



The Zen-Taught Pattern in Chinese Martial Arts Routines

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Received 14/09/2024

Revised 20/09/2024

Accepted 20/10/2024

Abstract

Background and Aims: Although there are many phenomena in China where Zen meditation occupies an important position in martial arts practice, there is insufficient research on its exact historical evolution, philosophical background, and impact on the body and mind of martial artists, which needs to be further explored. So, the main objective of this study was to study the philosophical concept of the Zen-taught pattern in Chinese martial arts and to develop the Zen-taught pattern in Chinese martial arts routines.

Methodology: This study was a mixed method; it combines quantitative and qualitative research. A survey about the philosophical concept of Zen-taught patterns in Chinese martial arts routines will use a total of 222 questionnaires for Chinese martial arts masters, Zen learners, and stakeholders and the questionnaire validity will be tested for IOC by 5 experts (IOC = 0.60-1.00). A total of 9 experts were used on the focus group method to consult about the framework of developing the Zen-Taught Pattern in Chinese Martial Arts Routines. Finally, the researcher would use the Connoisseurship method with 7 experts to confirm the develop the Zen-Taught Pattern in Chinese Martial Arts Routines.

Results found that All 6 principles at a high level, ranked from the highest to the lowest average score, were the principle of love and compassion, the principle of commitment, the principle of careful consideration, the principle of relationship, and the principle of facing reality. The principle with the lowest average score was the principle of continuity.

Conclusion: The Zen taught pattern in Chinese martial arts routine, learners feel free, have a good life, grow, and are truly happy. It allows learners to live a balanced and happy life under the process of learning by heart, developing the inside, mind, and spirit, making learners see the value of themselves, see the value of others, and have love and compassion for fellow human beings and things around them because teachers listen to students with sincerity, understand the details of what they hear, allowing students to apply various experiences in real life.

Keywords: Zen; Zen-Taught Pattern; Martial Arts Routines

Introduction

Chinese martial arts routines are one of the precious heritages of China's excellent traditional culture. They have a long history of development and integrate rich historical humanities, philosophical thoughts, and skills. With time, Chinese martial arts routines have gradually developed into their unique system in practice. At the same time, along with the development of the history and culture of the Chinese nation, they have been inclusive and absorbed many historical humanities, traditional skills, etc., especially with the widespread popularity of Buddhism in China, Chinese martial arts routines began to absorb the essence of Zen Buddhism and gave birth to a unique Zen meditation mode, such as the "Zen and martial arts unity" of Shaolin martial arts and the "heart and fist unity" of Tai Chi. Although there are many phenomena in China where Zen meditation occupies an important position in martial arts practice, there is insufficient research on its exact historical evolution, philosophical background, and impact on the body and mind of martial artists, which needs to be further explored (Jia & Qu, 2011).

The integration of martial arts and Zen meditation conforms to the historical trend of the continuous development and integration of China's excellent traditional culture and has a profound impact on the physical and mental growth of martial arts practitioners and the overall martial arts inheritance. The application of the Zen meditation mode in martial arts routines is not only reflected in





the close relationship between martial arts and Zen but also provides martial arts practitioners with a unique way of thinking and method. This article aims to sort out, analyze, and evaluate relevant historical documents, conduct in-depth research on relevant works such as philosophy, psychology, and sociology, and combine actual cases to reveal the role and significance of the Zen meditation mode in Chinese martial arts routines, to promote a comprehensive understanding of this cultural phenomenon and provide new perspectives and ideas for the study of martial arts routines.

In-depth research on the Zen meditation mode in Chinese martial arts routines will not only help reveal the profound connotation of traditional martial arts but also explore the mutual penetration of martial arts and philosophy. The inner peace, physical and mental harmony, and self-improvement emphasized by the Zen meditation mode have positive reference value in modern society. In-depth research on the application of the Zen meditation mode in Chinese martial arts routines will help to inherit the wisdom of this ancient culture and provide some inspiration for modern people to find peace and health in fast-paced and high-pressure real life.

According to Yang (2023), the Zen meditation mode played an important role in the historical evolution of Chinese martial arts routines. It is not only reflected in the skills but also affects the inner cultivation of martial artists at the ideological level. At the same time, Li (2012) also mentioned in his works that the practice of martial arts can help individuals achieve physical and mental peace and harmony, which is consistent with the goal of Zen meditation. In his paper, Jia (2022) elaborated on the relationship between Tai Chi and Zen thought, explored the cultural connotation of "Tai Chi Zen" from the perspective of values and methodology, and provided important ideas for us to understand the Zen meditation mode in Tai Chi. A (2016) explored the aesthetic experience of martial arts Zen meditation, providing a unique perspective for us to understand the Zen meditation aesthetics contained in martial arts routines. Qiao (2006) published an article on Buddhist Zen meditation and martial arts training in the Journal of Xi'an Institute of Physical Education, providing practical experience for us to explore the inner practice in martial arts routines.

Through in-depth research on this topic, this paper aims to fill the research gap on the Zen meditation mode in Chinese martial arts routines, systematically sort out the influence of the Zen meditation mode on the target value, training methods, technical style, martial arts theory spirit, and the worldview and values of martial arts practitioners in Chinese martial arts routines, explore the Zen meditation mode in different schools of Chinese martial arts, summarize the commonalities, and explore the practical significance of the Zen meditation mode in Chinese martial arts routines, provide a new perspective and understanding for the theoretical system and practical application of traditional martial arts, and provide modern people with a good way to relieve the stress of fast-paced life.

Objectives

1. To study the philosophical level of Zen-taught patterns in Chinese martial arts.
2. To develop the Zen-taught pattern in Chinese martial arts routines.
- 3 To confirm the Zen-taught pattern in Chinese martial arts routines.

Literature Review

1. Historical changes in Chinese martial arts

In terms of the historical evolution of Chinese martial arts, research has covered all levels from ancient times to modern times. These studies emphasize how martial arts, as a traditional sports activity with a long history, has continuously evolved and adapted in different historical periods and social backgrounds (Lian, 2023). These studies also mention the development strategy of martial arts in the new century, including diversified goals, holistic development, diversified martial arts culture,



and three-dimensional development. To clearly understand the historical changes in Chinese martial arts, the above-mentioned numerous research documents are analyzed, which can be summarized into several aspects such as the origin of martial arts, the development of schools, cultural development, value changes, and development strategies, which can enable us to more accurately understand the process of historical changes of Chinese martial arts, which provides valuable background information for our study of the Zen meditation mode in the evolution of Chinese martial arts.

1.1 The origin of Chinese martial arts

Chinese martial arts can be traced back to ancient wars and martial arts traditions. Early martial arts skills were mainly passed down for fighting, self-defense, and physical health. In terms of concept, the meanings of ancient "martial arts" and modern "martial arts" are not the same, but they are of the same origin.

Martial arts first served military, production, and life, and were a practical activity of human society. The etymology of the word "martial arts", was first seen in "The Crown Prince's Sacrifice to the Buddha" by Zhou (2023) of the Southern Dynasty, which said: "The great man is the successor of heaven and the saint; when the time is right, he will be prosperous and the fortune will be righteous; he will practice martial arts and promote literary orders; the common people will follow the wind and look up to the mirror." The "martial arts" in the text refers to military affairs (Liu, 2023). From then on, from the feudal society of China to modern times, the meaning of martial arts was more inclined to military affairs. "Wu" was the opposite of "when". In the unified cognition of the public, it was generally related to military affairs and war. There was no clear definition of the concept of "martial arts", and the meaning was relatively broad. The concepts of Wu (military, war), martial arts, and martial arts are superimposed. Most martial artists are related to military activities, or to achieve the purpose of strengthening their bodies, cultivating their character, and helping the weak.

Since modern times, China has been forced to open its doors, and the introduction of Western sports concepts has begun to collide and blend with the concepts of traditional Chinese body exercises. Chinese society has begun to reflect on China's original way of activities, believing that Western gymnastics and Chinese martial arts or dance have similarities in movement form, and both have the function of educating etiquette in cultural connotation. It is believed that: "Gymnastics is not a Western method, but a legacy of our medieval dance, and it teaches children the basics of courtesy (Yang, 1999)." "The ancients taught six arts, archery, and chariot driving were the second, which were the forerunners of gymnastics and boxing. Gymnastics lays the foundation, boxing makes it magical, and the principles are consistent (Yang and Xu, 2000). "The term "martial arts" gradually began to refer to folk skills. "After the introduction of firearms into China, Chinese people mostly abandoned the martial arts of sports and stopped talking about them, which led to the further weakening of society and individuals (Li, 2023)." The decline of Chinese people's physical fitness, the introduction of Western gymnastics skills, and the division and plunder by Western powers.

1.2 The development of Chinese martial arts schools

As time goes by, Chinese martial arts have developed into many different schools, such as Shaolin, Wudang, Emei, Qingcheng, etc. Each school has its own unique skills and inheritance methods. In ancient Chinese society, traditional martial arts schools were important "business cards" for different types of martial arts. The large number of Chinese martial arts schools is rare in the development of world martial arts. Cheng Dali and Liu Rui pointed out that "each school has a different style, and each has its specialties. Shaolin, Wudang, and Emei are commonly known as the three major schools. Henan Shaolin is divided into three schools: Hong Kong and Yu. Wudang Sword is divided into three schools and nine schools. The Emei school has eight schools: Seng, Yue, Zhao, Du, Hong, Hui, Zi, and Hua. As for Tai Chi, there are many schools, such as Chen, Yang, Wu, Sun,



Wu, Hao, Chang, and Li. Each school has branches. For example, Chen has the old frame, the new frame, and the Zhaobao frame. Xingyiquan is divided into Shanxi School, Henan School, and Hebei School (Li and Shen, 1994)." The emergence and development of different martial arts schools are closely related to the local history, humanities, religious culture, and regional culture. Its content not only includes basic technical content such as boxing, equipment, routines, and actual combat but also includes values and cultural characteristics such as "yin and yang changes", "hardness and softness", "internal and external cultivation" and "movement and stillness are appropriate", which together constitute the complete communication system of a certain school. When modern China was in trouble both internally and externally, Western strong sports entered China and had a strong impact on traditional Chinese martial arts. Some martial arts schools began to gradually abandon their "sectarianism" and wrote books to explain the commonalities between the schools from the perspective of martial arts culture and "internal cultivation", hoping to "take the best of all schools" and show the superiority of Chinese martial arts. The all-around integration of martial arts began. It is not difficult to see that although the various schools presented today are different in form, there are certain similarities in value concepts and cultural systems, which also shows the inevitability of Zen meditation being integrated into the development of various martial arts schools.

In the development of Chinese martial arts, "North Song Shaolin and South Zun Wudang" have always been widely circulated. The two can represent the culmination of the development of Chinese martial arts. Therefore, this study focuses on these two schools in the analysis of the Zen meditation mode of different martial arts schools.

1.3 The development and change of the value of Chinese martial arts culture.

"The substantive meaning of culture is 'humanization', which is the objectification of human values in the process of social practice, and the realization process of cultural values created by humans through the medium of symbols in the process of communication. This realization process includes the creation of external cultural products and the shaping of people's minds (Xiong, 2018)." Martial arts can be said to be a source of cultural power for China, especially in modern China. Martial arts have become the pride of the Chinese people in this era. Even among the world's nations, martial arts have become a unique symbol of the Chinese nation. It is the first representative of China's rise in the world's national culture. It is conceivable that the cultural values it represents mean something to the Chinese people.

Chinese martial arts are not only physical skills, but also reflect the philosophy, ethics, and values of Chinese traditional culture. Many ideas such as internal and external cultivation, hardness and softness, compliance with nature, benevolence, and chivalry have something in common with the mainstream values of Chinese society and Taoism, Buddhism, and other ideas. After development and inclusiveness, with the changes in social forms, the value of Chinese martial arts culture has been constantly changing and gradually taking shape and developing in a diversified way.

1.4 The Development Strategy of Chinese Martial Arts in the New Era

Xu (1995) believes in "Research on the Development and Direction of Chinese Martial Arts" that Chinese martial arts began to develop from the constant struggle between the ancients and nature. After continuous innovation, development, and improvement in various dynasties, it has formed a sport with offensive and defensive, fighting and fitness significance. In the article "New Ideas for the Development of Chinese Wushu - A Preliminary Conception of the Development of Wushu in the 21st Century", Li (2007). proposed that the four basic elements of the 21st-century Wushu development strategy are the diversification of Wushu development goals, the integrity of Wushu development, the diversification of Wushu competition forms, and the three-dimensional development of Wushu. In the article "On the Development Strategy of Wushu in the 21st Century", Jian (2011) proposed the basic



framework for the further development of Chinese Wushu in the 21st century from three aspects: the development strategy of competitive Wushu, the development strategy of traditional Wushu and the development strategy of fitness Wushu, based on the history of the development of Chinese Wushu and the current situation at home and abroad. In the article "On the Strategic Conception of the Development of Wushu in the 21st Century", Liu et al (2001). believed that the scientific development of Wushu is the internal driving force, fitness is the source of life, competition is the bridge for the development of Wushu, and the market is the relationship link for the development of Wushu. In his article "Analysis of New Strategies for the Development of Chinese Martial Arts", Liu Hechen analyzed the development of martial arts from three aspects: the development strategy of competitive martial arts, the development strategy of traditional martial arts, and the development strategy of fitness martial arts (Liu et al, 2001).

In summary, in terms of functional value, martial arts in the new era are generally divided into competitive martial arts, traditional martial arts, and fitness martial arts by the academic community. Competitive martial arts, as a sport with perfect rules, detailed systems, and fixed standards, emphasizes systematic and professional sports training, the use of skills and tactics, and the main goal of improving sports level and winning the championship in competitive competitions, just like other competitive sports. Traditional martial arts mostly refer to the martial arts routines, boxing, equipment, confrontation, performances, and other forms that are still practiced in the martial arts schools that have been handed down and are inherited and developed by various schools. Fitness martial arts mainly refer to the martial arts routines practiced in the process of mass fitness, which aims to meet the function of daily physical fitness. Regardless of the changes in functional value, the integration of Zen meditation and martial arts is visible, which has a positive effect on martial arts practitioners to improve their skills and achieve value goals and is also accepted by most martial arts practitioners. With the increasingly fast pace of communication and increasing pressure in modern society, the pursuit of inner peace and the need for self-adaptation are becoming increasingly strong. After the integration of Zen meditation and martial arts, both external and internal methods are provided for martial arts practitioners, which helps practitioners release pressure and find balance to a certain extent.

2. The Origin, Development, and Change of Zen-taught Pattern in China

"Zen" is the Sanskrit word Dhyana, which is transliterated as "dhyana" and translated as "Zen meditation". It is a way of practice in Indian Buddhism. It did not originate from Buddhism but originated from the yoga of ancient India (Li and Huai, 1998). Chinese Zen originated from Indian Zen. Indian Zen can be divided into external Zen and Buddhist Zen. Both Buddhist Zen and external Zen are based on "no self" as their theoretical basis. In addition to pursuing wisdom and liberation through Zen meditation, the important difference is that Buddhist Zen excludes asceticism and does not regard obtaining supernatural powers as the highest realm. In terms of practice methods, the Buddhist Zen system is relatively complete (Li and Yang, 2017). Buddhist Zen is also divided into Hinayana Zen and Mahayana Zen. Hinayana Zen is mainly practiced in the form and method of concentrating the mind, sitting in Zen meditation, and counting breaths. Zen and Zen meditation are combined, and Zen meditation is often used to control Zen, and the main form of Zen meditation is long-term sitting without lying down. Nowadays, Hinayana Zen is replaced by Southern Zen; Mahayana Zen is no longer confined to certain fixed forms such as sitting in Zen meditation but is attached to the theory of Mahayana Buddhism (Chen, 2019).

Zen is a Zen school formed by Chinese Zen masters who transformed Indian Buddhist thought based on Chinese cultural thoughts. The development of Zen is like flowing down the river. It has a long history and many schools. After Bodhidharma passed on Sakyamuni's mind method to Huike, it





was passed on to the fifth ancestor Hongren through Sengcan and Daoxin. The two disciples of the fifth ancestor Hongren were the famous founders of the Northern School Shenxiu and the Southern School Huineng. In the subsequent development of Zen, many schools were derived from the Northern and Southern schools. Until now, the Zen schools have flourished and shined in their way (Li and Yang, 2017).

The mainstream thought of Zen is: "No written words, teaching outside the teachings, pointing directly to the human heart, seeing nature and becoming a Buddha", and different schools have different opinions: the mind is the Buddha; not the mind is not the Buddha, etc. The Zen thought system includes ontology, the theory of mind and nature, the theory of morality, the theory of realization, the theory of practice, and the theory of realm. Among them, the most important are the three elements of the theory of mind and nature, the theory of kung fu, and the theory of realm, which respectively explain the three basic issues of the basis (foundation), method (mediator), and purpose (realm) of Zen practice to become a Buddha (Zhao, 2021).

Zhao Yanrong explored the role and mechanism of mindfulness Zen meditation on individual mental awareness and suffering awareness in "A Study on the Impact of Mindfulness Zen Meditation on Mental Awareness and Suffering Awareness". The following conclusions were drawn: Those with experience in mindfulness Zen meditation had significantly higher mental awareness and suffering awareness in total scores and some dimensions than those who had not been exposed to mindfulness. Subjects who persisted in mindfulness in daily life performed better than those who could not persist in mindfulness in total scores and some dimensions of mental awareness. After seven days of mindfulness Zen meditation, participants were significantly higher in some dimensions of mental awareness and suffering awareness than those who did not participate in Zen meditation. The improvement in mental awareness plays a partial mediating role in the improvement in the level of suffering awareness after individuals practice mindfulness. On the one hand, mindfulness Zen meditation, as a form of Zen meditation, allows individuals to focus on breathing and body sensations in a quiet environment and improve their awareness level; on the other hand, through the training of equanimity, it helps individuals to be more objective and rational when dealing with negative events in life (Zhao, 2024).

Li (2012) wrote in the article "An Ethical Review of Taixu's "Buddhism of Life" Thought" that "Buddhism of Life" focuses on improving real life, benefiting society, and attaching importance to Buddhist ethical and moral practices. These are the basic characteristics of the "Buddhism of Life" thought advocated by Taixu. Taixu believed that the reason why people need morality is based on the natural law of the origin of human life. Taixu regarded the essence of Buddhism as "Buddhism of Life" that "emphasizes rebirth" and "emphasizes people". He emphasized that the view that Buddhism is non-ethical and non-life is wrong, and the five common Dharma masters in Buddhism attach the most importance to life morality. He regards the cultivation of ethics and morality as an important way to realize the thought of "Buddhism of Life". This article studies the life values and moral ideals of the "Buddhism of Life" thought, the influence of its thought and its modern value, and believes that only by removing the dross and taking the essence, inheriting and developing the reasonable factors in Taixu's "Buddhism of Life" ethical thought in criticism, can we adopt a rational attitude.

Li Yuezhong and Yang Hang explained in their article "External Adaptation and Internal Transcendence - On the Ultimate Goal of Martial Arts Zen meditation" that Zen Buddhism is a Zen school formed by Chinese Zen masters who transformed the Indian Buddhist thought absorbed based on Chinese cultural thought, while martial arts Zen meditation is a Zen meditation in the form of martial arts movement. The goal of martial arts Zen meditation is explained from a theoretical level: Goal 1, external adaptation. The pursuit of balance is the content of adaptation, and this balance is the



balance of external form; Goal 2: Internal Transcendence. Transcendence is the common internal characteristic of martial arts and Zen meditation and is the strengthening of both "realization of wisdom" and "sudden enlightenment of Buddhahood" (Li and Yang, 2017).

From the above literature, China's research literature on martial arts practice and Buddhist Zen practice is relatively small and in a relatively vacant state. The author believes that the practice of martial arts and the enlightenment of Buddhism complement each other, and the two need to penetrate each other to develop and strengthen China's martial arts culture. The study of Buddhism has an important influence on the practice of martial arts, so the study of the relationship between martial arts and Buddhist practice is extremely meaningful. Therefore, we are trying to start such research work.

3. The collision and integration of martial arts and Zen-taught pattern

The development of Chinese martial arts has gone through two stages: the "external school"-based and the "internal school"-based. The "internal school" system developed by integrating the theoretical foundations of "Tai Chi theory", "Yin Yang theory" and "Five Elements theory" in Chinese traditional culture marks the development and maturity of traditional Chinese martial arts at the theoretical level and is the basis for the deep integration of Zen meditation and martial arts. Regarding the relationship between martial arts and Zen meditation, research has deeply explored the influence of Zen thought on martial arts culture. These studies emphasize how Zen culture is intertwined with martial arts, including the influence on specific martial arts forms such as Tai Chi and Shaolin martial arts. In addition, some studies also involve the practical application of Zen thought in martial arts practice and how to understand the inner meaning of martial arts through the philosophical principles of Zen.

In "The Path of Traditional Martial Arts Out of Cultural Mystery: Scientific Evidence and Discourse Transformation - Taking the Study of Shaolin Zen Martial Medicine as an Example", Zhao Mingyuan and Hou Jun took Shaolin martial arts as a case study, studied the scientific research of Shaolin Zen Martial Medicine and made a detailed analysis of the scientific discourse interpretation of the value of martial arts culture, providing important thinking reference and practical support for martial arts culture to get out of mystery, obscurity, and mystery. In "A Study on the Values and Methodology of Tai Chi and Zen Meditation", Jia Kebin explores the influence and significance of Tai Chi on Zen meditation starting from Zen meditation, and expounds on the characteristics of Tai Chi, providing ideas and methods for the public to develop the combined application of Tai Chi and Zen meditation.

Zhou and Cheng (2018) explored the influence of Confucianism, Buddhism, and Taoism on the philosophical connotation of traditional Chinese martial arts in the article "A Philosophical Analysis of Traditional Chinese Martial Arts Based on Confucianism, Buddhism and Taoism". The research results show that: traditional martial arts and Zen are mutual, that is, using Zen to enter martial arts and using martial arts to cultivate Zen. Traditional martial arts are closely related to Taoism, that is, the dual training of martial arts and Taoism and health preservation; the depth of traditional martial arts and Confucian culture, that is, the quality and bravery of martial arts. A Rujie explored the temporal aesthetics of martial arts through Zen in his study "The Aesthetic Domain of "Instant is Empty" - The Temporal Experience of "Observing Martial Arts through Zen" in Shaolin Martial Arts" and proposed that observing martial arts through Zen is to use the true meaning of Zen to break the obsession with moves and techniques in martial arts, and to achieve a harmonious and integrated approach. Jia Kebin explored the influence of the integration of Tai Chi and Zen thought in "The Relationship between Tai Chi and Zen Thought - The Cultural Connotation of "Tai Chi Zen", and proposed that Zen culture is an important part of Tai Chi culture and an important factor in promoting the development of Tai Chi "The Differences and Similarities between Martial Arts Practice and Theravada Buddhism's "Body

Mindfulness" from the Perspective of the Body" that martial arts, as a uniquely human practice, is based on the body. The connotation of the body includes not only the skin, flesh, tendons, and bones with anatomical significance but also unique ideas in Chinese culture, such as qi and meridians (Zhang, 2019). The practice of "body mindfulness" in Theravada Buddhism is based on the body. From the perspective of the body, the author conducts a comparative study of martial arts and Zen meditation and has a clearer understanding of the essence of martial arts. In addition, the author of this article conducts a common-sense study from three aspects: the way to pay attention to the body, the way to train the body, and the spirituality of body training. It is believed that both pay attention to the practice of movement and stillness when practicing the body, and both have the pursuit of spiritual transcendence, but the two are very different in many subtle aspects.

4. The principle of Zen

Zen emphasizes the importance of direct, personal experience over theoretical knowledge or doctrinal teachings, encouraging individuals to engage with reality firsthand. Central to Zen practice is zazen, or seated meditation, where practitioners focus on their breath and observe their thoughts to cultivate mindfulness and insight. Zen values being fully present, simplicity, and minimalism to reduce distractions and clarify the mind. It teaches that the distinction between self and other is an illusion, promoting the realization of a unified reality. Zen also uses Koan—paradoxical questions—to challenge conventional thinking and provoke deeper insight. Moreover, Zen integrates mindfulness into everyday life, suggesting that enlightenment can be found in all activities, not just during meditation (Li and Wei, 2023). The contents of Zen were covering 6 principles as follows:

1. Zazen (The principle of careful consideration.)

Zazen is a meditation technique based on the beliefs of Zen, a sect of Mahayana Buddhism that is widely practiced in East Asian countries. The concept of Zen originated in India and was further developed in China before being spread to Korea and Japan later. There are four main methods of practicing Zazen: sitting meditation, walking meditation, studying the Dharma, and working. The main goal of practicing Zazen is to ignore all thoughts and allow the practitioner to feel all the sensations and feelings that arise and pass, making them realize the truth that nothing is permanent, allowing them to let go and achieve peace of mind.

Benefits of Zazen Meditation

In addition to calming the mind and preventing distractions, Zazen meditation can also provide the following physical benefits:

1. Reduces stress.

Research has found that regular Zazen meditation can help reduce anxiety and stress, two main factors that lead to a variety of mental and physical health problems. This is because meditation makes practitioners feel calm and peaceful. Many people also choose meditation to help solve problems related to mental health, such as anxiety and depression.

2. Helps with sleep.

Zazen meditation can help with sleep problems by reducing stress and anxiety, factors that can lead to insomnia, making you feel calmer and sleep deeper, and improving the quality of your sleep.

3. Drug rehab.

The principle of Zazen meditation is used as one of the programs in drug rehab programs in Taiwan. Because Zazen meditation can help reduce heart rate and breathing rate, while also increasing the functioning of the autonomic nervous system, it is beneficial for the rehabilitation of drug addicts, allowing them to have better self-control and reducing the suffering from withdrawal symptoms.

4. Helps to adjust posture.

Zazen meditation involves sitting cross-legged and straightening the back, which can help to adjust the sitting posture to be more correct and appropriate. Meditation can also help to strengthen the muscles in the back, align the spine, and improve posture.

2. Mercy (The principles of love and compassion.)

Mercy is a compassionate and forgiving attitude toward someone who may have done wrong or is in a difficult situation. It involves showing kindness and leniency, often beyond what is strictly deserved or expected. Here are a few key aspects of mercy:

2.1 Compassion and Forgiveness: Mercy often includes forgiving someone who may have wronged you or others, even when justice might suggest otherwise. It's about extending understanding and forgiveness.

2.2 Leniency: When someone is granted mercy, they might receive more lenient treatment than they would under strict rules or laws. This could mean a reduction in punishment or a more understanding response to their actions.

2.3 Empathy: Mercy involves a sense of empathy or concern for others' suffering, leading to acts of kindness and support even when one might not be obliged to help.

2.4 Religious and Ethical Contexts: In many religious and ethical traditions, mercy is a virtue and a divine quality. It's often seen as a moral or spiritual ideal, reflecting an ideal form of human interaction based on love and understanding.

2.5 Practical Examples: Showing mercy can range from a judge reducing a sentence for someone who has shown genuine remorse, to helping someone in need even if it's not required by duty.

3. Mondo (The principle of Relationship.)

Mondo is a process of asking questions and answering, which sometimes takes the form of a Dhamma conversation. Sometimes the answer must be automatic, not allowing time to think or consider the question. It is a method to allow the wisdom that comes from vipassana to manifest (Harirakthamrong, 2024)

4. Sanzen (The principle of facing reality.)

Sanzen or Koan is a way of pondering riddles. It requires imagination, analysis, and reflection, combined with one's knowledge. The result is a mindset, an expression of one's concepts about a problem. The process of self-development using the Sanzen method, follows the way of thinking with Yoniso Manasikara. Therefore, the author has combined the Sanzen process with self-development using the Buddhist method of Cintamyapanya (Khamwang, 2019).

5. Dharma (The principle of Continuity.)

"Dharma" is a key concept in several Indian religions, including Hinduism, Buddhism, Jainism, and Sikhism, though its meaning and emphasis can vary depending on the tradition. Here's an overview of how Dharma is understood in these different contexts:

In Hinduism Dharma refers to the ethical duty or righteous path that everyone is expected to follow based on their position in life, including their caste (varna), stage of life (ashrama), and personal qualities. It represents moral and ethical principles, duties, and responsibilities. Also denotes the cosmic law or order that maintains the universe and governs natural and moral laws. It is the principle that ensures harmony and balance in the universe.

In Buddhism: Dharma refers to the teachings and doctrines of the Buddha. It encompasses the truths and practices that lead to enlightenment, such as the Four Noble Truths and the Eightfold Path. Also, refer to the natural law or the inherent order of the cosmos. It denotes the ultimate reality and truth that the Buddha's teachings aim to reveal.

In essence, Dharma encompasses a wide range of meanings related to duty, morality, and the natural order, depending on the religious or philosophical context. It provides a framework for living a life by ethical and spiritual principles.

In summary, The integration of Zen meditation and martial arts and the final formation of the Zen meditation mode of martial arts are inspired by the consistency of the internal ideological logic of the two. "Use Zen to enter martial arts and use martial arts to cultivate Zen." The integration of Zen meditation and martial arts has gradually transformed martial arts from simple physical exercises into a complete system, perfect ideas, and rich connotations. Externally, the body is strengthened through rhythmic physical exercise, and internally, the mind is strengthened through Zen meditation to achieve wisdom. The goal value, training method, technical style, ethical spirit of martial arts, and the worldview and values of the practitioners themselves have all undergone profound and positive changes.

Conceptual Framework

The research title "Zen-taught pattern in Chinese martial arts routines" was designed as follows.

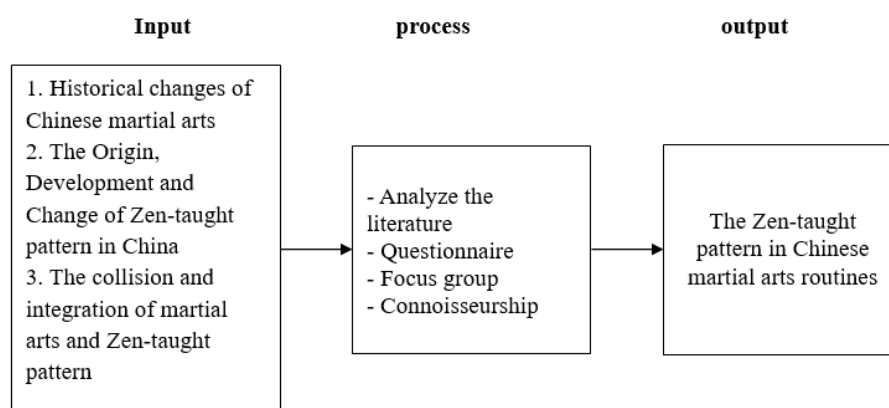


Figure 1: Conceptual Framework

Methodology

Populations: There are 15 representatives of Chinese martial arts schools in Guangdong, Guangxi, Shandong, Chongqing, Hubei (Wudang), Sichuan (Emei), Henan (Shaolin) there were a total of 486 high-level Chinese martial arts and Zen learners and stakeholders that there were a learner's experience more than 15 years.

Samples: From a total of 486 high-level Chinese martial arts and Zen masters, learners, and stakeholders that were learners experienced more than 15 years the researcher references the Taro Yamane table to calculate the sample group that will need to collect data for analysis and provide accurate analysis results, totaling 222 people.

Research Participants: Experts will use purposive sampling. Including:

5 experts were used to determine the quality of the interview form. (IOC) including 1 Wushu association director, 2 Zen-taught masters, 1 Chinese martial arts master, and 1 Wushu teacher.

9 experts used to focus group method to explore the historical role and find a way to develop the Zen-taught pattern in Chinese martial arts routines, including 1 Wushu association director, 3 wushu teachers, 3 Zen taught area experts, 2 Wushu Academy of Beijing sports university professor. All experts must have more than 5 years of work experience.



7 experts for the Connoisseurship method to confirm the Zen-taught pattern in Chinese martial arts routines including 1 Wushu association director, 2 Wushu teachers, 3 Zen-taught area experts, and 1 Wushu Academy of Beijing sport university professor. All experts must have more than 5 years of work experience.

Research Instruments

1. Questionnaire

The questionnaire was used to survey the current situations about the Zen-taught pattern in Chinese martial arts routines. The questionnaire would consist of 2 parts: Part 1: Information on the status of the respondents. Part 2: The survey about the philosophical concept of Zen-taught patterns in Chinese martial arts routines. This part was a 5-level scale question. Before using the questionnaire, it will be tested for validity by 5 experts, and the IOC value was 0.60-1.00, which is considered acceptable. The criteria for the 5-level evaluation scale (Rating Scale) of Part 2 are as follows:

- 5 means strongly agree.
- 4 means agree at a high level.
- 3 means moderate agreement.
- 2 means low agreement.
- 1 means minimal agreement.

The contents of the questionnaire covered 6 principles as follows:

- 1. Zazen (The principle of careful consideration.)
- 2. Mercy (The principles of love and compassion.)
- 3. Mondo (The principle of Relationship.)
- 4. Sanzen (The principle of facing reality.)
- 5. Dharma (The principle of Continuity.)
- 6. Sentori (The principle of Commitment.)

The questionnaire, which had been reviewed by experts, was tested (Out) with 32 people who were not in the sample group. The reliability of the entire questionnaire, using the Cronbach's Alpha Coefficient, was equal to 0.98.

2. In-dept Interviewing form for focus group method

Focus group form documents, structured questions on the concept of Zen-taught patterns in Chinese Martial arts. The instruments used for data collection are structured focus group discussion documents. The researcher has specified the steps for creating them as follows:

- 2.1 Define the conceptual framework of Zen-taught patterns in Chinese Martial arts.
- 2.2 Create 1 set of structured focus group discussion documents.
- 2.3 Ask for advice from the thesis advisor to consider and review the appropriateness of the content and make corrections.
- 2.4. Print the focus group discussion documents and proceed with data collection in the following order.

3. Evaluation form for connoisseurship

The researcher would use the Zen-taught pattern in Chinese martial arts routines as an instrument to request advice and evaluation results from 7 experts in the connoisseurship method.

Data collection

1. Using 222 questionnaires for high-level Chinese martial arts and Zen learners and stakeholders there was a learner's experience of more than 30 to collect about the current situation of the Zen-taught pattern in Chinese martial arts.

2. Literature review by consulting monographs, journal articles, newspapers, and magazines, and using websites such as CNKI and Chinese academic journals to search and access relevant

literature materials.

3. Focus group with 9 experts used to explore the historical role and find the way to develop the Zen-taught pattern in Chinese martial arts routines.

4. Meeting with 7 experts to consult about the Zen-taught pattern in Chinese martial arts routines by the Connoisseurship method.

Data Analysis

1. Evaluate the content validity of the questionnaire and interview form through the utilization of the Program Validity Analysis method, employing the Indexes of Items of Objective Congruence ($IOC \geq 0.6$).

2. Use computer analyze software to collect and organize the data obtained from the questionnaire. (\bar{x} , SD.)

3. Content analysis for the focus group method

4. Content analysis for the Connoisseurship method.

Results

1. Questionnaire survey results about the study of the philosophical concept of Zen-taught patterns in Chinese martial arts routines.

The questionnaire on the study of the philosophical concept of Zen-taught patterns in Chinese martial arts routines is a 5-point rating scale covering 6 principles as follows:

1. Zazen The principle of careful consideration.
2. Mercy The principles of love and compassion.
3. Mondo The principle of Relationship.
4. Sanzen The principle of facing reality.
5. Dharma The principle of Continuity.
6. Sentori The principle of Commitment.

Table 1 Mean and standard deviation of Zen-taught pattern philosophy in Chinese martial arts routines overall and each principle.

No.	Zen-taught pattern philosophy	\bar{x}	S.D.	Zen-taught level
1	Zazen (The principle of careful consideration)	4.15	0.56	High
2	Mercy (The principles of love and compassion)	4.49	0.54	High
3	Mondo (The principle of Relationship)	4.10	0.50	High
4	Sanzen (The principle of facing reality)	3.95	0.61	High
5	Dharma (The principle of Continuity)	3.93	0.67	High
6	Sentori (The principle of Commitment)	4.29	0.60	High
Total		4.15	0.58	High

From Table 1, It was found that the principles level was at a high level ($\bar{x} = 4.15$, S.D. = 0.58). When considering each principle, it was found that there were 6 principles at a high level, ranked from the highest to lowest average score, was the principle of love and compassion ($\bar{x} = 4.49$, S.D. = 0.54), the principle of commitment ($\bar{x} = 4.29$, S.D. = 0.60), the principle of careful consideration ($\bar{x} = 4.15$, S.D. = 0.56), the principle of relationship ($\bar{x} = 4.10$, S.D. = 0.50), and the principle of facing reality ($\bar{x} = 3.95$, S.D. = 0.61). The principle with the lowest average score was the principle of continuity ($\bar{x} = 3.93$, S.D. = 0.60).



Table 2 Mean and standard deviation of Zen-taught pattern philosophy in Chinese martial arts routines on the Zazen principle (The principle of careful consideration).

No.	Zazen principle (The principle of careful consideration)	\bar{x}	S.D.	Zen-taught level
1	Emptying the mind, reflecting	4.04	0.63	High
2	Letting things happen naturally	4.21	0.64	High
3	Zen meditation	4.07	0.69	High
4	Applying Zen taught to your daily life	4.27	0.76	High
Total		4.15	0.56	High

From Table 2, the principle of careful consideration was found to be at a high level overall ($\bar{x} = 4.15$, S.D. = 0.56). When considering each item, it was found that all items were at a high level, ranked by the item with the highest mean score, “Applying Zen-taught in daily life” ($\bar{x} = 4.27$, S.D. = 0.76), followed by “Letting things happen naturally” ($\bar{x} = 4.21$, S.D. = 0.64). The item with the lowest mean score was “Zen meditation” ($\bar{x} = 4.07$, S.D. = 0.69).

Table 3 Mean and standard deviation of Zen-taught pattern philosophy in Chinese martial arts routines on the Mercy principle (The principles of love and compassion).

No.	Mercy principle (The principles of love and compassion).	\bar{x}	S.D.	Zen-taught level
1	Create an atmosphere full of love and compassion.	4.40	0.73	High
2	Build trust, and acceptance, dare to reveal yourself, dare to express different opinions.	4.43	0.72	High
3	Give encouragement and support when there is a change for the better.	4.46	0.72	High
4	Have empathy, help each other, and take care of each other with a friendly heart.	4.53	0.70	Highest
5	Be able to solve problems and obstacles.	4.28	0.60	High
6	Know how to share good things, the value of being human and other animals with willingness.	4.58	0.62	Highest
Total		4.45	0.68	High

From Table 3, The principles of love and compassion were found to be at a high level overall ($\bar{x} = 4.45$, S.D. = 0.68). When considering each item, it was found that all items were at a high level, ranked by the item with the highest mean score, the “Know how to share good things, the value of being human and other animals with a willingness” ($\bar{x} = 4.58$, S.D. = 0.62), followed by “Have empathy, help each other, take care of each other with a friendly heart” ($\bar{x} = 4.53$, S.D. = 0.70). The item with the lowest mean score was “Be able to solve problems and obstacles” ($\bar{x} = 4.28$, S.D. = 0.60).

Table 4 Mean and standard deviation of Zen-taught pattern philosophy in Chinese martial arts routines on the Mondo principle (The principle of Relationship).

No.	Mondo principle (The principle of Relationship)	\bar{x}	S.D.	Zen-taught level
1	Able to connect experiences to real-life	4.14	0.57	High
2	Able to integrate into life	4.09	0.66	High



No.	Mondo principle (The principle of Relationship)	\bar{x}	S.D.	Zen-taught level
3	Build trust, and intimacy to create a relaxed atmosphere	4.41	0.71	High
4	Have riddles to solve together	4.17	0.67	High
5	Learn the way of life according to the laws of nature	3.91	0.78	High
6	Explain the integration of the state of body and mind	3.88	0.66	High
Total		4.10	0.49	High

From Table 4, The principles of relationship were found to be at a high level overall ($\bar{x} = 4.10$, S.D. = 0.49). When considering each item, it was found that all items were at a high level, ranked by the item with the highest mean score, the “Build trust, intimacy to create a relaxed atmosphere” ($\bar{x} = 4.41$, S.D. = 0.71), followed by “Have riddles to solve together” ($\bar{x} = 4.17$, S.D. = 0.67). The item with the lowest mean score was “Explain the integration of the state of body and mind” ($\bar{x} = 3.88$, S.D. = 0.66).

Table 5 Mean and standard deviation of Zen-taught pattern philosophy in Chinese martial arts routines on the Sanzen principle (The principle of facing reality).

No.	Sanzen principle (The principle of facing reality)	\bar{x}	S.D.	Zen-taught level
1	Know yourself, and your potential from body and mind.	3.97	0.62	High
2	Do what you are good at, practice until you achieve success, and have pride in yourself.	4.00	0.76	High
3	Let go, do not cling, you can do other activities that you are not good at	3.89	0.73	High
Total		3.95	0.61	High

From Table 5, The principles of facing reality were found to be at a high level overall ($\bar{x} = 3.95$, S.D. = 0.61). When considering each item, it was found that all items were at a high level, ranked by the item with the highest mean score, the “Do what you are good at, practice until you achieve success and have pride in yourself” ($\bar{x} = 4.00$, S.D. = 0.76), followed by “Know yourself, your potential from body and mind” ($\bar{x} = 3.97$, S.D. = 0.76). The item with the lowest mean score was “Let go, do not cling, you can do other activities that you are not good at” ($\bar{x} = 3.89$, S.D. = 0.73).

Table 6 Mean and standard deviation of Zen-taught pattern philosophy in Chinese martial arts routines on the Dharma principle (The principle of Continuity).

No.	Dharma principle (The principle of Continuity)	\bar{x}	S.D.	Zen-taught level
1	Develop your body and mind with meditation	3.98	0.74	High
2	Create a riddle, Q&A	4.00	0.74	High
3	Train your body and mind with nature	3.82	0.74	High
Total		3.93	0.67	High

From Table 6, The principles of continuity were found to be at a high level overall ($\bar{x} = 3.93$, S.D. = 0.67). When considering each item, it was found that all items were at a high level, ranked by the item

with the highest mean score, the “Create a riddle, Q&A” ($\bar{x} = 4.00$, S.D. = 0.74), followed by “Develop your body and mind with meditation” ($\bar{x} = 3.98$, S.D. = 0.74). The item with the lowest mean score was “Train your body and mind with nature” ($\bar{x} = 3.82$, S.D. = 0.74).

Table 7 Mean and standard deviation of Zen-taught pattern philosophy in Chinese martial arts routines on the Sentori principle (The principle of Commitment).

No.	Santorini principle (The principle of Commitment)	\bar{x}	S.D.	Zen-taught level
1	Committed to continuously changing oneself for the better	4.29	0.72	High
2	Applying the knowledge gained to daily life, which leads to positive changes	4.34	0.63	High
3	Encourages commitment to change oneself	4.25	0.66	High
Total		4.29	0.60	High

From Table 7, The principles of commitment were found to be at a high level overall ($\bar{x} = 4.29$, S.D. = 0.60). When considering each item, it was found that all items were at a high level, ranked by the item with the highest mean score, “Applying the knowledge gained to daily life, which leads to positive changes” ($\bar{x} = 4.34$, S.D. = 0.63), followed by “Committed to continuously changing oneself for the better” ($\bar{x} = 4.29$, S.D. = 0.72). The item with the lowest mean score was “Encourages commitment to change oneself” ($\bar{x} = 4.25$, S.D. = 0.66).

2. Focus group method to study the Zen-taught pattern in Chinese Martial arts.

The researcher conducted group discussions with 9 experts who have knowledge and experience in Zen-taught patterns in Chinese Martial arts, including 1 Wushu association director, 3 Wushu teachers, 3 Zen-taught area experts, and 2 Wushu Academy of Beijing sports university professors. All experts must have more than 5 years of work experience.

2.1 The Zazen (The principle of careful consideration). The results of the focus group were: The principle of careful consideration is that teachers must be ready in terms of considering with thoughtfulness and have experience. They may arrange for teachers to learn more about this topic to enhance their readiness to learn, such as meditation, Zazen, Sanzen, Monto, Mercy, Dharma, Sentori, and practicing emptiness in daily life.”

2.2 The Mercy (The principles of love and compassion). The results of focus were: The principle of love and compassion is that teachers must start by listening to students attentively, asking about what problems students have, and allowing students to find solutions by themselves, which would be more appropriate because sometimes the solution that teachers advise may not be the best solution for students.

2.3 The Mondo (The Principle of Relationship). The results of the focus group were: The principle of relationships is that most education today is divided into sections. Teachers organize learning in sections as the main principle. Therefore, if students are to learn how to connect relationships, teachers must organize holistic learning first and organize learning in each subject so that it can be connected. Students will then be able to see holistic learning in all dimensions.

2.4 The Sanzen (The principle of facing reality). The results of the focus group were: The principle of facing reality is that teachers organize learning for students to encounter something unsafe, unfamiliar, or something that they do not know what to gain from, to create new learning.

2.5 The Dharma (The principle of Continuity). The results of the focus group were: The principle of commitment is that teachers are important people in motivating students to be determined to work to achieve success through practice, concentration, and practice. Teachers must help students be determined and steadfast in that matter, and teachers must know students individually to inspire them to learn and achieve success.

3. Confirming the Zen-taught pattern by meeting with 7 experts in Connoisseurship.

The meeting of experts to confirm the Zazen, Mercy, Manto, Sanzen, Dharma, and Sentori by Connoisseurship method with 7 experts including 1 Wushu association director, 2 Wushu teachers, 3 Zen taught area experts, 1 Wushu academy of Beijing sport university professor. All experts must have more than 5 years of work experience. The results of the meeting can be summarized as follows:

“The philosophy of emptiness in the mind of the Zen sect is an interesting highlight for practitioners.”

“The practice will focus on the behavior of people in daily life, such as eating, working, cooking, living, meditating, boxing training, sword training, kung fu training, and using nature as a helper to reach the riddle of Dhamma.”

“The enlightenment of the highest truth, the practice is based on the principle of emptiness.”

“Letting go, breaking free from the frame, clinging.”

“Everything that everyone receives, comes from their actions only.”

“When using the emptiness of the mind in daily life, life will feel more freedom.”

Summary The designed Zen-taught model should consider the principles of Zen-taught pattern, both Zazen, Marcy, Mondo, Sanzen, Dharma, and Sentori, with both teachers, learners, and martial arts principles.

Discussion

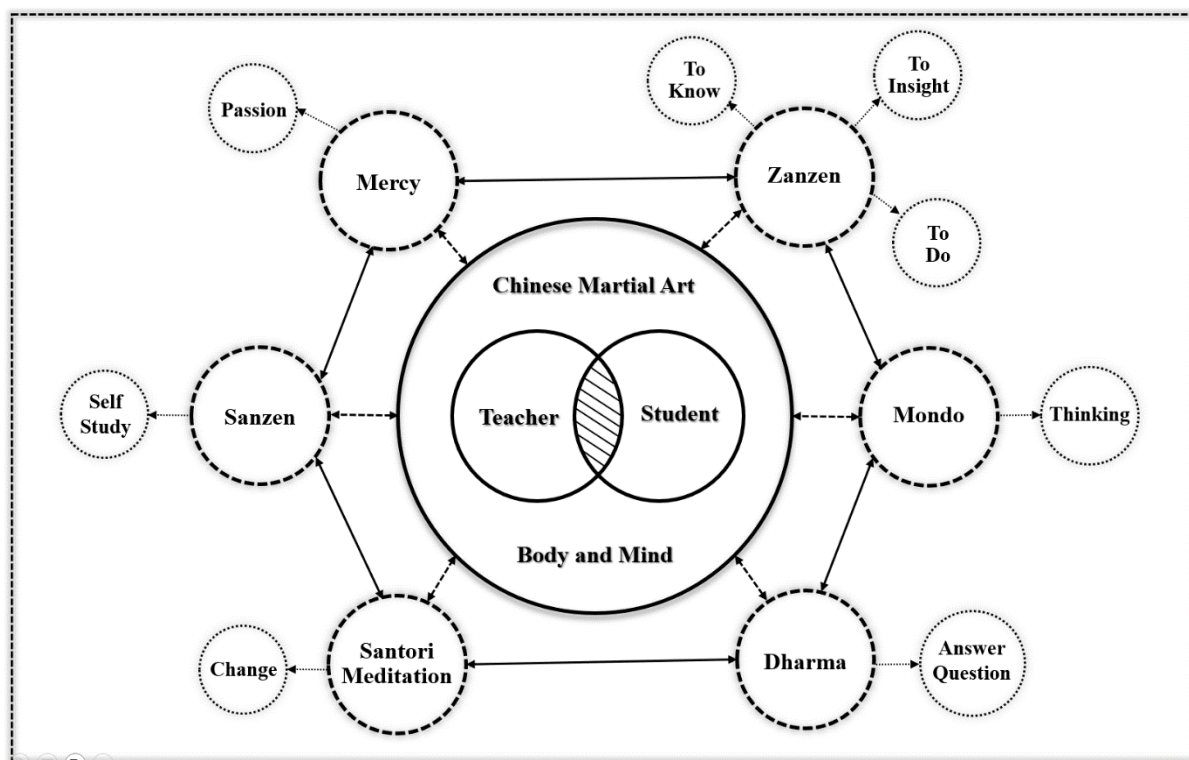
The results of the study of Zen-taught patterns in Chinese martial arts routine, learners feel free, have a good life, grow, and are truly happy. It allows learners to live a balanced and happy life under the process of learning by heart, developing the inside, mind, and spirit, making learners see the value of themselves, see the value of others, and have love and compassion for fellow human beings and things around them because teachers listen to students with sincerity, understand the details of what they hear, allowing students to apply various experiences in real life. This conclusion is consistent with Zhao (2024) said that on the one hand, mindfulness Zen meditation, as a form of Zen meditation, allows individuals to focus on breathing and body sensations in a quiet environment and improve their awareness level; on the other hand, through the training of equanimity, it helps individuals to be more objective and rational when dealing with negative events in life.

A good teacher must have the spirit of being a teacher, including seeing the value of themselves, seeing the value of others, and seeing the value of living together peacefully. In terms of the process used to develop learners, the researcher used meditation, aesthetic conversation, deep listening, and contemplative bowing. It can be said that in the Zen-taught pattern in Chinese martial arts routine, learners have love and compassion for fellow human beings and things around them. Learners feel free, have a good life, grow, and are truly happy also in 2023, Li Jianxin said that Zen meditation can improve behavioral responses associated with attention by improving the three subsystems of attention: alertness, orientation, and executive control.

The factors that support learning are 3 aspects: 1) The learning process that occurs within each person, 2) Relationships with others, and 3) Atmosphere, which is being in the present and sparking new ideas. All of these reflect the interconnectedness of the development of 5 aspects of wisdom, starting from the basics of mindfulness training that are not separated from life and work, namely self-observation,

self-reflection, and deep listening to others, which affects understanding oneself and others, creating balance in one's life and being gentler to others. Zhang (2019) also said Mindfulness is a non-judgmental observation of a series of internal and external stimuli that continue to appear. It is an important technique to help individuals live in the present, allowing individuals to focus on the present, not to dwell on past experiences, and not to worry about the future, thereby achieving the effect of regulating individual emotions.

Finally, the researcher combined the data from an expert focus group and questionnaire survey to develop the Zen-Taught Pattern in Chinese Martial Arts Routines as the figure below:



Recommendations

Recommendation for this research

1. Love and compassion are the basic principles of being a teacher. When students encounter problems, teachers must let students solve problems by themselves, listen to their problems and guide them through solutions, create a friendly atmosphere with students, and students must trust teachers to create good learning and new experiences.
2. Determination allows students to know what they want, and teachers also know their specific strengths. Therefore, teachers should enable students to develop their knowledge and experiences to fully demonstrate their potential.
3. The principles of Zanzen, Mercy, Mondo, Sanzen, Dharma, and Santorini, even though they have been around for thousands of years, are never out of date. These principles should be applied to learning more.

Recommendations for future research

1. The Zen-taught pattern in Chinese martial arts routine should be studied in other dimensions.
2. Action research should be conducted to allow teachers to learn and understand the Zen-taught pattern in Chinese martial arts routine.

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