



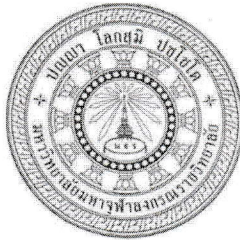
Development of UG5 Retreat Programs on Enhancing the Noble Eightfold Path Practice in Modern Daily Life

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A Dissertation Submitted in Partial Fulfillment of
the Requirements for Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
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The Graduate School, Mahachulalongkornrajavidyalaya University approved this dissertation entitled “Development of UG5 Retreat Programs on Enhancing the Noble Eightfold Path Practice in Modern Daily Life” as a part of education according to its curriculum of the degree of doctor of philosophy majoring in Buddhist Studies.



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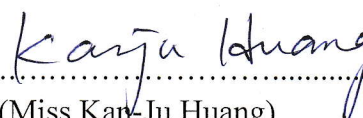

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Abstract

This research is a mixed method research using documentary research and action research. The objects of this research are to study the essential meanings and possible practice methods of the Noble Eightfold Path and UG5, to develop a series of UG5 retreat programs to enhance the Noble Eightfold Path practice, and to propose the UG5 retreat programs in real for the trainees without any religion.

From the result of documentary research, it is seen the Noble Eightfold Path was always the central teaching of Buddha, and was the originated teachings during the early Buddhist period.

On the other hand, the action research were proposed for two cycles at the end of 2017 and 2018. According to the result, it is seen the UG5 retreat programs are really helpful to enhance the practice of the Noble Eightfold Path in modern daily life even for the non-religious people. Besides, the important factors of the UG5 retreat programs can be divided into four categories which are about the related people, retreat programs, retreat period, and retreat place.

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March 15, 2019

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Chapter I

Introduction

1.1 Background and Significance of the Problem

The teachings of the Lord Buddha are not people to escape from life, but to help people relate to themselves and the world as thoroughly as possible. The core teachings of Lord Buddha are the Four Noble Truths, especially the fourth Noble Truth which is the path leading us to refraining from doing those things that cause us suffering. That is the path we need mostly. The Lord Buddha called it as the Noble Eightfold Path constituted with the Right View (*Sammādiṭṭhi*), Right Thought (*Sammāsaṅkappa*), Right Speech (*Sammāvācā*), Right Action (*Sammākammanta*), Right Livelihood (*Sammā-ājīva*), Right Effort (*Sammāvāyāma*), Right Mindfulness (*Sammāsatī*), and Right Concentration (*Sammāsamādhi*).¹

From the Buddhist history, the Lord Buddha discourse the Noble Eightfold Path in his first sermon named *Dhammacakkappavattana Sutta*. The name of *Dhammacakkappavattana Sutta* means the “Discourse on Turning the Wheel of Dharma”. Being the First Sermon ever delivered by the Lord Buddha, it is regarded as one of the most important and influential Buddhist Sutras. Buddhist followers always regard this sutra with great esteem and veneration. Nowadays. Not only the monks but also the lay people always chant this sutra as their daily religious activities especially in the countries of Theravāda Buddhism. Some of them even can committed the whole sutra.²

Actually, during Lord Buddha’s forty-five-year discourse, the Noble Eightfold Path was always the central teaching of Buddha. Finally, the Lord Buddha also used the Noble Eightfold Path to answer the question of his last disciple Subhadda. That was his last dharma discourse as well.³

¹ Bhikkhu P. A. Payutto, Dictionary of Buddhism, Thailand, 2003, p. 293.

² Mahāsī Sayādaw, Dhammacakkapavattana Sutta, Malaysia, 1998, p. 15.

³ Thich Nhat Hanh, The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation (Kindle Location 779). The primary source of him is from Mahā-parinibbāna Sutta, Dīgha Nīkāya 16.

According to what the Buddha taught, every Buddhist follower can practice the Buddha's teaching in order to escape all of the sufferings and attain the genuine happiness that is nirvana. The Lord Buddha is the greatest teacher and wiser. All of his teachings can be practiced and should be practiced in daily lives. Just like the patient should obey the great doctor's order correctly and then take the medicine truly to get rid of the sickness. As we know, understanding correctly is the important base of practicing; practicing truly can help to confirm the understanding. Both of them can be helpful for each other. However, the way of understanding could be affected by people's background and environment. The way of practicing is also dependent on the culture and life-style in society. More than two thousand and five hundred years are passing away. How can people understand the Noble Eightfold Path and practice it properly in daily lives today?

It is needed to have some ideas and methods suitable for modern life style, and to let people who even without any religious belief also can accept these ideas and methods easily. UG5 is the shortened form of Universal Goodness Five.⁴ It is a very new good concept that means the five kinds of universal goodness including cleanliness, orderliness, politeness, punctuality, and concentration. Indeed it is much related with the contents of five precepts⁵ that includes the abstaining from killing, stealing, sexual misconduct, false speech, and fermented drink that causes heedlessness. These five precepts are the essential base in practicing the Buddha's teaching. Therefore, how to keep five precepts completely is always a critical issue in Buddhism. In order to let modern people can accept, understand and practice Buddha's teaching in their daily life more easily, the concepts of UG5 will be used to develop a series of retreat programs instead of the religion term such as "five precepts", and all of these retreat programs aim to let the trainees enhance their practice of the Noble Eightfold Path.

In the *Sarīratthadhammas Sutta*, the Lord Buddha mentioned about the ten factors to let us be plagued in this world.⁶ Those factors can be separated into four types of

⁴ Bhikkhu Dattajeevo, *The Universal Goodness Five*, Thailand, 2015, p. 55. In this research, it will be written as UG5 instead of Universal Goodness Five in whole work.

⁵ *ibid.*, p. 86.

⁶ *ibid.*, pp. 48-49. The primary source of him is from AN.10.49/9.

suffering that are the suffering caused by one's body, caused by being part of a social group, caused by the need to earn a living, and caused by defilements. Actually, the first three types of reasons to cause suffering are much related with people's speech and actions. Therefore, following the five precepts or enhancing the UG5 in daily life should can reduced all of these suffering. The last type of the reason to cause suffering is the defilement. It is the main reason among all of these four types. To learn how to meditate and practice continue in daily life will be much helpful to reduce the suffering caused by defilement. It is also related with the last universal goodness in UG5 "concentration" as well. Consequently, we can see the UG5 could be very effective for reducing the suffering from this view. It corresponds with the practice of Noble Eightfold Path. It is the way to cessation the suffering, and is the last truth in the Four Noble Truths.

The Lord Buddha not only enlighten himself perfectly but also enlighten others thoroughly. Hence, the one who wants to follow the Lord Buddha's footsteps, he should try to practice what the Buddha taught in his own life and also do the duties to be true friends (*Kalyāṇa-mittatā*)⁷ of others. That means to find some ways to support himself and others to practice the Buddha's teaching. Being a Buddhist and having the social worker experiences before, the researcher is willing to engage a series of retreat programs for general people to enhance the practice of the Noble Eightfold Path. Therefore, this research will use two research methods. Firstly, using the documentary method to collect and analysis the related dharma and training documents. And then, using the action research to action really in order to summarize some essential factors of developing UG5 retreat programs and give discussions and suggestions.

According the language-usage statics data, people use Mandarin is more than one thousand millions in the world. It is the number one, even more than English speakers.⁸ Besides, the Buddhist people is not very much, just about 520 million in the world. It is far less than the population of Christian that is about 2,420 million people, the

⁷ Phra Dhamma Kittiwong (now he is named Phramahā Bodhiwongsajan), Dictionary for studying Buddhism, Thailand, 2008, pp. 45-46.

⁸ Website (<http://www.krysstal.com/spoken.html>) "The 30 most spoken languages of the world". According the data of the website, it is said that the population to use Mandarin is 1,151 million people, it is the largest one. The next one is English usage, about 1,000 million people.

population of Muslims that is about 1,800 million people, and the population of Hindus that is about 1,150 million.⁹ Considering the result of this research can have more application possibility, the retreat programs in this action research will carry on in Chinese language for the non-Buddhist. After summarize some essential factors of developing UG5 retreat programs, it will be continued with some discussions and suggestions.

In summary, the concept of this research is to use the UG5 contents to carry on a series of retreat programs in order to enhance the practice of the Noble Eightfold Path in modern daily life. That is shown as the figure following.

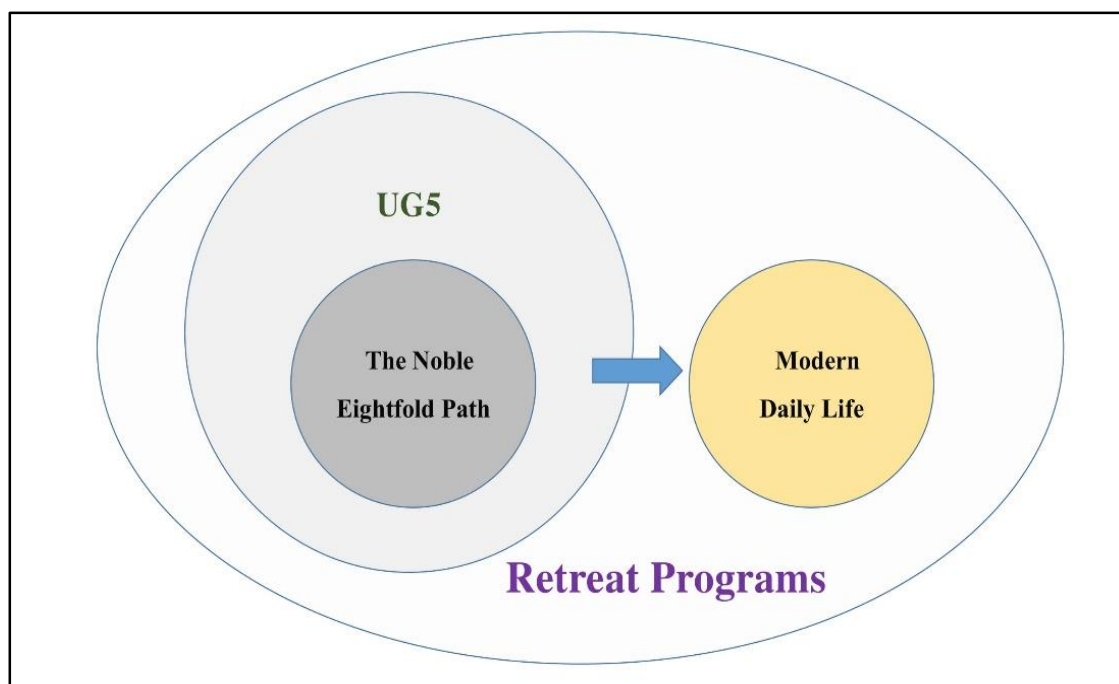


Figure 1 The concept of this research

1.2 Objectives of Research

1.2.1 To study the essential meanings and possible practice methods of the Noble Eightfold Path and UG5.

1.2.2 To develop the UG5 retreat programs to enhance the Noble Eightfold Path practice.

⁹ Ref “The major religion group” https://en.wikipedia.org/wiki/Major_religious_groups.

1.2.3 To propose the UG5 retreat programs on enhancing the Noble Eightfold Path practice in modern daily life.

1.3 Statement of the Research Questions

1.3.1 What are the essential meanings possible practice methods of Noble Eightfold Path and UG5?

1.3.2 What are the steps, courses, and activities of the UG5 retreat programs?

1.3.3 What are the results and important factors of the UG5 retreat programs on enhancing Noble Eightfold Path practice?

1.4 Scope of the Research

1.4.1 Scope of content

This research will be composed by three main sections; initially the research will deepen in studying the contents of the Noble Eightfold Path and UG5 concepts in both Theravāda and Mahāyana scriptures in the Sutta Piṭaka.

The second section will focus on the designing of UG5 retreat program to enhance the practice of the Noble Eightfold Path.

The third section will carry out those retreat programs in real and analysis the results in order to summarize some important factors on developing the retreat programs of practicing Noble Eightfold Path.

1.4.2 Scope of variables

The independent variables of this research will be the UG5 retreat programs to enhance the universal goodness such as cleanliness, orderliness, politeness, punctuality and concentration. On the other hand, the dependent variables here are the practice of Noble Eightfold Path in daily life. It includes the Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

1.4.3 Scope of area in documentary research

The first part of this research will be conducted by documentary research that the sources of it will discover both in Theravāda and Mahāyāna scriptures and the modern research works. Since the contents in the Sutta Piṭaka (the Sermon Basket) are more well-known than in the Vinaya Piṭaka (the Discipline Basket) and Abhidhamma Piṭaka (the Analytical and Philosophical Basket), this research will focus on the Sutta Piṭaka both in Pāli and Chinese languages.

1.4.4 Scope of sources of data in action research

The second part of this research is action research. It is to develop a series of retreat programs and act them in real. During acting those programs, the observing including the trainees and researcher himself will be carried out at the same time. Moreover, before and after the retreat programs, there will be some pre-post and satisfaction questionnaires. After the retreat programs, there will be continued by the third part. The researcher will interview some trainees, and follow up the dairies and photos in their really life in order to make sure that they practice really.

In this dissertation, there are two series of action cycles. Both of these two times, the place of retreatment is the Shanmei Yoga College in Dongguang city of China. In the first time, there were nine trainees in the retreatment, and the date of retreatment is from 11 to 15 in September of 2017. After modifying and improvement the programs of the retreatment, the retreatment period time in the second time that was from 26 to 29 in November of 2018. There were 28 trainees joined in the retreatment in this time.

Therefore, the first source of data in this research is the three kinds of questionnaires including the pre-test, post-test, and satisfaction questionnaire. The second source of data is the interview by the research to the eighteen trainees. Besides, it also includes the working dairy of researcher herself, the home work of every trainees, and the photos during retreat programs. After the retreatment, there is also a chatting room in WeChat, the data in that chatting room can be seen as a kind of source of data as well.

1.5 Definition of the Terms Used in the Research

Development here means finding the opportunities to implement the retreat programs, and then begin to design and practice the retreat programs.

Retreat Programs are the activities and courses about cultivating the five universal goodness (UG5).

UG5 (Universal Goodness Five) means five good qualities inside of people all over the world. Here, based on the book ‘the Universal Goodness Five (ความดีสากล)’ of Luang Por Thattajivo, the five good qualities include cleanliness, orderliness, politeness, punctuality, and concentration.

Modern Daily Life means the common daily life of general people in the present. The general people here especially means those people without any religion.

Five Rooms means the five places including bedroom, bathroom, dressing room, dining room and work room. People always spend much time of their daily life in these places.

Understanding means comprehension or the ability to understand something. In pāli language is *aññā*. According to Pāli-English dictionary, *aññā* means recognition, perfect knowledge.¹⁰ Understanding correctly is the important base of practicing and practicing truly can help to confirm the understanding. In this research, it could be seen as the Right View (*Sammādiṭṭhi*) of the Noble Eightfold Path.

Practice means bring to completion or reality. In pāli language is *paṭipatti*. According to Pali-English dictionary, *paṭipatti* means way, method, conduct, practice, performance, behavior.¹¹ In this research, it means bring Buddha’s teachings to daily life in real.

Enhancing means increasing or improvement in quality, value, or extent. In pāli language is *vuḍḍhi* or *vuddhi*. According to Pali-English dictionary, *vuḍḍhi* means increase, growth, and furtherance.¹² In this research, it means increasing the understanding and practice of the Noble Eightfold Path after the retreat programs.

¹⁰ Rhys T.W., David and Stede William. Pali-English Dictionary. Delhi, 2003, p. 14.

¹¹ *ibid.*, p. 396.

¹² *ibid.*, p. 654.

The Four Noble Truths in Pāli language is *Ariyasacca*. It includes suffering (*Dhukka*); the cause of suffering (*Dukkha-samydaya*); the cessation of suffering (*Dukkha-nirodha*); the path leading to the cessation of suffering (*Dukkha-nirodha-gāminā paṭipadā*).¹³

Noble Eightfold Path in Pāli language is *Ariya aṭṭhaṅgika*, means the factors or constituents of the path. It is the fourth of the Lord Buddha's Four Noble Truths and is also known as the Middle Path or Middle Way.¹⁴

True Friends in Pāli language is *Kalyāṇa-mittatā*. It is a Buddhist concept of spiritual friendship within Buddhist community life, applicable to both monastic and householder relationships. One involved in such a relationship is known as a good friend, virtuous friend, noble friend or admirable friend, and also true friend (*Kalayāṇa-mittā*) here.¹⁵

1.6 Review of Related Literature and Research Works

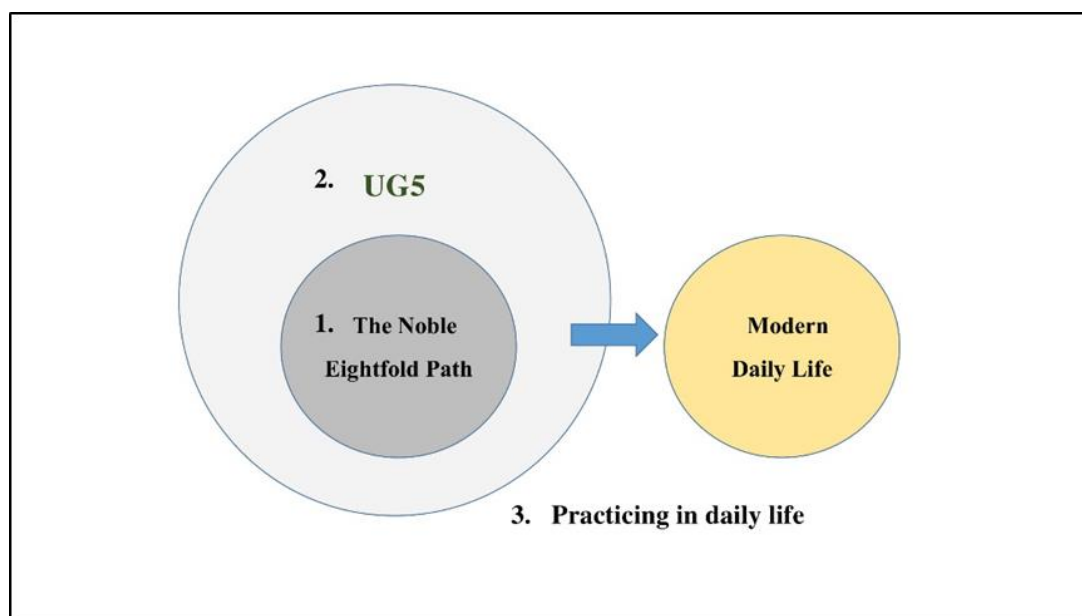


Figure 2 Three categories of related literature and research works

¹³ Bhikkhu P. A. Payutto, Dictionary of Buddhism, Thailand, 2003, p. 155.

¹⁴ *ibid.*, p. 215.

¹⁵ Phra Dhamma Kittiwong, Dictionary for studying Buddhism, Thailand, 2008, p. 45.

The review of related literature and research works for this research are divided into three categories: Literature relating to the Noble Eightfold Path, literature relating to the UG5, and the literature to practicing Lord Buddha's teaching in daily life.

1.6.1 Literature relating to the Noble Eightfold Path

"In the Buddha's Words: An Anthology of Discourses from the Pali Canon" was written by Bhikkhu Bodhi in 2005.¹⁶ Being a famous American scholar-monk, the voluminous translation works of Bhikkhu Bodhi had won widespread acclaim. He presents the selected discourses of Lord Buddha from the *Pāli* Canon and divides them into ten thematic chapters. Of course, The Noble Eightfold Way was one of the ten. In the chapter 7 "the Path to liberation", Bhikkhu Bodhi selected many valuable sutras about the Noble Eightfold Path that can be as references in this research.

Thich Nhat Hanh in his book *"The Heart of the Buddha's Teaching"*¹⁷ introduces the core teachings of Buddhism and shows that the Lord Buddha's teachings were accessible and applicable to daily lives, covering such significant teachings as the Four Noble Truths, the Noble Eightfold Path, Three Doors of Liberation and so on. Especially in the part two "the Noble Eightfold Path", Thich Nhat Hanh introduced the practice ways of all eightfold path. It supplied very valuable ideas to design retreat programs in this research.

Henepola Gunaratana in his book *"Eight Mindful Steps to Happiness: Walking the Buddha's Path"*¹⁸ delves deeply into each step of the Lord Buddha's most profound teaching, the noble eightfold path, on bringing an end to suffering as a detailed and down-to-earth guide to explain the heart of the Lord Buddha's teachings into every aspect of daily lives. The skillful methods in this book can be a good reference to practice the Noble Eightfold Path in daily life.

¹⁶ Bhikkhu Bodhi, *In the Buddha's Words: An Anthology of Discourses from the Pali Canon*, USA, 2005.

¹⁷ Thich Nhat Hanh, *The Heart of the Buddha's Teaching*, New York, Kindle Edition, 2015.

¹⁸ Henepola Gunaratana, *Eight Mindful Steps to Happiness: Walking the Buddha's Path*. Wisdom Publications, Kindle Edition, 2011.

Briggs Cardenas is the author of *“The Four Noble Truths and Eightfold Path of Buddhism: Discover the Essence of Buddhism and the Path to Nibbana”*¹⁹. He introduces readers to understand the Four Noble Truths and the Eightfold Path from the view of dukkha. Besides, he also divided the Noble Eightfold Path into the steps of ethical conduct (Sīla), concentration (Samādhi), and Blown out (Nibbāna).

Chaya Rao wrote the book *“Dharma and Dhamma: An Overview of Dharma and Dhamma and How to Apply them in Daily Life”*²⁰ that is a complete overview book of dharma including the Eightfold Path and how to incorporate it into daily life. Chayo Rao discussed the Noble Eightfold Path especially in the chapter 9. It can be a good reference to practice it in daily life.

1.6.2 Literature relating to the UG5

Luang Por Thattajivo wrote the book in Thai language named *“the Universal Goodness Five”*²¹. In this book, he describes the five good qualities inside of people all over the world including cleanliness, orderliness, politeness, punctuality, and concentration.²²

Marie Kondo, a Japanese lady, wrote the book *“The Life-Changing Magic of Tidying Up: The Japanese Art of Decluttering and Organizing”*²³. Being a Japanese cleaning consultant, Marie Kondo takes tidying to a promising that if people properly simplify and organize his home once, he’ll never have to do it again. This book featuring Tokyo’s newest lifestyle phenomenon helps people clear his clutter and enjoy the unique magic of a tidy home. Through this best sales book, Marie Kondo has revolutionized homes and lives across the world.

¹⁹ Briggs Cardenas, *The Four Noble Truths and Eightfold Path of Buddhism: Discover the Essence of Buddhism and the Path to Nibbana*. Kindle Edition, 2014.

²⁰ Chaya Rao, *Dharma and Dhamma: An Overview of Dharma and Dhamma, and How to Apply them in Daily Life*. Kindle Edition.

²¹ Bhikkhu Dattajeevo, *The Universal Goodness Five*, Thailand, 2015.

²² The UG5 in Thai language are สะอาด, ระเบียบ, สุภาพ, ตรงเวลา, and มีสมาธิ.

²³ Marie Kondo, *The Life-Changing Magic of Tidying Up: The Japanese Art of Decluttering and Organizing*, New York, Kindle Edition, 2014.

In the second book by Marie Kondo “*Spark Joy: An Illustrated Master Class on the Art of Organizing and Tidying Up*”,²⁴ she presents an illustrated with step-by-step folding illustrations for everything from shirts to socks, plus drawings of perfectly organized drawers and closets. With guidance on specific categories including kitchen tools, cleaning supplies, and digital photos, this comprehensive companion is sure to spark joy in anyone who wants to simplify their life.

1.6.3 Literature relating to the practice in daily life

There are ten points for practicing meditation in daily life in the book ‘*Ten homework for enlightenment*’²⁵ written by Luang Por Thattajivo. In this book, the author teaches the ways to practice meditation through daily activities such as waking, sleeping, taking a shower and walking etc.

Luang Por Thattajivo also wrote the books “*Developing the good habits through five rooms in daily life*”²⁶. Every day, people always spent most of their time staying in these five rooms or places including the bedroom, restroom (or toilet), dressing room, dining room (or restaurant), working room (or office).²⁷ Therefore, people should develop their good habits through these five places.

In “*Mindfulness: 50 Easy Mindfulness Exercises for Beginners To Live In The Moment And The Art Of Letting Go*”,²⁸ the author Kellie Sullivan gives various tips and hints that allow people to feel comfortable on practicing mindfulness. Let readers to feel their emotions and be in control of their lives.

²⁴ Marie Kondo, *Spark Joy: An Illustrated Master Class on the Art of Organizing and Tidying Up*. New York, Kindle Edition, 2016.

²⁵ Bhikkhu Dattajeevo, *Ten Homework for Enlightenment*, Thailand, 2013.

²⁶ Bhikkhu Dattajeevo, *Developing the Good Habits through Five Rooms in Daily Life*, Thailand, 2015.

²⁷ The five places are ห้องนอน, ห้องน้ำ, ห้องแต่งตัว, ห้องอาหาร, ห้องทำงาน in Thai language.

²⁸ Kellie Sullivan, *Mindfulness: 50 Easy Mindfulness Exercises for Beginners to Live in the Moment and the Art of Letting Go*. Kindle Edition, 2016.

*“Buddhism and The Modern World - How Buddha's Philosophy Can Integrate and Uplift Your Daily Life”*²⁹ was written by Logan Mercier. In this book, readers can understand Buddhism in deep and exercise it in daily life by the modern way.

Rebecca Thomas writes the book *“Buddhism for Beginners: Learn How to Practice Buddhism in Daily Life and Achieve Mindfulness and Happiness”*³⁰ for Beginners, and those without beliefs. He explains the benefits and process of meditation in very simple way. The most important thing is to set environment suitable for meditation.

In the book *“Buddhism: Basic Guidelines for Practicing Buddhism in Your Daily Life”*³¹, the author Jessica Green introduces the living Buddhism including daily Buddhist diet, daily Buddhist communication, daily meditation, daily dabbles in dharma and so on.

Jon Kabat-Zinn, the author of *“Wherever You Go, There You Are”*³², is a famous mindfulness practicing teacher. This book is divided into three parts: the bloom of the present moment, the heart of practice, and in the spirit of mindfulness, containing sufficient instructions to engage in meditation practice.

In book *“Buddhism Day by Day: Wisdom for Modern Life”*³³, it provides much examples and good ideas to practice dharma in daily life. It includes 365 pages of dharma with the date of every day, to encourage the readers to follow what it said in each day during one year.

1.6.4 Research Works relating to action research

In these years, there are many research works using the action research to check the results of retreat programs. Especially, nowadays the mindfulness programs are very

²⁹ Logan Mercier, *Buddhism and the Modern World - How Buddha's Philosophy Can Integrate and Uplift Your Daily Life*. Kindle Edition, 2015.

³⁰ Rebecca Thomas, *Buddhism for Beginners: Learn How to Practice Buddhism in Daily Life and Achieve Mindfulness and Happiness*, Kindle Edition, 2016.

³¹ Jessica Green, *Buddhism: Basic Guidelines for Practicing Buddhism in Your Daily Life*, Kindle Edition, 2016.

³² Jon Kabat-Zinn, *Wherever You Go, There You Are*. New York, 2005.

³³ Daisaku Ikeda, *Buddhism Day by Day: Wisdom for Modern Life*. CA, 2006.

popular in Taiwan, there are more and more research works related with the mindfulness. Those are such as the thesis of the “Action Research On Mindfulness-Based Stress Reduction Programs in Taiwan” by Miss Hu, Jinmei in 2012³⁴, or the “Mindfulness-Based Suffering Therapy: An Action Research for the Elderly in Long-Term Care Center” by Miss Dong, Shu-Juan in 2014³⁵, “The Development of Mindfulness-Based Curriculum and Effect on Young Children’s Emotional Ability” by Miss Chu, Su-Chu in 2014³⁶ as well.

Besides, there are some research works related with the thesis related with the Four Noble Truths directly. It is as the thesis of Miss Yang, Su-Chen in 2015 which titled as “The Action Research of Student’s Life Education Integration into the Four Noble Truths”.³⁷

However, all of these research works are just using the action research without doing the documentary research first. Dharma is the teaching of Buddha. All of the Dharma has many profound meanings and practice ways. If the research could conclude both of these two research methods, it should be more perfect. Because the documentary can enlarge and deepen the understanding of Dharma, and the action research can put the Dharma into real practice in daily life.

1.7 Conceptual Framework

The core teachings of Lord Buddha is the Noble Eightfold Path that constituted with the Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

Moreover, in order to find some ways to practice the Noble Eightfold Path suitable for modern life style. Especially for the people who without any religious belief can

³⁴ Hu, Jinmei. Action Research on Mindfulness-Based Stress Reduction Programs in Taiwan. Taiwan, 2012.

³⁵ Dong, Shu-Juan. Mindfulness-Based Suffering Therapy: An Action Research for the Elderly in Long-Term Care Center. Taiwan, 2014.

³⁶ Chu, Su-Chu. The Development of Mindfulness-Based Curriculum and Effect on Young Children's Emotional Ability. Taiwan, 2014.

³⁷ Yang, Su-Chen. The Action Research of Student's Life Education Integration into the Four Noble Truths. Taiwan, 2015.

more easily to accept and follow. The UG5 concepts are used in this research. It is shortened form of Universal Goodness Five that including cleanliness, orderliness, politeness, punctuality, and concentration.

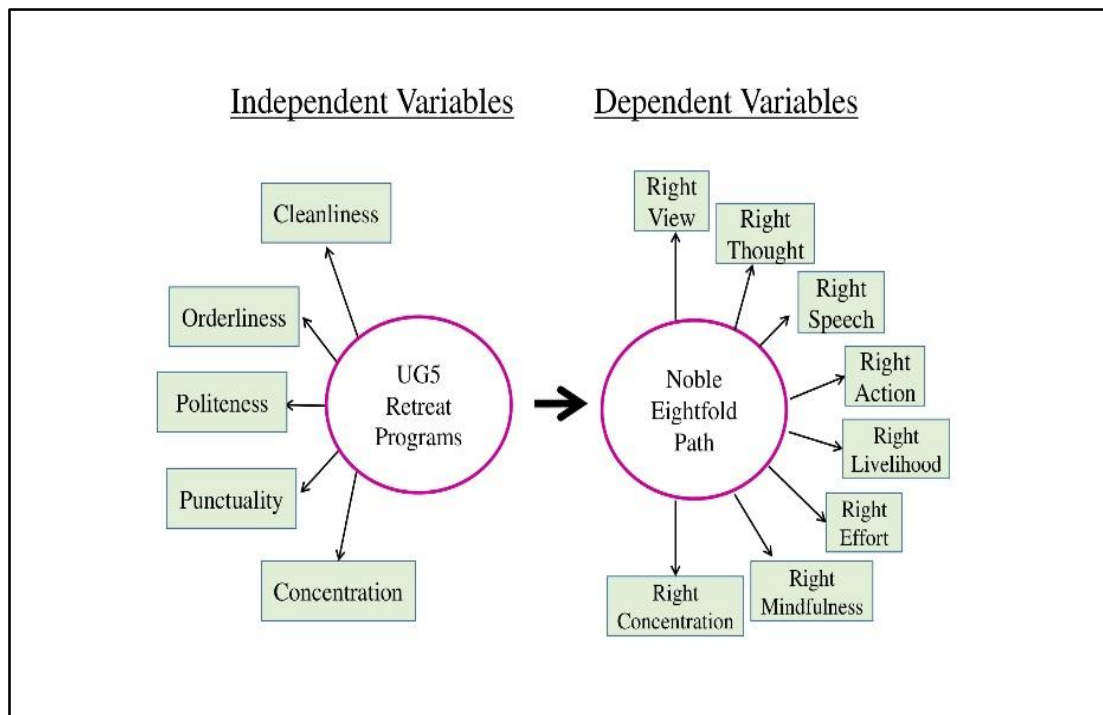


Figure 3 The conceptual framework

In this research, the research will develop a series of retreat programs using the concepts of UG5, and all of these retreat programs aim to let the trainees enhance their practice of the Noble Eightfold Path. Therefore, the independent variables are the UG5 retreat programs, and the dependent variables here are the practice of Noble Eightfold Path in daily life. It is shown as the figures above.

1.8 Research Methodology

This research is a mixed methods research using documentary research and action research. The process of action research includes planning, acting, observing, and reflecting.

Before the planning step, the researcher will do some documentary research in order to prepare and design the retreat programs more deeply and suitably, especially the essential practice meanings of the Noble Eightfold Path and UG5. Moreover, in order to improve the relationship between the independent and dependent variables, there will be some pretest and post-test questionnaires as well. The methodology used in this research can be divided into six steps as follows:

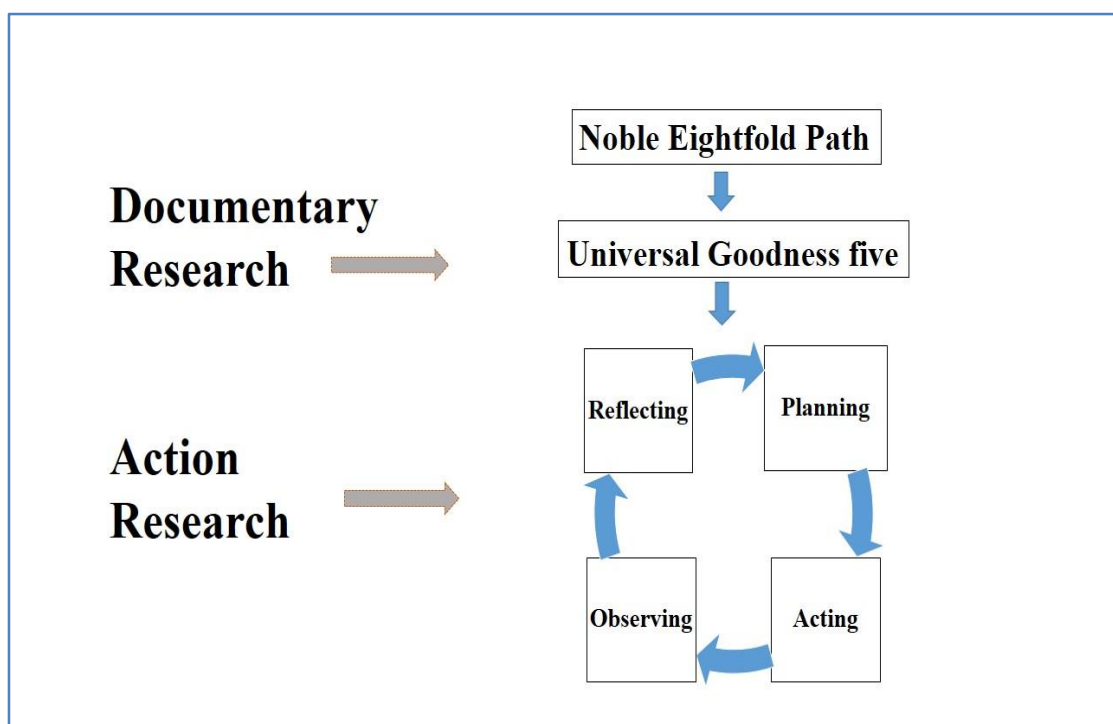


Figure 4 Research methodology

1.8.1 Documentary research

In this research, before the planning step of action research, there should be a pre-study from primary and secondary sources relied on documentary research method. The Pāli Tipiṭaka in Theravāda Buddhism and Chinese Tipiṭaka in Mahāyāna Buddhism are the primary sources. Since the contents in the Sutta Piṭaka (the Sermon Basket) are more well-known than in the Vinaya Piṭaka (the Discipline Basket) and Abhidhamma Piṭaka (the Analytical and Philosophical Basket), this research will focus on the Sutta Piṭaka both in Pāli and Chinese languages.

1.8.2 Action Research in the First time

After documentary research as the pre-study, the next step is to design the real action plan in action research. Action research is a method of research combining both action and research, therefore action research is a “learning by doing” progress. The action research aims to reduce the gap between theory and practice, and to make trainers no longer think that the theory is one thing, but the actually situation is another. The action research process can generally be described as a series of four steps: planning, action, observing and reflecting on the results of the action. Actually, action research is cyclical that means the process doesn’t necessarily have to stop at any particular point. It is showed as the following figure.

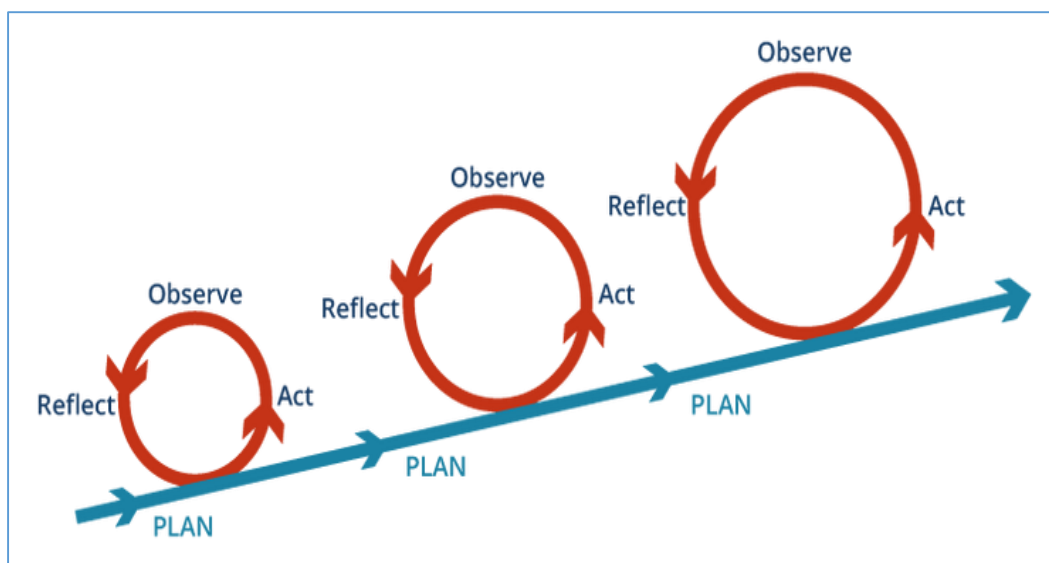


Figure 5 The cycle of action research

Therefore, the action research process leads itself to a spiral of cycles, with the researcher reflecting on each stage of the process. When the results of the first action have been studied, the researcher then plans the next series of actions. In this dissertation, there are two series of action cycles. The first time to do the action cycles is some kind of trying and testing. Therefore, it just accepts 6-10 trainees in this time. After completing the first cycle, the next cycle will be begin and going to accept about 20-30 trainees.

Planning the Retreat Programs in the First time: After pre-study the related documents, the next step is to design the retreat programs including the members, instructors, time, place, fee, handout, content and equipment of activities and so on.

Acting the Retreat Programs in the First time: After planning the retreat programs, the next step will be acting. It means to carry out the retreat programs in real situation. In order to figure out the influent factors, there will be a quasi-experimental research here. That is, there will be some pretest questionnaires for every trainee before the retreat programs begin and some post-test ones afterward. Besides, in this research work, the researcher will be one of the trainers, therefore it is a participatory action research.

Observing the retreat programs in the First time: During carrying on the programs, researcher has to observe the changing and feeling of every trainee and researcher himself sensitively. The information beyond the language is always an important clue, and sometime it is more detailed and real than people's speech.

Reflecting the retreat programs in the First time: While finishing the programs, researcher should reflect the programs by inviting all trainees to give feedback and interviewing some of them. After that, researcher will follow up the practice in real daily life of some trainees by checking their dairies and photos of life after they are back.

1.8.3 Action Research in the Second time

The second time of action cycles is very similar to the first time, but it will accept more trainees in this time.

Planning the Retreat Programs in the Second time: After the first time of action cycles, the researcher will modify the plan of retreat programs including the number of trainees, instructors, time, place, fee, handout, content and equipment of activities and so on. However, in order to compare with the previous time, some factors will keep in the same, like the training place.

Acting the Retreat Programs in the Second time: After planning the retreat programs in the second time, the next step is to act the programs again.

Observing the retreat programs in the Second time: During carrying on the programs, researcher also has to observe the changing and feeling of every trainee and researcher himself sensitively.

Reflecting the retreat programs in the Second time: While finishing the programs, researcher should reflect the programs by inviting all trainees to give feedback and interviewing some of them. After that, researcher will follow up the practice in real daily life of some trainees by checking their dairies and photos of life after they are back. The cycle will be continued as the last time.

1.8.4 Conclusion and Suggestion

The final step will be to analysis all the result information including the pretest and post-test questionnaires, the interviews, the observation notes, the dairies and photos. After that, the researcher will make some conclusions to summarize the influent factors, the efficiency and satisfaction of the retreat programs.

1.9 Expected Benefits

After doing the research, the following benefits can be expected:

1.9.1 Deepening the knowledge of the Noble Eightfold Path and UG5, and then finding the possible way to practice them in daily life.

1.9.2 Developing the retreat programs to cultivate universal goodness and enhancing the practice of Noble Eightfold Path.

1.9.3 Summarizing the important factors of UG5 retreat programs on enhancing the Noble Eightfold Path practice in daily life.

Chapter II

The Noble Eightfold Path and UG5

There are two main parts in this chapter. The first part is the documentary research of the Noble Eightfold Path which includes the importance, content and practicing of the Noble Eightfold Path. The second part focus on the documentary research of the UG5. It includes the background and content of the UG5, the relationship of the UG5 and the Five Precepts, the importance of UG5 that is to eliminate suffering, and possible ways to practice UG5 in daily life.

2.1 The Noble Eightfold Path

2.1.1 Importance of the Noble Eightfold Path

The core teachings of Lord Buddha are the Four Noble Truths, especially the fourth one which is the noble truth leading us to refrain from doing those things that cause us suffering. The fourth noble truth is the path, the way of daily life we need mostly. The Lord Buddha called the fourth noble truth as the Noble Eightfold Path constituted with the Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.¹

From the Buddhist history, the Lord Buddha discourse the Noble Eightfold Path in his first dharma teaching which named as Dhammacakkappavattana Sutta. The name of Dhammacakkappavattana Sutta means the “Discourse on Turning the Wheel of Dharma”. Being the First Sermon ever delivered by the Lord Buddha, it is regarded as one of the most important and influential Buddhist Sutras. Buddhist followers always regard this sutra with great esteem and veneration. Nowadays, not only the monks but also the lay people in the countries of Theravāda Buddhism always chant this sutra as their daily religious activities, some of them even can committed the whole content.² Besides, during Buddha’s forty-five-year discourse, he has taught this sutra for many

¹ Bhikkhu P. A. Payutto, Dictionary of Buddhism, Thailand, 2003, p. 215.

² Mahāsī Sayādaw, Dhammacakkapavattana Sutta, Malaysia, 1998, p. 15.

times. Moreover, the Lord Buddha also used the Noble Eightfold Path to answer the question of his last disciple Subhadda. That was his last dharma discourse as well.³

Both in Pāli and Chinese translation Tipiṭaka, the canons divided into three main divisions that are the Sutta Piṭaka, the Vinaya Pitaka, and the Abhidhamma Piṭaka. The Dhammacakkappavattana Sutta appears at the first discourse in the second vagga of the subgroup in the Saccasaṃyutta in Pāli Tipiṭaka.⁴ The parallel sutras of the Dhammacakkappavattana Sutta actually named as the “Discourse on Turning the Wheel of Dharma” in Chinese. According to the Sutta Piṭaka, those Chinese parallel sutras are in the Saṃyukta-āgama, Madhyama-āgama and Ekottarika-āgama.⁵ From the comparative study of this sutra, it can be seen that the contents of this sutra and its parallel versions are almost the same. More than two thousand years are passing away since the Lord Buddha entered the nirvana, and there are many different branches of Buddhism now. It is very amazing result. Moreover, from the results, it seems that this sutra originated during the early Buddhist period. Being as a record of the Buddha’s first teaching, it given the widespread agreement between the different versions of the sutra.⁶

Since the Noble Eightfold Path is the very important content of the Dhammacakkappavattana Sutta that is the first sermon and regarded as the most influential sutra, it can be considered that the Noble Eightfold Path was the central teaching of the Lord Buddha. According to what the Lord Buddha taught, everyone following the Noble Eightfold Path will escape all the sufferings in life and attain the genuine happiness that is nirvana.

Actually, the Noble Eightfold Path has been described as being of two kinds that are Mundane Noble Eightfold Path and Supra mundane Noble Eightfold Path. The mundane path develops when one initially begins to purify the moral discipline, develop

³ Thich Nhat Hanh, *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation*. Kindle Location 779. The primary source of him is from Mahā-parinibbāna Sutta, Dīgha Nikāya 16.

⁴ Mahāsi Sayādaw, *Dhammacakkappavattana Sutta*, Malaysia, 1998, p. 13.

⁵ Bhikkhu Anālayo, *the Chinese Parallels to the Dhammacakkappavattana-sutta* (1), JOCBS, 2012, p. 13.

⁶ Phramaha Pongsak Thaniyo, *The Document Research Methods Case Study: Dhammacakkappavattana Sutta*, Thailand, 2016, p. 3.

concentration and gain some degree of insight but it will not lead to nirvana as such.⁷ However, with the successful development of the right understanding and practicing in the daily life, it will make the practice enter to the mundane path that will lead him to full enlightenment that is nirvana.

2.1.2 Content of the Noble Eightfold Path

The Noble Eightfold Path provides practical steps to be followed in order to attain enlightenment and it consists of eight interrelated factors. The eight factors of the Noble Eightfold Path are Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

From the view of the Threefold Training, the above eight factors are divided into three groups of practice. Those are Morality (Sīla) consisting of Right Speech, Right Action and Right Livelihood. Concentration (Samādhi) consisting of Right Effort, Right Mindfulness and Right Concentration. Wisdom (Paññā), consisting of Right View and Right Thought.⁸

Table1 Relationship of Threefold Training and Noble Eightfold Path

Threefold Training	Paññā	Sīla	Samādhi
Noble Eightfold Path	Right View Right Thought	Right Speech Right Action Right Livelihood	Right Effort Right Mindfulness Right Concentration

Although the eight factors of the Noble Eightfold Path will not necessarily develop in the sequence stated above, the three practical stages of morality, concentration and wisdom may enhance the development of wisdom in that order. That means right moral discipline will lead to right concentration and right concentration will lead to right wisdom. Among the eight factors of the Noble Eightfold Path, the group of wisdom, consisting of Right View and Right Thought, is mentioned first as some degree

⁷ Mahāsī Sayādaw, *Dhammacakkapavattana Sutta*, Malaysia, 1998, p. 15.

⁸ Bhikkhu P. A. Payutto, *Dictionary of Buddhism*, Thailand, 2003, p. 175.

of wisdom is necessary to begin the process of the Eightfold Path. Right View will become a fully developed wisdom only at the end of the Noble Eightfold Path.

1) Right View (Sammādiṭṭhi): Right view or right understanding, is the correct understanding of the reality of physical and mental phenomena that removes the basic unwholesome factor of ignorance. Right View has been placed at the top of the Noble Eightfold Path not only because it is essential to have a certain degree of correct understanding before one enters the path of liberation but also because the right understanding needs to be continually present in order to proceed with the other seven factors of the path through moral discipline, concentration and wisdom.⁹

Right View can be one of two types: Mundane Right View, and Supra mundane Right View. Mundane Right View is having the correct understanding of the mechanism of volitional actions that are wholesome volitional physical, verbal or mental actions will lead to good results while unwholesome volitional actions will lead to bad results. Mundane Right View applies to the mundane world of the cycle of birth and death and any wholesome actions performed may be with the expectation of receiving a good outcome either in this life or in future lives.¹⁰

In Buddhist teaching, the Mundane Right View has also been described in relation to the following ten worldly matters while non-belief in them has been described as the Wrong View. The ten worldly matters are there is merit in alms giving; there is merit in large offerings; there is merit in small offerings; good and bad deeds lead to good and bad results; there is merit in what is done to mother; there is merit in what is done to father; there are beings of instantaneous birth; there is this human world; there are other worlds; there are ascetics who attain super-knowledge and make it known to others.

Mundane Right View is helpful and necessary at the beginning of one's spiritual journey as it provides the motivation and the right direction for developing the Noble Eightfold Path. When all the eight factors of the path are developed successfully it

⁹ Mahāsi Sayādaw, *Dhammacakkapavattana Sutta*, Malaysia, 1998, p. 122.

¹⁰ *ibid.*, p. 123.

becomes the Supra mundane Right View by developing wisdom or insight through personal experience.

Supra mundane or superior right view is the correct understanding of the Four Noble Truths that are suffering, the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering. Correct understanding of the Four Noble Truths in relation to the Noble Eightfold Path takes place in two ways. Firstly, it can happen at the beginning of the Noble Eightfold Path in the form of a conceptual understanding of the Four Noble Truths by learning and reflecting upon them. Secondly, the proper understanding of the Four Noble Truths takes place at the end of the process of the Noble Eightfold Path by penetrative and experiential realization through meditation.¹¹

The eight practices of the Noble Eightfold Path nourish each other. As our view becomes more “right,” the other elements of the Eightfold Path in us also deepen. Right Speech is based on Right View, and it also nourishes Right View. Right Mindfulness and Right Concentration strengthen and deepen Right View. Right Action has to be based on Right View. Right Livelihood clarifies Right View. Right View is both a cause and an effect of all the other elements of the path.¹²

2) Right Thought (Sammāsaṅkappa): Right Thought or Right Intention or Right Thinking, is the second factor of the Noble Eightfold Path that naturally evolves as a result of Right View and together they form the stage of the Eightfold Path called wisdom. Right Thought is necessary for the development of the next stage of the path, namely the moral discipline consisting of Right Speech, Right Action and Right Livelihood.

When Right View is solid in someone, he has Right Thinking. People need Right View at the foundation of our thinking. And if people train themselves in Right Thinking, their Right View will improve. Thinking is the speech of our mind. Right

¹¹ *ibid.*, pp.122-123.

¹² Thich Nhat Hanh, *The Heart of the Buddha's Teaching*, Kindle Locations 896-899.

Thinking makes our speech clear and beneficial. Because thinking often leads to action, Right Thinking is needed to take down the path of Right Action.¹³

The Right Thought of good will is to counter the wrong thought of ill will. It counters the wrong thought of negative emotions like ill will, anger, resentment, aversion and hatred towards others. Right Thought is thinking that is in accord with Right View. It is a map that can help people find their way.¹⁴

3) Right Speech (Sammāvācā): it is the third of the eight factors of the Noble Eightfold Path and the first of the three factors of the division of moral discipline. Within the Noble Eightfold Path, Right Speech is guided by the first two factors of Right View and Right Intention. There are four aspects of Right Speech that are abstinence from false speech or telling lies; abstinence from malicious, backbiting, divisive or slanderous speech; abstinence from harsh, blameful or hurtful speech; abstinence from gossip, vain talk or idle chatter.

Right Speech is based on Right Thinking. Speech is the way for people thinking to express himself aloud. People's thoughts are no longer his private possessions. People always gives earphones to others and allow them to hear the audiotape that is playing in the mind.

In positive terms, while avoiding these four types of wrong and unwholesome speech as described above, Right Speech consists of telling the truth; speech that promotes harmony and friendship among others; speech that is friendly, gentle, comforting and polite; and speech that is truthful, factual and useful to others. In the Noble Eightfold Path, Right Speech contributes not only to positive ethical behavior but also to promoting one's spiritual progress and mental purification. Buddha's advice with regard to Right Speech is to reflect before speaking, while speaking and after speaking, to note whether the words are likely to cause any harm to oneself, others or to both oneself and others, and on the positive side whether one's speech is of benefit to oneself, others or both.

¹³ *ibid.*, 927-931.

¹⁴ *ibid.*, 968-972.

4) Right Action (Sammākammanta): it is the fourth factor of the Noble Eightfold Path and the second of the three factors of the division of moral discipline. Right Action means right action of the body. It is the practice of touching love and preventing harm, the practice of nonviolence toward ourselves and others. The basis of Right Action is to do everything in mindfulness.¹⁵ Right Action, by the avoidance of unwholesome physical or bodily actions, will result in an ethical life and will lead to peace and harmony between oneself and others. There are three aspects to Right Action that are abstinence from killing any living beings, abstinence from stealing, and abstinence from sexual misconduct.

In positive terms, abstinence from killing will help one to respect the lives of others and to develop loving kindness, compassion and goodwill for all living beings. Abstinence from stealing will help one to develop the qualities of honesty, generosity and respect for the rights of others to their property. Abstinence from sexual misconduct will help one develop respect for marriage and relationships and self-restraint with regard to one's sensual desires.

Right Action is based on Right View, Right Thinking, and Right Speech, and is very much linked to Right Livelihood. Those who earn their living by manufacturing weapons, depriving others of their chance to live, destroying the environment, exploiting nature and people, or producing items that bring us toxins may earn a lot of money, but they are practicing wrong livelihood. People have to be mindful to protect themselves from their wrong action.

5) Right Livelihood (Sammā-ājīva): it is the fifth factor of the Noble Eightfold Path and the third of the three factors of the division of moral discipline. It expects one to make one's living by ethical, legal and honest means following certain ethical standards and causing no harm or suffering to other living beings directly or indirectly. There are five types of trades that are to be avoided by a layperson in order to maintain a Right Livelihood that are trading in living beings including human beings and animals,

¹⁵ *ibid.*, 1438-1439.

trading in arms and weapons, trading in intoxicants including alcohol and illicit drugs, trading in poisons, and trading in meat.¹⁶

To practice Right Livelihood, people have to find a way to earn their living without transgressing your ideals of love and compassion. The way to support oneself can be an expression of ones deepest self, or it can be a source of suffering for others. Right Livelihood is not just a personal matter. It can be seen as collective karma of social. In fact, it is not possible to practice one element of the Noble Eightfold Path without practicing all seven other elements. Each element of the Noble Eightfold Path is contained within all the other seven elements. Each element of the path contains the Noble Truths of suffering, the making of suffering, and the ending of suffering.

6) Right Effort (Sammāvāyāma): it is the sixth factor of the Noble Eightfold Path and the first of the three factors of the division of concentration or mental development, the other two factors being Right Mindfulness and Right Concentration.

Right Effort is the kind of energy that helps us realize the Noble Eightfold Path. Right Effort provides the necessary energy to develop all the other seven factors of the path but, in particular, it provides the energy to develop the right mental concentration necessary to develop right wisdom. If people are diligent for possessions, sex, or food, that is wrong diligence. If people work round-the-clock for profit or fame or to run away from our suffering, that is wrong diligence as well. From outside, it may appear that people are diligent, but it is not Right Effort. There are four aspects to Right Effort that are effort to prevent the arising of un-arisen unwholesome mental states, effort to abandon the unwholesome mental states that have arisen, effort to develop the wholesome mental states that have not yet arisen, and effort to maintain and further develop the wholesome mental states that have arisen.¹⁷

When people practice sitting and walking meditation in ways that cause their body and mind to suffer, the effort is not Right Effort and is not based on Right View. The practice should be intelligent, based on Right Understanding of the teaching. It is not

¹⁶ *ibid.*, 896-899.

¹⁷ *ibid.*, 897-899.

because we practice hard that we can say that we are practicing Right Diligence. The teachings of the Seven Factors of Awakening are also part of the practice of Right Effort. Joy is a factor of awakening, and it is at the heart of Right Effort. Ease, another Factor of Awakening, is also essential for Right Effort. In fact, not only Right Effort but also Right Mindfulness and Right Concentration need joy and ease. Right Effort does not mean to force ourselves. If people have joy, ease, and interest, their effort will come naturally. When people hear the bell inviting them for walking or sitting meditation, they will have the energy to participate if they find meditation joyful and interesting. If they do not have the energy to practice sitting or walking meditation, it is because these practices do not bring them joy or transform them, or they do not yet see their benefit.

7) Right Mindfulness (Sammāsati): it is the seventh factor of the Noble Eightfold Path and the second factor of the division of higher mental development or concentration. Right Mindfulness can be seen as the heart of the Buddha's teachings.

When Right Mindfulness is present, the Four Noble Truths and the seven other elements of the Eightfold Path are also present. When we are mindful, our thinking is Right Thinking, our speech is Right Speech, and so on. Right Mindfulness is the energy that brings us back to the present moment.¹⁸

As taught by the Lord Buddha in the Satipatthana Sutta, Right Mindfulness is to be developed through the four foundations of mindfulness that are the contemplation of the body, feelings, the mind, and the mind objects. The Four Establishments of Mindfulness are the foundation of the dwelling place. Without them, the house is abandoned; no one is sweeping, dusting, or tidying up. The body becomes unkempt, the feelings full of suffering, and the mind a heap of afflictions. When people are truly home, their body, mind, and feelings will be a place of refuge for themselves and others. The first establishment is mindfulness of the body in the body. The second establishment is mindfulness of the feelings in the feelings. The third establishment is

¹⁸ *ibid.*, 980-982.

mindfulness of the mind in the mind. The fourth establishment is mindfulness of phenomena in phenomena.¹⁹

In many talks, the Buddha spoke about the Threefold Training of precepts, concentration, and insight. The practice of the precepts is the practice of Right Mindfulness. If people don't practice the precepts, they aren't practicing mindfulness.

8) Right Concentration (Sammāsamādhi): it is the eighth and final factor of the Noble Eightfold Path and the third and final factor of the division of mental development or concentration. The first seven factors of the path, from Right View to Right Mindfulness, when developed successfully become supportive and requisite conditions for the development of Right Concentration. This, in turn, will help to further establish moral discipline and wisdom. Right Concentration in the context of the Noble Eightfold Path is different from the higher levels of concentration or one-pointedness developed in other mundane situations in life. Right Concentration has to be wholesome and accompanied by the suppression of mental hindrances and, when progressed successfully, would lead to deep meditative absorption states and attainment of wisdom or insight.

In Buddhist teaching, forty meditation objects have been described as suitable objects for developing concentration of which any could be chosen, depending on one's temperament, and preferably with the support of a meditation teacher who is described as a spiritual friend. The forty meditation objects are: ten kasīṇas (earth, water, fire, air-wind, blue-green color, yellow color, red color, white color, light, and space), ten types of foulness (ten stages in the decomposition of a corpse), ten contemplations (contemplation on Buddha, Dharma, Sangha, morality, generosity, heavenly beings, death, body, in breath and out breath, and peace), the four sublime states or divine abodes (loving kindness, compassion, sympathetic joy and equanimity), four immaterial spheres (sphere of boundless space, sphere of boundless consciousness, sphere of nothingness and sphere of neither perception nor non-perception), perception

¹⁹ *ibid.*, 1044-1046.

of the loathsomeness of food, analysis of the four elements (earth element, water element, fire element and air element).²⁰ In insight meditation, using the one-pointedness developed through Right Concentration, the disciple then focuses attention on the three common characteristics of all natural phenomena that are impermanence, suffering and no-self, eventually developing the insight knowledge and attaining the state of nirvana.

The eight factors of the Noble Eightfold Path have traditionally been presented in the order in which they are discussed above, beginning with Right View and ending with Right Concentration. However, they are not expected to be developed in an orderly step-by-step manner as they can be present together in any given stage of the path supporting each other. Some factors can be more prominent than others at any particular stage. They can be developed simultaneously at a pace dependent on the capacity of each individual. From a practical point of view, it is advisable for one's spiritual development that one begins with the factor of morality followed by the factors of concentration and wisdom in that order.

It can be said that the Buddha's teachings, expounded over a period of forty five years from the attainment of enlightenment to His passing away, are focused around the Noble Eightfold Path. However, the Buddha presented it in many different ways and through many different methods in order for the teaching to be understood by different people with different levels of spiritual development and capacity.

2.1.3 Practicing the Noble Eightfold Path in daily life

1) Right View (Sammādiṭṭhi): The Buddha said that Right View is to have faith and confidence that there are people who have been able to transform their suffering.²¹ Learning the right understanding of everything around lives can help people have to know themselves more clearly and deeply. Actually, the capacity to wake up and understand things as the truth, is also present in every one. If every people can look

²⁰ Tr. by Bhikkhu Ñāṇamoli, *The Path of Purification (Visuddhimagga)*, Sri Lanka, 2010, pp. 113-121.

²¹ Thich Nhat Hanh, *The Heart of the Buddha's Teaching*. Kindle Locations 802-805.

deeply into his perceptions, he can be free of bias and wrong views. Then, what has been a perception becomes an insight, a realization of the path. It is neither perception nor non-perception. It is a clear vision, seeing things as what they really are.²²

The happiness of oneself and the happiness of the people around him depend on the extent of his right view. In-depth observation of things, that is, what is happening inside and outside is a way to make people free from the pain caused by wrong view. Actually, right view is the living wisdom that everyone has to be able to enter into the reality of life, a profound insight that can bring us peace and compassion.

Right View includes Mundane Right View and Supra Mundane Right View. In the daily life of general people, the related Right View is the mundane one. Mundane Right View applies to the mundane world of the cycle of birth and death. It is helpful and necessary for the people who aim at practicing the Noble Eightfold Path.²³ When all the eight factors of the path are developed successfully it becomes the Supra mundane Right View. The important right view needed to learn for general people at first is the knowledge about the suffering in daily life, and where it comes from. Then, they should know what is habit, and how or where to make it a habit, hence they can practice and rebuilt the new habit in order to avoid the suffering in their lives.

The eight practices of the Noble Eightfold Path nourish each other. As our view becomes more right, the other elements of the Eightfold Path in us also deepen. Right Speech is based on Right View, and it also nourishes Right View. Right Mindfulness and Right Concentration strengthen and deepen Right View. Right Action has to be based on Right View. Right Livelihood clarifies Right View. Right View is both a cause and an effect of all the other elements of the path.²⁴

2) Right Thought (Sammāsaṅkappa): When Right View is solid in people's mind, he will have the Right Thought more easily. The Right View is the foundation of Right Thought.²⁵ There are some practices related to Right Thought in daily life. For

²² *ibid.*, 847-849.

²³ Mahāṣī Sayādaw, *Dhammacakkapavattana Sutta*, Malaysia, 1998, p. 15.

²⁴ Thich Nhat Hanh, *The Heart of the Buddha's Teaching*, Kindle Locations 880-884.

²⁵ *ibid.*, 913-916.

example, to check what one has seen is true or not, the view of one can see is the only angle of view or not, people judge things by themselves only or based on the environment background of him, people control the operation of brain or the operation way of brain control people's live, the way of thinking of men and women are the same or not, and so on. Actually, people should practice to change the unwholesome or wrong thoughts to wholesome or right ones in their daily life, and then effect to the people around him, because the easiest way to keep unwholesome thoughts from arising is to live in a wholesome environment, a community that practices mindful living.

3) Right Speech (Sammāvācā): it is based on Right Thought. Speech is the way for thought to express itself aloud. Thoughts are no longer the private possessions. Speaking out is like give earphones to others and allow them to hear the audiotape that is playing in the mind.²⁶

With Right Mindfulness, people can see clearly all of their thoughts, and know that thought is harming to themselves and others or not. When the thoughts leave people's mind while they are speaking, they possibly speak out something they do not want in that moment. Therefore, people should deliberate practice to keep in mindfulness and build some speaking habit in their daily life. Besides, train themselves to be a good listener is very important as well, not only listen to others but also listen to the mind of themselves. When people more understand what they feel and think, then they can get lone with others more honestly, and be more trustworthy. With mindfulness practice in every moment, people can think and judge what they will say before saying. Then they can aware their emotion, and can control themselves before saying something bad.

4) Right Action (Sammākammanta): it means right action of the body. It is the practice of touching love and preventing harm, the practice of nonviolence toward ourselves and others. The basis of Right Action is to do everything in mindfulness.²⁷

²⁶ *ibid.*, 1313-1315.

²⁷ *ibid.*, 1438-1439.

Right Action is based on Right View, Right Thinking, and Right Speech, and is very much linked to Right Livelihood.²⁸ Those who earn their living by manufacturing weapons, depriving others of their chance to live, destroying the environment, exploiting nature and people, or producing items that bring us toxins may earn a lot of money, but they are practicing wrong livelihood. There are so many things people can do to practice Right Action in daily life. They can practice to keep good intentions, say good things, and do good deed; to forgive the ones making something wrong to them; willing to donate their own time, money and stuff to others; to deal with the little things well in daily life; and do not drink any drug or wine harmful to their mind.

5) Right Livelihood (Sammā-ājīva): to live with Right Livelihood means to earn a living without being harmful to others. For example, not dealing in arms, in the slave trade, the meat trade, the sale of alcohol, drugs or poisons and so on. With the practice of Right Livelihood, people will know what kinds of jobs are harmful to others and give up these harmful jobs. They also do not consider high income as most important thing, and while doing their duties, they will see the value and significance of their duties.

In the study and practice of the Noble Eightfold Path, each element of the path is contained within all the other seven elements. Besides, each element of the path contains the Noble Truths of suffering, the making of suffering, and the ending of suffering. To practice Right Speech, Right Action, and Right Livelihood, people speak, act, or earn their living, they will do it by the right way and with mindfulness. Once Right Mindfulness is practiced along with Right Diligence, Right Concentration will follow easily and give rise to insight or Right View.

6) Right Effort (Sammāvāyāma): it not only means doing something diligently but means to do the right thing by right way. Therefore, to be diligent for possessions, sex, or food, that is wrong diligence, not Right Effort. To work round-the-clock for profit or fame or to run away from suffering, that is wrong diligence also. From outside,

²⁸ *ibid.*, 1495-1500.

it may appear that they are diligent, but it is not diligent in the right thing. The same can be true of meditation practice. If people appear diligent in their meditation practice, but it takes farther from reality or from those they love, it is wrong diligence. When to practice sitting and walking meditation in ways that cause our body and mind to suffer, the effort is not by the right way. Right Effort should be based on Right View. The right practice should be based on Right Understanding of the teaching.²⁹

The practices associated with Right Effort in daily life are like: to keep trying to improve oneself to be better; do not to be bored to improve oneself in daily life; to live regularly, positively and with goals every day; to look back oneself often and can find out the opportunities to improve; to carry out the goals in daily life continue.

7) Right Mindfulness (Sammāsati): Right Mindfulness is at the heart of the Buddha's teachings.³⁰ When Right Mindfulness is present, the Four Noble Truths and the seven other elements of the Eightfold Path are also present. When people are mindful, their thinking is Right Thought, their speech is Right Speech, and so on. Right Mindfulness is the energy that brings people back to the present moment.³¹

Mindfulness helps people look deeply into the depths of their consciousness. When practice mindfulness, people are liberated from fear, sorrow, and the fires burning inside. In many talks, the Buddha spoke about the Threefold Training of precepts, concentration, and insight. The practice of the precepts is the practice of Right Mindfulness. If people do not practice the precepts, people are not practicing mindfulness really. The practice the precepts is the basic and foundation of the practice mindfulness. The heart of Buddhist meditation is the practice of mindfulness, and mindfulness is the practice of the precepts. Therefore, people cannot meditate without practicing the precepts, and the practice the precepts should be practicing in the daily life.

²⁹ *ibid.*, 1511-1517.

³⁰ *ibid.*, 979.

³¹ *ibid.*, 980-982.

With practicing mindfulness, people can slow down their every movements, and can see the changing and connection of every one. In daily life, people can practice focusing on their every movements in the moment. They can find out the balance point between relaxing and focusing, can sleep comfortably without burden, and can wake up full of joy as well.

8) Right Concentration (Sammāsamādhi): The Lord Buddha taught many concentration practices. Actually, people can practice concentration in many kinds of positions. They can practice concentration while eating, while walking, while standing, while sitting, and even while laying down. Every position of practicing can help people live every moment of life deeply. The practice of Right Concentration is to cultivate a mind that is one pointed. Not to use the concentration to run away from suffering, but to concentrate to make oneself deeply in the present.³² When are walking, standing, or sitting in concentration, people can see their stability and stillness. Living each moment deeply, sustained concentration comes naturally, and that, in turn, gives rise to insight. Right Concentration leads to happiness, and it also helps to other seven Noble Paths.

2.2 The UG5

2.2.1 Background and Content of UG5

According to what the Buddha taught, every Buddhist followers can practice the Buddha's teaching in order to escape all of the sufferings and attain the genuine happiness that is nirvana. The way of practicing is also depend on the culture and lifestyle in society. However, more than two thousand and five hundred years are passing away. It is needed to have some ideas and methods suitable for modern life style, and to let people who even without any religious belief also can accept these ideas and methods easily.

UG5 is the shortened form of Universal Goodness Five. It is a very new good concept that means the five kinds of universal goodness including cleanliness, orderliness, politeness, punctuality, and concentration. Bhikkhu Dattajeevo, the vice abbot of Dhammakaya Temple, proposed this idea from the concepts of Five Precepts

³² *ibid.*, 1599-1602.

in Buddhism and also committed to promoting such training activities. In these years, there are many fruitful results in schools and family. For example, there are many schools in Cambodia using the UG5 to train the students and get very amazing results as well such as the Bodhi primary school and so on.³³

Thailand is a Buddhist country, most of Thai people are Buddhist and usually familiar with the content of Five Precepts. However, the proportion of Buddhists is only about five percent of the world's population. Five Precepts are too related with the religion and are not easily to understand and accept for non-Buddhist. The five kinds of universal goodness including cleanliness, orderliness, politeness, punctuality, and concentration are not in conflict with any religious and moral values, not in conflict with any country's rule of law, not in conflict with any country's government policies, not in conflict with a person's rights and liberties. Besides, UG5 does not undermine a person's health, and is the basic goodness which can be cultivated by anyone. It should be easier to understand and accept for general people in the world. Therefore, in this research, the concepts of UG5 will be used to develop a series of retreat programs in order to enhance the practice of the Noble Eightfold Path. The content of UG5 is explained as following.

1) Cleanliness: Human beings are the sources of dirtiness on earth. All of our bodies together make our earth dirty. Each one of us is like a walking garbage can, a walking corpse, a prisoner. Feeling hot, cold, hungry, thirsty, having the need to urinate and defecate are the forms of suffering experienced by everyone. They are caused by the fact that the four primary elements which make up our cells are dirty. Therefore, they die at the rate of around three to four hundred million per minute. The food we eat helps our body to generate new cells to replace the old ones. It is the root cause of atrocities is dirtiness.³⁴ When a person is dirty, his house will also be dirty. Hence, if someone always washes his body thoroughly, clean all washing utensils and equipment well, and the habit of maintaining this routine behavior contributes to his daily life.

2) Orderliness: Everything needs to be put in its proper place and order from large to small or small to large. In some cases, the “first in, first out” principle needs to be

³³ The result of the Bodhi primary school in Cambodia is showed in the YouTube, <https://www.youtube.com/watch?v=BKGcv3PxhXc>

³⁴ Bhikkhu Dattajeevo, *The Universal Goodness Five*. Thailand, 2015, p. 57.

applied. It means doing everything necessary to keep each place orderly and neat whether it is a room, an office, or other places.³⁵ People should utilize and maintain clothes appropriately, by the habit of removing soil and grime in a timely manner so that the clothes and accessories are readily available and in a well maintained and good condition for reuse.

3) Politeness: Politeness is shown in the way one sits, lies down, stands and walks. One cannot sit, lie down, stand or walk properly. It also means to use the facility and equipment with consideration to others so as not cause any disturbance to those outside of the room or leave any inconvenience or unpleasantness for the next user to encounter. Moreover, polite people always use pleasant and respectful words when interacting with others. Work with mindful attitude of body and speech to prevent conflict and misunderstanding. .³⁶ The beneficial habit will helps him have more successful life.

4) Punctuality: Maintain punctuality every day to establish good habits. A clear mind starts with body contemplation so that self-attachment is diluted by awareness of dirtiness and body deterioration. People being unpunctual always caused by the lack of concentration which in turn is caused by the lack of cleanliness. Self-indulgence makes one feel that one can do anything one wants and one could not care less about other people.³⁷ If people can do anything at the right time, he can also control himself better. For example, he will buy things at the right time for the right reasons and seasons, when sold at an economically fair price or as older garments become no longer serviceable or of appropriate appearance.

5) Concentration: A clear mind allows one to be sensible and prudent in our purchases and not swayed in our judgments as a result of our defilements. A sense of contentment, pride in appearance, confidence and pleasure occur when one is in the habit of being sensible and

³⁵ *ibid.*, p. 58.

³⁶ *ibid.*, pp. 58-67.

³⁷ *ibid.*, pp. 67-68.

responsible in the care of their belongings. One must cultivate a clear mind in order to work without succumbing to any of the four Prejudices, which are prejudice caused by love or desire, prejudice caused by hatred or enmity, prejudice caused by dilution or stupidity and prejudice caused by fear. Actually, the home, clothes, food, medicine and everything else that come into contact with become dirty because the body is dirty. Dirtiness leads to the lack of orderliness. The lack of orderliness leads to absent-mindedness which causes impoliteness. Besides, the impoliteness is caused by self-indulgence, laziness, the lack of consideration for others. Impoliteness leads to unpunctuality and unpunctuality leads to the lack of concentration.³⁸ All of these five goodness are related.

2.2.2 Relationship of the UG5 and Five Precepts

Universal Goodness means the basic virtue of human beings. These kinds of goodness guide for proper physical, verbal and mental conduct. It comprises five aspects that are cleanliness, orderliness, politeness, punctuality, and concentration. Earnest practitioners of these universal goodness can expect to meet with happiness, prosperity, wish fulfillment and ultimately, the attainment of the Path and Fruit of nirvana. The reason is that the five aspects of goodness is the foundation of every type of creative work and every level of goodness. If everyone on earth observes the Five Precepts, every family, every community, every country and the entire world will meet with peace and happiness.³⁹

1) Cleanliness: It is the first important basic virtue of human beings. Human beings are the sources of dirtiness on earth. When a person is dirty, his house will also be dirty. Dirtiness inside every room of the house attracts pests. One of the common way to deal with the pest problem is to kill them. To kill pets often will make people become irrational and is in the habit of putting the blame on someone else without thinking of the mistakes of himself.⁴⁰ To think of the reason in detailed, people will realize the main cause of the problems is the dirtiness and self-indulgence. When everyone in the family is used to dirtiness and killing, bad habits are perpetuated.⁴¹

³⁸ *ibid.*, pp. 68-70.

³⁹ *ibid.*, pp. 73-76.

⁴⁰ *ibid.*, pp. 76-78.

⁴¹ Dattajeevo, Bhikkhu, Training the Trainers: Part 2. Thailand, 2017, pp. 47-53.

2) Orderliness: Being clean is not enough, everything should be in order that is the second important basic virtue of human beings. The orderliness is the very important basic virtue as well. Everything needs to be put in its proper place and in order, like ordering from the large to the small or from the small to the large. Disorderliness in the home will cause items to be misplaced and the important documents cannot to be found. Disorderliness also will make the money waste and make people to misuse the belongings of others. If every member of the family is used to disorderliness inside and around the house, it is difficult for them to organize their thought and to live together happily.⁴²

3) Politeness: When we are getting with others, our behaviors should act in proper manner that is to be polite. The politeness is the third important virtue of human beings. Politeness is shown in the way of sitting, laying down, standing and walking. Impoliteness is expressed in the way one dresses, speaks and conducts oneself. Impoliteness possibly can lead to the wrong behavior between males and females. Criminal events, sexual misconduct, and many social problems can be happened.⁴³

4) Punctuality: Time is money. According to daily life, the time management is very important to modern people. Actually the importance of being punctuality is more than getting money. Punctuality can be seen as the fourth important basic virtue of human beings. Being unpunctuality is caused by the lack of concentration which in turn is caused by self-indulgence that people think he can do anything he wants and does not have to care about others. Self-indulgence can cause personal damage, social damage and national damage. When a person is habitually unpunctual, he will lose the trust of others and can have the problem to earn his living. He will easily to tell lies.⁴⁴

⁴² Dattajeevo, Bhikkhu, *The Universal Goodness Five*, Thailand, 2015, pp. 79-81.

⁴³ *ibid.*, pp. 82-84.

⁴⁴ *ibid.*, pp. 86-99.

5) Concentration: The fifth important basic virtue of human beings is concentration or to be concentrated. The lack of concentration is always caused by a mind which is scattered, stressed and bored. With such kind of mind, people always cannot use his wisdom and deal with his problems immediately by the proper way. People who can see the value of being concentrated will not willing to do anything that destroy the calming down of his clear mind. He surely will not go out carousing at night, consuming alcohol and taking drugs, indulging in the causes of ruin and keeping bad company.⁴⁵

In a conclusion, the five aspects of universal goodness are much related with the Five Precepts as the figure above. When people have the cleanliness virtue, he should be not easy to anger and usually in a good mood, hence he can prevent the presence of pests more easily than others. When people have the orderliness virtue, everything of him is in the proper place, and he will not misuse someone's belonging or even to steal. When people is polite, he should have the personality to be aware of his own behavior. He should be a sympathetic, empathic, considerate person and will not commit sexual misconduct. When people is punctuality, he should be the person who keep his word and be concerned to others. He will not tell lies. When people's mind is concentrated, he will abstain from every cause of ruin the status of spirit. His mind should be calm, happy, expansive, and does not consume alcohol.⁴⁶

The Five Precepts are the five kinds of morality rules. If people can obey these five kinds of morality rules, then they should also have the basic level of UG5. On the other words, if people can cultivate the five aspects of goodness, he will obey these five kinds of morality rules easily. The Five Precepts is on the view of abstaining, but the UG5 is on the view of doing something good. The UG5 and the Five Precepts are much related, but the UG5 is something people can deliberate to practice. It seems more positive than the Five Precepts. It is shown as the figure as following.

⁴⁵ *ibid.*, pp. 100-103.

⁴⁶ *ibid.*, pp. 68-70.

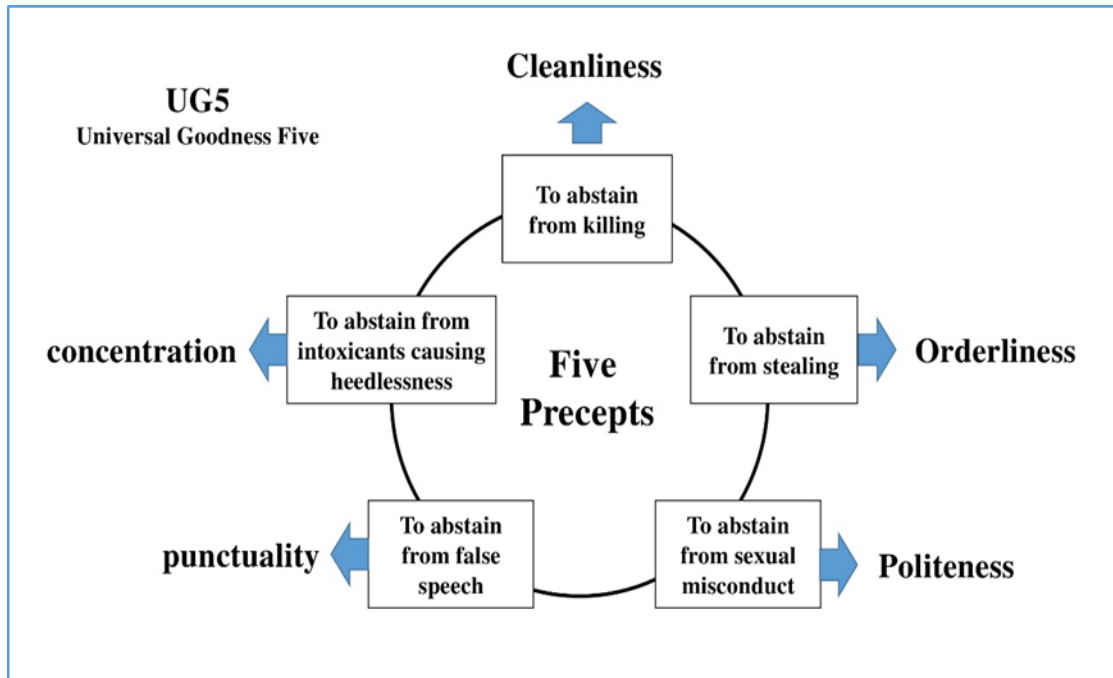


Figure 6 Relationship of the UG5 and Five Precepts

2.2.3 Importance of UG5 for Eliminating Suffering

In the Sarīratthadhammas Sutta, the Lord Buddha mentioned about the ten factors to let us be plagued in this world. The Lord Buddha teaches that when people learn to look inward, we will discover that all of us are plagued by four types of suffering as follows.⁴⁷

1) Suffering Caused by Human's Body: The human body is the source of much suffering. If one does not take good care of one's body, one will experience unnecessary suffering as a result of ill health.⁴⁸

2) Suffering Caused by Being Part of a Social Group: Human beings are social animals and must depend on each other. If one does not restrain one's body and speech,

⁴⁷ *ibid.*, p. 95.

⁴⁸ *ibid.*, p. 96.

if one is selfish and inconsiderate, if one is not aware of the reason for doing something, conflicts can result. It is for this reason that our forefathers have the following to say.⁴⁹

3) Suffering Caused by the Need to Earn a Living: The majority of human beings have to earn a living in order to provide themselves with the four necessities of life. Today, this problem is called an economic problem. If one earns a living by exploiting other people, by destroying our natural resources and the environment, one will cause suffering for one's self and others.⁵⁰

4) Suffering Caused by Defilements: The suffering caused by defilements has to do with the round of rebirth. Defilements prevent us from having right understanding about the reality and complexity of life and the world. Therefore, it behooves us to learn about the reality of life and the world.⁵¹

To look these four kinds of suffering more detailed, the body is made up of the four primary elements which include earth, water, wind and fire. Though these elements cannot be seen but they can be touched and felt. As soon as people is born, his body carries within it all kinds of germs. These internal germs simply wait for the time when the body is weak to work with external germs to destroy our body by making it sick, age and eventually die. Besides, the mind is made up of the knowing element which is invisible. It is also tainted with filthy but refined elements called defilements. Defilements cause our mind to be gloomy. Therefore, if people can have the goodness of keeping cleanliness from outside to inside, do his daily activities punctually like eating and sleeping on time, he can reduce the possibility to be sick and can keep his mind clear and bright more easily.⁵²

Actually, the first three types of reasons to cause suffering are much related with people's speech and actions. Therefore, following the five precepts or enhancing the

⁴⁹ *ibid.*, p. 96-97.

⁵⁰ *ibid.*, pp. 96-98.

⁵¹ *ibid.*, p. 97.

⁵² *ibid.*, p. 110.

UG5 in daily life should can reduced all of these suffering. The last type of the reason to cause suffering is the defilement. It is the main reason among all of these four types. To learn how to meditate and practice continue in daily life will be much helpful to reduce the suffering caused by defilement. It is also related with the last universal goodness in UG5 “concentration” as well. Consequently, we can see the UG5 could be very effective for reducing the suffering from this view. It corresponds with the practice of Noble Eightfold Path. It is the way to cessation the suffering, and is the last truth in the Four Noble Truths.

According to the suffering caused by being part of a social group, if someone does not restrain his body and speech, is selfish and inconsiderate, or is not aware of the reason for doing something, conflicts can result very easily. Therefore, if people can have the goodness of having appropriate manners and being punctuality, he will be welcomed by his friends and everyone likes to be close to him.⁵³

Nowadays, the economic issue is very important. The majority of human beings have to earn a living in order to provide themselves with the necessities of life, therefore the suffering caused by the need to earn a living is becoming a common problem. If someone earns a living by exploiting others, by destroying our natural resources and the environment, he will cause suffering for himself and others absolutely. Therefore, if people can have the goodness of keeping orderliness from outside to inside, he can reduce the opportunity to be suffering for losing something, and maintain his own assets. Actually, having all of these five goodness natures including keeping cleanliness, keeping orderliness, being politeness, being punctuality, and being concentrated will make people to become a trustworthy person. Doubtless, he will not have much problem of earning a living.⁵⁴

At last, the deepest suffering is the one caused by defilement. Actually, it is the defilements prevent us from having right understanding about the reality and complexity of life and the world. Therefore, how to eliminate or lighten this kind of suffering is very important issues that cannot be ignored. The UG5 is the universal

⁵³ *ibid.*, pp. 110-113.

⁵⁴ *ibid.*, pp. 110-112.

goodness of keeping cleanliness from outside to inside, keeping orderliness from outside to inside, being politeness that means to have appropriate manners, being punctuality that is to manage time well, and being concentrated that means always to have the organized thoughts. People can end suffering once and for all by keeping his mind as clear as possible. A clear and bright mind has the ability not only to see suffering clearly, but also to see how to remove it at its root cause. A clear and bright mind has untold power.⁵⁵ It is shown as the figure as following.

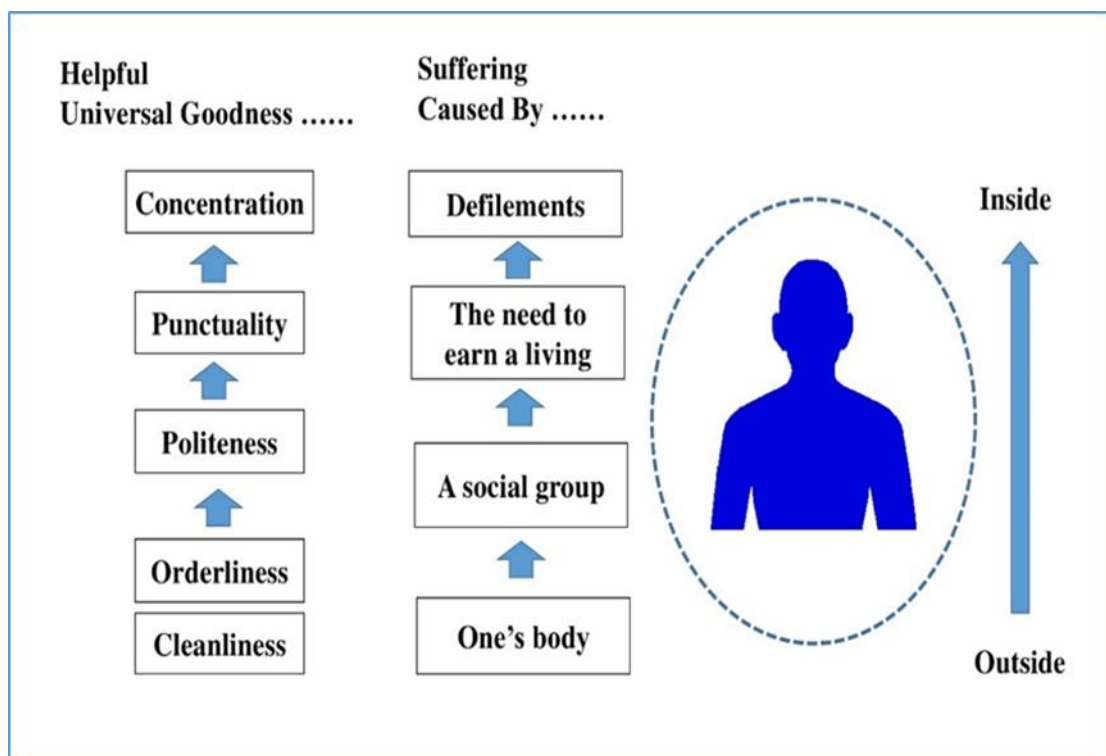


Figure 7 Importance of UG5 for eliminating suffering

2.2.4 Practicing the UG5 in daily life

Actually, Universal Goodness is a preliminary practical method for body, speech and mind. Those who practice appropriately will indeed experience an increased level of happiness regardless of age, gender, race, religion or creed. This is because practitioners of 'Universal Goodness' come to possess a cheerful mind, able to see their

⁵⁵ *ibid.*, p. 113.

own true happiness and that of other's with ease. Consistent practice will become customary with the morality and responsibility of an individual emerging that can be categorized into five specific fields that are the responsibility for cleanliness, orderliness, politeness, punctuality, and concentration.⁵⁶

Human are comprised from the body and the heart. The heart controls the body, but the habit controls the heart. When someone always think, speak and act by some ways as usual, he will be used to this kind of thinking, speaking and acting way. Therefore, he will think, speak and act by this way again and again very easily, and even carry out this way automatically that it maybe not be noticed by himself.

If people want to get much achievement and improve his stability, he should pay a good attention to his habits. At the same time, he should avoid the bad habits and cultivate the good habits in his daily life. Every day, people take much time in these five places, hence he should deliberate practice the better way to think, speak and act in these five places too. These five places can be called as the Five Rooms including the bedroom, bathroom, dressing room, dining room and work room.

For example, people can practice the good way to wipe, sweep and mop in these five places in order to cultivate the virtue of cleanliness. To practice the good way to fold clothes, bags, and other stuff in order to cultivate the virtue of orderliness. To practice the good way to speak and listen in the order to cultivate the virtue of politeness. To practice the good way to management time in order to cultivate the virtue of punctuality. To practice the good way to be concentrated in order to cultivate the virtue of concentration. The purpose of cleaning is helping us to cultivate good values in. The areas should one practice cleaning are the five places: the bedroom, bathroom, dressing room, dining room and work room. The steps of cleaning are: start from the top to bottom; from the inside to the outside; from the corner to the center; clean it in one direction; and choose the appropriate tools for cleaning the different surfaces. Not only cleanliness, there are also some criterions should notice while cleaning. Such as: it should be saving, efficiency, tidiness and silence. The benefits that people can get from

⁵⁶ *ibid.*, p.113.

the cleaning work including to cultivate a habit of cleanliness; to radiant skin and a pure heart; to ease of calming oneself down; to be loved by others.

Besides, these are many activities in a dining room as well. For example, when people are eating, they should have the knowledge of nutrition must be learned in order to cook food that is appropriate to a family's needs. After that, if skilful preparation and combining of ingredients, herbs and seasonings are achieved the food will smell and taste delicious. Then, if skillful attention to the environment where the food is to be consumed, such as the table setting and layout is pleasing and appropriate, the eating and social experience will be greatly enhanced.⁵⁷

When consuming food come under the term of 'dining table etiquette'. This covers serving and the manner in which we handle and eat the food, plus the way we interact with our dining companions. Slovenly table manners cause offence to others and may put others off eating their own food or sharing a table with us. Polite gracious table manners reflect on his respect for the food and those with whom we share the experience of consuming it with. Good table manners are compatible with 'Universal Goodness' and the accumulation of merit.⁵⁸ Chewing thoroughly or correctly masticating our food is the first step to efficient digestion. This occurs by softening and increasing the surface area of the food to allow a more efficient breakdown of the carbohydrates in our food by combining it with the enzymes in our saliva before being swallowed and entering our stomach where the next stage of digestion occurs.⁵⁹

Moreover, the work on speech Human communication is at its best when engaged during social gatherings and shared convivial activities such as dining together. Therefore, especially within the family environment, it's the best time to complement, support, encourage, constructively criticize, give warnings and offer appropriate advice or guidance. Don't ignore this good opportunity but be mindful that it should be done wisely or not at all. Take care not to become overzealous in your encouragement, criticisms or advice and endeavor to be a good example of the implementation of

⁵⁷ *ibid.*, pp.57-58.

⁵⁸ *ibid.*, p.58.

⁵⁹ *ibid.*, pp.58-59.

goodness in behavior and offer fitting comments on how others should be mindful to implement goodness in the daily lives.⁶⁰

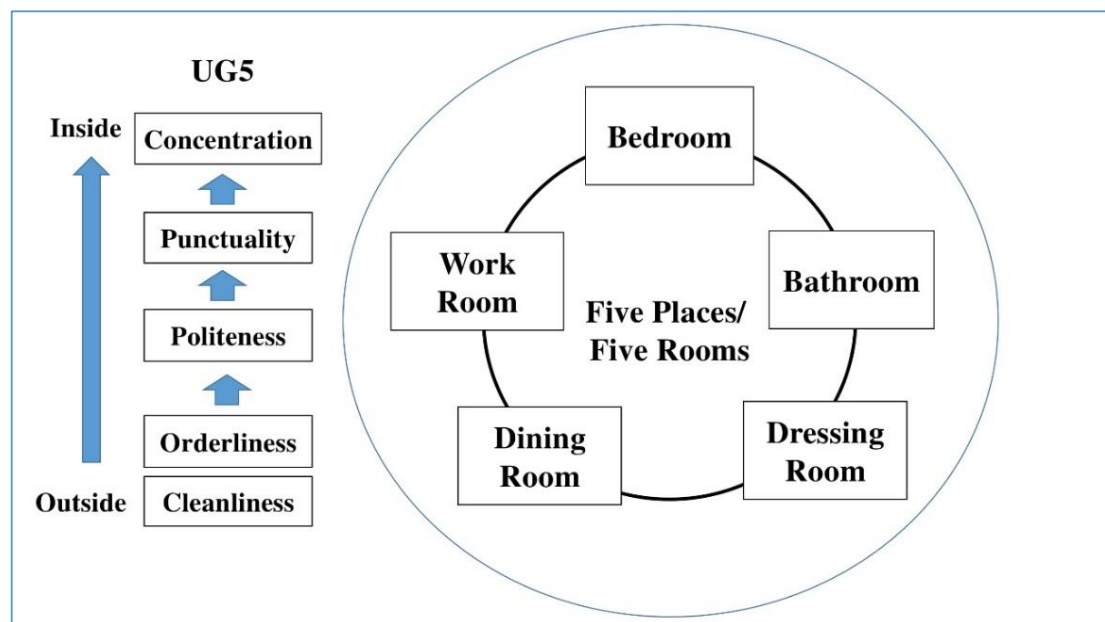


Figure 8 Practicing the UG5 in daily life

In conclusion, the UG5 is defined as the way in which we cultivate good habits in five different areas, so as to practice and embody the five universal values. Through the purification of the heart and the mind, people can illuminate both our inner and outer selves. To learn and understand effective management methods helps thoughts enabling to resolve problems in good manner. To practice taking care of bodies, speech and thoughts, while learning to appreciate ourselves and the people around. Nurture the ability to make resolutions, while living a life without regrets. Actually, it is a process to clean the mind from outside cleaning activities. It is as the figure above.

⁶⁰ *ibid.*, pp.58-59.

Chapter III

Action Research Methodology

After doing the documentary research, there is continued with the design of action research. The design of action research in this research including the explaining of research method, population and sample, research tools, data collection, and data analysis is described steps by steps as following. According the results of action research, it will be discussed and analyzed in the next chapter.

3.1 Action Research Method

3.1.1 The Meaning of Action Research

Action research is a method of research combining both action and research, therefore action research is a “learning by doing” progress. The action research aims to reduce the gap between theory and practice, and to make trainers or teachers no longer think that the theory is one thing, but the actually situation is another.¹

Practical researchers develop ways and strategies to solve problems encountered in practical work and put them into practice through practical actions. It is examining one’s own practices through collaborative inquiry, reflecting, and dialogue. Obviously, the most important is that action research is always relevant to the participants. Relevance is guaranteed because the focus of each research project is determined by the researchers, who are also the primary consumers of the findings.

Moreover, action research is systematic and involves collecting evidence on which to base rigorous reflection, so maybe it can let the trainers or teachers see what they have not seen. Good action researchers, critique what they do and how they do it, the better to learn from the experience. It involves problem-posing, not just problem-solving. It does not start from a view of problems as incurable ailments. It is motivated

¹ Glenda Nugent, Sakil Malik, Sandra Hollingsworth, A Practical Guide to Action Research for Literacy Educators. Washington, 2012, p. 4.

by a quest to understand the world by changing it and learning how to improve it from the effects of the changes made.²

Besides, action research is research by particular people on their own work to help them improve what they do, including how they work with and for others. Action research does not treat people as objects. It treats people as autonomous, responsible agents who participate actively in making their own histories by knowing what they are doing. The conclusions drawn are data-based, preferably drawing the data from multiple sources. The conclusions emerge slowly over the course of the study. At each cycle the researchers challenge the emerging conclusions by vigorously pursuing disconfirming evidence.³

In summary, in action research, trainers that are researchers themselves examine and assess their work and consider ways of working differently. Action research is problem-posing as well as problem solving. Action research is not just about hypothesizing and collecting data. It aims at changing situations, and not just interpreting them.

3.1.2 The Purposes of Action Research

The purposes of action research are to improve the ability to react work situations of practitioners, to build the reflective practitioner and professional cultures, and to enhance the professional understanding of practitioners.

When individual trainers or teachers make a personal commitment to systematically collect data on their work in action research, they are embarking on a process that will foster continuous growth and development. When each retreat program or lesson is looked on as an empirical investigation into factors affecting teaching and learning and when reflections on the findings from each day's work inform the next day's instruction, teachers can't help but develop greater mastery of the art and science of teaching. In this way, the individual trainers or teachers improving the ability to react work situations of practitioners and conducting action research are making

² *ibid.*, p. 5.

³ *ibid.*, pp. 5-6.

continuous progress in developing their strengths as reflective practitioners. Moreover, they will enhance the professional understanding of practitioners as well.⁴

3.1.3 The Characteristics of Action Research

From a practical point of view, the researcher in action research is a practical worker who conducts research on specific work situations and improves practical work. All participants can contribute to and benefit from the process.

In terms of reflection, doing action research is to encourage practical workers to reflect on practical work. The practical improvements are the focus for the researcher.

From a professional point of view, through the actions in research, the actual work researchers could enhance their quality of professional activities. Action research is a valuable form of inquiry for education workers or trainers because the meaning of action research is constructed using participants' multiple realities in the real situation

From the perspective of professional groups, the action is to support practitioners and their professional groups, to effectively respond to practical work challenges, to reflect on thinking, to create reforms, and to respond to the environment of practical work. All trainers or teachers, administrators, teacher assistants, students and parents can all be involved in the actions. It is an empowerment research work. There are not always right or wrong answers. There are possible solutions based on multiple viewpoints.⁵

3.1.4 The Flow of Action Research

The action research process can generally be described as a series of four steps: planning, action, observing and reflecting on the results of the action. Depending on the research question, purpose of the study and number of researchers involved, each of these steps can be expanded. A single teacher researcher studying a classroom issue may work through the steps of the process in a relatively short time. In contrast, a

⁴ Charles Hyman, *Action Research Guide*, Alberta, 2000, p. 12.

⁵ Glenda Nugent, Sakil Malik, Sandra Hollingsworth, *A Practical Guide to Action Research for Literacy Educators*. Washington, 2012, p. 6.

collaborative group of researchers focusing on a school improvement initiative may engage in an in-depth study taking the entire school year to complete.

Actually, action research is cyclical that means the process doesn't necessarily have to stop at any particular point. The action research process lends itself to a spiral of cycles, with the researcher reflecting on each stage of the process. When the results of the first action have been studied, the researcher then plans the next series of actions. Each reflective phase yields more information about the issue and increases the researcher's understanding. Sometimes the information gained leads the researcher to refine the question with a different focus. The most important skill the researcher needs in action research is the ability to engage in reflection. Reflection moves the practitioner from one stage to the next; thus, action is based on reflection. The action research process is a series of steps or actions, propelled by reflection.

In this dissertation, there are two series of action cycles. The first time to do the action cycles is some kind of trying and testing, it just accepts 6-10 trainees in this time. After completing the first cycle, the next cycle will be begin and going to accept about 20-30 trainees. In both of these two times, the action research process are the same and described as a series of four steps: planning, action, observing and reflecting on the results of the action. These four steps are explained as following.

1) Planning: in the first step, researchers should plan the action research. It means after study the related knowledge, the researchers should select a focus. The action research process begins with serious reflection directed toward identifying topics in order to make the retreatment or teaching work more successful and satisfying. Thus, to select a focus is vitally important in all research progress. In this step, the researchers should know what to investigate, to develop some questions about the area chosen, and to establish a plan to answer the question. It means to design the retreat programs including the members, instructors, time, place, fee, handout, content and equipment of activities and so on. As the research focus on a problem, begin to pose some questions that will serve to guide the research. Developing guiding questions will eventually lead

to specifying research questions and hypotheses. Selecting a focus also includes developing a research design.⁶

2) Acting: in the second step, the step is to act and collect data. After planning the retreat programs, the next step will be acting. It means to carry out the retreat programs in real situation. In this step, professional trainers or teachers always want their decisions of retreat programs based on the best possible data. Action researchers can accomplish this by making sure that the data used to justify their actions are valid and reliable which means the researchers are confident about the accuracy of data. To ensure reasonable validity and reliability, action researchers begin to collect data that could provide evidence effectively. Hence, most of them will avoid relying on any single source of data, use multiple independent sources of data to answer their questions. Every collected data must be transformed into a useable form as well. Observing a phenomenon through multiple sources can help a single researcher compare and contrast what is being seen through a variety of views. The researchers may administer tests, conduct surveys, questionnaire, interview, and examine documents. In order to figure out the influent factors, there will be a quasi-experimental research here. That is, there will be some pretest questionnaires for every trainee before the retreat programs begin and some post-test ones afterward.⁷

3) Observing: in this third step, the researcher should be observing, analyzing data and reflection. During carrying on the programs, researcher has to observe the changing and feeling of every trainee and researcher himself sensitively. The information beyond the language is always an important clue, and sometime it is more detailed and real than people's speech. Once the relevant data is collected, the researchers need to begin the process of analysis and interpretation in order to arrive at a decision. Data analysis can be divided into quantitative and qualitative analysis. Quantitative analysis always brings some usage of statistical calculations which can help to identify the trends and

⁶ *ibid.*, p. 12.

⁷ *ibid.*, p. 49.

patterns in action research data. In this research, while finishing the programs, researcher should reflect the programs by inviting all trainees to give feedback and interviewing some of them. After that, researcher will follow up the practice in real daily life of some trainees by checking their dairies and photos of life after they are back.⁸

4) Reflecting: it is the last step in the action research process. When researchers write retreat programs, they are engaged in the action planning process. Because all retreat programs or teaching courses can be classified as trial and error, action researchers find that the research process liberates them from continuously repeating their past mistakes. More important, with each refinement of practice, action researchers gain valid and reliable data on their developing virtuosity. The research questions are answered based on the data collected and decisions will be made. Three possible decisions exist that are to continue the intervention, to disband the intervention, or to modify the intervention in some way. After analyzing all the result information including the pretest and post-test questionnaires, the interviews, the observation notes and so on, the researcher will make some conclusions to summarize the influent factors, the efficiency and satisfaction of the retreat programs.⁹

3.2 Population and Sample

3.2.1 Population

In statistics and quantitative research methodology, a data sample is a set of data collected and the world selected from a statistical population by a defined procedure. Typically, the population is very large, making a census or a complete enumeration of all the values in the population either impractical or impossible. The sample usually represents a subset of manageable size. Samples are collected and statistics are

⁸ *ibid.*, p. 13.

⁹ *ibid.*, p. 45.

calculated from the samples, so that one can make inferences or extrapolations from the sample to the population.

The population of this research is all the trainees of Shanmei Yoga College in Dongguang city of China. Shanmei Yoga College (善美瑜珈学院) was founded in 2007 by senior yoga practitioner Mrs. Fang Baoqin (方宝琴). Till now, there are four parts of education areas in the college including Dongcheng Training Campus (东城培训校区), the New World Hall (新世界会馆), the Century Cith Hall (世纪城会馆), and the Jiangnan Family Hall (江南世家会馆).

The purpose of establishing the college is to train the yoga instructors and the general yoga fitness trainees. In the present, there are twelve senior full-time yoga teachers, eight professional classrooms, and more than one thousand yoga trainees. The courses include ordinary yoga trainee classes, professional yoga instructor classes, yoga one-by-one classes, yoga group classes, and young people classes. The graduated yoga instructors from Shanmei Yoga College teach yoga courses all over the Dongguan city now.

3.2.2 Sample

In the action research of this dissertation, there are two series of action cycles. Both of these two times, the place of retreatment is the Shanmei Yoga College in Dongguang city of China. In the first time, there were nine trainees in the retreatment, and the date of retreatment is from 11 to 15 in September of 2017. The daily retreat programs were as following.

Table 2 Daily retreat programs of the first time in 2017

Time period	Retreat programs
09:00-09:20	Warming up activity
09:30-11:00	The 1 st day: Basic concept of habits The 2 nd day: Interpersonal communication The 3 rd day: Emotional control The 4 th day: Living in the moment

	The 5 th day: Review
11:10-12:00	Eating meditation practice and spreading goodwill
12:00-14:00	Lunch break
14:00-14:50	Walking, standing and laying meditation
15:00-16:00	The 1 st day: Folding practice The 2 nd day: Cleaning practice The 3 rd day: Toilet cleaning and taking a shower The 4 th day: Sitting meditation The 5 th day: Conclusion time (Making wishes)
16:10-16:30	Q & A time (Giving and checking homework)

After modifying and improvement the programs of the retreatment, the retreatment period time in the second time was condensed from five days to three and half days that was from 26 to 29 in November of 2018. There were 28 trainees joined in the retreatment in this time. The daily retreat programs were as following.

Table 3 Daily retreat programs of the second time in 2018

Time period	Retreat programs
09:00-09:10	Warming up activity
09:10-12:00 (Including break time 15 min.)	The 1 st day: (preparing) The 2 nd day: Interpersonal communication Eating meditation practice The 3 rd day: Emotional control Spreading goodwill The 4 th day: Living in the moment Review
12:00-13:30	Lunch break
13:30-16:30 (Including break time 15 min.)	The 1 st day: Basic concept of habits Folding practice The 2 nd day: Walking, standing meditation Cleaning practice Toilet cleaning The 3 rd day: Laying meditation

	Sitting meditation Taking a shower The 4 th day: Conclusion time (Making wishes)
16:30-16:50	Q & A time (Giving and checking homework)

3.3 Research Tools

3.3.1 Researcher herself

The researcher should take field notes not only on the progress of retreat programs, but also on the feelings and interactions of every trainees as much as possible. The researcher himself should be one of the most important research tools. Being the center of the retreat programs, the researcher should observe the needs and feelings of every trainee very detailed. Therefore, she can consider how to modify the programs in the moment based on the real situations. On the other hand, the researcher also should observe the inside feelings of herself because the feelings always carried on much information that lets her know how to set up the programs smoothly.

3.3.2 Retreat programs

In order to inspiring the change of action, people should change his understanding first, and then deliberate practice for a period of time. Therefore, there are two main parts of the retreatment. One is the understanding and the other is the practicing.

In the beginning, the trainees should have the basic concept about this retreatment. The content of this course is to explain the compositions of human beings are body and mind. However, the heart controls the body, and the habits control the heart. That is, when people are thinking, talking, and doing something by some way repeatedly every day, they will be used to the way gradually and accumulate it as a habit. Therefore, if someone wants his life happier and forward to a correct, beautiful and bright direction, the simplest way maybe is to cultivate the good habits. Moreover, in order to cultivate the good habits in daily life, trainees should know where they cultivate the habits first, and then deliberate practice to change their behaviors in these places. The essential places are including the bedroom, bathroom, dining room, dressing room and work

room, because people always do the most routine daily activities in these five places from day to night.

Nevertheless, the interpersonal tensions and work pressure are higher and higher in the present, hence both of the interpersonal communication and emotional control become as the essential issues here. Besides, the trainees also should know how to living in the moment and how to meditate, they will be able to have a better way of thinking, speaking and doing. To conclude, in the understanding part, the topics of courses include basic concepts, interpersonal communication, emotional control, living in the moment, and the methods of meditation.

In the practicing part, the activities include the practice of cleaning, folding, toilet cleaning, the way of taking a shower, and meditating in many postures. In this retreatment, trainees should practice the clean techniques that they have learned in their dining room, practice the folding techniques in their dressing room, practice the toilet cleaning techniques and the steps of taking a shower in their bathroom. Nevertheless, they also should practice the meditation techniques in many posters. For example, they should practice the eating meditation in the dining room, practice walking meditation in the work room, and the sitting meditation in their bedroom. After that, they should share the photos and experience in the class or in the WeChat group every day.

The retreat programs including the understanding courses and practice activities versus the related good habits (5 universal goodness) and practicing places (5 rooms) are as the table following.

Table 4 Retreat programs, the good habits, and practicing places

Retreat programs (courses/ activities)	Cultivate good habits (5 Universal Goodness)	Practicing places
Basic concepts	All UG5	All places
Interpersonal communication	Politeness	All places
Emotion controlling	Politeness / Punctuality	All places
Living in the moment	All UG5	All places
Methods of meditation	Concentration	All places
Cleaning practice	Cleanliness / Concentration	Dining room

Folding practice	Orderliness / Concentration	Dressing room
Toilet Cleaning	Cleanliness / Politeness / Concentration	Bathroom
Taking a shower	Cleanliness / Politeness / Concentration	Bathroom
Eating meditation	Concentration	Dining room
Walking meditation	Concentration	Work room
Sitting meditation	Concentration	Bedroom
Doing the home work	Punctuality	All 5 rooms
Joining in the class on time	Punctuality	Work room

3.3.3 Pre-post Questionnaire

There are two kinds of questionnaire in this retreatment. One is the pre-post questionnaire in order to check out the result of retreat efficiency, and the other is the satisfaction questionnaire in order to check out the result of retreat satisfaction.

Every one noble path of the Noble Eightfold Path includes five questions, therefore there are forty questions in pre-post questionnaire here.

The first noble path is the Right view (Sammādiṭṭhi). The most important right view here is to let trainees know what is habit, and how or where to make it a habit. Then encourage them to rebuild the new habit by explaining how much the habits influence the present and next life of people. Everyone wants to ensure the happier life, so knowing the levels of sufferings and the relationship of good habits and avoiding these sufferings also can let them have much motivation to cultivate the good habits in their daily life. Therefore, the five questions of the right view are as following and the related program is basic concept course.

Table 5 Questions of the Right View

No.	Questions of the Right View (Sammādiṭṭhi)
1	I know what is habit, and how or where to make it a habit.
2	I know how much the habits influence the present and next life of people.
3	I know how much levels of sufferings and how much levels of requirements in our lives.
4	I know what kinds of good habits I should have in order to go beyond the sufferings and meet the requirements in life.
5	I know how to cultivate the good habits in my daily life.

The second noble path is the Right Thought (Sammāsaṅkappa). The most important thought here is the thought about the knowledge of interpersonal communication.

In this part, people have to figure out what have seen should not totally be true and the important cause to arouse argument is the different views of things. Moreover, the environment background always influences people's judging. The operation of brain also has the limit, especially the operation has lots difference between men's and women's brain. All of the knowledge above could help trainees having the better interpersonal communication.

Table 6 Questions of the Right Thought

No.	Questions of the Right Thought (Sammāsaṅkappa)
6	I am very sure what we have seen should not be true.
7	I can see the essential point of our argument from the view of other people.
8	I know clearly how much the environment background influence people.
9	I can see myself limited by the operation of brain.
10	I can understand the differences between men and women which influence our interpersonal communication.

The third noble path is the Right Speech (Sammāvācā). The practice here is listening to others and getting along with others honestly. The helpful knowledge here is how to living in the moment.

Besides, practicing to control emotion and to meditate also could help trainees to think what they will say before saying and not to say something bad more easily. Spreading goodwill can let trainees feel happy and care others much more, then they are willing to share their happiness and say something beneficial to others.

Table 7 Questions of the Right Speech

No.	Questions of the Right Speech (Sammāvācā)
11	I can listen to others patiently.
12	I can get along with others honestly, and be punctual, trustworthy, not telling a lie.
13	I can think and judge what I will say before saying.
14	I can smile, and say something beneficial to others.
15	I can aware of my emotion, and I can control it before I saying something bad.

The fourth noble path is the Right Action (Sammākammanta). The practice here is to keep good intentions, say good things, and do good deeds. The obviously behavior maybe is they can forgive others more easily or they are willing to donate their own time, money and stuff to others. Besides, cleaning and folding things in daily life can help trainees know how to deal with the little things well. Always keeping be in the moment and meditating in every posture let trainees see the value of clear mind and won't do anything harmful to their mind.

Table 8 Questions of the Right Action

No.	Questions of the Right Action (Sammākammanta)
16	I can keep good intentions, say good things, and do good deeds.
17	I can forgive the ones making something wrong easily.
18	I am willing to donate my own time, money and stuff to others.
19	I know how to deal with the little things well in my daily life.
20	I do not drink any drug or wine harmful to my mind.

The fifth noble path is the Right Livelihood (Sammā-ājīva). After practicing every day in the retreatment, trainees should have more confidence and encourage to make changes. Therefore, they should be able to give up the harmful jobs. Because they care others much more and have many ways to get the inner happiness, they should not consider high income as most important thing, will spread goodwill the ones while doing duties, and can see the value and significance of duties more obviously.

Table 9 Questions of the Right Livelihood

No.	Questions of the Right Livelihood (Sammā-ājīva)
21	I know what kinds of jobs are harmful to others.
22	I can give up the harmful jobs.
23	I do not consider high income as most important thing.
24	When I do my duties, I can share my compassionate to the ones that I service or take care.
25	I can see the value and significance of my duties.

The sixth noble path is the Right Effort (Sammāvāyāma). To share the experiences of doing homework and practicing what have learned in their daily life, the trainees can encourage each other and make themselves have more willing to keep going continue.

Table 10 Questions of the Right Effort

No.	Questions of the Right Effort (Sammāvāyāma)
26	I will keep trying to improve myself to be better.
27	I do not be bored to improve myself in daily life.
28	I can live regularly, positively and with goals every day.
29	I look back myself often, and can find out the opportunities to improve.
30	I can carry out the goals in daily life set out by myself continue.

The seventh noble path is the Right Mindfulness (Sammāsati). After practicing being in the moment and meditating in every posture, the trainees should be able to slow down their movements, and focus on what they are doing. If they keep practicing all day long, they should be able to sleep comfortably and can wake up full with joy.

Table 11 Questions of the Right Mindfulness

No.	Questions of the Right Mindfulness (Sammāsati)
31	I can slow down every movements, and see the changing and connection of them.
32	In daily life, I can practice focusing on my every movements in the moment.
33	I can find out the balance point between relaxing and focusing.
34	I can sleep comfortably and without burden.
35	I can wake up full with joy.

The eighth noble path is the Right Concentration (Sammāsamādhi). In this retreatment, the trainees should practice meditating in every posture, just like while eating, walking, standing, sitting and laying.

Table 12 Questions of the Right Concentration

No.	Questions of the Right Concentration (Sammāsamādhi)
36	I can practice my concentration while eating.
37	I can practice my concentration while walking.
38	I can practice my concentration while standing.
39	I can practice my concentration while sitting.
40	I can practice my concentration while laying down.

3.3.4 Satisfaction Questionnaire

There are four parts of questions of the satisfaction questionnaire. The first part is about the satisfaction with this retreatment, the second part is about the helpfulness of every program to the daily life, the third part is about the willing of broadcasting and

joining in the retreatment continuous. All of these three parts are close questions, but the fourth part, the last one, of questionnaire is six open-ended questions about the experience to join in this retreatment.

There are seven questions in the first part of questionnaire. In this part, the trainees should choose one answer from the five ones that are: very satisfied, satisfied, nothing special, not satisfied, and very dissatisfied. The questions are as following.

1-1. Generally speaking, how do you (the trainee herself) be satisfied with the whole retreatment?

1-2. How do you be satisfied with the retreatment environment?

1-3. How do you be satisfied with the retreat program contents?

1-4. How do you be satisfied with the activities design?

1-5. How do you be satisfied with the handout & materials?

1-6. How does the trainee be satisfied with the instructor?

1-7. How does the trainee be satisfied with the staff?

In the second part of questionnaire, the trainee should answer how the course helpful to their daily life. The answers to be chosen are: very helpful, helpful, nothing special, not helpful, very unhelpful. There are sixteen retreat programs to be answered in this part which are as following.

2-1. Generally speaking, how is the whole retreatment helpful to your daily life?

2-2. How is the 'warm up activity' helpful to your daily life?

2-3. How is the 'eating meditation' helpful to your daily life?

2-4. How is the 'walking meditation' helpful to your daily life?

2-5. How is the 'sitting meditation' helpful to your daily life?

2-6. How is the 'basic concepts' course helpful to your daily life?

2-7. How is the 'interpersonal communication' course helpful to your daily life?

2-8. How is the 'emotional control' course helpful to your daily life?

2-9. How is the 'living in the moment' course helpful to your daily life?

2-10. How is the 'cleaning' practice helpful to your daily life?

2-11. How is the 'folding' practice helpful to your daily life?

2-12. How is the 'taking a shower' activity helpful to your daily life?

2-13. How is the 'toilet cleaning' activity helpful to your daily life?

2-14. How is the 'review time' activity helpful to your daily life?

2-15. How is the 'conclusion time' activity helpful to your daily life?

2-16. How is the 'Q & A time' activity helpful to your daily life?

The third part of questionnaire is about the willing of broadcasting and joining in the retreatment continuous. The trainee should answer how much does she agree with these five sentences. The answers to be chosen are: very agree, agree, nothing special, not agree, and very disagree. The five questions are as following.

3-1. I'd like to join this retreatment again.

3-2. I'd like to practice the methods continuously.

3-3. I'd like to know more related information.

3-4. I'd like to invite friends join such retreatment.

3-5. I'd like to share what I learned to my friends.

The fourth part, the last part, of questionnaire is six open-ended questions about the retreatment experience as following.

4-1. What is the most appreciated part of this course?

4-2. What is the biggest take away from this course?

4-3. What have you learnt which you will apply to your daily life?

4-4. Please give suggestion to improve this program.

4-5. You are welcome to leave your comments or personal feeling if you find this program brings about growth to your life.

4-6. Any other opinions which you wish to express?

3.3.5 Interviews

In the end of the retreat programs, the researcher will interview some of the trainees who attain the retreatment on time every day and are never absent. The number of participants is set to be twenty-five percent up of all trainees in each retreatment. After finishing the retreat programs, the researcher will also follow some participants by calling online in the WeChat. The interviews involve eight close-ended and open-ended questions as following.

1. Why do you want to join the retreat programs in this time?
2. Do you think you have gained what you wanted? What is it?
3. Which program has given you the deepest impression in this time?
4. In your opinion, what helps you most in this time?
5. During these programs, which part touches your heart the most?
6. Which part is most useful to you in your daily life?
7. Is there any changes in you after joining this retreatment?
8. Would you like to attend a similar retreatment again? Why?

3.4 Data Collection

3.4.1 Observation notes of researcher

During the retreat programs are processing, the researcher will take observation notes for every day. It concludes the questions, homework, feedback of trainees in the courses, even also the situation of the mood, healthy and spirit. That is, everything that related and helpful should be noted.

3.4.2 Note books and dairies of trainees

To cultivate good habits need much time, so the researcher need to encourage the trainees keeping practice continue in their daily life, make them feel happy to practice, let them know the benefits to practice. Beside, after the retreatment, all of them should find their ways to do continue by themselves, so help for them to know each other, make friends, and be used to help each other during the retreat programs are important as well. The useful way is to let them share their feeling and experiences during the retreatment and also after retreatment. Keep to write down the note could be helpful. If they do not want to write, they can take photos to show what they have done. Every way that can make notes can be used in this retreatment.

3.4.3 Questionnaire

All of the trainees are asked to answer all of the questions in both the pre-post questionnaire and the satisfaction questionnaire. None of them should write the name down. However, in order to match the pre and post questionnaire, every trainee should write down some symbol in the questionnaire paper.

3.4.4 Interviews

After the retreat programs, the researcher will conduct face-to-face interviews with trainees who should attain the retreatment on time every day and never be absent. The number of participants will be twenty-five percentage up of all trainees in each retreatment. After retreatment, the researcher will also follow some participants by calling online in the WeChat after the retreat programs. Interviews includes eight open-ended questions.

3.5 Data Analysis

3.5.1 Quantitative analysis

In the quantitative part, the researcher will collect all the results of pre-post questionnaire and satisfaction questionnaire. Then go to run the SPSS application, to analysis the result of statistics. To compare the pre-post questionnaire of the first time and second time, analysis how the improvement situation of trainees to practice of the Noble Eightfold Path in their daily life. How they be satisfied to themselves and the retreatment.

3.5.2 Qualitative analysis

In the qualitative part, the researcher will collect all the observation notes of researcher himself, the note books and dairies of trainees, the result of questionnaires, and the result of interviews. Especially of the interviews, the researcher will type out the sound records of every interview, then compare the results and make conclusions.

Chapter IV

Research Result Analysis

In this research, there are two series of action research cycles. In the first cycle, the action research of the UG5 retreatment is taken from 11 to 15 in September of 2017. In the second cycle, it is taken from 26 to 29 November of 2018. Moreover, there are three kinds of questionnaires in both of these two times of retreatment. Excepting to the comparison of the pre-test and post-test questionnaires in each time of retreatment, there is also a comparison of the results of these two times. The results of the comparison of the pre-post questionnaires and interviews will be discussed and analyzed in the first subsection in this chapter. According to the results of satisfaction questionnaire, it is to be discussed and analyzed in the second subsection. The last subsection in this chapter is the conclusion of the influent factors of UG5 retreat programs.

4.1 Retreat Efficiency

In order to improve accuracy of retreat efficiency, avoid the personal subjective judgment, let the real research results appear, the researcher will use multiple sources of information in this action research. Collecting both of the quantitative data and qualitative data to ensure the accuracy of data analysis and establish the validity of the retreat efficiency.

4.1.1 Quantitative Analysis of pre-post questionnaire

In statistics, the mean also called the expected value, it means the average score of the set of data value. The standard deviation (S.D.) is a measure that is used to quantify the amount of variation or dispersion of the set of data values. Moreover, from the p-value in t-test, we can see the significance of the data set. If the p-value is less than 0.01, there is overwhelming evidence to infer that the alternative hypothesis is true. The test is highly significant. If $0.01 < \text{p-value} < 0.05$, there is strong evidence to infer that the alternative hypothesis is true. The test is significant. If $0.05 < \text{p-value} < 0.10$, there is weak evidence to infer that the alternative hypothesis is true. The test is not statistically

significant. If $0.10 < p\text{-value}$, there is no evidence to infer that the alternative hypothesis is true.¹

The pre-post questionnaire includes forty questions that there are five questions for each Noble Eightfold Path. According to the result of the retreat programs in the first time in 2017, the average score of the nine trainees before retreat programs is 3.69, and the average score is 4.43 after retreat program. It means the improvement is about 19.9%. Moreover, the p-value is less than 0.01. It means there is overwhelming evidence to infer that the alternative hypothesis is true. The test is highly significant. The result analysis of the pre-post questionnaire of the retreat programs in the first time (2017) is as following.

Table 13 Mean, Standard Deviation and t-test of retreat programs in 2017

Experiment	Samples	Mean	S. D.	t	P-value
Pre-test	9	3.69	.53	6.734**	.000
Post-test	9	4.43	.50		

* Pre-test and post-test should be different score at Significant level. ($t = 6.734$, $P = .000$)

** P-value $< .01$ means significant.

According to the result the pre-post questionnaire of the retreat programs in the second time in 2018, the average score of the twenty eight trainees before retreat programs is 3.48, and the average score is 4.51 after retreat program. The improvement is about 29.9%. The p-value is less than 0.01. It means there is overwhelming evidence to infer that the alternative hypothesis is true. The test is highly significant. The result analysis of the pre-post questionnaire of the retreat programs in the second time (2018) is as following.

Table 14 Mean, Standard Deviation and t-test of retreat programs in 2018

Experiment	Samples	Mean	S. D.	t	P-value
Pre-test	28	3.48	.34	15.420**	.000
Post-test	28	4.51	.32		

* Pre-test and post-test should be different score at Significant level. ($t = 15.420$, $P = .000$)

** P-value $< .01$ means significant.

¹ <https://murphyind.blogspot.com/2011/12/hypothesis-testing.html>

Comparing the result of these two years, the samples is added from nine to twenty-eight. The percentage of improvement is from 19.9% to 29.9%. In both of these two times, the difference of the result of pre-test and post-test is significant. The comparison is as following.

Table 15 Comparing the results of pre-test and post-test in 2017 and 2018

Experiment	Samples	Improvement
In 2017	9	Average score is from 3.69 to 4.43, the improvement is 20.05%.
In 2018	28	Average score is from 3.48 to 4.51, the improvement is 29.60 %.

Besides, the average result of pre-post questionnaire in this time comparing with the result of last time, the comparison is as following. It is obviously, that the result of second time is enhancing more than the first time a lot.

Table 16 Comparing the results in 2017 and 2018 of each Noble Truth

Experiment	Group 1 (9 samples) In the 1 st time September, 2017			Group 2 (28 samples) In the 2 nd time November, 2018			Diff. (Upper) %
	Pre-	Post-	Diff.	Pre-	Post-	Diff.	%
Pre-test/ Post-test							
Right View	3.44	4.56	1.12	3.09	4.49	1.40	25.0%
Right Thought	3.76	4.53	0.77	3.59	4.61	1.02	32.5%
Right Speech	3.64	4.38	0.74	3.61	4.48	0.87	17.6%
Right Action	3.73	4.42	0.69	3.70	4.49	0.79	14.5%
Right Livelihood	4.18	4.71	0.53	3.99	4.69	0.70	32.1%
Right Effort	4.00	4.51	0.51	3.65	4.58	0.93	82.4%
Right Mindfulness	3.67	4.20	0.53	3.17	4.26	1.09	105.7%
Right Concentration	3.09	4.09	1.00	3.01	4.49	1.48	48.0%
Total	3.69	4.43	0.74	3.48	4.51	1.03	39.2%

4.1.2 Qualitative Analysis of interviews

The researcher conducted face-to-face interviews with trainees who should attain the retreatment on time every day and never be absent. The number of participants is nine people in both of these two times.

The questions and the results of interviews are as following.

1) Why do you want to join the retreat programs in this time?

The answers can be divided into three kinds of motivation to join in the retreat programs. The first one is the group that they are interested to improve themselves. For example, some people said that she joined the programs in order to gain more knowledge, and whenever she had free time, she would find some courses to attend.

The second group is the ones who are following the trend of society. Recently there is this trend in China, everybody is keen in tidying up, and there is some popular books as well. After reading these kinds of books, some people were interested in the cleaning of the outer to inner heart as stated in the book.

The members of third group are the people who did not have the obvious reasons. Some people said she joined because friends invited her. Some people were just interested with the name of the programs.

2) Do you think you have gained what you wanted? What is it?

Most of the interviewed trainees said they had gained what they wanted. Some people even said she felt that what she had learnt was beyond my expectations. Many of them appreciated the courses of calming down. Besides, some of them said: "One must learn how to calm the heart, but I do not know how to calm the heart, moreover saying and doing are two different thing, the person who say might not know how to do, last time I did not know how to calm the heart, now I know how to calm the heart, this is my greatest gain." Someone said: "Until now, during these days I could not calm down once the lesson starts, because I am not familiar with the lecturer's style of teaching, the lecturer's plain style is different from the encouraging or energetic courses that I normally attend, but since I am here I might as well try to listen and see. It feels

better on the second day, especially on that day when I saw the movie about eight old men chasing their dreams which touches me deeply.” “I have learnt the things that I wanted to learn, the details in the daily life has been improved. Like when I am cleaning those things that are difficult to clean, is like cleaning those dirt that has been inside my heart for a long time. Owing to the dirt being hidden deeply, you might not noticed it, it can be cleaned this time. When you take a good look at the process of cleaning, you will find that the heart will be more translucent. As my husband will be back only during weekends, thus there is only my son and me, I will grab my son along during cleaning, I found that my son is happy whether in the process of cleaning or after cleaning, this make me happy too” said by some interviewee.

3) Which program has given you the deepest impression in this time?

There are many kinds of answers in this questions. The trainees were interested in the practice of concentration, living in the moment and so on. Some of them said: “The deepest impression besides calming the heart, also the watching of the three movies yesterday, until this morning I am still thinking what the locks represent, she is bounded by what kind of lock. There is also the second movie which is about the drawing of human sculpture are still in my head, I am still thinking of how to solve the confusion of life.”

One interviewee said she could combined the practice of calming down with the Yoga as well. Just like some of them said: “I still feel that calming the heart is most helpful to me, last time I will always say let the heart calm down, but I do not know how to calm it. I just put my mind on a focus point, it will be dark when I put on the nose or the belly, but it will be bright when I put on the forehead. Last time when I do Yoga, there will be images over flowing, but now when I practice Yoga, when I put the heart on a focal point and relax, the heart will calm down gradually.”

Moreover, some of them had good experienced of meditation. They said: “The deepest impression is meditation, normally we do not experience so much during meditation, will be distracted by the past, will flow along with those distraction, even not aware of our own situation, now we will remind ourselves every now and then.”

Some of them were impressed with the topic of interpersonal relationship and emotion control. One member said: “I was interested in the metaphor of glasses, also looking for the glasses that I am wearing, take out layer by layer, will use when needed. Next is the physiological differences between the operation of men’s and women’s brain, as well as the blind spot, let me know how to show myself, do not have to follow others, I can jump out to be myself, but not too sharp. I do not want to be like those eighty years old gentleman, to have the courage to pursue the dream after old age, it should be earlier.”

4) In your opinion, what helps you most in this time?

Most of them felt their mind was more calming down and they felt happier. One interviewee said that she could control their anger and listen to others much more. She said: “I feel that content that I have learnt can be applied in my daily life, example the folding of clothes, I will start with myself and then affect the rest of the family members, I want to let this become a family habit, let my daughter inherit it. But I will be vigilant and tolerance in the process, in a guided manner rather than being forceful, hurting each other’s feeling. In addition like cleaning the bathroom, last time I used to do it because it was necessary, without devotion and thankfulness. Last time the thankfulness only applies in the figure of speech, now I can really appreciate it deeply, I have never thought of thanking my body when using the bathroom, learn to tolerate.”

5) During these programs, which part touches your heart the most?

Most of them answered the time of making wishes in the last program touched them most. Some of them could deeply appreciate their body and their life better. They could themselves much clearly. Someone said: “Normally I do not appreciate the moment, everyday busy but do not know what I am busy with, include eating, do not know the taste of the food when eating, over the days, gradually I have some different experience.” Some interviewee said: “I have learnt all the useful things for the past two days, seems like they are focusing on my problem, beginning to realize at this moment that is the biggest change in me.”

6) Which part is most useful to you in your daily life?

Many people answered the emotional controlling courses makes them feel more powerful. One interviewee said: “Sometimes I am out of control with my son, but next time I will use this model against him, this bad model is still circulating. After attending the lesson there will be some changes, like yesterday after the meal after clearing up, he let me check and sign his homework, I am more patient with him. I use to shout at him: ‘This kind of mistakes has occurred last time, but now you should have the ability to overcome them.’ Hence my son will recall, can correct himself. I think this method is much better than the methods I used before, it will give him a better impression, we will be in a relatively peaceful state.”

7) Is there any changes in you after joining this retreatment?

Some of them said: “Class until now, I feel that the greatest changes is I have become more happy and I am willing to show the real me. I used to pretend that I know in fact I do not know because of my self-conceit especially in the presence of my subordinates but now I will admit that I do not know if I do not know. Example last time when looking at the picture, I cannot figure it out thus I said loudly that I could not figure it out because I really want to be able to figure it out.” Some interviewee answered: “I am a rigorous person, the first day of confusion and ignorance, the second and third day is more interesting to me, but I will definitely do, so that I will understand. Calming the heart is good, no matter it is the sitting position or walking, from beginning until the end there is a good convergence.” Some of them said “Until now I can see that my changes are, because I did not deal properly on my emotion and vent my anger on some of my friends which hurt the other party.” One member said “Emotional management class is very influential to me. During the class state that our emotion is usually a kind of protection to ourselves, while neglecting the feeling of our conversation at that moment, only focus on whether the other party is up to our expectation. After attending the class, then we understand that we should understand the other party first.” In concluded, they could accept themselves and facing their problems in their daily life much more after the retreat programs.

8) Would you like to attend a similar retreatment again? Why?

Almost all of them answered they would if they had the free time. Actually, after retreat programs, we were continued to share the practice experiences in WeChat con-call. We discussed six times after the retreatment in 2017. More than that, after the retreatment of November in 2018, we continued to retreat again in next month that is the December in that same year.

One of them said: "I feel that the room is neat, and the bed space is also big. Every night before going to bed, I can sit on the bed and read a book, sort out the clothes, and feel good. And when our daughter has nothing to do, she likes to come to my room to chat with me. I feel that when I finish the quilt and the room, the space of my heart is also big."

"A new habit requires that when other members of the family cannot fully do it, they must do it themselves and become a little sun. Other members may feel that the light may change" said by someone of them.

"I had been very anxious when I encountered a lot of things in the past. I couldn't sleep at night. I planned to make excuses for myself because I didn't do anything like this, but I felt very anxious afterwards. I heard the sharing of the teacher and others know that sometimes I think too much and too much, and I am too nervous, so I should try to learn to relax and calm down beforehand. Setting goals can be done with a decentralized time, not necessarily at a fixed time and place. The key is to achieve your goals, processes and methods can be diverse" said by some member of them.

"I really like walking meditation now. When I went to pick up my daughter that day, I chose to walk from home and remind myself to be quiet. I was very happy and peaceful all the way down. When you make a choice, listen to your heart and calm down to the real voice. Don't be too surprised by the person's opinion. The most important premise of choosing the most important thing is to be happy and willing" said by the interviewee.

"I will upset the plan because of the temporary things. Sometimes I feel anxious and self-blame is not good enough. This feeling of internal friction is very bad, and today I heard that sharing is completely relieved. We practiced to make ourselves a

better person, instead of strictly frame ourselves and finally give up. Be tolerant and have love for yourself. Do these things with joy and keep awareness” said by some interviewee.

“In addition to trying to practice my own small goals every day, I also like cleaning and cleaning, especially in the bathroom. The teacher’s words are clear in my mind. I like the inner experience of cleaning and cleaning. Every deep cleaning. It makes my heart more clear and bright, spacious, soft and cherished” said by the interviewee.

“I have never asked myself to perform, deep sense of self-blame, and even anxiety. This state will occasionally recur. This morning, through the voice communication with the teacher, I told my teacher about my situation. The teacher is very Tolerance, not only did not say anything, did not make any criticism, but also actively encouraged and recognized me. The simple and powerful language of the teacher made me very moved. I immediately softened my tight heart. It turned out that I was against myself. There are too many requests. In fact, I can relax and enjoy the whole process. The purpose of learning is to practice, and the purpose of practice is to make yourself a better person. Grateful love, selfless, such as a teacher, constantly give me methods and guidelines, let me become a more mobile person, grateful” said by the some interviewee.

4.2 Retreat Satisfaction

There are four parts of questions of the satisfaction questionnaire. The first part is about the satisfaction with this retreatment, the second part is about the helpfulness of every program to the daily life, the third part is about the willing of broadcasting and joining in the retreatment continuous. All of these three parts are close questions and belonging to the quantitative analysis. The fourth part, the last one, of questionnaire is six open-ended questions about the experience to join in this retreatment and belonging to the qualitative analysis.

4.2.1. Quantitative Analysis of satisfaction questionnaire

There are seven questions in the first part of questionnaire. In this part, the trainees should choose one answer from the five ones that are: very satisfied, satisfied, nothing

special, not satisfied, and very dissatisfied. The questions are: “Are you satisfied with this retreatment?”

Table 17 Result of the first part of satisfaction questionnaire

Questions	In 2017	In 2018	Improvement
1. Generally speaking	4.44	4.65	4.63%
2. About environment	4.22	4.57	8.24%
3. About course contents	4.67	4.74	1.57%
4. About activities design	4.44	4.61	3.73%
5. About handout & materials	4.67	4.74	1.57%
6. About instructor	4.78	4.87	1.93%
7. About staff	4.56	4.74	4.05%
Average	4.54	4.70	3.53%

From the result, we can see except the environment in 2017, all the scores of these seven questions are more than 4.50 both in 2017 and 2018. The instructor gained the best score in both of these two years. The environment improved most in 2018, it is because of the reflection of the result in 2017.

In the second part of questionnaire, the trainee should answer how the course helpful to their daily life. The answers to be chosen are: very helpful, helpful, nothing special, not helpful, very unhelpful. There are sixteen retreat programs to be answered in this part which are as following.

Table 18 Result of the second part of satisfaction questionnaire

Questions	In 2017	In 2018	Improvement
1. Generally speaking	4.67	4.61	-1.21%
2. Warm up activity	4.22	4.57	8.24%
3. Eating meditation	4.33	4.35	0.38%
4. Walking meditation	4.33	4.57	5.46%
5. Sitting meditation	4.44	4.61	3.73%
6. Basic concepts	4.56	4.61	1.20%
7. Interpersonal communication	4.56	4.48	-1.66%
8. Emotional control	4.56	4.61	1.20%
9. Living in the moment	4.56	4.65	2.07%
10. Sweeping practice	4.67	4.57	-2.07%
11. Folding practice	4.78	4.78	0.05%
12. Taking a shower	4.67	4.61	-1.21%
13. Toilet cleaning	4.67	4.65	-0.36%

14. Review time	4.56	4.48	-1.66%
15. Conclusion time	4.44	4.48	0.80%
16. Q & A time	4.44	4.39	-1.23%
Average	4.53	4.56	0.71%

From the result, we can see the folding practice gained the best score in both of these two years. The warm up activity improved most in 2018, it is because of the reflection of the result in 2017 as well.

The third part of questionnaire is about the willing of broadcasting and joining in the retreatment continuous. The trainee should answer how much does she agree with these five sentences. The answers to be chosen are: very agree, agree, nothing special, not agree, and very disagree. The questions are “How much do you agree with these sentences?”

Table 19 Result of the third part of satisfaction questionnaire

Questions	In 2017	In 2018	Improvement
I'd like to join this retreatment again	4.44	4.52	1.70%
I'd like to practice the methods continuously.	4.78	4.74	-0.79%
I'd like to know more related information.	4.22	4.61	9.18%
I'd like to invite friends join such retreatment.	4.33	4.48	3.38%
I'd like to share what I learned to my friends.	4.56	4.52	-0.78%
Average	4.47	4.57	2.31%

From the result, we can see the trainees would like to practice the methods continuously gained the best score in both of these two years. It shows that they wanted to know more related information progressed most in 2018, it is because of the reflection of the result in 2017 as well.

4.2.2. Qualitative Analysis of satisfaction questionnaire

The fourth part, the last part, of questionnaire is six open-ended questions about the retreatment experience as following.

1) What is the most appreciated part of this course?

Some people appreciated the trainer and course content, she said: “the teacher makes me feel comfortable, course content is good and easy to put into practice.” Some

people appreciated some programs most, such as “live in the moment”, “emotion control”, or “interpersonal communication” and so on.

Most of them mentioned about the combination of theory and practice. They said that the content of courses are very closely related to life. They also appreciated the progress of retreat programs always were adjusted according to the actual situation and the learning situation. Besides, the practice course helped the understanding of related knowledge. They also appreciated the knowledge about the influence of good habits, the cultivation of mind, and emotional control. Someone said: “Calming the mind leads one out of confusion and finds answer and brightness.”

Moreover, heart-warming videos were helpful to the programs as well, the videos gave them positive energy. From the wording, story and song of videos produced the encouragement and confidence in themselves. Some music also gave them time to calm down their hearts every day.

2) What is the biggest take away from this course?

After the retreat programs, some of them could accept all aspects of life and make improvements to them, willing to make themselves to be more perfect person, and to influence the people around as well. Such as trying to manage the family better, practice to calm down their mind, try to cultivate better mindset and habits. A lot of them said the biggest benefit was that they had become more confident and have more encourage to walk out from the comfort zone in their daily life.

3) What have you learnt which you will apply to your daily life?

Most of them answered the folding of bags, socks and clothes were very helpful and useful in their daily life. Besides, they knew the way to calm down and control their emotion, especially the anger.

Many of them started to management the five rooms in their home with their children, or husband also.

4) Please give suggestion to improve this program.

Although the environment of retreat programs were improved a lot, some of them also wanted to improve the environment much more, such as the projector, and air-conditioner and so on. Beside, some trainees were late, it was not very good for the progress of retreatment.

5) You are welcome to leave your comments or personal feeling if you find this program brings about growth to your life.

They answered a lot in this question. All of the answers are very touching. Such as, some people said: the course “Allows me to put into practice in my daily life, starting from my personal growth to driving the people around me toward betterment. I have stronger faith in myself and believe I can do it.”

“A calm mind is relaxing, past unpleasant experiences should be discarded, release oneself, we must have a relieved mind”, “Understood the purpose of life, love oneself and others, it’s difficult to be born as a human” said by some interviewee, “Growth is the end result, no need to rush for a quick finish” said by the interviewee, “Love, acceptance and smile” said by another interviewee, “Calming of the mind is to maintain it in a stable condition, relax the body, allow oneself to be bathed in happiness” said by the No. 13 interviewee, “Use the time of everyday to enrich oneself and brighten others” said by the some interviewee, “The mind is calm and pure, the thought is fine and complete, conducts with integrity, attentions grows more focused” said by some of them, “Happy to have attended this course, allows me to learn the importance of cultivating the mind” said by the someone of them.

“I felt my mind has been extracted out of the jailhouse by the teacher, I am still trying to get used to things outside the jailhouse. I will nurture my courage, make changes to old habits, cultivate a good mind and good habits and let my inside shine with true brightness. I am confident now, and enjoy harmonious relationships with my husband and children, I am no longer as fearful getting along with my friends. I understand myself better, and am more magnanimous. I am not as inferior, am willing

to accept my low literacy, and am able to appreciate my fine virtues like the lotus flower which grows out of the muddy water but stays untainted” said by the interviewee.

“The course offers a valuable spiritual purification process for my life. Let me know more about how the five rooms save time, effort and efficiency, and at the same time let have inner joy and life be more positive” said by the interviewee. “Through walking meditation, let me break the prevailing concept, that is walking and everything in life can help in calming the heart. Through the video and the teacher’s explanation, let me know more about myself, be sure of myself and is soften the heart” said by some interviewee. “The course’s content is simple and easy to get started. I hope that I can become a light of my family and introduce the course to them.” “Let me understand why people live, no matter what age or environment needs to have their own dreams and work hard for their dreams” said by some of them. “Can be promoted to schools, educate from childhood” said by someone.

“I never thought that the simplest cleaning would have such a big impact on my life.” “Let myself be less insecure and know how to live in the moment” said by some interviewee. “Through the course, slowly understand how to accept the imperfect self, love yourself and cherish living everyday” said by the interviewee. “Everyone has the process they need to experience, face it, accept, handle it, let go. Cannot change the world but can change yourself first” said by another interviewee. “Life is a short and happy journey, learn to be willing on the road of life, slowly change bad habits into good ones, learn to meditate, and let yourself slow down” said by some of them.

6) Any other opinions which you wish to express?

Some of them asked to have more courses to encourage everybody for a longer journey. Some of them wanted to have the related retreat programs for the young people.

4.3 Influential Factors

The important factors of the UG5 retreat programs on enhancing the Noble Eightfold Path practice can be divided into four categories: about the related people, retreat programs, retreat period, and retreat place. It is explained as following.

4.3.1 About the related people

The related people include the trainer himself, the trainees, and the staff.

In this research, the trainer is myself only, therefore I could handle everything and decided to change very quickly and directly. This is the very important special part of action research. The researcher himself is always the partial of tools to work on the research. Besides, the good preparing is important. Although every retreat programs should be prepared in advanced, I also have to prepare the backup materials to meet any situation happened during the progress of retreat programs. Therefore, I should prepare more than 100%. That means if the during days of retreatment is five days, I should prepare the materials enough to about one week or much more. In my opinion, before action research, the documentary research is very helpful. It will let the researcher know the goals to retreat more detailed, and not to be lost in the direction during the programs.

According the trainees, the interactions between the trainees and the trainer are very important. It will decide the feeling of the trainees. During the action research, the atmosphere of retreat is very important. It will much affect the result of retreatment. Moreover, the interaction between trainees themselves is important too. Especially cultivating good habits needs much time. After the retreatment, they should cultivate practice in their daily life continuously. Hence, during the retreatment, the researcher also have to give the chance let them to help, to share, to be much familiar with each other.

The staff in the action research helps everything during the retreat programs. A good team work can let the researcher focus on his programs more deeply. Therefore, before the retreatment, I had ever been there once for checking the retreat places and to

talk with the staff. To make sure that the staff understand the goals of retreatment and be willing to help is very important.

4.3.2 About the retreat programs

Actually the content of retreat programs should be settled down in the first step of action research that is planning. In order to plan the content more suitable to the trainees, the researcher not only should study related documents, but also should know culture of the trainees as well. In this action research, the researcher should collect the information about the trainees including the religion, the needs, and the available time and so on. After that, the researcher also should check and modify the content of programs every day during the retreatment.

For example, after the experience in the first time of 2017, the researcher modified the contents of retreatment, and focused on encouraging the trainees to walk out from the comfort zone much more. People should have the motivation to change, then they can accept the new ideas and be willing to practice really.

4.3.3 About the retreat period

From the experience of the first time of 2017, the researcher shortened the period of retreatment from five days to three and half days. It is in order to maintain the pace of retreat programs much attractive and let more people available to join in. Comparing the result of retreatment in these two times, it is showed that the results are much better, not influenced with the shortage of retreat days, the trainees are much more too.

Therefore, the period of retreat programs are important as well. Longer does not mean much better. It is up to the needs of trainees, and the goals of retreatment.

4.3.4 About the retreat place

From the experience of this action research, the retreat place is the essential factor here. The retreat place means the cooperative organization too. Especially, both of the researcher and the retreat programs are very new. It took much time and effort to find the cooperative organization. Consequently, the equipment and environment of retreat

places are the less satisfaction part. Due to the difficulty of contacting the organization, this action research took more than two years to complete.

In summary, the trainer is the very important special part of action research. The researcher himself is always the partial of tools to work on the research. Besides, the good preparing is important. Although every retreat programs should be prepared in advanced, the researcher also has to prepare the backup materials to meet any situation happened during the progress of retreat programs. The interactions between the trainees and the trainer are very important. It will much affect the result of retreatment. Moreover, the interaction between trainees themselves is important too. Especially cultivating good habits needs much time. After the retreatment, they should cultivate practice in their daily life continuously. Hence, during the retreatment, the researcher also have to give the chance let them to help, to share, to be much familiar with each other. The staff in the action research helps everything during the retreat programs. A good team work can let the researcher focus on his programs more deeply.

Chapter V

Conclusion, Discussion and Suggestion

In this last chapter of research, it is summarized some essential factors of developing UG5 retreat programs, and continued with some discussions and suggestions.

5.1 Conclusion

In this research, the researcher is going to engage a series of retreat programs for general people to enhance the practice of the Noble Eightfold Path. Therefore, this research will use two research methods. Firstly, using the documentary method to collect and analysis the related dharma and training documents. And then, using the action research to act the programs in real.

From the comparative results of documentary research, we also can see it seems that this sutra originated during the early Buddhist period. Being as a record of the Buddha's first teaching, it given the widespread agreement between the different versions of the sutra. Therefore, the Four Noble Truth and the Noble Eightfold Path being the main contents of this sutra could be seen as the core teachings of Buddha. No matter belonging to what branch of Buddhism, all of the Buddhist people should regard the Noble Eightfold Path with great esteem and try to practice it in their daily life.

From the action research, we can get result that the UG5 retreat programs are helpful to enhance the practice of the Noble Eightfold Path in modern daily life. The important factors of the UG5 retreat programs can be divided into four categories: about the related people, retreat programs, retreat period, and retreat place.

Firstly, the trainer is the very important special part of retreat programs. The researcher is also the partial of tools to work on the action research. Besides, the good preparing is important. Although every retreat programs should be prepared in advanced, the researcher also has to prepare the backup materials to meet any situation happened during the progress of retreat programs. According the trainees, the interactions between the trainees and the trainer are very important. It will decide the

feeling of the trainees. During the action research, the atmosphere of retreat is very important. It will much affect the result of retreatment. Moreover, the interaction between trainees themselves is important too. Especially cultivating good habits needs much time. After the retreatment, they should cultivate practice in their daily life continuously. Hence, during the retreatment, the researcher also have to give the chance let them to help, to share, to be much familiar with each other. The staff in the action research helps everything during the retreat programs. A good team work can let the researcher focus on his programs more deeply. Therefore, before the retreatment, the researcher had better to check the retreat places and to talk with the staff. To make sure that the staff understand the goals of retreatment and be willing to help is very important.

Actually the content of retreat programs should be settled down in the first step of action research that is planning. In order to plan the content more suitable to the trainees, the researcher not only should study related documents, but also should know culture of the trainees as well. In this action research, the researcher should collect the information about the trainees including the religion, the needs, and the available time and so on. After that, the researcher also should check and modify the content of programs every day during the retreatment. The period of retreat programs are important as well. Longer does not mean much better. It is up to the needs of trainees, and the goals of retreatment. Besides, from the experience of this action research, the retreat place is the essential factor here. The retreat place means the cooperative organization too. Especially, both of the researcher and the retreat programs are very new. It took much time and effort to find the cooperative organization. Consequently, the equipment and environment of retreat places are the less satisfaction part. Due to the difficulty of contacting the organization, this action research took more than two years to complete.

5.2 Discussion

5.2.1 About the Research Methodology

In my opinion, before action research, the documentary research is very helpful. It will let the researcher know the goals to retreat more detailed, and not to be lost in the

direction during the programs. However, most of the research works are just using the documentary research or action research, not using both of them. Actually, the teachings of Buddha have many profound meanings and practice ways. If the research could conclude both of these two research methods, it should be more perfect and thoughtful. Because the documentary can enlarge and deepen the understanding of Buddha's teachings and the action research can put the teachings into real practice in daily life. Both of these two research methods can help each other.

5.2.2 About the Results of this Research

The results of the action research mentioned in the chapter four are quiet well not only the results of quantitative analysis but also the qualitative analysis. In my opinion, there are many reasons to get the good results. The first reason, of course, is due to the profound and powerful teachings of Buddha. UG5 is a very new good concept that means the five kinds of universal goodness including cleanliness, orderliness, politeness, punctuality, and concentration. It is much related with the contents of five precepts that includes the abstaining from killing, stealing, sexual misconduct, false speech, and fermented drink that causes heedlessness. Actually, the five precepts are the essential base in practicing the Noble Eightfold Path. Therefore, if somebody can have these five universal goodness much more, he naturally must have the better basis to practice the Noble Eightfold Path much more. Moreover, the Noble Eightfold Path is the essential Dharma of Buddha's forty five years teachings. To practice the Noble Eightfold Path in real should be helpful for people to eliminating suffering in their daily life. People practice the Noble Eightfold Path in real should be happier and can handle the daily problems more intelligently.

The second reason to get the good results could be the simple and pure motion and well prepare. During the retreat programs, the team work of trainers including the trainee myself and the helping staff are simply want to help all of the trainees be happier and getting what they want. Just charge the basic fee of handout and food. No extra charge can let the trainees trust the trainer easier. Besides, the good preparing is very important. Although every retreat programs should be prepared in advanced, the

researcher also has to prepare the backup materials to meet any situation happened during the progress of retreat programs. Therefore, I should prepare more than 100%. That means if the during days of retreatment is five days, the researcher should prepare the materials enough to about one week or much more. Therefore, in my opinion, the documentary research which done in advance is very helpful. It will let the researcher know the goals to retreat more detailed, and not to be lost in the direction during the programs. Moreover, in this action research, the trainer is myself only, so I could handle everything and decided to change very quickly and directly. This is the very important special part of action research. The researcher himself is always the partial of tools to work on the research.

However, in order to improve accuracy of retreat efficiency, avoid the personal subjective judgment, let the real research results appear, the researcher myself used multiple sources of information in this action research. Collecting both of the quantitative data and qualitative data to ensure the accuracy of data analysis and establish the validity of the retreat efficiency. Finally, it also seems difficult to infer the conclusions to other places and groups because human are so variety, the feeling of them is very sensitive and detailed.

5.3 Suggestion

5.3.1 Suggestion from researcher

According what the Buddha taught, every Buddhist followers can practice the Buddha's teaching in order to escape all of the sufferings and attain the genuine happiness that is nirvana. All of his teachings can be practiced and should be practiced in daily lives. However, it is needed to have some ideas and methods suitable for modern life style, and to let people who even without any religious belief also can accept these ideas and methods easily. From this point of view, those social research methods can be helpful in this part. However, generally speaking, most of the research works in Buddhist studies always prefer the documentary research, and the social methods such as the action research are always used by the researchers in the education and humanities research fields. Indeed, action research methods not only can help the

trainers to be more effective at what they care most, but also can help the practitioners who engage in action research having an empowering experience. Therefore, combining the documentary research and the action research methods is worth to try much more for the Buddhist researches in the future.

5.3.2 Suggestion for future researches

However, due to the designed scope of the objectives of this research, the researcher was not able to do continue forever without time limit. Therefore, expecting more and more researcher are interested in the action research especially about the issue of practicing dharma in modern daily life. Combining the new knowledge with the original dharma is very important and interesting. Actually, the Lord Buddha not only enlighten himself perfectly but also enlighten others thoroughly. Hence, the one who wants to follow the Lord Buddha's footsteps, he should try to practice what the Buddha taught in his own life and also do the duties to be true friends of others. That means to find some ways to support himself and others to practice the Buddha's teaching is very important and necessary.

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Appendixes

Pre-Post Questionnaire

Right View / *Sammādiṭṭhi*

-
1. 我知道习气是什么，是在什么地方怎么养成的
(I know what is habit, and how or where to make it a habit.)
 2. 我知道习气对人的今生及来生影响有多大 (I know how much the habits influence the present and next life of people.)
 3. 我知道人生有哪些层次的苦，及圆满的人生须满足哪些层次的需求 (I know how much levels of sufferings and how much levels of requirements in our lives.)
 4. 我知道应当培养哪些好习气以便超越人生各层次的苦及圆满人生各层次的需求 (I know what kinds of good habits I should have in order to go beyond the sufferings and meet the requirements in life.)
 5. 我知道如何在日常生活中培养那些对人生有帮助的好习气
(I know how to cultivate the good habits in my daily life.)
-

Right Thought / *Sammāsaṅkappa*

-
6. 我确切知道眼睛所看见的不一定是真的
(I am very sure what we have seen should not be true.)
 7. 我能从别人的角度看到我们争执的关键点 (I can see the essential point of our argument from the view of other people.)
 8. 我确实了解到环境背景对一个人的影响 (I know clearly how much the environment background influence people.)
 9. 我能看到自己受限于大脑的运作
(I can see myself limited by the operation of brain.)
 10. 我能了解男女生理心理基本上的差异，对人际沟通的影响
(I can understand the differences between men and women which influence our interpersonal communication.)
-

Right Speech / *Sammāvācā*

-
11. 我能有耐心地听别人说话
I can listen to others patiently.
 12. 我能真诚地与他人相处，守时守信不说谎 (I can get along with others honestly, and be punctual, trustworthy, not telling a lie.)
 13. 我能在把话说出口前，先思考判断过 (I can think and judge what I will say before saying.)
 14. 我能微笑，说对别人有益处的话 (I can smile, and say something beneficial to others.)
 15. 我能觉察到自己的情绪，并进一步在不好的话说出口前控制住它 (I can aware of my emotion, and I can control it before I saying something bad.)
-

Right Action / *Sammākammanā*

-
- 16.我能每天存好心，说好话，做好事
(I can keep good intentions, say good things, and do good deeds.)
-
- 17.我能轻易原谅他人的过失 (I can forgive the ones making something wrong easily.)
-
- 18.我愿意布施时间金钱或物品给他人 (I am willing to donate my own time, money and stuff to others.)
-
- 19.我知道怎么把身边的生活小事处理好 (I know how to deal with the little things well in my daily life.)
-
- 20.我能不使用会伤害心智的药物或酒类 (I do not drink any drug or wine harmful to my mind .)
-

Right Livelihood / *Sammā-ājīva*

-
- 21.我知道哪些是对别人有害的工作行业
(I know what kinds of jobs are harmful to others.)
-
- 22.我能舍弃对那些对别人有害的工作行业
(I can give up the harmful jobs.)
-
- 23.我能不把高收入当作是最重要的事情
(I do not consider high income as most important thing.)
-
- 24.当我执行工作任务时，能发慈心给我服务照顾的对象
(When I do my duties, I can share my compassionate to the ones that I service or take care.)
-
- 25.我能看到我工作任务的价值与意义
(I can see the value and significance of my duties.)
-

Right Effort / *Sammāvāyāma*

-
- 26.我愿为了成为更美好的人而不断努力
(I will keep trying to improve myself to be better.)
-
- 27.我能不厌其烦地在日常生活中自我训练
(I do not be bored to improve myself in daily life.)
-
- 28.我能过规律的生活，每天活得精进有目标
(I can live regularly, positively and with goals every day.)
-
- 29.我能自我检讨，看到自己进步的可能
(I look back myself oftenly, and can find out the opportunities to improve.)
-
- 30.我能履行自己订下来的生活目标
(I can carry out the goals in daily life set out by myself continue.)
-

Right Mindfulness / *Sammāsati*

- 31.我能放慢每一个肢体动作，看到每一个动作的变化与衔接
(I can slow down every movements, and see the changing and connection of them.)
-
- 32.在每天日常生活中，我能练习专注在当下的每一个动作
(In daily life, I can practice focusing on my every movements in the moment.)
-
- 33.我会在轻松与专注间找到一个平衡点
(I can find out the balance point between relaxing and focusing.)
-
- 34.我能轻松无负担地睡去
(I can sleep comfortably and without burden.)
-
- 35.我能充满喜悦地醒起
(I can wake up fulling of joy.)
-

Right Concentration / *Sammāsamādhi*

- 36.我能在用餐饮食的时候，培养心的专注力
(I can practice my concentration while eating.)
-
- 37.我能在行走的时候，培养心的专注力
(I can practice my concentration while walking.)
-
- 38.我能在站立的时候，培养心的专注力
(I can practice my concentration while standing.)
-
- 39.我能在坐着的时候，培养心的专注力
(I can practice my concentration while sitting.)
-
- 40.我能在躺着的时候，培养心的专注力
(I can practice my concentration while laying down.)
-

Satisfaction Questionnaire

1. 您对这一次工作坊的活动，满意程度如何？

Are you satisfied with this retreatment?

	非常满意 Very satisfied	满意 Satisfied	普通 Nothing special	不太满意 Not satisfied	非常不满意 Very dissatisfied
整体而言 Generally speaking					
上课环境 Environment					
上课内容 Course contents					
活动设计 Activities design					
讲义教材 Handout & materials					
课程讲师 instructor					
工作人员 Staff					

2. 您认为以下这项活动对您的生活有帮助吗？

Is this program helpful to your daily life?

	非常有 帮助 Very helpful	有帮助 Helpful	普通 Nothing special	不太 有帮助 Not helpful	非常 没有帮助 Very unhelpful
整体而言 Generally speaking					
热身活动 Warm up activity					
用餐静心 Eating meditation					
行走静心 Walking meditation					
坐姿静心 Sitting meditation					
基本概念 Basic concepts					
人际沟通 Interpersonal communication					

情绪控制 Emotional control					
活在当下 Living in the moment					
饭厅厨房打扫清洁 Sweeping practice					
更衣室折迭收纳 Folding practice					
卫浴间清洁身体 Taking a shower					
卫浴间打扫清洁 Toilet cleaning					
复习时间 Review time					
总结时间 Conclusion time					
问答交流时间 Q & A time					

3. 您对下面的话，同意的程度为何？

How much do you agree with these sentences?

	非常 同意 Very agree	同意 agree	普通 Nothing special	不太 同意 Not agree	非常 不同意 Very disagree
我会再想参加这个活动 I'd like to join this retreatment again					
我会想再继续练习这种方法 I'd like to practice the methods continuously.					
我会想再多知道一些相关讯息 I'd like to know more related information.					
我会想邀请别人参加这个活动 I'd like to invite friends join such retreatment.					
我会和其他亲友分享参加心得 I'd like to share what I learned to my friends.					

4. 最欣赏这个课程的地方。

What areas did you like the most about this program?

5. 这个课程中，最大的收获是什么？

What areas of the program did you find most useful?

6. 这次学到的那一项你会应用到日常生活中？

What did you learn that you are most likely to put into practice?

7. 请列举活动可以改善的地方。

Please list the areas can be improved.

8. 如果这个课程为您带来生命的成长，欢迎写下您的感受或体悟。

If you have any inspiration from this program, welcome to share with us.

9. 您是否还有其他意见想表达？

Is there anything else that you want to tell us?

Interview Questions

1. 为什么会想参加这次的活动?
Why do you want to join this retreatment?
2. 您觉得有得到您想要学习到的吗? 那是什么呢?
Have you got what you want to learn? What is it?
3. 您这次参加印象最深刻的活动或课程是什么?
What is the most impressive part for you in this retreatment?
4. 您这次觉得对您最有帮助的部分是什么?
What is the most helpful part for you in this retreatment?
5. 这次的活动中, 哪一部分最触动您的内心?
What part of this retreatment touch inside of you most?
6. 您觉得最能够应用到生活当中的部分是什么?
What part do you think you can use it in your daily life?
7. 参加过后, 发觉自己与之前有什么不一样呢?
After joining this retreatment, is there anything changed inside of you?
8. 您会想再参加类似的活动吗? 为什么?
Do you want to join this retreatment again? Why?

Photos in Retreat Programs

1. Group photo



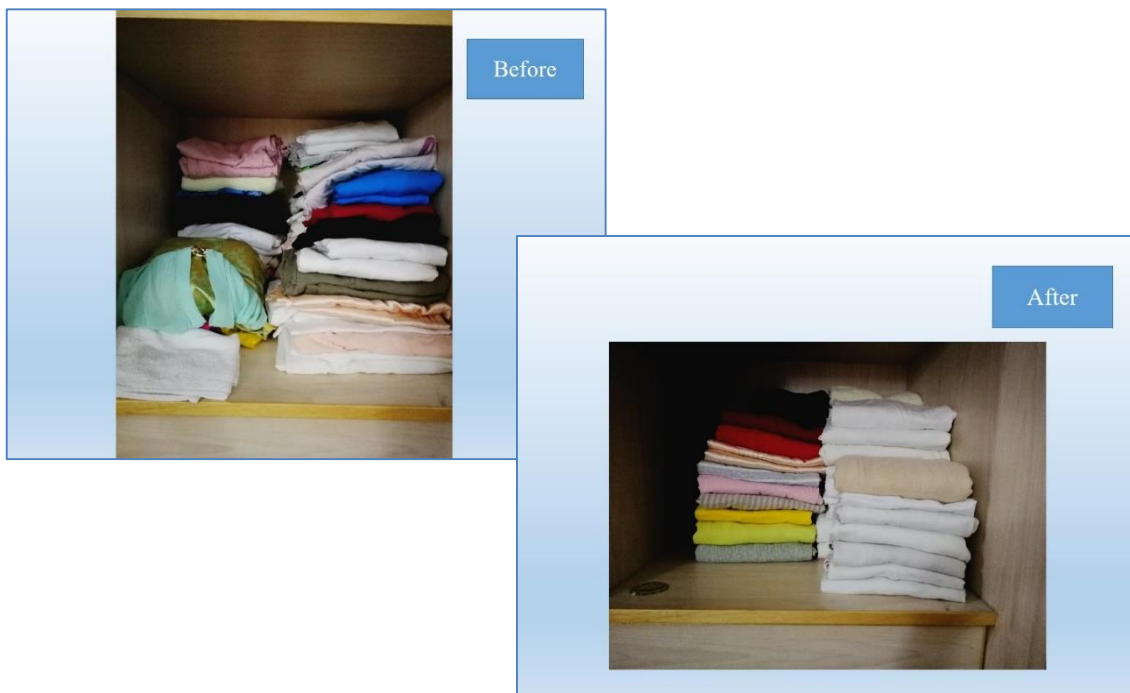
2. Walking meditation



3. Sitting meditation



4. Practicing Folding: before and after



5. Attaining the classes



6. Making a wish

