of breathing (ānāpāna-smṛti); (2) observing the impurity of the body (*aśubhā-smrti*); (3) arising loving-kindness (*maitrī*) toward oneself and others; (4) comprehending the teaching of dependent origination (*pratītyasamutpāda*); and (5) calling to mind the virtues and merit of a Buddha (*Buddhanusmrti*). Master Zhìyǐ argues that the roots of goodness developed in meditation consequently lead to the profound levels of intensive meditation which further develop clear insights into impermanence (*anitya*), dissatisfaction (*duḥkha*), emptiness (*śūnyatā*), and non-

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4   T. 46. 1915, 462c11-13; T. 12. 389. 1111a03-04.

self (*anātman*). Therefore, one must know how to nourish the various roots of goodness through the practice of *śamatha* and *vipaśyanā* meditation, so that suffering can be brought to an end and that *nirvāṇa* can be attained.[5]

The eighth and ninth stages are those before attaining enlightenment. In the eighth stage, Master Zhìyǐ elaborates on how to recognize various types of *māras* (demons) in meditation. He argues that a practitioner can still experience disruptions from *māras* even after entering into the state of intense concentration, where the roots of goodness develop. *M*āras are "destroyers" and "killers" of *dhyāna* and *prajñā*.[6] In this stage, Master Zhìyǐ describes *māras* from both Indian *Mahāyāna* Buddhist traditions and Chinese cultural beliefs of evil animal spirits and demons of the twelve ancient units. This stage demonstrates ancient Chinese cultural influences on Master Zhìyǐ's thoughts regarding how to drive away *māras* that a practitioner may encounter while practicing *śamatha* and *vipaśyanā* meditation. In the ninth stage, Master Zhìyǐ illustrates how a practitioner may cure illnesses through the cultivation of meditation. In this stage, the master depicts the potential disorders that a practitioner may encounter while cultivating *śamatha* and *vipaśyanā* mediation. The master argues that disorders caused by meditation can be cured by following certain techniques taken from traditional Chinese medical treatments derived from the *Inner Canon of the Yellow Emperor*黄帝内经.

The tenth stage is the final stage for attaining enlightenment. In this stage, Master Zhìyǐ asserts the benefits that a practitioner may attain via the practice of *śamatha* and *vipaśyanā* mediation. He argues that, through the cultivation of *śamatha* and *vipaśyanā* meditation, a practitioner is able to achieve the Three Truths, i.e., the Ultimate Truth 空, the Conventional Truth 假, and the Middle Way 中. According to the master, these Three Truths are three insights. The Ultimate Truth is the status of a *śrāvaka* who attains the insight of emptiness (śūnyatā), and who sets out to attain one's own liberation, becoming a non-returner. The Conventional Truth

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[5] T. 46. 1915, 470a18-25.
[6] T. 46. 1915, 470b02-03.

relates to the status of a bodhisattva who does not limit himself or herself to merely attaining the state of a non-returner, but develops equal insight with expedient means to liberate sentient beings. The Middle Way avoids any extremes, and it develops right insight to understand that the nature of the mind contains neither true nor false conditions, neither empty nor conventional existence. The Middle Way does not destroy the Dharmas of emptiness or conventional existence, and it is the final answer for liberation from suffering.

In his arguments for accomplishing the practice of *śamatha* and *vipaśyanā* meditation, Master Zhìyǐ states that the ten stages must be fulfilled in order that *śamatha* and *vipaśyanā* can be practiced together in cooperation with each other. As he observes:

Like the wheels of a chariot, or the two wings of a bird, if out of balance, the practice itself falls into negative and regressive thinking. As a *sūtra* states, "If a practitioner is inclined only to develop *dhyāna* and blessings and virtue, without developing *prajñā*, this is foolishness. If a practitioner is inclined to only develop *prajñā*, without developing *dhyāna* and blessings and virtue, this is arrogance."[7]

According to Master Zhìyǐ, the practice of *śamatha* and *vipaśyanā* meditation in cooperation and balance leads to the development of *dhyāna* and *prajñā* that end suffering. This concept in practicing meditation shares its foundations with early Buddhist teachings.[8] As we mentioned previously, Master Zhìyǐ argues that the observation of precepts is the first effort to start the meditation practice and construct possibility for *dhyāna* and *prajñā* to develop. The sequence of practice that the master advocates is: precepts, concentration, wisdom. The order is recognized by both

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[7] T. 46. 1915, 462b13-20.

[8] Please refer to F. L. Woodward, trans., *The Book of the Gradual Sayings (Anguttara-Nikaya) or More-Numbered Suttas* (London: Luzac & Company Ltd, 1962, Vol II), 162-3; Anālayo, *Satipaṭṭhāna: The Direct Path to Realization* (Cambridge: Windhorse Publications, 2003), 88.

Mahāyāna and *Theravāda* Buddhist traditions.[9]

Elements of Chinese Culture and Tradition Embraced by the Meditation Practice

As discussed above, the ten stages for achieving *dhyāna* and *prajñā* described by Master Zhìyǐ in the *Foundations* construct an applied model for the practice of *śamatha* and *vipaśyanā* meditation. The model indicates four categories, among which, elements of Chinese culture and tradition are introduced. This is primarily demonstrated in the eighth and ninth stages. According to the eighth stage, before a practitioner may attain awakening through the practice of *śamatha* and *vipaśyanā* meditation, he or she most likely will encounter *māras*. From traditional *Mahāyāna* Buddhist accounts there are four types of *Māras*. They are: (1) the *māra* of disturbing emotions (*klesha-māra*); (2) the *māra* of the five aggregates, six sense-organs, and their objects and consciousnesses (*skhanda-māra*); (3) the *māra* of the King of the Hell Realm (*mṛtyu-māra*); and, (4) the *māra* of evil demons and spirits.[10] Regarding the four types of *māras*, Master Zhìyǐ observes:

The first, second, and third types of *māra* are either the manifestations of worldly phenomena or the products of a practitioner's unskillful mindsets. Such can be driven away by the power of right mindfulness. …. What must be carefully dealt with is the *māras* of evil demons and spirits.[11]

Master Zhìyǐ goes on to distinguish the *māras* of evil demons and

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[9]   Please refer to Donald K. Swearer, "Control and Freedom: The Structure of Buddhist Meditation in the Pāli Suttas," in *Philosophy East and West,* 23. 4 (October, 1973): 436; Paul Griffith, "Concentration or Insight: The Problematic of Theravāda Buddhist Meditation-Theory," in *Journal of the American Academy of Religion*, 49.4 (December, 1981): 608.

[10]   According to *Mahāyāna* Buddhist tradition, the four types of *māra* are: (1) *klesha-māra*; (2) *skhanda-māra*; (3) *mṛtyu-māra*; and, (4) *devaputra-māra*, or the *māra* of the sons of the gods. In the eighth stage, the fourth type of *māra* that Master Zhìyǐ listed is different from what traditional Indian Buddhism has addressed. Instead of understanding the fourth type of *māra* as the *māra* of the sons of the gods, he understood it as the *māra* of evil demons and spirits.

[11]   T. 46. 1915, 470b06-10.

spirits as having three types. The first type is that of evil animal spirits of the twelve ancient time units. Second, is of the evil *duītī* demon 堆剔鬼. Third are of the evil demons that manifest in five senses and their objects that destroy a practitioner's wholesome mindset.[12] The *māras* of the evil *duītī* demon and that of the evil demons that manifests in five senses and their objects are both related to traditional *Mahāyāna* Buddhist accounts. The *māra* of the evil *duītī* demon is also known as the darker version of the *yakṣa*, mischievous and aggressive demons that hunt in the wilderness. The *duītī* is also known as *vetāla,* evil spirits that inhabit corpses. According to Buddhist legend, it is said that the evil *duītī* demon was once an ordained monastic during the disappearance of the true Dharma period of the *Kanakamuni* Buddha. The ordained monastic constantly broke the monastic codes he had received, disturbed his fellow monastics' practices, and hunted wild living being for food. He was eventually asked to leave the Sangha. As such, this precept offender was disgraced causing him to be upset and hostile and he angrily vowed to interrupt whoever practices *dhyāna*.[13]

The story of the *duītī* demon was originally from *Mahāyāna* Buddhist tradition. However, the evil animal spirits of the twelve ancient time units that Master Zhìyǐ introduces in the eighth stage are elements taken from ancient Chinese culture. They are specific animal spirits appearing from different time units in the 24-hour cycle. Master Zhìyǐ states that the evil animal spirits can transform into various human forms to annoy or confuse a practitioner according to different time units. The master explains that the animal spirits may transform into a young girl, an old person, or even a frightening figure, and so forth, without limitation to specific type. In order to eradicate these evil animal spirits, one has to recognize them respectively and skillfully.[14] Master Zhìyǐ observes:

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[12] T. 46. 1915, 470b10-c28.

[13] Please refer to T.46. 1911. 116a12-19.

[14] T. 46. 1915, 470b10-13.

If an evil spirit appears during the *Yín* period (寅时, the period of the day from 03:00 a.m. to 05:00 a.m.), it must be the evil spirit of a tiger or the like.

If an evil spirit appears during the *Mǎo* period (卯时, the period of the day from 05:00 a.m. to 07:00 a.m.), it must be the evil spirit of a rabbit, a deer, and so forth.

If an evil spirit appears during the *Chén* period (辰时, the period of the day from 07:00 a.m. to 09:00 a.m.), it must be the evil spirit of a dragon, a soft-shelled turtle, and the like.

If an evil spirit appears during the *Yǐ* period (已时, the period of the day from 09:00 a.m. to 11:00 a.m.), it must be the evil spirit of a snake, a python, and such.

If an evil spirit appears during the *Wǔ* period (午时, the period of the day from 11:00 a.m. to 01:00 p.m.), it must be the evil spirit of a horse, a donkey, a camel, and so forth.

If an evil spirit appears during the *Mò* period (末时, the period of the day from 01:00 p.m. to 03:00 p.m.), it must be the evil spirit of a goat and the like.

If an evil spirit appears during the *Shēn* period (申时, the period of the day from 03:00 p.m. to 05:00 p.m.), it must be the evil spirit of an ape, a monkey, and the like.

If an evil spirit appears during the *Yǒu* period (酉时, the period of the day from 05:00 p.m. to 07:00 p.m.), it must be the evil spirit of a chicken, a bird, and so forth.

If an evil spirit appears during the *Xū* period (戌时, the period of the day from 07:00 p.m. to 09:00 p.m.), it must be the evil spirit of a dog, a wolf, and so forth.

If an evil spirit appears during the *Hài* period (亥时, the period of the day from 09:00 p.m. to 11:00 p.m.), it must

be the evil spirit of a pig and the like.

If an evil spirit appears during the *Zǐ* period (子时, the period of the day from 11:00 p.m. to 01:00 a.m.), it must be the evil spirit of a mouse and such.

If an evil spirit appears during the *Chǒu* period (丑时, the period of the day from 01:00 a.m. to 03:00 a.m.), it must be the evil spirit of an ox and the like.[15]

According to the paragraph above, the evil animal spirits of the twelve ancient time units are tiger 寅, rabbit 卯, dragon 辰, snake 巳, horse 午, goat 末, monkey 申, chicken 酉, dog 戌, pig 亥, mouse 子, and ox 丑. The animals of the twelve ancient time units compose significant elements of ancient Chinese culture. The culture has direct and immense influence on various aspects of Chinese people's lives since it — most likely — first occurred during the Zhou dynasty (1046-256 BCE).[16] In other words, in the *Foundations* Master Zhìyǐ employs the elements of ancient Chinese culture to evaluate its model of meditation practice. This constitutes unique approaches for meditation practice, which are in accordance with ancient Chinese cultural aspects.

Apart from instructing a practitioner on how to recognize the evil animal spirits of the twelve ancient time units in meditation, Master Zhìyǐ also explains how a practitioner may cure illnesses through the practice of *śamatha* and *vipaśyanā* meditation. This primarily presents in the ninth stage of the *Foundations*. In the ninth stage, the master proclaims that the process of practicing *śamatha* and *vipaśyanā* meditation can cause physical disorders, if a practitioner is unskillful in adjusting his or her body and mind in meditation. This is different from the eighth stage. As we have discussed above, in the eighth stage Master Zhìyǐ analyzes mental and emotional "disorders" caused by both internal and external obstacles, i.e., *māras* of disturbing emotions; *māras* of the five aggregates, six sense-

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[15] T. 46. 1915, 470b14-21.

[16] Cháng Jùn常峻, *Zhōngguó shēngxiāo wénhuà* 中国生肖文化 (China: Shanghai Lexicographical Publishing House, 2001), 4-6.

organs, and their objects and consciousnesses; the *māra* of the King of the Hell Realm; and *māras* of evil demons and spirits. Here, the master elaborates on the obstacles that a practitioner may encounter with physical illness which, if not duly treated, could "not only become obstacles in cultivating the Buddha Path, but also could put a practitioner's life in danger."[17]

Master Zhìyǐ argues that physical illnesses are caused by unskillful efforts during the practice of *śamatha* and *vipaśyanā* meditation. It is also because of this that illnesses associated with the four elements in the body occur. The four elements of the body are the great elements of earth, water, fire, and wind. Master Zhìyǐ maintains that increases of these four elements can cause: (1) the symptoms of swelling and heaviness in stomach

(the increase of the earth element); (2) strong heat with dry coldness (the increase of the water element); (3) the body becoming weak, suspended, and trembling with intense pain (the increase of the fire element); and (4) lung tightness, distention, nausea and hyperventilation (the increase of the wind element).[18] Besides observing that illnesses are caused by the four elements, Master Zhìyǐ also discusses illnesses caused by the five internal core organs 五藏, which are related to traditional Chinese medicine. According to traditional Chinese medicine, the five internal core organs are: heart, lungs, liver, spleen, and kidneys. Master Zhìyǐ states that illnesses caused by the five core organs can lead to the following symptoms in meditation:

> When an illness arises from the heart organ, a practitioner may experience the body temperature becoming either cold or hot. He or she may feel headache, experience the mouth is parched as the heart is the ruler of the mouth.

> When an illness arises from the lungs, the body may experience being tumescent, the painful arms and legs, the sense of compression in the chest, and a stuffy nose as the

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[17] T. 46. 1915, 471b08.
[18] T. 46. 1915, 471b11-18.

lungs are the ruler of the nose.

When an illness arises from the liver, a practitioner often finds himself or herself having no joy, accompanied with worry, sadness, depression, and anger. This also can lead to headache, to the decrease of eyesight as the liver is the ruler of the eyes, to the increase of drowsiness and stuffiness.

When an illness arises from the spleen, a practitioner may experience that the body and the face are afflicted by wind; that there are feelings of itchiness and pain throughout the whole body; that the tongue losses its sense of taste as the spleen is the ruler of the tongue.

When an illness arises from the kidneys, there may arise the symptom of sore throat that causes difficulty in swallowing, abdominal distension, and deafness as the kidneys are the ruler of the ears.[19]

Accordingly, the five internal core organs can cause various symptoms in meditation such as headache, pain in the chest, depression, abdominal distension, etc. Since symptoms as such can become obstacles in meditation, Master Zhìyǐ suggests that a practitioner should first recognize these types of illnesses and then employ either *śamatha* or *vipaśyanā* techniques to subsequently cure the illnesses. In the *Foundations*, Master Zhìyǐ refers to treatments suggested by his contemporary meditators. Treatments for illnesses include how to set one's mind to concentrate on the area of *dāntián* (丹田, about 1.3 inches below the navel) or focus on the soles of the feet by employing *śamatha* in sitting meditation as a means to cure illnesses caused by the unbalanced internal five core organs.

In terms of employing *vipaśyanā* in sitting meditation to cure the illnesses, Master Zhìyǐ suggests a practitioner visualize the six types of

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[19] T. 46. 1915, 471b20-27.

intoned sounds of *qì* 气 or air energies as it goes through the mouth. What are six types of intoned sounds of *qì*? They are: (1) *chuī* 吹; (2) *hū* 呼; (3) *xī* 嘻/唏; (4) *hē* 呵; (5) *xū* 嘘; and, (6) *sì* 呬. According to the master, these six types of intoned sounds of *qì* energies are created within the lips and the mouth when the *qì* energies steadily pass through. The sounds of *qì* depend on visualizations as expedient means when repeatedly giving off sound in a meticulous and subtle manner. As his verse goes:

> The heart associates to [the intoned sound of] *hē*,
>
> And the kidneys to *chuī* sound.
>
> The spleen belongs to the sound of *hū*, and the lungs to *sì* sound.
>
> All sages know their functions.
>
> When the liver organ losses its normal temperature to heat,
>
> The function of the *xū* sound brings it back to normal.
>
> When the triple burner is congested,
>
> The *xī* sound is the treatment.[20]

The healing techniques that Master Zhìyǐ introduces are initially from traditional Chinese medicine texts such as the *Inner Canon of the Yellow Emperor* and Daoist texts such as *Records for Nourishing the Body and Extending the Lifespan* 养性延命录. For example, in the last chapter of *Records for Nourishing the Body and Extending the Lifespan* (which is contributed to Hóngjǐng Táo 陶弘景, 456—536 CE, a well-known and active Daoist during the sixth century) elaborates that, "To intake *qì*, there is one way, i.e., inhaling [through the nose]. To exhale, there are six ways [through the mouth], e.g., *chuī*, *hū*, *xī*, *hē*, *xū*, and *sì* …. The [intoned sound of] *chuī* drives away coolness. The *hū* sound treats unbalanced body temperature. The sound of *chuī* also functions to drive away heat. The *hū* sound treats [the unbalanced elements of] wind in the body. The *xī* elimi-

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[20] T. 46. 1915, 472a02-04.

nates dysphoria. The *hē* sound helps *qì* flow. The *xū* sound resolves the congestion [of *qì* and water in the body]. The sound *sì* releases extreme conditions [of the lungs]."[21] In addition, according to the *Inner Canon*, the triple burner 三焦 that Master Zhìyǐ mentions in his verse is one category of the six hollow organs六腑 in the body. The six hollow organs are gallbladder, stomach, large intestine, small intestine, bladder, and the triple burner. Accordingly, the triple burner works with the movements of *qì* energy and water in the body, and it is the ruler of the movements of *qì* and water in the body.[22] One who understands these healing techniques is one who Master Zhìyǐ asserts to be a skillful meditation practitioner, who is able to cure illnesses through the practice of either *śamatha* or *vipaśyanā* meditation.

Conclusion

From what we have discussed so far, the practice of *śamatha* and *vipaśyanā* meditation advocated by Master Zhìyǐ in the *Foundations* emphasizes the following stages. It demonstrates a gradual cultivation approach to accomplish its aimed goals, i.e., achieving *dhyāna* and *prajñā*. The approach advocates faithful observances in right moral conduct, right effort, right mindfulness, right view, right thought, and so forth. The approach unfailingly constitutes the practice of *śamatha* and *vipaśyanā* meditation in accordance with the Noble Eightfold Path as its primary skillful means for developing roots of goodness which further lead to the development of *dhyāna* and *vipaśyanā* and eventually the attainment of *nirvāṇa*.[23] This approach for meditation practice is generally advocated and shared by both *Mahāyāna* and *Theravāda* Buddhist traditions.[24]

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[21] 《养性延命录卷下》曰：“内气一者，谓吸也；吐气六者，谓吹、呼、唏、呵、嘘、呬，皆出气也。” 又说：“时寒可吹，温可呼，委曲治病，吹以去热，呼以去风，唏以去烦，呵以下气，嘘以散滞，呬以解极。” Hóngjǐng Táo, *Records for Nourishing the Body and Extending the Lifespan*, available at https://ctext.org/wiki.pl?if=gb&chapter=640421

[22] Please refer to Fěi Zhū 朱斐, ed, *Inner Canon of the Yellow Emperor* (Taipei: New Vision Publisher Inc., 2018), 552-553.

[23] Please refer to Winston L. King, "Sacramental Aspects of Theravāda Buddhist Meditation," in *Numen,* 36, Fasc. 2 (Dec., 1989): 252-3.

[24] Please refer to Ajahn Brahmavamso, *The Basic Method of Meditation* (New York: The Buddhist Association of the United States, 2003), 27.

The unique approach that Master Zhìyǐ lays out in the *Foundations* for the practice of *śamatha* and *vipaśyanā* meditation combines meditation practice with the elements of ancient Chinese culture and tradition, i.e., recognizing the evil animal demons and spirits of the twelve ancient time units and employing traditional Chinese medicine techniques to cure illnesses in meditation. This approach is instructed and developed by the master, and it is obviously distinguished from the *Mahāyāna* and *Theravāda* Buddhist traditions that we have discussed. From this unique approach, the definition of "Chinese Chan" from the standpoint of Master Zhìyǐ can be perceived. That is, "Chinese Chan" is the combination of both *Mahāyāna* and *Theravāda* teachings, and it integrates certain ancient Chinese culture and traditions into its meditation practice. In other words, the value of the Chinese Chan presented by Master Zhìyǐ in the *Foundations* is derived from *Mahāyāna* and *Theravāda* Buddhist traditions and Chinese culture and traditions.

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Cultivation of Ecological Consciousness for a Sustainable Agroecosystem

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[Abstract]

During the last few decades, it is observed that the economics and the ecology of the farming landscapes are not moving in the right direction. Farmers are facing many challenges as the cost of food production is escalating but crops are not sold at profitable prices. Even capital intensive chemical farming has a role in environmental degradation and adversely affected human health. These issues are identified as the root cause of various social and ecological problems. In such circumstances, cultivation of ecological consciousness based upon the basic principles of socio-ecological sustainability is emerging as the greatest need of the hour. The middle way path of lord Buddha illustrates the psycho-spiritual perspective of environmental conservation, sustainable development, and peaceful co-existence. It emphasizes community-driven mechanisms for inclusive dialogue, contemplation, meditation, and conflict prevention. With the help of a case study, this work highlights the role of Anupashyana Farming in ensuring the socio-economic well-being of participating farmers. It is an integrated farming approach that combines Buddhist ecological values, principles of Buddhist Economics, the role of social capital in rural transformation, and digital agriculture services.

Keywords: Master Zhìyǐ, Chinese Chan, Śamatha and Vipaśyanā Meditation

Introduction

The emergence of the Tiantai School of Buddhism 天台宗 during the sixth century marked the successful sinization of Buddhism since the religion was introduced from the western regions of Central Asia or India into China. The Tiantai School was at times one of the leading schools of Chinese Buddhism, and its founder, Master Zhìyǐ (智顗, 538-597 CE), was regarded as one of the utmost influential Chinese Buddhist figures of his time. Master Zhìyǐ advocated the practice of *zhǐ* 止 and *guān* 观, or *śamatha* and *vipaśyanā* meditation as an essential means for attaining *dhyāna* (concentrated meditation) and *prajñā* (perfect wisdom) that lead to final liberation from suffering. According to Buddhist contemplative tradition, *śamatha* is often defined as "silencing, or putting to rest the active mind, or auto-hypnosis." It helps to release mental distractions and generate skillful mindfulness within. *Vipaśyana* "is defined as study, examine, or contemplate."[1] It is the eye of understanding.

Subsequently, Master Zhìyǐ wrote four texts instructing the practice of *śamatha* and *vipaśyanā* meditation. These four texts laid out foundations and formations for meditation practice in China. They are: (1) *Complete and Immediate Meditation*圆顿止观; (2) *Gradual Śamatha* and *Vipaśyanā Meditation*渐次止观; (3) *Indeterminate Śamatha and Vipaśyanā Meditation* 不定止观; and, (4) *Foundations for Developing Buddhist Tranquility* (*Śamatha*) *and Insight* (*Vipaśyanā*) *Meditation*童蒙止观.[2] Among these four texts, it is said that the *Foundations* concisely and accurately outlines main themes and procedures for accomplishing the practice of *śamatha* and *vipaśyanā* meditation.[3]

This article aims to analyze the practice of *śamatha* and *vipaśyanā* meditation presented by the *Foundations* through examining its relationship with ancient Chinese culture and tradition, primarily in the categories of (1) recognizing evil animal spirits of the twelve ancient time units that are

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[1] William Edward Soothill & Lewis Hodous, eds., *A Dictionary of Chinese Buddhis Terms* (London: Kegan Paul, Trench, Trubenr and Co., 1977), 158.

[2] T.46. 1915, 462a06-20.

[3] T.46. 1915, 462a21-24.

particularly complied with in ancient Chinese culture; and (2) employing traditional Chinese medical healing approaches to treat disorders in meditation. This article suggests the use of the concept "Chinese Chan" (*zhōng huá chán*中华禅) as a primary tactic to investigate the meditation practice elaborated on by Master Zhìyǐ in the *Foundations*. It argues that the practice of *śamatha* and *vipaśyanā* meditation presented by the *Foundations* constitutes a unique path which combines *Mahāyāna* Buddhist teachings from *Prajñāpāramitā* literature and ancient Chinese culture and tradition. The article first introduces the ten stages for achieving *dhyāna* and *prajñā* through the practice of *śamatha* and *vipaśyanā* meditation presented by the *Foundations*. It then examines the elements of ancient Chinese culture and tradition that influence the meditation practice. In conclusion, this article draws upon its available analysis to evaluate the concept of Chinese Chan in accordance with the practice of *śamatha* and *vipaśyanā* meditation. It aims to answer the following question: to what extent can the meditation practice advocated by Master Zhìyǐ in the *Foundations* be seen as "Chinese Chan?"

Ten Stages for Achieving Dhyāna and Prajñā

In the *Foundations,* Master Zhìyǐ self-assuredly states the benefits that one may obtain from the practice of *śamatha* and *vipaśyanā* meditation as:

Numerous paths for attaining *nirvāṇa* are possible. However, *śamatha* and *vipaśyanā* are the most expeditious and seminal paths. Why is this so? Śamatha is the utmost means for subduing fetters of the mind; and *vipaśyanā* is the principal force for eradicating delusion. Śamatha is a great provision for nourishing the stream of consciousness; and *vipaśyanā* is a marvelous technique for promoting and developing spectacular understanding. Śamatha is the primary cause for concentrated meditation, *dhyāna*; and *vipaśyanā* is the source for perfect wisdom, *prajñā*. [4]

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[4]   T. 46. 1915, 462b07-20.

The statement above highlights the practice of *śamatha* and *vipaśyanā* meditation as critical means for eradicating delusion,accomplishing concentrated meditation and perfect wisdom, and attaining *nirvāṇa*. In practice, Master Zhìyǐ proposes ten stages in the *Foundations* for fulfilling the meditation practice. The ten stages are: (1) be provided with external conditions; (2) reprimand unskillful desires; (3) drive away hindrances that delude the mind; (4) adjust the "five duties;" (5) utilize skillful means; (6) make the right efforts for cultivating meditation; (7) develop the roots of goodness; (8) be aware of the various types of *Māra*; (9) cure illnesses; and, (10) awakening.[5] The ten stages can be separated into four categories: preparational stages; right stages for practicing meditation; stages before attaining enlightenment; the final stage for attaining awakening.

The preparational stages are the first, second, third, fourth and fifth stages. These five stages outline how a practitioner can prepare for meditation practice. In preparational stages, to "be provided with external conditions" means to observe precepts, to have right conditions such as collecting the essential amount of living necessities, dwelling in a quiet forest, and having noble and wise companionships. To "reprimand unskillful desires" is to cast away the five unskillful desires that are worldly sensations that are seen, heard, smelt, tasted, and touched, which arise from the five sense faculties. To "drive away hindrances that delude the mind" is to drive away the five hindrances of sexual craving, anger, sloth and indolence, restlessness and regret, and skepticism. To "adjust the five duties" is to appropriately adjust one's meals, sleep, breath, body and mind. Master Zhìyǐ proclaims that "If these five duties are not adjusted, they can produce obstacles that hinder the growth of good roots in meditation.[6] To "utilize skillful means" is to have skillful desire (i.e., longing to be free from delusions and to accomplish all levels of tranquility and insight that end suffering), accumulate right effort (*vīrya*), mature right mindfulness (*samyak-smṛti*), raise skillful insight, and develop single-mindedness (*eka-citta*). These stages as such, are preparational for a practitioner to become prepared for the practice of *śamatha* and *vipaśyanā* medita-

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[5] T. 46. 1915, 462c03-06.
[6] T. 46. 1915, 465b19.

tion. In the process of preparing these stages, Master Zhìyǐ argues that it is essential to observe precepts as this is of utmost importance for the other stages to unfold. Any violation of precepts will create obstacles that bar a practitioner from achieving concentrated meditation and perfect wisdom. In other words, the master maintains that a good sequence for practicing meditation begins with observing precepts. It is only under such a condition that *dhyāna* and *prajñā* will be developed.[7]

The right stages for practicing meditation are the sixth and seventh stages. In the sixth stage, the master constitutes major instructions for making the right efforts for skillful reflection on the cultivation of *śamatha* and *vipaśyanā* meditation while sitting, walking, standing, or lying down. This includes the efforts for raising inner insights and awareness toward the existence of the six organ senses and their objective conditions. In this sixth stage, Master Zhìyǐ claims that the meditation practice is to endeavor to even the mind, so that a practitioner may enter the state of *samādhi* (intense concentration) which is a critical state for developing the roots of goodness and *prajñā*. After emerging from *samādhi*, as the master maintains, one has to complete the meditation practice by raising inner awareness of daily affairs. It is only after this stage that the roots of goodness (*kuśala-mūla*) can be developed.

In the seventh stage, the master goes on to describe how a practitioner can develop the roots of goodness in meditation. The roots of goodness that the master defines in this stage are primarily five categories: (1) developing the mindfulness of breathing (ānāpāna-smṛti); (2) observing the impurity of the body (aśubhā-smrti); (3) arising loving-kindness (*maitrī*) toward oneself and others; (4) comprehending the teaching of dependent origination (*pratītyasamutpāda*); and (5) calling to mind the virtues and merit of a Buddha (*Buddhanusmrti*). Master Zhìyǐ argues that the roots of goodness developed in meditation consequently lead to the profound levels of intensive meditation which further develop clear insights into impermanence (*anitya*), dissatisfaction (*duḥkha*), emptiness (*śūnyatā*), and non-self (*anātman*). Therefore, one must know how to

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[7]   T. 46. 1915, 462c11-13; T. 12. 389. 1111a03-04.

nourish the various roots of goodness through the practice of *śamatha* and *vipaśyanā* meditation, so that suffering can be brought to an end and that *nirvāṇa* can be attained.[8]

The eighth and ninth stages are those before attaining enlightenment. In the eighth stage, Master Zhìyǐ elaborates on how to recognize various types of *māras* (demons) in meditation. He argues that a practitioner can still experience disruptions from *māras* even after entering into the state of intense concentration, where the roots of goodness develop. *M*āras are "destroyers" and "killers" of *dhyāna* and *prajñā*.[9] In this stage, Master Zhìyǐ describes *māras* from both Indian *Mahāyāna* Buddhist traditions and Chinese cultural beliefs of evil animal spirits and demons of the twelve ancient units. This stage demonstrates ancient Chinese cultural influences on Master Zhìyǐ's thoughts regarding how to drive away *māras* that a practitioner may encounter while practicing *śamatha* and *vipaśyanā* meditation. In the ninth stage, Master Zhìyǐ illustrates how a practitioner may cure illnesses through the cultivation of meditation. In this stage, the master depicts the potential disorders that a practitioner may encounter while cultivating *śamatha* and *vipaśyanā* mediation. The master argues that disorders caused by meditation can be cured by following certain techniques taken from traditional Chinese medical treatments derived from the *Inner Canon of the Yellow Emperor*黄帝内经.

The tenth stage is the final stage for attaining enlightenment. In this stage, Master Zhìyǐ asserts the benefits that a practitioner may attain via the practice of *śamatha* and *vipaśyanā* mediation. He argues that, through the cultivation of *śamatha* and *vipaśyanā* meditation, a practitioner is able to achieve the Three Truths, i.e., the Ultimate Truth 空, the Conventional Truth 假, and the Middle Way 中. According to the master, these Three Truths are three insights. The Ultimate Truth is the status of a *śrāvaka* who attains the insight of emptiness (śūnyatā), and who sets out to attain one's own liberation, becoming a non-returner. The Conventional Truth

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[8] T. 46. 1915, 470a18-25.
[9] T. 46. 1915, 470b02-03.

relates to the status of a bodhisattva who does not limit himself or herself to merely attaining the state of a non-returner, but develops equal insight with expedient means to liberate sentient beings. The Middle Way avoids any extremes, and it develops right insight to understand that the nature of the mind contains neither true nor false conditions, neither empty nor conventional existence. The Middle Way does not destroy the Dharmas of emptiness or conventional existence, and it is the final answer for liberation from suffering.

In his arguments for accomplishing the practice of *śamatha* and *vipaśyanā* meditation, Master Zhìyǐ states that the ten stages must be fulfilled in order that *śamatha* and *vipaśyanā* can be practiced together in cooperation with each other. As he observes:

Like the wheels of a chariot, or the two wings of a bird, if out of balance, the practice itself falls into negative and regressive thinking. As a *sūtra* states, "If a practitioner is inclined only to develop *dhyāna* and blessings and virtue, without developing *prajñā*, this is foolishness. If a practitioner is inclined to only develop *prajñā*, without developing *dhyāna* and blessings and virtue, this is arrogance."[10]

According to Master Zhìyǐ, the practice of *śamatha* and *vipaśyanā* meditation in cooperation and balance leads to the development of *dhyāna* and *prajñā* that end suffering. This concept in practicing meditation shares its foundations with early Buddhist teachings.[11] As we mentioned previously, Master Zhìyǐ argues that the observation of precepts is the first effort to start the meditation practice and construct possibility for *dhyāna* and *prajñā* to develop. The sequence of practice that the master advocates is: precepts, concentration, wisdom. The order is recognized by

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[10] T. 46. 1915, 462b13-20.

[11] Please refer to F. L. Woodward, trans., *The Book of the Gradual Sayings (Anguttara-Nikaya) or More-Numbered Suttas* (London: Luzac & Company Ltd, 1962, Vol II), 162-3; Anālayo, *Satipaṭṭhāna: The Direct Path to Realization* (Cambridge: Windhorse Publications, 2003), 88.

both *Mahāyāna* and *Theravāda* Buddhist traditions.[12]

Elements of Chinese Culture and Tradition Embraced by the Meditation Practice

As discussed above, the ten stages for achieving *dhyāna* and *prajñā* described by Master Zhìyǐ in the *Foundations* construct an applied model for the practice of *śamatha* and *vipaśyanā* meditation. The model indicates four categories, among which, elements of Chinese culture and tradition are introduced. This is primarily demonstrated in the eighth and ninth stages. According to the eighth stage, before a practitioner may attain awakening through the practice of *śamatha* and *vipaśyanā* meditation, he or she most likely will encounter *māras*. From traditional *Mahāyāna* Buddhist accounts there are four types of *Māras*. They are: (1) the *māra* of disturbing emotions (*klesha-māra*); (2) the *māra* of the five aggregates, six sense-organs, and their objects and consciousnesses (*skhanda-māra*); (3) the *māra* of the King of the Hell Realm (*mṛtyu-māra*); and, (4) the *māra* of evil demons and spirits.[13] Regarding the four types of *māras*, Master Zhìyǐ observes:

The first, second, and third types of *māra* are either the manifestations of worldly phenomena or the products of a practitioner's unskillful mindsets. Such can be driven away by the power of right mindfulness. …. What must be carefully dealt with is the *māras* of evil demons and spirits.[14]

Master Zhìyǐ goes on to distinguish the *māras* of evil demons and

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[12] Please refer to Donald K. Swearer, "Control and Freedom: The Structure of Buddhist Meditation in the Pāli Suttas," in *Philosophy East and West,* 23. 4 (October, 1973): 436; Paul Griffith, "Concentration or Insight: The Problematic of Theravāda Buddhist Meditation-Theory," in *Journal of the American Academy of Religion*, 49.4 (December, 1981): 608.

[13] According to *Mahāyāna* Buddhist tradition, the four types of *māra* are: (1) *klesha-māra*; (2) *skhanda-māra*; (3) *mṛtyu-māra*; and, (4) *devaputra-māra*, or the *māra* of the sons of the gods. In the eighth stage, the fourth type of *māra* that Master Zhìyǐ listed is different from what traditional Indian Buddhism has addressed. Instead of understanding the fourth type of *māra* as the *māra* of the sons of the gods, he understood it as the *māra* of evil demons and spirits.

[14] T. 46. 1915, 470b06-10.

spirits as having three types. The first type is that of evil animal spirits of the twelve ancient time units. Second, is of the evil *duītī* demon 堆剔鬼. Third are of the evil demons that manifest in five senses and their objects that destroy a practitioner's wholesome mindset.[15] The māras of the evil *duītī* demon and that of the evil demons that manifests in five senses and their objects are both related to traditional *Mahāyāna* Buddhist accounts. The *māra* of the evil *duītī* demon is also known as the darker version of the *yakṣa*, mischievous and aggressive demons that hunt in the wilderness. The *duītī* is also known as *vetāla,* evil spirits that inhabit corpses. According to Buddhist legend, it is said that the evil *duītī* demon was once an ordained monastic during the disappearance of the true Dharma period of the *Kanakamuni* Buddha. The ordained monastic constantly broke the monastic codes he had received, disturbed his fellow monastics' practices, and hunted wild living being for food. He was eventually asked to leave the Sangha. As such, this precept offender was disgraced causing him to be upset and hostile and he angrily vowed to interrupt whoever practices *dhyāna*.[16]

The story of the *duītī* demon was originally from *Mahāyāna* Buddhist tradition. However, the evil animal spirits of the twelve ancient time units that Master Zhìyǐ introduces in the eighth stage are elements taken from ancient Chinese culture. They are specific animal spirits appearing from different time units in the 24-hour cycle. Master Zhìyǐ states that the evil animal spirits can transform into various human forms to annoy or confuse a practitioner according to different time units. The master explains that the animal spirits may transform into a young girl, an old person, or even a frightening figure, and so forth, without limitation to specific type. In order to eradicate these evil animal spirits, one has to recognize them respectively and skillfully.[17] Master Zhìyǐ observes:

If an evil spirit appears during the *Yín* period (寅时, the period of the day from 03:00 a.m. to 05:00 a.m.), it must be the evil spirit of a tiger

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[15] T. 46. 1915, 470b10-c28.
[16] Please refer to T.46. 1911. 116a12-19.
[17] T. 46. 1915, 470b10-13.

or the like.

If an evil spirit appears during the *Mǎo* period (卯时, the period of the day from 05:00 a.m. to 07:00 a.m.), it must be the evil spirit of a rabbit, a deer, and so forth.

If an evil spirit appears during the *Chén* period (辰时, the period of the day from 07:00 a.m. to 09:00 a.m.), it must be the evil spirit of a dragon, a soft-shelled turtle, and the like.

If an evil spirit appears during the *Yǐ* period (已时, the period of the day from 09:00 a.m. to 11:00 a.m.), it must be the evil spirit of a snake, a python, and such.

If an evil spirit appears during the *Wǔ* period (午时, the period of the day from 11:00 a.m. to 01:00 p.m.), it must be the evil spirit of a horse, a donkey, a camel, and so forth.

If an evil spirit appears during the *Mò* period (末时, the period of the day from 01:00 p.m. to 03:00 p.m.), it must be the evil spirit of a goat and the like.

If an evil spirit appears during the *Shēn* period (申时, the period of the day from 03:00 p.m. to 05:00 p.m.), it must be the evil spirit of an ape, a monkey, and the like.

If an evil spirit appears during the *Yǒu* period (酉时, the period of the day from 05:00 p.m. to 07:00 p.m.), it must be the evil spirit of a chicken, a bird, and so forth.

If an evil spirit appears during the *Xū* period (戌时, the period of the day from 07:00 p.m. to 09:00 p.m.), it must be the evil spirit of a dog, a wolf, and so forth.

If an evil spirit appears during the *Hài* period (亥时, the period of the day from 09:00 p.m. to 11:00 p.m.), it must be the evil spirit of a pig and the like.

If an evil spirit appears during the *Zǐ* period (子时,

the period of the day from 11:00 p.m. to 01:00 a.m.), it must be the evil spirit of a mouse and such.

If an evil spirit appears during the *Chǒu* period (丑时, the period of the day from 01:00 a.m. to 03:00 a.m.), it must be the evil spirit of an ox and the like.[18]

According to the paragraph above, the evil animal spirits of the twelve ancient time units are tiger 寅, rabbit 卯, dragon 辰, snake 巳, horse 午, goat 末, monkey 申, chicken 酉, dog 戌, pig 亥, mouse 子, and ox 丑. The animals of the twelve ancient time units compose significant elements of ancient Chinese culture. The culture has direct and immense influence on various aspects of Chinese people's lives since it most likely first occurred during the Zhou dynasty (1046-256 BCE).[19] In other words, in the *Foundations* Master Zhìyǐ employs the elements of ancient Chinese culture to evaluate its model of meditation practice. This constitutes unique approaches for meditation practice, which are in accordance with ancient Chinese cultural aspects.

Apart from instructing a practitioner on how to recognize the evil animal spirits of the twelve ancient time units in meditation, Master Zhìyǐ also explains how a practitioner may cure illnesses through the practice of *śamatha* and *vipaśyanā* meditation. This primarily presents in the ninth stage of the *Foundations*. In the ninth stage, the master proclaims that the process of practicing *śamatha* and *vipaśyanā* meditation can cause physical disorders, if a practitioner is unskillful in adjusting his or her body and mind in meditation. This is different from the eighth stage. As we have discussed above, in the eighth stage Master Zhìyǐ analyzes mental and emotional "disorders" caused by both internal and external obstacles, i.e., *māras* of disturbing emotions; *māras* of the five aggregates, six sense-organs, and their objects and consciousnesses; the *māra* of the King of the Hell Realm; and *māras* of evil demons and spirits. Here, the master elaborates on the obstacles that a practitioner may encounter with physi-

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[18] T. 46. 1915, 470b14-21.

[19] Cháng Jùn常峻, *Zhōngguó shēngxiāo wénhuà* 中国生肖文化 (China: Shanghai Lexicographical Publishing House, 2001), 4-6.

cal illness which, if not duly treated, could "not only become obstacles in cultivating the Buddha Path, but also could put a practitioner's life in danger."[20]

Master Zhìyǐ argues that physical illnesses are caused by unskillful efforts during the practice of *śamatha* and *vipaśyanā* meditation. It is also because of this that illnesses associated with the four elements in the body occur. The four elements of the body are the great elements of earth, water, fire, and wind. Master Zhìyǐ maintains that increases of these four elements can cause: (1) the symptoms of swelling and heaviness in stomach

(the increase of the earth element); (2) strong heat with dry cold-ness (the increase of the water element); (3) the body becoming weak, suspended, and trembling with intense pain (the increase of the fire element); and (4) lung tightness, distention, nausea and hyperventilation (the increase of the wind element).[21] Besides observing that illnesses are caused by the four elements, Master Zhìyǐ also discusses illnesses caused by the five internal core organs 五藏, which are related to traditional Chinese medicine. According to traditional Chinese medicine, the five internal core organs are: heart, lungs, liver, spleen, and kidneys. Master Zhìyǐ states that illnesses caused by the five core organs can lead to the following symptoms in meditation:

> When an illness arises from the heart organ, a practi-tioner may experience the body temperature becoming either cold or hot. He or she may feel headache, experience the mouth is parched as the heart is the ruler of the mouth.

> When an illness arises from the lungs, the body may experience being tumescent, the painful arms and legs, the sense of compression in the chest, and a stuffy nose as the lungs are the ruler of the nose.

> When an illness arises from the liver, a practitioner often finds himself or herself having no joy, accompanied

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[20] T. 46. 1915, 471b08.
[21] T. 46. 1915, 471b11-18.

with worry, sadness, depression, and anger. This also can lead to headache, to the decrease of eyesight as the liver is the ruler of the eyes, to the increase of drowsiness and stuffiness.

When an illness arises from the spleen, a practitioner may experience that the body and the face are afflicted by wind; that there are feelings of itchiness and pain throughout the whole body; that the tongue losses its sense of taste as the spleen is the ruler of the tongue.

When an illness arises from the kidneys, there may arise the symptom of sore throat that causes difficulty in swallowing, abdominal distension, and deafness as the kidneys are the ruler of the ears.[22]

Accordingly, the five internal core organs can cause various symptoms in meditation such as headache, pain in the chest, depression, abdominal distension, etc. Since symptoms as such can become obstacles in meditation, Master Zhìyǐ suggests that a practitioner should first recognize these types of illnesses and then employ either *śamatha* or *vipaśyanā* techniques to subsequently cure the illnesses. In the *Foundations*, Master Zhìyǐ refers to treatments suggested by his contemporary meditators. Treatments for illnesses include how to set one's mind to concentrate on the area of *dāntián* (丹田, about 1.3 inches below the navel) or focus on the soles of the feet by employing *śamatha* in sitting meditation as a means to cure illnesses caused by the unbalanced internal five core organs.

In terms of employing *vipaśyanā* in sitting meditation to cure the illnesses, Master Zhìyǐ suggests a practitioner visualize the six types of intoned sounds of *qì* 气 or air energies as it goes through the mouth. What are six types of intoned sounds of *qì*? They are: (1) *chuī* 吹; (2) *hū* 呼; (3) *xī* 嘻/唏; (4) *hē* 呵; (5) *xū* 嘘; and, (6) *sì* 呬. According to the master, these six types of intoned sounds of *qì* energies are created within the lips and the mouth when the *qì* energies steadily pass through. The sounds of *qì* depend

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[22] T. 46. 1915, 471b20-27.

on visualizations as expedient means when repeatedly giving off sound in a meticulous and subtle manner. As his verse goes:

> The heart associates to [the intoned sound of] *hē*,
>
> And the kidneys to *chuī* sound.
>
> The spleen belongs to the sound of *hū*, and the lungs to *sì* sound.
>
> All sages know their functions.
>
> When the liver organ losses its normal temperature to heat,
>
> The function of the *xū* sound brings it back to normal.
>
> When the triple burner is congested,
>
> The *xī* sound is the treatment.[23]

The healing techniques that Master Zhìyǐ introduces are initially from traditional Chinese medicine texts such as the *Inner Canon of the Yellow Emperor* and Daoist texts such as *Records for Nourishing the Body and Extending the Lifespan* 养性延命录. For example, in the last chapter of *Records for Nourishing the Body and Extending the Lifespan* (which is contributed to Hóngjǐng Táo 陶弘景, 456—536 CE, a well-known and active Daoist during the sixth century) elaborates that, "To intake *qì*, there is one way, i.e., inhaling [through the nose]. To exhale, there are six ways [through the mouth], e.g., *chuī*, *hū*, *xī*, *hē*, *xū*, and *sì* …. The [intoned sound of] *chuī* drives away coolness. The *hū* sound treats unbalanced body temperature. The sound of *chuī* also functions to drive away heat. The *hū* sound treats [the unbalanced elements of] wind in the body. The *xī* eliminates dysphoria. The *hē* sound helps *qì* flow. The *xū* sound resolves the congestion [of *qì* and water in the body]. The sound *sì* releases extreme condi-

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tions [of the lungs]."[24] In addition, according to the *Inner Canon*, the triple burner 三焦 that Master Zhìyǐ mentions in his verse is one category of the six hollow organs六腑 in the body. The six hollow organs are gallbladder, stomach, large intestine, small intestine, bladder, and the triple burner. Accordingly, the triple burner works with the movements of *qì* energy and water in the body, and it is the ruler of the movements of *qì* and water in the body.[25] One who understands these healing techniques is one who Master Zhìyǐ asserts to be a skillful meditation practitioner, who is able to cure illnesses through the practice of either *śamatha* or *vipaśyanā* meditation.

Conclusion

From what we have discussed so far, the practice of *śamatha* and *vipaśyanā* meditation advocated by Master Zhìyǐ in the *Foundations* emphasizes the following stages. It demonstrates a gradual cultivation approach to accomplish its aimed goals, i.e., achieving *dhyāna* and *prajñā*. The approach advocates faithful observances in right moral conduct, right effort, right mindfulness, right view, right thought, and so forth. The approach unfailingly constitutes the practice of *śamatha* and *vipaśyanā* meditation in accordance with the Noble Eightfold Path as its primary skillful means for developing roots of goodness which further lead to the development of *dhyāna* and *vipaśyanā* and eventually the attainment of *nirvāṇa*.[26] This approach for meditation practice is generally advocated and shared by both *Mahāyāna* and *Theravāda* Buddhist traditions.[27]

The unique approach that Master Zhìyǐ lays out in the *Foundations*

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[24] 《养性延命录卷下》曰："内气一者，谓吸也；吐气六者，谓吹、呼、唏、呵、嘘、咽，皆出气也。" 又说："时寒可吹，温可呼，委曲治病，吹以去热，呼以去风，唏以去烦，呵以下气，嘘以散滞，咽以解极。" Hóngjǐng Táo, *Records for Nourishing the Body and Extending the Lifespan*, available at https://ctext.org/wiki.pl?if=gb&chapter=640421

[25] Please refer to Fěi Zhū 朱斐, ed, *Inner Canon of the Yellow Emperor* (Taipei: New Vision Publisher Inc., 2018), 552-553.

[26] Please refer to Winston L. King, "Sacramental Aspects of Theravāda Buddhist Meditation," in *Numen,* 36, Fasc. 2 (Dec., 1989): 252-3.

[27] Please refer to Ajahn Brahmavamso, *The Basic Method of Meditation* (New York: The Buddhist Association of the United States, 2003), 27.

for the practice of *śamatha* and *vipaśyanā* meditation combines meditation practice with the elements of ancient Chinese culture and tradition, i.e., recognizing the evil animal demons and spirits of the twelve ancient time units and employing traditional Chinese medicine techniques to cure illnesses in meditation. This approach is instructed and developed by the master, and it is obviously distinguished from the *Mahāyāna* and *Theravāda* Buddhist traditions that we have discussed. From this unique approach, the definition of "Chinese Chan" from the standpoint of Master Zhìyǐ can be perceived. That is, "Chinese Chan" is the combination of both *Mahāyāna* and *Theravāda* teachings, and it integrates certain ancient Chinese culture and traditions into its meditation practice. In other words, the value of the Chinese Chan presented by Master Zhìyǐ in the *Foundations* is derived from *Mahāyāna* and *Theravāda* Buddhist traditions and Chinese culture and traditions.

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THE ROLES OF MODERATION (MATTAÑÑUTĀ) IN BUDDHISM TOWARDS THE SOCIAL CONFLICT RESOLUTION

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[Abstract]

The prime concern of this research objective were to study social conflict resolution, to study principle of moderation in Buddhism, to integrate social conflict resolution with the principle of moderation in Buddhism and propose the guide line and body of knowledge on the model of social conflict resolution integrated with the principle of moderation through the documentary qualitative research that aimed to study social conflict resolution in Buddhist moderation (mattaññutā) from the original Buddhist texts and secondary sources. In-depth interview with 10 experts was also applied in this research. Study results found that conflict arise from economic, politic and fundamentalism into aimed at ridding greed, hatred and delusion. This resolution considered through the fundamental level of principle, the ethics of middle level and the ethics of the higher level by emphasizes internal and external resolution with refers to all kinds of actions by positive through bodily verbal, and mental into the personal, family, society and government. The conflict resolution model is called, "CRSA," which developed by the integrated moral principles, dhamma,

regulation, laws with holding moral consciousness perfectly, as well as cultivation inner and outer peace emphasizes good conduct in deeds, speeches and thoughts. Thus, this research has revealed the model of social conflict resolution integrated with the principal moderation of CRSA.Keywords: Master Zhìyǐ, Chinese Chan, Śamatha and Vipaśyanā Meditation

Keywords: Moderation (mattaññutā), Buddhism, Social conflict, Resolution.

Introduction

As a matter of fact, the emergence of social conflicts, according to Buddhist moderation (mattaññutā) is greed, hatred and delusion that found in a number of discourses in the original Buddhist literatures and other literary works. The mahādukkhakkhandha-sutta draws attention how conflicts take place due to sensuality. The Buddha speaks of conflicts in the form of quarrels, disputes and contentions at different levels of social interaction. They occur between nations or states as large-scale wars when one head of state dispute with another.[1] They also occur between religious, ethnic groups within the same nation. With this desire people of the world who are the victims of aggression objective criteria by which to begin to measure the validity of actions which affect the destiny towards the movement of economic, politics and fundamentalism conflict[2]. As the roots of conflict in Buddhist moderation (mattaññutā) is called 'Akusala-mūla (unwholesome roots or roots of bad actions)' that all the problems of humans beings arise as a consequence of man's desire which consists of three unwholesome roots, they are: lobhā, dosā, and mohā.[3] In this moderation the cakkavattisīhanāda-sutta[4] describes the ideal world ruler who uses his civil authority to promote righteousness and security and the kūtadanta-

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[1] The Suttanipāta, of kalahavivāda-sutta, p.169.
[2] Nyanaponika Thera, 1999: 21.
[3] AN.I.2006:182-183.
[4] DN.26.p.395

sutta[5] pointed out that when the economic order of society is such that a substantial section of the community is reduced to destitution, people rebel against that social order. According to these suttas, the failure on the part of the state to look after the essential needs of the people, drive the people who are deprived of their needs to resort to crime and rebellion against the state. The imposition of penalties to deal with such a situation does not produce the desired results. The importance of economic and political factors into the moral conduct as necessary for the welfare of society as well as resolve all those conflicts. The problem of economic poverty creates conditions for social unrest resulting eventually in the total breakdown of the moral standards of whole society, and the end result of it could be a catastrophic war of destruction by the conflict of greed into economic, politic and fundamentalism. This has given rise to a conflict of cultures in which sharp divisions of world powers into opposing blocks has become evident including fundamentalism hard line groups fanatically dedicated to religious identities have emerged posing great threat to world peace. These are the reasons for the threat greed of war involving the major powers of the world today is the existence of these irreconcilable differences of economic, political and fundamentalist dogmatism.

These conflicts all human societies tried to prevent and resolve by issuing law and resolution tools and promulgating an act to create materials as protection against conflicts. In this moderation, Buddhism is called 'the Religion of Peace', because in this teaching focus on a having the self-awareness to maintain the bodily, verbal and mental peaces. And then this can lead one to wisdom and open his potential for salvation as well as solution all conflict. Thus, "The roles of moderation (mattaññutā) in Buddhism towards the social conflicts resolution" tends to provide a solution of the light of peace as well as would show that there is significant role to the social development by practice of this would lead to conflicts resolution through the ways to prevent violence and to realize peace and explore of the potentials aspect by right moderation and contribution peacemaking efforts and promotion of a culture of peace

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[5] DN.5.p.133

in today's world.

Social conflict resolution in Buddhist moderation (mattaññutā)

In this research study, social conflict resolution in Buddhist moderation (mattaññutā) refers wholesome course of action with all kinds of positive volition through body, speech, and mind on the factor of economic, politics and fundamentalism. Buddhist approach to social and economic development, the primary criterion that would govern policy formulation should be the well-being of the members of the society as a whole. The economy would be assigned to the place where it belongs and, in turn, the social system would be viewed as an integral part of the total ecosystem. Buddhist moderation encourages restraint, simplicity, and contentment and the idea of "One world that is the home to all known life" and its virtue ethics and positive values are important towards building peace and harmony in the society for resolve conflict by right moderation (mattaññutā). Economic conflict resolution in Buddhist moderation Schumacher looks to the Buddhist teaching of right livelihood in the eight-fold path, the Buddhist way of life, as a necessary step of a Buddhist economics. The goals of economics should be health, beauty, permanence and productivity of simple society of simple technology[6]. This is his beautiful work "Small is Beautiful" opines that the presence of right livelihood in the eightfold path of Buddhist moderation in economics. Right livelihood is consistent with right thought, right speech and right action. It entails the practice of changing one's attitude of oneself to handle wealth in accordance with the Buddhist moderation for economic conflict resolution.

A man, who wishes to practice according to the ten wholesome conduct, has to be grounded upon three roots, namely non-greed, non-hated and non confusion. And these roots will direct the action towards this end, and obliterate the opposites greed, hate and delusion which hinder such

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[6] E.F. Schumacher, *Small is Beautiful*, London: Vintage Books, 1993, pp. 38-46.

progress. This moderation what is the way realized by the Buddha, that which produces vision and knowledge, that which leads to calm to direct knowledge, to self-awakening, to freedom due to kusalakamma into the ten ways of wholesome action which divided to study as three main ways, that is, conflict solution in deeds, conflict solution in words, and conflict solution in thoughts on the economic, politic and fundamentalism. Thus this moderation (mattaññutā) reefers right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration for all of conflict dimension. Buddhist moderation is a discipline of life, a discipline of how to live in a society and make it a peaceful one. Its achievement depends on the condition of the mind. That is why Buddhism believes that men must be all the time mindful of what they do. Mindfulness is the key of successful theory practicing and the key of conflict resolution. Only the right trained mind could tame human conflicts. A society founded upon the dhamma recognizes that one should aim to promote the goal of the greater unit to which one belongs, and as a minimum should never seek private fulfillment in ways that inflict harm on others. The ideal is nicely pointed out in the "six principles of harmony and respect" that the Buddha taught to the people of society: loving kindness in thinking, speech, and deeds; sharing gains made righteously; and following a common code of conduct and morality.

Briefly, conflict resolution indicates that practiced by the formal and informal conflict resolution mechanism tools with the good conducts in deeds, words, and thoughts for resolve economic, politic and fundamentalism conflict. The formal conflict resolution theory indicated statically conducted by modern state values and custom basically Europeans and Americans which is guided by codified laws and constitution. Justice is dispensed through trained professionals, lawyers, highly sophisticated and hierarchal institutions. Beside, informal conflict resolutions indicated that change of heart, a transformation and a healing of relationship and spirit. This traditional resolution method culturally established process to address conflict with the intention to resolve conflicts and this is based on local or domestic cultural values, religion practices, connected with nature and supernatural power, familial relationship and knowledge which have

been passed over from one generation to the other from centuries.

Thereby, the conflict resolution and development indicated according to the statements so all humans should "do good and avoid evil," and "good is to be done and pursued, and evil is to be avoided" as well as purify the mind. This should through unresolved conflicts, to live peacefully together and evolve wisdom from it. Whereas, with the help of resolved conflicts they should all try constructively to develop their society continuously. A wise man who wants to be free from it, should rightly and properly seek how to resolve it.

Principle of moderation, (mattaññutā) in Buddhism

The study of the principle of moderation in Buddhism indicates in this research work principles are the basic rule of disciplinary code of conduct by a doer to become one holy person and develop standard character each lives for resolution of conflict and show the next practitioner too. The causes or roots of conflict can be eradicated by the right practices in three levels, morality, concentration and wisdom in Buddhist teachings. In this research, we understood as a means of principle moderation to become a morally standard or a holistic person. In one who is swayed by ignorance and is void wrong aim, wrong aim for wrong speech, wrong speech for wrong action, wrong action for wrong living, wrong living for wrong effort, wrong effort for wrong mindfulness, and wrong mindfulness gives scope for wrong concentration. This conflict appeared in human society since the prehistoric age. When knowledge leads the way, by the attainment of profitable situation, the sense of shame and self-restraint follow in its train. In one who is swayed by knowledge and has good sense, right aim for right speech, right speech for right action, right action for right living, right living for right effort, right effort for right mindfulness, and right mindfulness gives scope for right concentration for resolve conflict[7]. Right moderation and action conquers hatred by kindness and evil by goodness where enmity, jealousy, ill-will and greed are absence. So one advocates the control of one's own mind, where the other legislate the

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[7] SM.Vol-V.pp.1-2.

control of the other's body. The development of mind is useful to reduce of any conflict at different social interaction as the Buddhist teachings maintained.

According to the principle of moderation in Buddhism, It is the way which leads a practitioner to the advantage of his/her goals, for resolve conflict, which is the best happiness, the absolute peace, as well as the supreme freedom. It is the principle of moderation in Buddhism aims at self purification. In this process not only individual gains perfection, but he or she also benefits the society at large. Ethical teachings by the Buddha are meant to ensure physical, verbal as well as spiritual advancement of man. In a more technical way, it is called purification of the consciousness of an individual. It begins with moral teachings and prepares a moral base in the mind and thereby generates an atmosphere of harmony in the society and resolve conflict. Buddhist ethical code of conduct prescribes the observance of certain moral norms for the benefit of mankind. If an individual follows these basic norms of moral and ethical conduct, he or she can live peacefully, harmoniously and happily with mutual trust and respect. Thus, in this chapter study has been made to understand the relevance and utility of the Buddha's teaching applicable in our social life through the principle of moderation in Buddhism. Therefore, it can be said here that all of the Buddha's main teachings are principle and wholesome can be cultivated. Good things are developed more and more by practicing principle. Thus, the principle of moderation indicates in Buddhism with special reference to the social conflict resolution under the rule of truth that can solve any problems in any society which are based on the principles are accuracy, appreciation, purity, justice and loving-kindness.

Accuracy: It is the right practice based on theory, virtues such as sila-dhamma, law, rules and policy of organizations. Appreciation: It is the right practice based circumstances, persons, time and places while it is right based on theory and high effectiveness and efficiency. Purity: It is the right practice based on authority, responsibility, and intention. In this sense, it is the intention which is pure from mental defilements such as greed, selfishness, lust or craving, ill will or grudge, delusion or wrong view from not knowing what is right or wrong, good or bad. As a result,

this is the right practice based on morality and ethic and it is purity and transparence – always available for investigation. Justice: It is the right practice without bias or prejudices by love or desire, hatred or enmity, delusion or stupidity and fear. Loving-kindness: is the ground of mindfulness requiring the same non-judging, non-grasping, non-rejecting orientation toward the present moment. Thus, principle of moderation in Buddhism undertaken and maintained and then finally resolve conflict or problems.

Integrate social conflict resolution with principle of moderation

According to this research study, integrate social conflict resolution with the principle of moderation (mattaññutā) personally conflict resolution denoted with good or right action in good bodily conduct into economic, politic and fundamentalism. It is the action that brings conflict resolution to oneself as well as others society. In fact, any actions that give rise to harmony among social fellow men should be regarded as good or skillful conduct. It is based on moral action into the right moderation, the good bodily conduct, right moderation, the verbal conduct and right moderation the mental conduct which they are ten kinds of right conduct as three kinds of bodily action, four kinds of verbal action and three kinds of mental action. The members of a society should be concerned with this moral action in order to improve themselves and create benefits for other members as well as their own society for resolving every dimensions of conflict with principle of right moderation (mattaññutā) in Buddhism which regards to this moral conduct, a person should be in good conduct for resolve conflict in personally. With this principle moderation a member of community does not take part unwholesome action and avoid every bad action and he follows good conduct by deed things that are virtuous and proper. Similarly, in speech, a member of community says things that are virtuous and proper; he follows good conduct by speech that is avoided of lying, backbiting, harsh language and frivolous talk (the four evil verbal actions) is pleasant speech. Here with good conduct in thought; a member of community thinks things that are virtuous and proper; he follows good conduct by thought in order to resolve conflict personally through these three mental states are: non-covetousness, non-harming refrain from cru-

elty and right belief, refrain from false views such as the law of kamma and its results sammādiṭṭhi.

In this junction, the family conflict resolution between husband and wife, parent and a child are shown and developed by their faithfulness and truthfulness, responsibilities, respect, generosity, politeness, kindness etc for the well-being of one another. The tranquility of the mind arises from purity of word, action and thought, and clarity of compassionate understanding arises from unshakeable tranquility for resolve family conflict. Each of duties are performed from the both side followed by their duty. With these dedication and devoted services they resolved their family conflict. Thus, the family conflict resolution given by the principle of moderation between husband and wife, parent and children.

Hence, in the society the developments of a successful conflict resolution had shown into the institutions, friends, work place and socio religious affairs through their each duty as well as abide by the sublime states of mind (Brāhmavihāra) dhammas and the four bases of sympathy (Sangahavatthus) etc. In the institution the teacher taught to his students with unselfishness and the students pay respect to their teacher in deeply with full of intelligence and study by exercising patience, tolerance and understanding. On the subject of friends and associates, to be selective and discriminating in that one should not be found to be associating with undesirable elements that might lead a person to deviate from the proper path in order to resolve conflict. In this sense, conflict resolution between friends is treatend one's friends and companions is suggested in five ways: by generosity, courtesy and benevolence, treating friends as one treats himself and being as good as his words for resolve conflict between friends. In the work place the employer and employee responsibility for conflict resolution that shown generous and not stingy with needing sympathy and understanding and respecting each others. An employee he should carry out his responsibilities deligently, irrespective of whether the employer is present or otherwise. He should take good care of the employer's property in a similar manner as guarding his own. An employer is kind so all together in mutual respect and kind between an employer and employee that they resolve their conflict in the work place.

Hereafter, in socio religious affairs between a layman and a monk they resolved their conflict followed by the (Brāhmavihāra) dhammas and the four bases of sympathy (Sangahavatthu) with whole responsibility each others that they are one of inter-dependence in order to resolve the socio religious conflict. The layman depends on the monk for spiritual guidance and advice and the monk who has devoted his whole life to preserving and teaching the norm. in this sense, a lay Buddhist who honors the dhamma, is duty bound, to extend that honors and respect to the monk who is his religious teacher and who is a member of the Sangha community. This relationship is developed not through force or compulsion, but through a spirit of common understanding as a basic duty and should perform with loving kindness according the principles dhamma. This disciplined practical way has sustained for resolve conflict between congregations and clergy into socio religious affairs. Lay people should look after the material needs of the religious with faithful and respectful; the religious with a loving heart should impart knowledge and learning to the laity, and lead them along the good path away from evil. Thus between congregations and clergy they resolved their conflict.

In accordance with this research study, integrate social conflict resolution with the principle of moderation (mattaññutā) in the government indicated, democracy and approach to good governance through aparihaaniya-dhammma and Sārānīyadhamma to live together in a society and one should know the duties and relationship of people in the state, treating well in society for the harmony, pursuing which should have in the society that one exists or living in no matter whatever position or conditions in society. No offensive points which causes disharmony of people inside the state that having unity agreeably and everyone is equal in different aspects which is a part of the state. These principles are the concerning to build reconciliation in demonstrating the roles and relationship of the people in the state that should be treated in the society. For the harmony to live together in the society, having sympathy with each other and having good interaction in front and behind, causing remembrance, creating love, respect, supporting, assisting as well as not to fight with each other, enhancing to build harmony in society, adhering in equality

and freedom of people. With this equalization everyone has equal participation in politics. Thus the government conflict resolution brought into the state. Beside, for administrative organization indicated the Supurisa dhamma and the Bhrammavihara dhamma are the basic tools for resolve their conflict. A holistic way conflict resolution consists of primitive, medial and high level of Buddhist ethics. Moreover, these right practices and principle of moderation can also cultivate wholesome roots as well as develop good things simultaneously further resolve any conflict. With this morality can increases to the others in order so that one can practice in accordance the good conducts in deeds, words and thoughts. A good man advising or helping others to conduct or practice the principles of the dhamma for resolve conflict is great co-operation with full respect, forgiveness and non-selfishness. This paradigm of Buddhist principle moderation and integration can be secured in different thinking society in order to resolve conflict.

As a whole integration of social conflict resolution with the principle of moderation in personal, family, society and the government, above mentioned principle are the basic foundations for solution any conflict or problems. Through practicing these teachings, one will achieve the individual and social happiness and peace in this very life and the next life as well. The Buddha recognized that not everyone is ready, or even suited for a life centered on intensive spiritual practice. Most people are contented with their household life, running their business, taking part in social activities and having a good time. He said that there is nothing wrong with people enjoying their families, their material possessions, and taking pleasure in life. The teachings here point out and remind us on how we should lead our lives, for our own welfare, and also for the welfare of society. Carefully considering and following these teachings virtually guarantee peace and happiness for ourselves, our family, our community and our country. This creates the conditions for peace and happiness in this present life and for many future lives to come. And for those who sincerely and diligently practice these teachings, attaining the ultimate blessing of overcome suffering through the resolve all of social conflict. In brief, there are the three negative actions of the body, the four bad actions of the speech and the three negative actions of the mind. These make the ten negative

actions, and there are the three good actions of the body, the four good actions of the speech and the three good actions of the mind, which make the ten good actions. If one practices the ten negative actions, it will cause harm for others and will be harmful for oneself. Therefore they should be avoided.

Whereas, if one practices the ten positive actions, it will be beneficial for oneself and others. By practicing the ten good actions, everything will go well; one will be in harmony with others. So, if one practices in accordance with the dhamma teachings, this will not run counter to one's ordinary human life and will cause no harm. In fact, in acting in harmony with the dhamma, one's ordinary human life will go very well and one will cause no problems. Following the good actions and acting according to the dhamma will be very beneficial. If one practices the good conduct, it is beneficial for this life and the next life. Good conduct is called sīla in sanskrit means "pleasant coolness." One will not get sīla through practicing bad actions.

For example, in terms of killing, one may have an enemy and think, "Well, if I can kill that enemy, then things will be very pleasant. It will be very good." But if one kills the enemy, one discovers that happiness does not come. One may have killed that enemy, but he has friends and relatives who will also become one's enemy. So, one's enemies increase in number rather than diminish. If one follows a good conduct and does not kill that enemy, there is no way that the number of enemies one has will increase. Following a conduct that is in harmony with the dhamma means that this life will have the pleasant coolness and will also bring a good result for one's future life. Therefore, the right or correct conduct is called "Sīla." Of course, it is important to practice meditation and the dhamma. This is important because through that we can overcome the emotional disturbances and we can obtain liberation. In Buddhist view point, wholesome actions will bring good results not only for oneself but also for all mankind. As society is made of individuals, if every individual is good in his actions, the society will surely exist without conflict. Hence, for the creation of our better world or society, this research will contribute the invaluable guidelines for betterment of individuals.

Model of result of social conflict resolution

The guide line and body knowledge on the model of social conflict resolution integrated with principle moderation denoted into the four sections are:

C = Controlling self, R = Responding family, S = Sharing society) and A = Adjusting government.
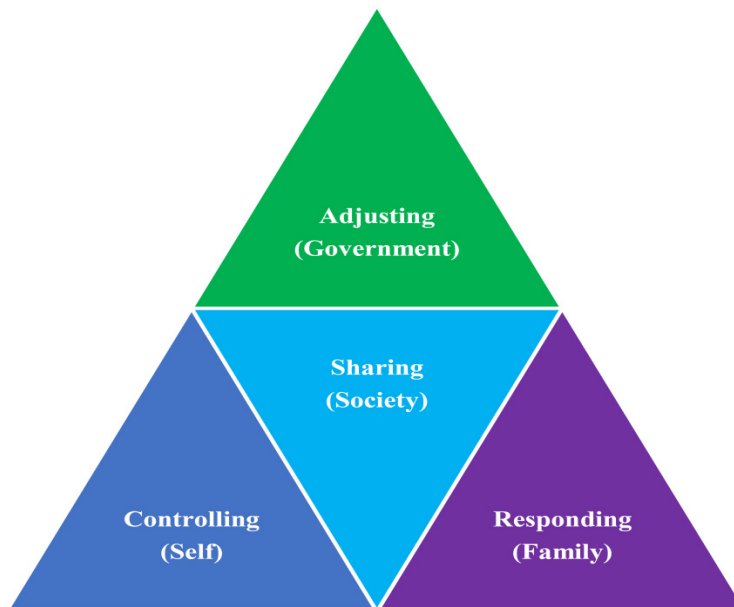
CRSA- Pyramid of Social Conflict Resolution Model

The research synthesis **CRSA** of the main concepts of conflict resolution with implement this body of knowledge for solving conflict in any dimension should be in holistic way that which combined holistically with the wholesome course of action in the roles of moderation (mattaññutā) into integration way followed by bodily, verbal and mental conflict resolution. Thereby, the result of this synthesis can be revealed as follows:

C = Controlling (Self):

(1) Bodily Conflict Resolution

The various kinds of bodily conflict resolution in Buddhist moderation (mattaññutā) of wholesome course of action are connected with the right action which are: i) Abstention from destruction or life or killing[8]. ii) Abstention from taking what is not given or stealing[9] and iii) Abstention from sexual misconduct.[10] Whenever, a man can practice in accordance with the rule of right practices under morality, there is co-conference, co-operation and co-responsibility along with friendship, help and suggestion as the approach strategy, action in the right way, and non-selfishness as the protect strategy. Therefore, bodily conflict resolution has arisen totally. And eventually, one self controlling resulted with the roles of moderation (mattaññuta) in order to resolve conflict bodily.

(2) Verbal Conflict Resolution

The diverse form of verbal conflict resolution in Buddhist moderation (mattaññutā) of wholesome course of action is connected with the right speeches which are: (i) Abstention from false speech, (ii) Abstention from tale-bearing, (iii) Abstention from harsh speech and (iv) Abstention from vain talk or gossip. Whenever, a man practices in accordance with the rule of right practices, which are co-conference including friendship and speaking in the right way, co-operation including help and an action in the right way, and co-responsibility including a suggestion and non-selfishness to be practiced under morality, regulations and laws. Thus, verbal conflict resolution appears totally. And eventually, one self controlling resulted with the roles of moderation (mattaññuta) in order to resolve conflict verbally.

(3) Mental Conflict Resolution

According to the Buddhist moderation (mattaññutā), mind is

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[8] MN. I., 2007: 346.

[9] MN. I., 2007: 346.

[10] MN. I., 2007: 346-347.

the most important for resolve any conflict, because the mind is a leader, if one acts or speaks with an evil mind, a sorrow follows him. On the contrary, if one acts or speaks with a pure mind, happiness follows him[11]. (Dha, p.1.) Thereby, good actions in thought are very important because they can eradicate or decrease the roots of bad actions, namely, greed, hatred, and delusion, and also aim to control one's mind and to develop one's wisdom. In this result, the conflict resolution (mattaññutā) firstl aims at the internal conflict resolution, and then secondly external conflict resolution. Whenever, a man can practice in accordance with the rule of right practices, namely, co-investigation including an adjustment and protection the mistakes, co-carefulness including a forewarning and heedfulness, and co-earnestness including a neutrality, justice, good spirit and meditation, he can bring them to practice moral consciousness and develop quality and efficiency of mind properly. Thus, eventually the mental conflict resolution appears thoroughly. And eventually, one self controlling resulted with the roles of moderation (mattaññutā) in order to resolve conflict mentally.

R = Responding (Family):

Responding into the family in Buddhist moderation (mattaññutā) for conflict resolution indicated the model and the integrated way for the balance of family life revealed that a good family life, first of all followed by the balanced of right livelihood as a primary faithfulness and truthfulness between husband and wife. Moreover, they also practiced related principles which are ennobling virtues, virtues for lay people, and the six directions between husband and wife and parents and children followed by each other five duties through perfect responding. In order to achieve the desirable state of balance in a family life, members in the family need to have common agreement on basic qualifications. That is to say they must firstly realize on the true meaning of "balance family life" then they must have the same awareness on basic qualifications to live happily together. Whenever a man has good responding according to the duties the causes or roots of conflict can be eradicated, the wholesome roots can be cultivated.

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[11] Dha, p.1.

So, good things are developed more and more by right practice and moderately. Thus, responding each other in family can resolve their conflict by the role of moderation (mattaññutā). As a result, the following model of family life depicted not only the outlook of the role of Buddhist moderation 'mattaññuta' for the responding family life but also the face of the key theory for further right living.

S = Sharing (Society):

Buddhist moderation (mattaññutā) for society conflict resolution, the community needs sharing every good function, in deeds, words and though as well as other necessary things and this will prevent and protect from the possible conflict and establish harmonize each other due to sharing activity. In this research the model denoted in the society by sharing good things with responsible and relationship between pupils and teacher, in good friendship between friends, in the work place between employees and employer friendly action, in the socio religious affairs between clergy and congregation considered right moderation by the Brāhmavihāra dhammas and the Sangahavatthus. Thinking how we can serve our fellow human beings in to the society including all the living creatures with sharing to make this world a better place to live and then eventually we will become a very patient, tolerant, compassionate, warm hearted and calm person who becomes a friend to all and a genuine member of the human race able to work together for resolve conflict in every necessary aspects. Whenever a man has a good sharing aspects according to the duties then conflict can be resolved. So, good things are developed more and more by right practice with sharing and moderately in to the society. Thus, the social conflict resolution model showed under the rule of practice with principles of moderation (mattaññutā) by sharing into community towards all.

A = Adjusting (Government):

Adjusting government resulted in this research study as the way of thinking and acting implies a rational commitment to freedom, equality, right justice, right moderation and tolerance in a pluralistic society that profoundly open minded with good govern by adjusting government for prob-

lems solution. Democracy and social theorizing fundamentally a secular ideal which served as an 'ideal type' of government by adjusting in order to resolve conflict with the principles of moderation (mattaññutā). This is the adjusting of the government was resulted a model by resolving conflict with the role of moderation (mattaññutā) into the government.

Thus, resulted according to the 'CRSA' conflict resolution model at the beginning referring by self control through the good conduct by bodily, verbal and mental which are made secure lives. With this reflection, having influence into the society and share necessary co-operation which falls under the good conduct together whereby people not only practice morality, but also follow regulations and laws carefully and are amiable to others. This will be perfect and a stable society and to be recognized an ideal government by adjusting every factor and then finally resolve conflict. Thus, the model of 'CRSA' revealed the holistic social conflict resolution integrated with the principle of moderation (mattaññutā) in accordance with process.

Conclusion

The foregoing matter of the social conflict resolution that highlights among other considerations, its reclaimed and resolved all those conflict by the principles moderation (mattaññutā) in Buddhist taught. On the contrary, as I have studied, early Buddhism had a 'well developed view of social and political matters which has remained a powerful template, providing normative guidelines for the theory and practice of all aspects of statecraft be they in the domains of economic and political social welfare, or in matters of governance of the polity and from the philosophical view of conflict resolution. The fact, skillfully bearing in mind the moral considerations governing an act in the application of the principle of conflict resolution formal and informal way on the matter of economic, politic and fundamentalism.

Hereafter, Buddhist principle of moderation for resolve social conflict can be best cultivated under the guidance of Buddhism which inculcates an ethical moral co-operation for universal good. So the foundation pointed out, the fundamental level, middle level and the higher

level resolved the conflict. No doubt if any were to follow them strictly they could bring about maximum advantages such as happiness, peace, and harmony in the society and finally resolved all conflict. According to the dhammapada verse no.183, avoid of all evils deed and cultivate good and purify one's mind, this is the teaching of the Buddha. "Whatsoever there is of evil, connected with evil, belonging to evil-all issues from mind, whatsoever there is of good, connected with good, belonging to good–all issues from mind" according to the Anguttara-nikaya. Thus, the moderation (mattaññutā) in this study refereed on the basis of economic, politics and ideological conflict resolution.

In this junction, to integrate social conflict resolution with principle of moderation, a virtue of kusalakamma denotes at the personal morality and then increases to the others in order that one can practice in accordance with good conducts in deeds, words, and thoughts as well as advising or helping the others to conduct together with him. So the integration of social conflict resolution with the principle of moderation developed with the methods of research and mechanism tools and studie of social conflict resolution from the Buddhist perspective highly presented by train and tame one's behavior under the rules of laws, morality and social norm and the co-conference, co-operation, co-responsibility, co-thinking, have a friendship, help, suggestion, adjustment, neutrality, justice, creative thinking and knowledge-building as the approach strategy, non-selfishness, good spirit, meditation, non-attachment, forgiveness and causality as the protect strategy. This is the method of social conflict resolution adopted the analysis approach through integration with the principle of moderation and to apply suitable way that fosters the social awareness.

In conclusion the study of "The roles of moderation (mattaññuta) in Buddhism towards the Social conflict resolution" indicates that the social conflict can be eradicated by the right practices mentioned, which consist of primitive, medial and high level of Buddhist ethics, which are: the five precepts (pañca sīla), the wholesome course of action (kusala-kammapatha) and the higher teaching respectively in accordance with the good conducts in deeds, words, and thoughts.

Abbreviations:

AN - Aṅguttaranikāya

DN - Dīghanikāya

MN - Majjhimanikāya

Dha – Dhammapada

Sn - Suttanipāta

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Thai EFL Students' Perceptions of Development of English Reading Comprehension on Buddhist Contents through PSQ6R Technique

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[Abstract]

This research aimed to study the Thai EFL students' perception of the development of English reading comprehension on Buddhist contents through PSQ6R technique. The sample included 47 students enrolled in Dhamma in English course at Nakhon Lampang Buddhist College in the 1st semester of academic year 2020. The samples were selected by the purposive selection method. The instrument for collecting data was a questionnaire. The data analysis was done using descriptive statistics which are percentage, mean score, and standard deviation. The research result revealed that the students strongly satisfied (x =4.59) with the development of English reading comprehension on Buddhist contents through PSQ6R techniques.

Keywords: satisfaction, reading comprehension, PSQ6R technique, Buddhist contents.

Introduction

Reading is recognized as one of the most important skills that anyone can learn. Importantly, UNESCO (2003) also supports   reading as a basic prerequisite for the success of all people in today's societies, because reading is important for the benefit of every career, gender, and age in the search for knowledge. In addition, reading comprehension or reading skills is one of the main indices of human growth, as the promotion of competitive capacity is based on human capital (UNDP (2011). For students, reading is a simple learning device, and all course results will also rely on reading. That is, if students have good reading skills, they will be supported attain high academic achievements. Reading is an essential skill, because searching for it is a tool for different sciences. If students have strong reading skills, it also helps in learning from other subjects (Aphiruk, 2011; Othaman, 2013; Margarita Espino Calderon, 1992; Pranom, 1996).

In Thailand, English is considered a foreign language. Therefore, students who learn and acquire the English language will be at an advantage compared to those who only learn the native language, which is Thai. Students, from different ages, gender, socio-economic levels, education, among the diverse backgrounds, have found English to be a very difficult language to learn. English can be listened, read, written, spoken, and there are several ways to express the language.

Another explanation why reading skills are unsatisfactory could be boredom, and negative feelings or attitude about learning English. Thai students have been learning English for several years and they still have difficulties reading English, particularly in understanding their reading. To their satisfaction, some students who have been school leavers are unable to perform reading tasks and consider reading a boring activity (Florence, 2016, p.440). There is also a lack of awareness for students about how to approach and start reading expository texts. Students are given complicated readings without any understanding of how important and meaningful information can be collected. This inadequacy hinders the ability of students to learn as readers and has a major effect on their ability to read and retain knowledge from their science textbooks (Kylie, 2011, p.1).

Most scholars believe that reading is a dynamic process that evokes a different experience from reader to reader and text to text. The key factor in understanding this process is the examination of the interaction between the reader and the text (Nima & Dariush, 2014, p. 287).

The above problems show some of the reasons why Thai students have had difficulties reading and show a low level of English skills, from kindergarten to university level. This deficiency of Thai students in English reading comprehension has encouraged the researcher to look for ways to improve the situation, by developing a tool that would enable students learning English to have a better reading experience. It will allow them to translate or extract specific meaning from what they've read, and interpret the knowledge in appropriate ways.

Reading comprehension is considered to be among the difficult forms of communication of English. According to Athipati (2014), the reading process consists of a reader, the text, and interaction between both. Definition of reading comprehension can be said as a complex process of acquiring knowledge that decodes symbols in order to create or derive some kind of meaning. Reading is a method of language acquisition, interpretation, communication, and of receiving information and ideas from a written source or text. When reading written text, the readers will formulate some kinds of mental process filled with emotions, experiences, feelings, and language cultures that are expressed between the reader and the writer. To gain knowledge from reading, readers will use context clues to analyze the meaning of unfamiliar words and syntax, so they can combine sentence structures with reading vocabulary.

Reading comprehension occurs when the reader separates and combines various types of information from the texts and creates links between new and previously known information (Koda, 2007). To get a better understanding and learning to achieve an effective reading ability or skill, the students, who are the readers, get training from instructors or teachers of the English language. Teachers should continue to practice the reading model to use with students. These models or methods are used to improve reading comprehension. According to Athipati (2014), teachers

are required to study reading theory, so they can organize more effective reading programs to assist students to acquire and gain reading comprehension or understanding of the reading materials or textbooks.

Thus, it is of major importance that teachers should be able to find methods and instructional materials that will help students to improve their skills in reading comprehension, especially during this period of rapid development of communication technologies, where reading comprehension is crucial in obtaining vital information. Reading comprehension skills are important in foreign language learning, as well as playing a major role in acquiring knowledge from both new and old text sources. Learners can learn how to decode or translate from what they read by using their new reading skills.

Reading also involves constructing accurate and reasonable meaning from what is read by comparing ideas with what readers have already known, until they can understand clearly (Azam Mohammadi, & Mehran Davarbina: 2015). Although students need to have good reading skills in order to acquire knowledge and new information, most students are still poor at reading.

Considering the problems mentioned above, teaching students how to read is a challenge for Thai English teachers. Good reading comprehension is necessary for the problem-solving process, which is an integral part in explaining Buddhist ideas in English to other people. Students should be able to draw correct meaning from the passages and express the information in appropriate ways. It is assumed in this research that PSQ6R integrated with the "Dhamma in English" text can give insights into teaching reading comprehension effectively. PSQ6R technique consists of the following steps: Purpose, Survey, Question, Read, Respond, Record, Recite, Review, and Refer.

The PSQ6R technique has been developed from SQ3R, SQ4R, and SQ5R. The SQ3Rand SQ4R techniques are the concept developed by Francis P. Robinson (1970), as cited in Jittikarn, Thanawit, and Kantab-

hon, 2016). Robinson states that teaching reading strategy can help students quickly and well understand the concepts and examine what they are reading effectively. SQ5R was developed by Pauk (1986, cited in Tanomchit, 2010), and is considered as an additional learning strategy to help students to know how to read quickly. Using this method, the students can understand and learn by themselves (Pirada, 2014).

The researcher has modified previous teaching methods to the PSQ6R model (Purpose, Survey, Question, Read, Respond, Record, Recite, Review, and Refer). This is the model that will be used in this study and it is expected to be a more effective teaching technique which modifies some steps and adds others so as to enhance students' reading comprehension skills significantly. The addition of a "Refer" step provides students with the opportunity to transfer the knowledge that they have acquired by reading to other productive skills such speaking and writing. By practicing their new knowledge while using their presentation skills in a classroom context, it is hoped that students will develop the confidence and fluency necessary to accurately provide the Buddhist teachings they have learned in class to others who use English in daily communications.

For the present study, the researcher intended to examine the students' perceptions on the effectiveness of the PSQ6R technique that facilitated their reading comprehension. Therefore, the results of the current research will be used as the evidence to support and further improve the PSQ6R technique for enhancing the students with similar background knowledge of English language to develop their reading comprehension and Buddhist contents.

Objectives

The present study has one objective in order to evidence the students' perceptions of the proposed technique: to investigate the students' perceptions of the development of English reading comprehension on Buddhist contents through PSQ6R technique.

Research methodology

1. Sample

The samples were 47 students enrolled in Dhamma in English course at Nakhon Lampang Buddhist College in the 1st semester of academic year 2020. The samples were selected by the purposive selection method.

2. Research instruments

The research instruments used for collecting data were in-sessional questionnaire and post-sessional constructed by the researcher. The in-sessional questionnaire was used to collect the students' opinion towards after the students finished practicing each English reading activity package comprising five sessions. The in-sessional questionnaire included two parts. The first part contains eight choices for students to rate: interesting, boring, good for me, no use, appropriate, inappropriate, easy, and difficult. The second part is the open-ended questions for the students to express their opinions towards the proposed technique.   The post-sessional questionnaire was comprised of three parts. The first part deals with the students' demographic and the second part concerns satisfaction with the development of the of English reading comprehension on Buddhist contents through PSQ6R technique. The second part of the questionnaire adopted Likert's five rating scales. The final part includes the open-ended questions for the students to express their opinions towards the adopted technique. All items of both questionnaires were verified by three experts in the field of EFL.

 Data collection

The data was collected according to the following procedures.

1. After the students had completed each session, the students were asked to respond to the in-sessional questionnaire.

2. After the implementation of the PSQ6R reading technique,

the students participated in the present study were asked to complete the post-sessional questionnaire.

Dana analysis

The data drawn from the in-sessional and post-sessional questionnaire was analyzed quantitatively using frequency, percentage, mean, and standard deviation. The data from the open-ended questions was analyzed qualitatively using content analysis. All the analyzed data were cross checked, interpreted, and presented in the form of table with description and themes together with the explanation.

Results

The results of the present study are divided into two sections as follows. The second section deals with the analysis of data drawn from post-sessional questionnaire.

1. Results from in-sessional questionnaire

The first section involves the presentation for the data analysis taken from in-sessional questionnaire in order to respond to the research objective: To investigate the students' satisfaction with the development of English reading comprehension on Buddhist contents through PSQ6R technique. This section is divided into two subsections: quantitative results from the questionnaire and qualitative results derived from open-ended questions. The subsections are as follows.

1.1 Quantitative results of the questionnaire

This subsection presents the data gained from the in-sessional questionnaire which is the part that required the students to rate their opinions regarding the effectiveness of the five sessions adopting PSQ6R reading technique to enhance the students' reading comprehension focusing on Buddhist texts. The details of the analyzed data are illustrated in Table 1 below.

Table 1: The students' in-sessional opinions towards practicing English reading activity

package by using PSQ6R technique

Five Sessions (N=47)	Students' opinions towards learning English reading activity package using PSQ6R technique							
	Interesting	Boring	Good for me	No Use	Appropriate	Inappropriate	Easy	Difficult
	(47)	(0)	(47)	(0)	(47)	(0)	(7)	(4)
1. Tiratana (The Triple Gem)	100.00	0.00	100.00	0.00	100.00	0.00	14.89	8.55
2. Cattari Arisaccani (The Four Noble Truths)	(46) 97.87	(1) 2.12	(46) 97.87	(1) 2.12	(4) 93.61	(3) 6.38	(2) 4.25	(6) 12.76
3. Ariya Atthangika Magga (The Noble Eightfold Path)	(42) 89.36	(5) 10.63	(45) 95.74	(2) 4.25	(43) 91.48	(4) 8.51	(1) 2.12	(11) 23.40
4. Pancasila (The Five Precepts)	(47) 100.00	(0) 0.00	(47) 100.00	(0) 0.00	(47) 100.00	(0) 0.00	(9) 19.14	(3) 6.38
5. Gharavasa Dhamma (Virtures for a Good House-hold Life)	(47) 100.00	(0) 0.00	(47) 100.00	(0) 0.00	(47) 100.00	(0) 0.00	(2) 4.25	(3) 6.38
Average Percentage	97.45	3.19	98.72	1.27	97.02	22.98	8.93	11.49

According to Table 1, the students rated the reading activity package containing five sessions as Interesting (97.45%), Good for me (98.72%), and Appropriate (97.02%). However, some students rated the package as Inappropriate (22.98%), Difficult (11.49%), Easy (8.93%), Boring (3.19%), and No use (1.27%) respectively.

When considering each session, the sessions with highest percentage of being Interesting, Good for me, and Appropriate are Session one, Tiratana (The Triple Gem); Session four, Pancasila (The Five Precepts); and Session five, Gharavasa Dhamma (Virtures for a Good Household Life), as the students perceived that these sessions are Interesting (100.00%), Good for me (100.00%), and Appropriate (100.00%). The session with the highest percentage of being easy is Session four: Pancasila (The Five Precepts), (19.14%), and followed by Session 1: Tiratana (The Triple Gem), (14.89). However, there are two sessions with the highest percentage of being difficult: Session three: Ariya Atthangika Magga (The Noble Eightfold Path), (23.40%), and Session two: Cattari Arisaccani (The Four Noble Truths), (12.76%).

1.2 Qualitative results from open-ended questions

This subsection reveals the results analyzed from the students' written responses to open-ended questions and the results of which are presented in the following themes.

1. The majority of the students reported that they were happy, enjoyed learning, and felt good due to a variety of activities that the PSQ6R offered and the PSQ6R activities are easy to follow. For example, two students stated:

"I feel good and enjoy learning English based on a variety of activities that are easy to follow and require continuous training." (Student 3, Questionnaire1, 08/31/2020, session 1)

"It is a very good reading activity that makes me happy every time I read it. Each chapter is composed of Buddhist vocabulary in Pali and English Language mixed with deep meaning which is The Buddhist doctrine is beautiful and unique, unlike any other doctrine." (Student 17,

Questionnaire1, 08/31/2020, English activity package 3)

2. Most students believed that they could organize their reading order more systematically because of the steps of PSQ6R reading technique. One student commented:

"I have organized my reading order more systematically while practicing English reading activities. PSQ6R is a complex practice in the curriculum that allows students enjoy learning about reading, such as the five precepts, which is studying the principles that Buddhists must know and be mindful of using the five precepts in daily life and live peacefully with society." (Student 9, Questionnaire1, 08/31/2020, English activity package 3).

3. Several students commented that the PSQ6R reading technique is systematic reading activity which contains easy lessons. For example, one student said:

"Learning to read is a very systematic reading activity, making reading in a lesson quite easy for many learners and practicing reading activities in accordance with the steps of PSQ6R is regarded as a reading activity that allows readers to enjoy reading systematically, allowing students to read English Dharma books and transfer knowledge to those who are interested." (Student 25, Questionnaire1, 08/31/2020, English activity package 1).

4. A large number of students felt that learning to read using PSQ6R technique helped them to understand more vocabulary related to Buddhist contents, explain Dhamma in English, and remember many Buddhist vocabulary. Two students reported:

"Learning to read is helping me to understand more vocabularies meaning and explanation of Dhamma in English. It helps me remember many Buddhist words that I had never known before. Memorizing the words, you must know or understand the meaning of the words that correspond to the English language without distortion." (Student 33, Questionnaire 3, 08/31/2020, English activity package 1).

"The PSQ6R reading practice has special techniques that help me memorize words and explain Buddhist meanings and lead to incredible development of speaking or conversation." (Student 15, Questionnaire 3, 08/31/2020, English activity package 1).

5. Most students reported that they could apply knowledge gained from practice reading comprehension based on PSQ6R to other skills or contexts such as speaking skills or conversation skills with foreigners visiting Thai temples. As three students put it:

"I had the opportunity to use the English Dhamma that I learned in a classroom with a foreign friend from Canada. I felt that he understood what I was trying to say and was quite interested in Buddhist doctrine." (Student 12, Questionnaire1, 08/31/2020, English activity package 3)

"I can use the concepts or doctrines of Buddhism from today's classes to propagate or deal with future expats who will visit the temple with greater confidence." (Student 45, Questionnaire 3, 08/31/2020, English activity package 1).

"The PSQ6R reading practice has special techniques that help me memorize words and explain Buddhist meanings and lead to incredible development of speaking or conversation." (Student 15, Questionnaire 3, 08/31/2020, English activity package 1).

Overall, the results taken from the in-sessional suggested that the students who were in the present study find the PSQ6R method or technique to be effective and enjoyable to use as a strategy to enhance and improve their reading comprehension. In addition, the students had positive views about the effectiveness of PSQ6R technique and the students reported that they were satisfied with the gaining of knowledge and skills to read effectively in English.

2. Results from post-sessional questionnaire

This section presents the results taken from the post-sessional questionnaire which required the students' responses after the implementation of PSQ6R technique. In order to show the students' satisfaction

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with the instruction to develop reading comprehension through the PSQ6R technique, a questionnaire was employed in which students were asked to respond to a five-point Likert rating scale ranging from "1" (Strongly Unsatisfied) to a "5" (Strongly Satisfied) based on the following aspects.

    1) Satisfaction with the content of the reading texts
    2) Satisfaction with the teaching and learning activities
    3) Satisfaction with the assessment
    4) Satisfaction with the group work
    5) Satisfaction with the use of the benefits
    The following table indicates the overall satisfaction of those being studied regarding the usage of the PSQ6R method.

Table 2: Students' overall satisfactions with five aspects of PSQ6R technique

No	Evaluation List	Satisfaction's Level		
		X	S.D.	Results
1	Content of the reading texts	4.67	0.47	Strongly Satisfied
2	Teaching and Learning activities	4.54	0.49	Strongly Satisfied
3	Assessment	4.51	0.44	Strongly Satisfied
4	Group work	4.52	0.44	Strongly Satisfied
5	The use of the benefits	4.75	0.47	Strongly Satisfied
	The Overall average	4.59	0.46	Strongly Satisfied

Table 2 provides an overview of the students' satisfaction with the five aspects of the PSQ6R technique. As can be seen from the table, the students' overall satisfaction is at a strongly satisfied level (x=4.59). For descending order of the average mean scores, it was found that Item 5 (The use of the benefits), has the highest average mean scores (x=4.75), followed by Item 1 (Content of the reading texts), (x=4.67), Item 2 (Teaching and learning activities), (x=4.54). Item 4 (Group work), (x=4.52). However, Item 3 (Assessment) received the lowest average mean scores), (=4.51).

It can be concluded that evaluation list indicated that those who have been studied and tested are strongly satisfied with the overall study. From the content of the reading to the assessment, the students claimed that they are strongly satisfied with the outcomes and improvements of their reading abilities and performance.

Table 3: Students' Satisfactions with the contents of the reading texts

No	Evaluation List	Satisfaction's Level		
		X	**S.D.**	**Results**
1	Reading text is very interesting	4.74	0.44	Strongly Satisfied
2	The language of reading text is appropriate to learner's ability.	4.68	0.47	Strongly Satisfied
3	The contents of the reading text are enjoyable and useful in everyday life.	4.64	0.53	Strongly Satisfied
4	The content and process of PSQ6R are appropriate for the learner's level	4.64	0.49	Strongly Satisfied
	The Overall average	4.67	0.48	Strongly Satisfied

According to the results in Table 3, the students' overall satisfaction with the contents of the reading texts was at a strongly satisfied level (x=4.67). For descending order of the average mean scores, it was found that Item 1 (Reading text is very interesting.) has the highest average mean scores (x=4.74), followed by Item 2 (The language of the reading text is appropriate to learners' ability.), (x=4.68); Item 3 (The contents of the reading texts are enjoyable and useful in everyday life.), and Item 4 (The content and process of PSQ6R are appropriate for learner's level.), (x=4.64) respectively.

Table 4: Students' Satisfactions with teaching and learning activities

No	Evaluation List	Satisfaction's Level		
		X	**S.D.**	**Results**
1	Directions for each activity are clear.	4.72	0.45	Strongly Satisfied
2	Duration of activities is appropriate.	4.49	0.51	Satisfied
3	Teaching and learning steps A: (P,S&Q) (Pre-Reading) Pre-reading activities allow learners to link existing knowledge with the content they are reading	4.62	0.53	Strongly Satisfied

No	Evaluation List	Satisfaction's Level		
		X	S.D.	Results
4	Pre-reading activities allow learners to link exsting knowledge with the content they are reading	4.64	0.53	Strongly Satisfied
5	B:(R1)(while-reading) Reading activities help readers understand the content of the reading.	4.70	0.46	Strongly Satisfied
6	Reading activities help learners understand critical reading methods.	4.38	0.49	Satisfied
7	C:(R2,R3, R4, R5, R6)(Post-Reading) Post-reading activities allow learners to transfer readable data to other formats.	4.43	0.50	Satisfied
8	After reading activities, learners can express their opinion about reading.	4.40	0.50	Satisfied
The Overall average		4.54	0.49	Strongly Satisfied

According to the results in Table 4, the students' overall satisfaction with teaching and learning activities was at a strongly satisfied level (=4.54). For descending order of the average mean scores, it was found that Item 5 (Directions for each activity are clear.) has the highest average mean scores (=4.72), followed by Item 9 (Reading activities help readers understand the content of the reading text.), (=4.70); and Item 8 (Pre-reading activities allow learners to link existing knowledge with the content they are reading.), (=4.64). However, Item 10 (Reading activities help learners understand critical reading methods.), gained the lowest average mean scores (=4.38).

Table 5: Students' Satisfactions with Assessment

No	Evaluation List	Satisfaction's Level		
		X	**S.D.**	**Results**
1	The assessment is appropriate and consistent	4.66	0.48	Strongly Satisfied
2	The evaluation results make the learner clear in the systermatic reading process.	4.74	0.44	Strongly Satisfied
3	The assessment helps students to have a better accurate knowledge and understanding of the English reading comprehension	4.72	0.45	Strongly Satisfied
4	The results of the assessment allow the learners to correct and improve their work.	4.77	0.43	Strongly Satisfied
	The Overall average	4.72	0.45	Strongly Satisfied

According to the results in Table 5, the students' overall satisfaction with assessment was at a strongly satisfied level (x=4.72). For descending order of the average mean scores, it was found that Item 16 (the results of the assessment allow the learners to correct and improve their work.), has the highest average mean scores (x=4.77), followed by Item 14 (The evaluation results make the learner clear in the systematic reading process.), (x=4.74); Item 15 (The assessment helps students to have a better accurate knowledge and understanding of the English reading comprehension.), (x=4.72); and Item 13 (The assessment is appropriate and consistent with what is being taught.), (x=4.66) respectively.

Table 6: Students' Satisfactions with group work

No	Evaluation List	Satisfaction's Level		
		X	**S.D.**	**Results**
1	Learners participate ind group work.	4.68	0.47	Strongly Satisfied
2	The learners interact well with their peers.	4.74	0.44	Strongly Satisfied
3	Learners can benefit from working as a group.	4.79	0.41	Strongly Satisfied
4	Learners cand reinforce good attitudes toword learning English for reading comprehension.	4.70	0.46	Strongly Satisfied
	The Overall average	4.72	0.44	Strongly Satisfied

According to the results in Table 6, the students' overall satisfaction with group work was at a strongly satisfied level (=4.72). For descending order of the average mean scores, it was found that Item 19 (Learners can benefit from working as a group.), (=4.79), followed by Item18 (The learners interact well with their peers.), (=4.74). Item 20 (Learners can reinforce good attitudes toward learning English for reading comprehension.), (=4.70); and Item 17 (Learners participate in group work.), (=4.68) respectively.

Table 7: Students' Satisfactions with the use of the benefits

No	Evaluation List	Satisfaction's Level		
		X	S.D.	Results
1	It's useful to understand the content of English reading comprehension.	4.68	0.63	Strongly Satisfied
2	It encourages confidence and reading comprehension skills in reading English for better understanding	4.79	0.41	Strongly Satisfied
3	It makes the learners more eager to improve their reading skills and to apply the reading skills to other reading subjects.	4.74	0.49	Strongly Satisfied
4	It enables the learners to use their reading skills to help others who are interested in reading English effectively.	4.83	0.38	Strongly Satisfied
	The Overall average	4.76	0.47	Strongly Satisfied

According to the results in Table 7, the students' overall satisfaction with the use of the benefits was at a strongly satisfied level (x=4.76). For descending order of the average mean scores, it was found that Item 24 (It enables the learners to use their reading skills to help others who are interested in reading English effectively.) has the highest average mean scores (x=4.83), followed by Item 22 (It encourage confidence and reading comprehension skills in reading English for better understanding.), (x=4.79); and Item 23 (It makes the learners more eager to improve their reading skills and to apply the reading skills to other reading subjects.), (x=4.74) respectively. However, Item 21 (It is useful to understand the content of English reading comprehension.) has the lowest average mean

score (=4.68).

In summary, it can be concluded that evaluation list indicated that those who have been studied and tested are strongly satisfied with the overall study. From the aspect of content of the reading to the use of the benefits, the students claimed that they are strongly satisfied with the outcomes and improvements of their reading abilities and performance.

Discussion

This section deals with the discussion of the main results of the present study and the details of the discussion are as follows.

The important results of this study indicate that the students strongly satisfied with the development of English reading comprehension on Buddhist contents through PSQ6R technique as observed from the results of in-sessional and post-sessional questionnaires. A possible explanation might be that the PSQ6R technique contains nine vital steps that facilitated the students to meet the needs of reading comprehension. For example, PSQ6R technique refers to Purpose (S), Survey (S), Question (Q), Read (R1), Respond (R2), Record (R3), Recite (R4), Review (R5), and Refer (R6). These steps provided the students with the opportunities to work the Buddhist reading meaningfully. As can be seen from the students' comments after each session, the students enjoyed doing the activities, were happy and felt good because there were variety of activities and they felt that activities were easy for them. This is might be due to the nine steps of the PSQ6R technique that the students had completed from the present study. Furthermore, the students claimed that the PSQ6R technique assisted them to understand the vocabulary and reading contents which were directly related to their background knowledge as the students of the Buddhist College. What is surprising is that the students reported that they could apply the knowledge gained from undertaking the PSQ6R activities to their daily life. For example, they could be able to explain the Buddhist contents to their foreign friends in English confidently. This might be due to the refer step that offered the students chances to transfer the knowledge from reading text to speaking skills. Most importantly, the students claimed that the PSQ6R technique guided them to order their reading

order systematically. It seems here that the PSQ6R technique could be the effective technique that supported the students to develop their reading comprehension. Finally, these results corroborate the findings of a great deal of the previous work of Chooklinhorm and Ruamsuk (2019), Sangcharoon (2010), Kosashunhanan, Chaturanon and Suratreungchai (2018), and Sayasen (2018) who found that the students had positive attitudes towards the adoption of SQ4R and SQ5R to develop their reading comprehension.

Suggestion

In order to prove the effectiveness of the PSQ6R technique in developing the students' reading comprehension, further research should be undertaken to investigate the use of PSQ6R technique to enhance reading comprehension and reading motivation. Interestingly, PSQ6R technique should be utilized to develop the students' ability of reading comprehension and critical thinking.

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